

BOLETIN ECLESIASTICO

DE FILIPINAS

Bendecido por S.S. Pio XII

Organo Oficial Interdiocesano, mensual, editado por la Universidad de Santo Tomás, Manila, Islas Filipinas.

Al comenzar un nuevo año que formará el volumen de la ya larga serie del Boletín Eclesiástico, queremos acompañar el saludo de regla a nuestros lectores antiguos y nuevos con la oración siguiente compuesta por Su Santidad el Papa traducida del italiano. Aunque compuesta para el Congreso de Apostolado secular no cabe duda que es muy apropiada para cuantos sacerdotes y párrocos están unidos al apostolado jerárquico o integran ese apostolado. Ni que decir tiene que esos mismos son los deseos del Boletín para todos los suscritores.

Domine Jesu, qui nobis contulisti honorem, ut apostolatui hierarchico, licet tenuem, auxiliatricem operam demus, tu qui caelestem Patrem rogasti, ut non tollat nos de mundo, sed ut servet nos a malo, copiosum concede nobis lumen et robur tuum, quo in nobis spiritum tenebrarum et peccati vincamus, at—officiorum nostrorum memores, in bonis operibus perseverantes, causae tuae studio inflammati,—impensis viribus recti exempli, precum, sollertiae et supernaturalis vitae, digniores nos cotidie evadamus munere, quod exsequimur, aptiores ad stabilendum et provehendum inter homines, fratres nostros, regnum iustitiae, amoris et pacis.

Ex Aedibus Vaticanis, die XIV mensis Octobris anno MCMLI. (English version see page 24.)

PARTE OFICIAL

Curia Romana

Sacra Congregatio Rituum

DECRETUM GENERALE

QUO LITURGICUS HEBDOMADAE SANCTAE ORDO INSTAURATUR

Maxima redemptionis nostrae mysteria, passionis nempe, mortis et resurrectionis Domini nostri Iesu Christi, ab apostolica inde aetate singulari prorsus recordatione celebrare quotannis studuit sancta Mater Ecclesia. Summa in primis eorundem mysteriorum momenta peculiari triduo recolebantur, Christi scilicet «crucifixi, sepulti, suscitati» (S. Augustinus, Ep. 55, 14); mox institutionis sanctissimae Eucharistiae solemnisi memoria addita fuit; ac demum, dominica quae passionem proxime antecedit, liturgica accessit celebratio triumphalis Domini nostri Regis messianici ingressus in sanctam civitatem; peculiaris exinde liturgica hebdomada exorta est, quae, ob excellentiam mysteriorum celebratorum, et sancta appellata et amplissimis piissimisque ritibus ditata fuit.

Hi autem ritus iisdem hebdomadae diebus iisdemque dierum horis initio celebrabantur quibus sacrosancta mysteria contigerunt. Institutio itaque sanctissimae Eucharistiae feria quinta, vespere, recolebatur, solemnisi missa in Cena Domini; feria autem sexta peculiaris actio liturgica de passione et morte Domini horis postmeridianis celebrabatur; denique vespere sabbati sancti sollemnis inchoabatur vigilia, quae mane sequenti in gaudio resurrectionis finem habebat.

Media autem aetate, tempus agendaе liturgiae his diebus, variis in id concurrentibus causis, ita anticipari coeptum est, ut eadem media aetate ad finem vergente, omnes liturgicae illae sollemnitates ad horas usque matutinas antepositae fuerint, profecto non sine detrimento liturgici sensus, nec sine confusione inter evangelicas narrationes et ad eas pertinentes liturgicas repraesentationes. Solemnisi praesertim paschalis vigiliae liturgia, a propria nocturna sede avulsa, nativam perspicuitatem ac verborum et symbolorum sensum amisit. Praeterea sabbati sancti dies, praecoci paschali gaudio invasus, propriam indolem perdidit luctuosam memoriae dominicae sepulturae.

Recentiori porro aetate alia denique accessit rerum mutatio eademque sub aspectu pastoralis gravissima. Etenim, feria quinta,

sexta et sabbatum sanctae hebdomadae per plura saecula inter dies festivos connumerabantur, eo sane consilio, ut cunctus populus christianus, a servilibus operibus expeditus, sacris horum dierum caerimoniis interesse posset; at saeculo decimo septimo currente ipsi Romani Pontifices, ob condiciones vitae socialis prorsus immutatas, dierum festivorum numerum imminuere adacti sunt. Urbanus itaque VIII, Constitutione apostolica «Universa per orbem», diei 24 septembris anni 1642 sacrum quoque hebdomadae sanctae triduum, non amplius inter festivos, sed inter feriales dies recensere coactus est.

Exinde vero fidelium ad sacros hos ritus frequentia necessario decrevit, ea praesertim de causa, quod eorum celebratio iam diu ad horas matutinas anteposita fuerat, quando scilicet scholae, opificia et publica cuiusque generis negotia, ubique terrarum, diebus feriatis peragi solent et peraguntur. Communis reapse et quasi universalis experientia docet, solemnes gravesque has sacri tridui liturgicas actiones a clericis peragi solere, ecclesiarum aulis saepe quasi desertis.

Quod sane valde est dolendum. Etenim sacrosanctae hebdomadae liturgici ritus, non solum singulari dignitate, sed et peculiari sacramentali vi et efficacia pollent ad christianam vitam alendam, nec aequam obtinere possunt compensationem per pia illa devotionum exercitia, quae extraliturgica appellari solent, quaeque sacro triduo horis postmeridianis absolvuntur.

His de causis viri in re liturgica peritissimi, sacerdotes curam animarum gerentes, et in primis ipsi Excellentissimi Antistites, recentioribus annis enixas ad Sanctam Sedem preces detulerunt, postulantes, ut liturgicae sacri tridui actiones, ad horas, ut olim, postmeridianas revocarentur, eo sane consilio, ut omnes fideles facilius iisdem ritibus interesse possint.

Re autem mature perpensa, Summus Pontifex Pius XII, anno iam 1951 sacrae paschalis vigiliae liturgiam instauravit, ad nutum interim Ordinariorum et ad experimentum peragendam.

Cum porro huiusmodi experimentum optimum universe habuerit successum, prout Ordinarii quamplures Sanctae Sedi retulerunt, cumque iidem Ordinarii petitiones iterare non omiserint, poscentes, ut sicut pro vigilia paschali ita etiam pro aliis sanctae hebdomadae diebus similis fieret liturgica instauratio, sacris functionibus ad horas vespertinas restitutis, attento denique quod misae vespertinae, per Constitutionem apostolicam «Christus Dominus» diei 6 ianuarii anni 1953 praevisae, frequentiore adstante populo ubicumque celebrantur; his omnibus prae oculis habiti, Ss.mus D. N. Pius Papa XII mandavit ut Commissio instaurandae liturgiae, ab eodem Ss.mo Domino con-

stituta, quaestionem hanc de Ordine hebdomadae sanctae instaurando examinaret et conclusionem proponeret. Qua obtenta, eadem Sanctitas Sua decrevit ut, pro rei gravitate, tota quaestio peculiari examini subiceretur Eminentissimorum Patrum Sacrae Rituum Congregationis.

Eminentissimi autem Patres, in Congregatione extraordinaria diei 19 iulii currentis anni, ad aedes Vaticanas coadunati, re mature perpensa, unanimi suffragio Ordinem hebdomadae sanctae instauratum approbandum et praescribendum censuerunt, si Ss.mo Domino placuerit.

Quibus omnibus Ss.mo Domino Nostro ab infrascripto Cardinali Praefesto per singula relatis, Sanctitas Sua ea, quae iidem Eminentissimi Cardinales deliberaverant, approbare dignata est.

Quapropter, de speciali mandato eiusdem Ss.mi D. N. Pii divina Providentia Papae XII, Sacra Rituum Congregatio ea quae sequuntur statuit:

I—Instauratus Ordo hebdomadae sanctae praescribitur

1. Qui ritum romanum sequuntur, in posterum servare tenentur Ordinem hebdomadae sanctae instauratum, in editione typica Vaticana descriptum. Qui alios ritus latinos sequuntur, tenentur tantummodo servare tempus celebrationum liturgicarum in novo Ordine statutum.

2. Novus hic Ordo servari debet a die 25 martii, dominica II Passionis seu in palmis, anni 1956.

3. Per totam hebdomadam sanctam nulla admittitur commemoratio, et in missa prohibentur quoque collectae, qualibet titulo imperatae.

II—De hora competenti qua sacra Liturgia hebdomadae sanctae celebranda est.

De officio divino

4. Dominica II Passionis seu in palmis, feria II, III et IV hebdomadae sanctae, officium divinum horis consuetis persolvitur.

5. In triduo sacro, id est: feria V in Cena Domini, feria VI in Passione et Morte Domini, et sabbato sancto, si officium peragatur *in choro*, vel *in communi*, haec servantur:

Matutinum et Laudes non anticipantur de sero, sed dicuntur mane, hora competenti. In ecclesiis tamen cathedralibus, cum feria V in Cena Domini missa chrismatis mane celebretur, Matutinum et Laudes eiusdem feriae V anticipari possunt de sero.

Horae minores dicuntur hora competenti.

Vesperae feria V et VI omittuntur, cum earum locum teneant functiones liturgicae principales horum dierum. Sabbato sancto vero dicuntur post meridiem, hora consueta.

Completerium feria V et VI dicitur post functiones liturgicas vespertinas; sabbato sancto omittitur.

In privata recitatione, his tribus diebus, omnes horae canonicæ dici debent, iuxta rubricas.

De missa, vel actione liturgica principali

6. Dominica II Passionis sollemnis benedictio et processio ramorum fiunt mane, hora consueta; in choro autem post Tertiam.

7. Feria V in Cena Domini, missa chrismatis celebratur post Tertiam. Missa autem in Cena Domini celebranda est vespere, hora magis opportuna, non autem ante horam quintam post meridiem, nec post horam octavam.

8. Feria VI in Passione et Morte Domini sollemnis actio liturgica celebratur horis postmeridianis, et quidem circa horam tertiam; si vero ratio pastoralis id suadeat, licet tardiores eligere horam, non autem ultra horam sextam.

9. Sollemnis paschalis vigilia celebranda est hora competenti, ea scilicet, quae permittat missam solemnem eiusdem vigiliae incipere circa mediam noctem inter sabbatum sanctum et dominicam Resurrectionis.

Ubi tamen, ponderatis fidelium et locorum condicionibus, de iudicio Ordinarii loci, horam celebrandae vigiliae anticipari conveniat, haec non inchoetur ante diei crepusculum, aut certe non ante solis occasum.

III—De abstinentia et ieiunio quadragesimali ad mediam noctem sabbati sancti protrahendis.

10. Abstinentia et ieiunium tempore quadragesimae praescriptum, quod hucusque, iuxta can. 1252 § 4, sabbato sancto cessabat post meridiem, in posterum cessabit media nocte eiusdem sabbati sancti.

Contrariis quibuslibet minime obstantibus.

Die 16 novembris anni 1955.

C. Card. CICOGNANI,
S. R. C. Praefectus

L. ✠ S.

✠ A. CARINCI, Archiep. Seleuc.,
S. R. C. a secretis

Sacra Congregatio Rituum

Instructio

DE ORDINE HEBDOMADAE SANCTAE INSTAURATO RITE PERAGENDO

Cum propositum instaurati Ordinis hebdomadae sanctae eo spectet, ut veneranda liturgia horum dierum, horis propriis simulque opportunis restituta, a fidelibus facilius, devotius ac fructuosius frequentari possit, permagni interest, ut idem salutare propositum ad optatum exitum deducatur.

Propterea huic Sacrae Rituum Congregationi opportunum visum est, generali decreto de instaurato Ordine hebdomadae sanctae *Instructionem* addere, qua et transitus ad novum ordinem fructus ex viva participatione sacrarum caerimoniarum percipiendos securius ducantur.

I—De praeparationi pastoralis et rituali

Omnibus itaque quorum interest huius *Instructionis* cognitio et observantia iniungitur.

1. Locorum Ordinarii sedulo provideant, ut sacerdotes, praesertim qui curam animarum gerunt, bene sint edocti, non solum de rituali celebratione instaurati Ordinis hebdomadae sanctae, verum etiam de eius liturgico sensu ac pastoralis proposito.

Curent praeterea ut etiam fideles, sacro quadragesimali tempore, aptius instruuntur ad instauratum hebdomadae sanctae Ordinem rite intelligendum, ita ut in eiusdem celebratione mente ac spiritu devotam sumant partem.

2. Praecipua autem capita instructionis populo christiano tradendae haec sunt:

a) *Pro dominica II Passionis, quae «in palmis» vocatur*

Invitentur fideles ut frequentiores ad solemnem processionem palmarum conveniant, Christo Regi publicum testimonium amoris et gratitudinis reddituri.

Moneantur porro fideles ut tempestive, currente sancta hebdomada, ad sacramentum paenitentiae accedant; quae quidem monitio illic praesertim urgenda est, ubi consuetudo invaluit ut fideles vespere sabbati sancti et mane dominicae Resurrec-

tionis quasi catervatim ad sacrum tribunal conveniant. Studeant igitur animarum curatores ut per totam sanctam hebdomadam, prasertim vero sacro triduo, fidelibus facilis occasio praebeatur ad sacramentum paenitentiae accedendi.

b) *Pro feria V in Cena Domini*

Erudiantur fideles de amore quo Christus Dominus, «pridie quam pateretur», sacrosanctam instituit Eucharistiam, sacrificium et sacramentum, Passionis suae memoriale perpetuum, per manus sacerdotum perenniter celebrandum.

Invitentur quoque fideles, ut post missam «in Cena Domini», debitam augustissimo Sacramento adorationem reddant.

Ubi demum pedum lotio, ad mandatum Domini de amore fraterno demonstrandum, secundum Ordinis instaurati rubricas in ecclesia peragitur, edoceantur fideles de profunda huius sacri ritus significatione, ac de opportunitate ut ipsi hoc die christianae caritatis operibus abundant.

c) *Pro feria VI in Passione et Morte Domini*

Disponantur fideles ad rectam intelligentiam singularis actionis liturgicae huius diei, in qua, post lectiones sacras et preces, Passio Domini nostri solemniter decantatur; orationes pro totius Ecclesiae et generis humani necessitatibus offeruntur; deinde a familia christiana, clero et populo, sancta Crux, nostrae redemptionis trophaeum, devotissime adoratur; postremo, iuxta instaurati Ordinis rubricas et sicut mos fuit per multa saecula, omnes qui id cupiunt et rite parati sunt, ad sacram quoque communionem accedere possunt, ea potissimum mente, ut corpus Domini, pro omnibus hoc die traditum, devote sumentes, uberriores redemptionis fructus percipiant.

Instant porro sacerdotes ut fideles hoc sacratissimo die piam servant mentis recollectionem, nec legem obliviscantur abstinentioniae et ieiunii.

d) *Pro sabbato sancto et vigilia paschali*

Oportet in primis, ut fideles de peculiari natura liturgica sabbati sancti diligenter edoceantur. Est autem dies summi luctus, quo Ecclesia ad sepulcrum Domini immoratur, passionem eius et mortem meditando; a sacrificio missae, sacra mensa denudata, abstinendo; usque dum, post solemnem vigiliam seu nocturnam Resurrectionis expectationem, locus detur gaudiis paschalibus, quorum abundantia in sequentes dies exundat.

Huius vero vigiliae propositum et finis in eo est, ut liturgica actione demonstretur et recolatur, quomodo ex morte Domini nostra promanaverit vita et gratia. Itaque sub cerei paschalis signo ipse Dominus «lux mundi» (Ioan. 8, 12) proponitur, qui peccatorum nostrorum tenebras, gratia suae lucis, profligavit; paschale praeconium profertur, quo splendor sanctae noctis Resurrectionis decantatur; memorantur Dei magnalia in antiquo foedere peracta, mirabilium Novi Testamenti pallentes imagines; aqua baptismalis benedicitur, in qua, «consepulti cum Christo» in mortem peccati, cum eodem Christo resurgimus, ut «in novitate vitae ambulemus» (Rom. 6, 4); hanc denique gratiam, quam Christus nobis promeruit et in baptismo contulit, renovatis eiusdem baptismatis promissionibus, vita moribusque coram omnibus testificari pollicemur; postremo, implorato triumphantis Ecclesiae interventu, sacra vigilia solemni Resurrectionis missa terminatur.

3. Nec minus necessaria est praeparatio ritualis sacrarum caerimoniarum hebdomadae sanctae.

Quapropter ea omnia, quae ad piam ac decoram celebrationem liturgicam huius sanctissimae hebdomadae occurrunt, sollicite paranda et ordinanda sunt; sacri praeterea ministri ceterique ministrantes, sive clerici sive laici, potissimum si pueri sint, iis quae ab ipsis peragenda erunt, sedulo instituantur.

II—Adnotationes ad quasdam rubricas Ordinis hebdomadae sanctae

a) *Pro universa hebdomada sancta*

4. Ubi copia habeatur sacrorum ministrorum, sacra functiones hebdomadae sanctae cum omni splendore sacrorum rituum peragantur. Ubi vero sacri ministri desint, adhibeatur ritus simplex, servatis rubricis peculiaribus, ut suis locis notatur.

5. In Ordine hebdomadae sanctae instaurato, quotiescunque dicitur: «ut in Breviario romano», omnia desumenda sunt ex praedicto libro liturgico, servatis autem normis, per decretum generale S. Rituum Congregationis «De rubricis ad simpliciorum formam redigendis», diei 23 martii anni 1955, statutis.

6. Per totam hebdomadam sanctam, id est a dominica II Passionis seu in palmis usque ad missam vigiliae paschalis inclusive, in missa (et feria VI in solemni actione liturgica), si solemniter celebratur, scilicet cum ministris sacris, ea omnia,

quae diaconus vel subdiaconus aut lector, vi proprii officii cantant vel legunt, a celebrante omittuntur.

b) *Pro dominica II Passionis seu in palmis*

7. In benedictione et processione adhibeantur rami palmarum seu olivarum, vel aliarum arborum. Hi rami, secundum locorum varios usus, vel ab ipsis fidelibus parantur et in ecclesiam afferuntur; vel, benedictione peracta, fidelibus distribuantur.

c) *Pro feria V in Cena Domini*

8. Pro solemni Sacramenti repositione paretur locus aptus in aliquo sacello vel altari ecclesiae, sicut in Missali romano praescribitur, et decenter quoad fieri potest, ornatur velis et luminaribus.

9. Servatis Sacrae Rituum Congregationis decretis de vitandis vel tollendis abusibus in hoc loco parando, plane commendatur severitas quae liturgiae horum dierum convenit.

10. Parochi vel ecclesiarum rectores tempestive moneant fideles de publica adoratione sanctissimae Eucharistiae, inde ab expleta missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem, quando scilicet liturgicae recordationi institutionis sanctissimae Eucharistiae succedit memoria Passionis et Mortis Domini.

d) *Pro vigilia paschali*

11. Nihil impedit quominus signa, in cereo paschali a celebrante stilo incidenda, coloribus vel alio modo antea praeparantur.

12. Convenit, ut candelae, quas clerus et populus gestant, accensae maneant, dum praeconium paschale canitur, et dum renovatio promissionum baptismatis peragitur.

13. Vas aquae benedicendae convenienter ornari decet.

14. Si aderunt baptizandi, praesertim si plures sint, permittitur caerimonias Ritualis romani, quae ipsam baptismi collationem praecedunt, id est, in baptismo infantium usque ad verba «Credis» (*Rituale romanum*, tit. III, cap. II, n. 12), et in baptismo adultorum usque ad verba «Quis vocaris?» (*Rituale romanum*, tit. III, cap. IV, n. 38), eodem mane, tempore opportuno, praemittere.

15. Si contingat in hac solemnī vigilia sacras quoque Ordinationes conferri, pontifex ultimam admonitionem (cum impositione sic dicti «pensi»), quae iuxta Pontificale romanum post benedictionem pontificalem et ante ultimum evangelium locum habet, hac nocte eidem benedictioni pontificali praemittat.

16. In vigilia Pentecostes, omissis lectionibus seu prophetiis, et aquae baptismalis benedictione ac litaniiis, missa, etiam conventualis, vel solemnī aut cantata, incipitur more solito, facta ad gradus altaris confessione, ab introitu «Cum sanctificatus fuero», ut in Missali romano ibidem pro missis privatis ponitur.

17. Feria V in Cena Domini, antiquissima romanae Ecclesiae servanda est traditio, qua, privatarum missarum celebratione interdicta, omnes sacerdotes omnesque clerici, sacris in Cena Domini intersint, ad sacram mensam accessuri (cfr. can. 862).

Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve missam lectam in singulis ecclesiis vel oratoriis publicis permittere poterit; in oratoriis autem semipublicis unam tantum missam lectam; ea quidem de causa, ut omnes fideles hoc sacro die missae sacrificio interesse et corpus Christi sumere possint. Hae autem missae inter easdem diei horas permittuntur, quae pro missa solemnī in Cena Domini assignatae sunt (*Decretum*, n. II, 7).

18. Eadem feria V in Cena Domini, sacra communio fidelibus distribui potest tantummodo inter missas vespertinas, vel continua ac statim ab iis expletis; item sabbato sancto dari potest tantummodo inter missarum solemnīa, vel continuo ac statim ab iis expletis; exceptis infirmis vel in periculo mortis constitutis.

19. Feria VI in Passione et Morte Domini, sacra communio distribui potest unice inter solemnem actionem liturgicam postmeridianam, exceptis item infirmis vel in periculo mortis constitutis.

20. Sacerdotes, qui missam solemnem vigiliae paschalis hora propria celebrant, id est post mediam noctem quae intercedit inter sabbatum et dominicam, possunt ipso dominico die Resurrectionis missam festivam celebrare, atque etiam, si indultum habeatur, bis aut ter.

21. Locorum Ordinarii, qui feria V in Cena Domini, missam chrismatis mane celebraverint, possunt vespere missam quoque solemnem in Cena Domini litare; sabbato sancto vero, si vigiliam solemnem paschalem celebrare voluerint, possunt, sed

non tenentur, missam solemnem ipso die dominicae Resurrectionis litare.

22. Quoad ieiunium eucharisticum servantur normae in Constitutione apostolica «Christus ominus» diei 6 ianuarii anni 1953 traditae.

III—De quibusdam difficultatibus componendis

23. Cum pro diversitate locorum et gentium plures numerentur populares consuetudines, hebdomadae sanctae celebrationi connexae, studeant locorum Ordinarii et sacerdotes curam animarum gerentes, ut consuetudines huiusmodi, quae solidam pietatem fovere videantur, cum instaurato Ordine hebdomadae sanctae prudenter componantur. Edoceantur porro fideles de summo valore sacrae Liturgiae, quae semper, et his praesertim diebus, ceteras devotionis species et consuetudines, quamvis optimas, natura sua longe praecellit.

24. Ubi mos hucusque vigit domos benedicendi ipso sabbati sancti die, locorum Ordinarii congruas edant dispositiones, ut haec benedictio opportuniore tempore, ante vel post Paschatis festum, a parochis, vel ab aliis sacerdotibus animarum curam gerentibus ab ipsis delegatis, peragatur, qui, hanc nacti occasionem, fideles sibi commissos paterne invisent, ac de eorum statu spirituali certiores se reddant (can. 462), n. 6).

25. Campanarum pulsatio, feria V in Cena Domini in missa solemni vespertina, et sabbato sancto in missa vigiliae ad initium hymni Gloria in excelsis praescripta, hoc modo fiat:

a) In locis, in quibus una tantum habetur ecclesia, campanae pulsentur hora, qua dicti hymni incipit cantus;

b) In locis autem, ubi plures ecclesiae exstant, sive in omnibus eodem tempore sacrae caerimoniae peragantur, sive tempore diverso, campanae omnium ecclesiarum eiusdem loci pulsentur una cum campanis ecclesiae cathedralis, vel matricis aut principalis. In dubio quaenam ecclesia in loco sit matrix aut principalis, adeatur Ordinarius loci.

Die 16 novembris anni 1955.

C. Card CICOGNANI,
S. R. C. Praefectus

L. ✠ S.

✠ A. CARINCI, Archiep Seleuc.,
S. R. C. a secretis

(*L'Osservatore Romano* 27 Novembre 1955)

Decreto general de la Sagrada Congregación de Ritos estableciendo el nuevo “Ordo” litúrgico de la Semana Santa

(16 de noviembre de 1955)

Los más grandes misterios de nuestra redención, es decir, la pasión, la muerte y la resurrección de Nuestro Señor Jesucristo, fueron celebrados cada año por la santa madre Iglesia, desde la época apostólica, con una solemnidad muy singular. Se conmemoraron ante todo los momentos más salientes en un especial triduo llamado de Cristo “crucificado, sepultado y resucitado” (San Agustín, ep. 55, 14); se añadió después la solemne conmemoración de la institución de la Santísima Eucaristía; y, finalmente, en la dominica que precede inmediatamente a la pasión, se insertó la celebración litúrgica de la entrada triunfal de Nuestro Señor, Rey-Mesías en la Ciudad Santa. De ahí que aquella especial semana litúrgica fuese llamada, por la importancia de los misterios en ella conmemorados, “santa”, y fué enriquecida con ritos cada vez más espléndidos y piadosos.

Estos ritos se celebraron al principio en los mismos días y a la misma hora en que habían sucedido los misterios recordados. Y así la institución de la Santísima Eucaristía se conmemoraba en la tarde del jueves con la misma solemne “in Cena Domini”; en la tarde del viernes se desarrollaba una especial función litúrgica en conmemoración de la pasión y muerte del Señor; y por la tarde del sábado se daba comienzo a la solemne vigilia, que terminaba a la mañana siguiente con la gloria de la resurrección.

Sin embargo, en la Edad Media, y por varias causas, se comenzó a anticipar la hora de las funciones litúrgicas de estos días, de modo que a finales de la Edad Media todas aquellas solemnidades fueron celebradas por la mañana, con daño evidente del sentido litúrgico y no sin oposición con la narración evangélica y las correlativas conmemoraciones litúrgicas. Sobre todo la solemne vigilia pascual, desplazada de su apropiada hora nocturna, perdió toda su originaria claridad y el significado de las fórmulas y de los símbolos. Por otra parte, el Sábado Santo, dedicado a una anticipada gloria pascual, perdió su carácter de luto o duelo en recuerdo de la sepultura del Señor.

En tiempos más recientes se introdujo otro cambio, y éste, desde el punto de vista pastoral, más grave. De hecho el Jueves, el Viernes y el Sábado Santos fueron contados durante muchos siglos entre los días festivos, precisamente para permitir a todos los fieles, libres de trabajo, asistir a los sagrados ritos de aquellos días. Pero en el siglo XVII, dadas las condiciones

de la vida social radicalmente transformada, los Sumos Pontífices se vieron obligados a disminuir el número de los días festivos. Así, Urbano VIII, con la constitución apostólica "*Universa per Orbem*", del 24 de septiembre de 1642, se vió precisado a reducir a días feriales el triduo sagrado de la Semana Santa.

De ello derivó necesariamente una disminución de la asistencia de los fieles a estos ritos, sobre todo por razón de que su celebración había sido anticipada desde hacía mucho tiempo a la mañana, cuando en todas partes están abiertas las escuelas y oficinas y se realizan toda clase de negocios en días feriales o de trabajo. La experiencia común y casi universal enseña que frecuentemente estas solemnes funciones litúrgicas del triduo sagrado son celebradas por el clero en iglesias casi desiertas. Lo que ciertamente es de lamentar. Pues los ritos de la Semana Santa no sólo tienen una especial dignidad, sino que poseen también una singular fuerza y eficacia sacramental para alimentar la vida cristiana, y no pueden tener compensación adecuada en los piadosos ejercicios de devoción, llamados comúnmente "extralitúrgicos", que tienen lugar en la tarde del triduo sacro.

Por todas estas razones eminentes liturgistas, sacerdotes con cura de almas y en primer lugar los mismos excelentísimos Obispos, han dirigido en estos últimos tiempo insistentes súplicas a la Santa Sede pidiendo que las funciones litúrgicas del triduo sacro fuesen trasladadas, como sucedía antes, a la tarde, y precisamente para hacer posible que los fieles puedan tomar parte más fácilmente en ellas.

Estudiada cuidadosamente la cuestión, el Sumo Pontífice Pío XII restauró ya en 1951 la liturgia de la vigilia pascual, que había de celebrarse con la autorización de los Ordinarios y como experimento.

Habiéndose obtenido de esta experiencia óptimos resultados en todas partes, según han informado a la Santa Sede muchísimos Ordinarios, y habiendo reiterado los mismos Ordinarios sus peticiones en solicitud de que, como para el Sábado Santo, se procediese a una reforma semejante para los otros días de la Semana Santa, trasladando las funciones sagradas a la tarde; considerando además que las misas vespertinas previstas por la Constitución apostólica "*Christus Dominus*" del 6 de enero de 1953 se celebran por doquier con numerosa concurrencia de fieles; teniendo presente todas estas cosas, la santidad de nuestro señor Pío Papa XII dispuso que la comisión nombrada por el mismo Padre Santo para la reforma de la liturgia examinase la cuestión de la reforma del "*Ordo*" de la Semana Santa y formulase sus conclusiones. Tras de lo cual el mismo Padre Santo quiso que, dada la importancia del caso, toda la cuestión fuese sometida a un

particular examen de los eminentísimos Cardenales miembros de la Sagrada Congregación de Ritos.

Estos eminentísimos Cardenales, reunidos en sesión extraordinaria el 19 de julio del corriente año en el palacio vaticano, opinaron, con voto unánime, que el nuevo "Ordo" de la Semana Santa fuese aprobado y prescrito si así parecía bien al Padre Santo.

Presentada al Padre Santo una relación detallada de todo por el Cardenal que suscribe, prefecto de la Sagrada Congregación de Ritos, Su Santidad se ha dignado aprobar cuanto ya habían deliberado los eminentísimos Cardenales.

Por ello, y por especial mandato de Su Santidad Pío XII, la Sagrada Congregación de Ritos establece lo siguiente:

I.—Obligatoriedad del nuevo "Ordo" de la Semana Santa.

1. Cuantos siguen el rito romano quedan obligados de ahora en adelante a observar el "*Ordo hebdomadae sanctae instauratus*" según la edición típica vaticana.

Aquellos que siguen los otros ritos latinos están obligados a observar el nuevo "Ordo" sólo en cuanto se refiere a la hora de las funciones.

2. El nuevo "Ordo" entrará en vigor el día 25 de marzo de 1956, segunda dominica de Pasión o de Ramos.

3. Durante toda la Semana Santa quedan excluidas todas las conmemoraciones y en la misa se omiten también todas las colectas, bajo cualquier título imperadas.

II.—Hora apta para las funciones litúrgicas de la Semana Santa.

Para el oficio divino

4. En la segunda dominica de Pasión o de Ramos, el Lunes, Martes y Miércoles Santos, el oficio divino se reza en las horas acostumbradas.

5. Durante el triduo sacro, o sea, Jueves, Viernes y Sábados Santos, si el oficio se recita "*in coro o in commune*", se observará lo que sigue:

Los maitines y laudes no se anticipan a la tarde precedente, sino que se rezan por la mañana y a hora competente. En las catedrales, sin embargo, comoquiera que en la mañana del Jueves Santo ha de celebrarse la

misa para la consagración de los santos óleos, los maitines y laudes del mismo jueves se pueden anticipar a la tarde precedente.

Las horas menores se rezarán a hora apropiada.

Las vísperas del jueves y viernes se omiten, ocupando su lugar las funciones principales de estos días. El Sábado Santo, en cambio, se rezan después del mediodía, a la hora acostumbrada.

Las completas del jueves y viernes se dirán después de las funciones litúrgicas de la tarde; el Sábado Santo se omiten.

En la recitación privada, todas las horas canónicas de estos tres días se deben decir según las rúbricas.

Para la misa o función litúrgica principal

6. En la segunda dominica de Pasión o de Ramos la solemne bendición y procesión de las palmas se hará por la mañana a la hora acostumbrada; donde exista coro, después de tercia.

7. El Jueves Santo, la misa para la consagración de los santos óleos se celebrará después de tercia. En cambio, la misa "in Cena Domini" se debe celebrar por la tarde, a la hora más apropiada, pero no antes de las cinco ni después de las ocho.

8. El Viernes Santo, la solemne función litúrgica se tendrá por la tarde, hacia las tres. Pero si razones de carácter pastoral lo aconsejan, se puede hacer más tarde, pero no después de las seis.

5. La solemne vigilia pascual deberá celebrarse a hora apropiada, pero tal que permita comenzar la misa solemne de la misma vigilia hacia la media noche entre el Sábado Santo y el Domingo de Resurrección.

Sin embargo, donde por las circunstancias del lugar o de los fieles, a juicio del Ordinario, convenga anticipar la hora de la vigilia pascual, ésta no se comenzará antes del crepúsculo y, ciertamente, no antes de la puesta del sol.

III.—Cesación de la Abstinencia y del Ayuno cuaresmal restituidos a la media noche del Sabado Santo.

10. La abstinencia y el ayuno prescritos para la Cuaresma, y que hasta ahora, a tenor del canon 1.252, párrafo 4º, terminaban al mediodía del Sábado Santo, terminarán de ahora en adelante a media noche del mismo Sábado Santo.

Sin que obste nada en contrario.

16 de noviembre de 1955.—G. Card. CICOGNANI, Prefecto de la S. C. de Ritos.—† A. CARINCI, Arzobispo de Seleucia, Secretario de la S. C. de Ritos.

Instrucción para la Recta Aplicación del “Ordo” de la Semana Santa

Puesto que el nuevo “Ordo” de la Semana Santa tiene por fin lograr que los fieles puedan participar más devotamente y con mayor fruto en la liturgia en estos días, que ha sido restituida a sus horas propias y más oportunas, es de suma importancia que este fin saludable se logre plenamente.

Por ello, esta Sagrada Congregación de Ritos ha juzgado oportuno añadir al decreto general sobre el nuevo “Ordo” de la Semana Santa una instrucción con la cual se haga más fácil el paso a las nuevas disposiciones y los fieles saquen de la viva participación en los ritos sagrados frutos más abundantes.

Todos los interesados deben afanarse, por lo tanto en conocer y observar la siguiente instrucción:

I. Preparación pastoral y ritual

1. Los ordinarios del lugar cuiden de que los sacerdotes, especialmente los dedicados a cura de almas, sean bien instruídos no sólo en las disposiciones rituales del nuevo orden, sino también en su significado litúrgico y en su fin pastoral.

Provean, además, a que los fieles, durante la Cuaresma, sean convenientemente instruídos para que comprendan en su justo sentido el nuevo “Ordo” de la Semana Santa, de suerte que puedan tomar parte consciente y devotamente en los sagrados oficios.

2. Los puntos principales de la instrucción que ha de hacerse al pueblo son los siguientes:

a) Para la segunda dominica de Pasión, llamada de Ramos

Invítese a los fieles a participar en el mayor número posible en la solemne procesión de las Palmas para rendir a Cristo Rey un público tributo de amor y reconocimiento.

Exhórtese a los fieles a que, con ocasión de la Semana Santa, se acerquen oportunamente al sacramento de la penitencia; exhortación que deberá hacerse sobre todo allí donde priva el uso de acercarse a la confesión en masa la tarde del Sábado Santo y la mañana del Domingo de Pascua. Los sacerdotes con cura de almas procuren, por su parte, facilitar a los fieles el acceso al sacramento de la penitencia durante toda la Semana Santa, pero especialmente en el tríduo sacro.

b) Para el Jueves Santo

Ha de instruirse a los fieles sobre el amor con que Cristo Nuestro Señor, “la víspera de su pasión” instituyó la Santísima Eucaristia, sacrificio

y sacramento, recuerdo perpetuo de su pasión, que había de celebrarse *perennemente* por los sacerdotes.

Invítese también a los fieles a que practiquen una conveniente adoración del Santísimo Sacramento después de la misa "*in Cena Domini*".

En las iglesias donde, para testimoniar el mandato del Señor sobre la caridad fraterna, se haga el lavatorio de los pies según las disposiciones del nuevo "*Ordo*", instrúyase a los fieles sobre el profundo significado de este sagrado rito y sobre la oportunidad de que en este día abunden ellos en obras de caridad cristiana.

c) Para el Viernes Santo

Prepárese a los fieles para que comprendan bien la singular función litúrgica de este día, en el que, tras las sagradas lecciones y plegarias, se lea solemnemente la pasión de Nuestro Señor, se elevan oraciones por la necesidad de toda la Iglesia y el género humano; toda la familia cristiana, clero y pueblo adora, además, devotísimamente la santa cruz, trofeo de nuestra redención.

Finalmente, a tenor de la rúbrica del nuevo "*Ordo*", y como estuvo en uso durante varios siglos, todos cuantos lo deseen y estén dispuestos podrán acercarse a la sagrada comunión, y esto, sobre todo, para que, recibiendo devotamente el cuerpo del Señor, muerto por todos en este día, perciban con más abundancia los frutos de la redención.

Insistan, además, los sacerdotes en que los fieles vivan más recogidos en este día y no olviden la ley la abstinencia y el ayuno.

d) Para el Sábado Santo y la vigilia pascual

Es necesario ante todo que los fieles sean instruídos sobre la particular naturaleza litúrgica del Sábado Santo, ya que se trata de un día de sumo luto, en el cual la Iglesia persevera junto al sepulcro del Señor, meditando su pasión y muerte, y se abstiene del sacrificio de la misa, mientras el altar está desnudo, hasta que, después de la solemne vela y de la nocturna espera de la resurrección, abre libremente el ánimo a la alegría pascual, cuya abundancia se desborda en los días sucesivos.

La vigilia tiene, además, la misión de demostrar y recordar litúrgicamente hasta qué punto ha nacido nuestra vida de gracia de la muerte del Señor. Por eso, bajo el símbolo del cirio pascual, quiere mostrar al mismo Señor "*luz del mundo*" (Juan, 8, 12), que ha disipado con la gracia de su luz las tinieblas de nuestros pecados; se canta el pregón pascual con el cual se ensalza esplendor de la santa noche de resurrección; se traen a recuerdo los prodigios obrados por Dios en el Antiguo Testamento, pálidas imágenes de las maravillas del Nuevo; se bendice el agua bautismal, en la cual, "*consepultados con Cristo*" en la muerte del pecado, resucitamos

con el mismo Cristo para “caminar en una vida nueva” (Rom. 6, 4); finalmente, con la renovación de las promesas bautismales, nos comprometemos a mostrar a todos, con la vida y con las obras, aquella gracia que Cristo nos mereció y nos confirió en el bautismo. Por último, tras haber implorado la ayuda de la Iglesia triunfante, la sagrada vigilia termina con la misa solemne de la resurrección.

3. No menos necesaria es la preparación ritual de las sagradas ceremonias de la Semana Santa.

Es necesario por esto preparar y disponer solícitamente cuanto haga falta para el piadoso y decoroso desarrollo de esta santísima semana. Los sagrados ministros y demás auxiliares, tanto clérigos como laicos, especialmente si son niños, deben ser instruidos diligentes en su oficio.

II.—Anotaciones sobre algunas rubricas del “Ordo” de la Semana Santa.

e) Para toda la Semana Santa

4. Donde haya número suficiente de sagrados ministros, celébrense las funciones de Semana Santa con todo el esplendor de los sagrados ritos. Donde no sea posible conseguir sagrados ministros úsese el rito simple, ateniéndose a la rubricas especiales indicadas en el propio lugar.

5. Cuando en el nuevo “Ordo” de la Semana Santa se dice “ut in Breviario Romano”, debe tomarse todo de este libro, observando, sin embargo, las normas establecidas por el decreto general de la Sagrada Congregación de Ritos, del 25 de marzo de 1955, “De Rubricis ad simpliciore[m] formam redigendis”.

6. Para toda la Semana Santa, esto es, desde la segunda dominica de Pasión o de Ramos hasta la misa de la vigilia pascual inclusive, en la misa (y el Viernes Santo, en el solemne oficio litúrgico), celebrada solemnemente, esto es, con ministros sagrados, el celebrante omite lo que el diácono, el subdiácono o el lector cantan o leen.

b) Para la segunda dominica de Pasión o de Ramos

7. En la bendición y procesión úsense ramos de palma, o de olivo, o de otros árboles. Estos ramos, según los varios usos locales, o son preparados y traídos a la iglesia por los fieles o se distribuyen a éstos después de la bendición.

c) Para el Jueves Santo

8. Para la solemne reposición del Santísimo Sacramento prepárese un lugar adecuado en cualquier capilla o altar de la iglesia, como está

prescrito en el Misal Romano, y adórnese decorosamente lo más posible con velas y luces.

9. Se recomienda vivamente que se cumplan los decretos de la Sagrada Congregación de Ritos contra los abusos en la preparación de este tugar, conservando la austeridad propia de la liturgia de estos días.

10. Adviertan oportunamente los párrocos y rectores de iglesias de que la pública adoración de la Sagrada Eucaristía habrá de durar desde el fin de la misa "in cena Domini" por lo menos hasta la medianoche, a saber, cuando al recuerdo de la institución de la Sagrada Eucaristía se sobrepone la memoria de la pasión y muerte del Señor.

d) Para la vigilia pascual

11. No hay prohibición de que las señales que han de ser marcadas por el celebrante con el punzón sobre el cirio pascual sean preparadas con anterioridad en colores o de cualquier otro modo.

12. Es conveniente que las candelas llevadas por el clero y el pueblo permanezcan encendidas durante el canto del pregón pascual y mientras se hace la renovación de las promesas bautismales.

13. Es también oportuno adornar convenientemente el vaso del agua que ha de bendecirse.

14. Si hubiese bautizandos, especialmente si son numerosos, está permitido anticipar a la mañana, en el tiempo más oportuno, las ceremonias del ritual romano que preceden a la administración del bautismo, a saber, en el bautismo de los niños, hasta las palabras "credis in Deum" (Rituale Romanum, tit. III, cap. II, n.º 12), y, en el bautismo de los adultos, hasta las palabras "Quis vocaris" (Rituale Romanum, tit. III, cap. IV, n.º 38).

15. Si en esta sagrada vigilia debieran conferirse, además, las órdenes sagradas, la última admonición (con la imposición del llamado "Penso"), que, según el pontifical romano, tiene lugar después de la bendición del Obispo y antes del último Evangelio, en esta noche habrá de decirse antes de la última bendición.

16. En la vigilia de Pentecostés se omiten las lecturas y las profecías y la bendición del agua bautismal con las letanías; y también la misa conventual, ya solemne, ya cantada, se comienza, como de costumbre, con la confesión al pie del altar y el introito "Quum sanctificatus fuero", como hace notar el Misal Romano para las misas rezadas.

III.—Misa, Sagrada Comunión y ayuno eucarístico durante el triduo sacro.

17. El Jueves Santo se debe observar la antiquísima tradición de la Iglesia romana, según la cual, prohibida la celebración de las misas privadas, todos los sacerdotes y clérigos asisten a la misa “in Cena Domini”, acercándose a la sagrada mesa (cfr. can. 862).

Pero donde lo exijan motivos pastorales, el Ordinario del lugar podrá permitir una o dos misas rezadas en cada iglesia u oratorio público; en los oratorios semipúblicos, sin embargo, sólo una misa rezada; y esto con el fin de dar posibilidad a todos los fieles de poder participar en este día en el santo sacrificio de la misa y recibir el cuerpo del Señor. Sin embargo, estas misas están permitidas tan sólo en las horas asignadas para la misa solemne “in Cena Domini” (Decreto II, 7).

18. El mismo Jueves Santo sólo se podrá distribuir la comunión en las misas vespertinas o inmediatamente después, lo mismo que en el Sábado Santo, la comunión sólo se puede distribuir en la misa solemne o inmediatamente después; se exceptúan los enfermos y quienes estén en peligro de muerte.

19. El Viernes Santo, la comunión, se puede distribuir tan sólo en la solemne función litúrgica después de mediodía, exceptuados siempre los enfermos y los que estén en peligro de muerte.

20. Los sacerdotes que celebren la misa solemne de la vigilia pascual en la hora propia, es decir, después de la medianoche entre el sábado y el domingo, pueden celebrar la misa festiva del Domingo de Pascua, y si tienen indulto, incluso dos o tres veces.

21. Los Ordinarios de lugar que el Jueves Santo han celebrado la misa crismal pueden, por la tarde, celebrar también la misa solemne “in Cena Domini”; en cuanto al Sábado Santo, si quieren celebrar la solemne vigilia pascual, pueden celebrar, aunque no están obligados, la misa pontifical el mismo día de Pascua.

22. En lo referente al ayuno eucarístico, se observarán las normas establecidas en la constitución apostólica “Christus Dominus”, del 6 de enero de 1953.

IV.—Solución de algunas dificultades.

23. Puesto que la tradición de los distintos lugares y de las varias poblaciones conserva muchos usos anejos a la celebración de la Semana Santa, los Ordinarios del lugar y los sacerdotes con cura de almas procuren armonizar prudentemente aquellos usos que favorezcan la sólida piedad con el nuevo “Ordo” de la Semana Santa. Instrúyase asimismo a los

fieles sobre el gran valor de la sagrada liturgia, que supera ampliamente, siempre, pero especialmente en estos días, todas las otras costumbres y devociones, incluso las mejores, de cualquier clase que sean.

24. Donde hasta ahora ha habido costumbre de bendecir las casas el Sábado Santo, den los Ordinarios oportunas disposiciones a fin de que esta bendición se haga en el tiempo más conveniente, antes o después de la fiesta de Pascua, por los párrocos u otros sacerdotes con cura de almas delegados por ellos, los cuales aprovecharán esta ocasión para visitar paternalmente a los fieles a ellos confiados y darse cuenta de su estado espiritual.

25. En cuanto a tocar las campanas en la misa vespertina del Jueves Santo y en la misa de la vigilia del Sábdo Santo, prescrito al comienzo del "Gloria in excelsis", ha de procederse así:

a) Donde haya una sola iglesia, tóquense las campanas a la hora en que comienza el canto del "Himno".

b) Donde, por el contrario, haya más de una iglesia, ya se desarrolle el rito simultáneamente en todas, ya ocurra en tiempo diverso, las campanas de todas las iglesias del mismo lugar han de tocarse al mismo tiempo que las campanas de la catedral o de la iglesia matriz o de la iglesia principal. En la duda sobre cuál es en un lugar la iglesia matriz o la principal, recúrrase al Ordinario del lugar.

16 de noviembre de 1955.—G. Card. CICOGNANI, Prefecto de la Sagrada Congregación de Ritos.—L. † S.— † A. CARINCI, Arzobispo de Seleucia, Secretario de la Sagrada Congregación de Ritos.

(Traducción de la Revista "Ecclesia" 3 de diciembre 1955. Esperamos poder presentar la traducción inglesa en el próximo número de febrero y contribuir a su mayor difusión entre los fieles.)

First Asian Meeting for the Lay Apostolate¹

Manila, 3-8 December 1955

GENERAL STATEMENT

The participants from 16 Areas, gathered for the First Asian Meeting for the Apostolate of the Laity, held in Manila from the 3rd to the 8th of December, 1955, under the inspiring guidance of His Eminence, Cardinal Gracias, reaffirm their inflexible fidelity to our Holy Father, Pope Pius XII and to the teaching of the Church and their unshaken loyalty to the directives of their Bishops. They came together to share their experiences of the apostolate, and they have worked together to obtain a fuller understanding of the apostolate in its amplitude and to survey those areas where more urgent action is required. The following represent some of the main lines of their thought.

The participants realize that they are in the presence of immense problems affecting the Asian peoples. They see how, in vast sectors, the aspirations towards political freedom have been fulfilled and that the emancipation from colonialism has been the beginning of a newer and fuller national life, in spite of some exaggerations of nationalism here and there. But political freedom was certainly not enough. The masses of Asia, through circumstances beyond their control, are groaning under the yoke of unemployment, a very low standard of living, and, in many cases, stark poverty, though courageous efforts are being made by those in power to improve living conditions. There is, however, gross inequality in the distribution of wealth: large sections of workers are unorganized; and the agricultural masses either do not have land or else do not get an adequate return for their labour. In the midst of this material wretchedness, they have been subjected to the ideas of materialism and all the other evil doctrines that are now being widely diffused. In this material and moral misery, many of them are now being crushed by the terrible engine of communistic materialism. Communism, having taken advantage of the poverty, ignorance and the aspirations to freedom of the Asian peoples, has not only enslaved vast sections of Asia but also subjected a good number in these countries to unheard-of torments and per-

¹ Estos y los siguientes documentos que publicamos y que por considerarlos de interés para todos no podían faltar en el Boletín Eclesiástico para ser consultados en el futuro, han sido facilitados en la lengua original inglesa por el Rev. P. Fr. Francisco Muñoz, O.P. chairman del comité de publicidad.

secutions: it is also endeavouring to bring the other free Asian countries under its yoke by internal subversion and by disquieting threats.

The participants in this Congress denounce most vigorously the theory and practice of Communism. It is wrong in doctrine and oppressive in its practice: it is worse than any previously known form of colonialism. They protest vehemently against the violent persecution and inhuman treatment being meted out to countless millions of their fellow-Christians. They offer their promise to help them in every possible manner, especially by their prayers and sacrifices.

The participants reaffirm their profound conviction that the doctrine of Christ offers the solution to these problems. Believing in the Fatherhood of God and our universal brotherhood in Christ, and offering a complete synthesis of the temporal and the spiritual, the Church proposes the true programme for a just social order. It asserts the primacy of the spiritual, but emphasizing the eminent dignity of the human person, it sets its face against every form of social injustice and oppression.

Aware of the processes of industrialization taking place in their own countries, and of the consequent development of an evergrowing mass of workers, they pledge themselves to set up and to take an active part in free unions of workers and employers in order to defend the rights of the workers and to create a new economic and social order in conformity with Christian principles.

Having ascertained the backward state and dire poverty of the rural populations, they are determined to promote action in manifold forms in order to organize the tillers of the soil for the effective safeguard of their legitimate interests; to facilitate access to the ownership of land on the basis of the family; to develop every form of agricultural co-operative; to promote professional training among those engaged in agriculture and to interest governments in achieving a right balance between the various economic categories making up the national community. Conscious that progress has intensified and is intensifying relations between peoples, and that no people can enjoy peace and advance towards greater prosperity if all other peoples do not also enjoy peace and prosperity, they decide to make their contribution towards the development of a fuller life for all, based on justice, truth and love. For such a life, all peoples together and each one in particular must recognize and effec-

tively respect the basic rights of man: the family must be protected in its nature, ends and activities: the independence and freedom of all nations, great and small, must be safeguarded: international collaboration must be promoted in the economic, social and cultural fields: a more universal organization must be set up, endowed with the necessary means to ensure the common good of the human family. It is obvious that for the prosecution of these objects there is need of adequate religious personnel; hence the Catholic community of Asia presses its claim to such help, even from abroad, in the way of missionaries, as is necessary for the purposes already indicated.

In order to achieve more effectively the aims indicated above, it is proposed that there be set up in each country a co-ordinating committee of all forms and movements of the apostolate. To this end it would be most helpful to establish and maintain close relationship with existing Catholic International Organizations, especially in view of the required preparations for the forthcoming World Congress of the Lay Apostolate to be in Rome in 1957.

Realizing the magnitude of the task committed to the Lay Apostolate in Asia, a task which only the power of God's grace can accomplish, through the intensification of their spiritual life, the deepening of their Christian Faith and their love for God and neighbour, the participants bring this Congress to a close by invoking the blessings of God on their common efforts. May the intercession of St. Francis Xavier, patron of the Missions, on whose feast-day we began this Congress, and the maternal protection of the Immaculate Mother of God and Queen of Apostles, on whose feast-day we close our deliberations, assist us to bring all our people together, in order that everything may be restored in Christ and that the whole of Asia may be won to Christ.

The Prayer of the Lay Apostle
(Composed by Pope Pius XII)

O Lord Jesus, Who hast given us the honor to contribute our humble share to the apostolic work of the Hierarchy, Thou Who prayed to the Heavenly Father not that we would be taken out from the world, but that we might be preserved from evil, grant us the abundance of Thy life and of Thy grace to conquer in ourselves the spirit of darkness and sin so that—conscious of our duty, persevering in the good works inflamed with the zeal of Thy cause—with the strength of the good example, of prayer, of action and of supernatural life, we may be worthier everyday of our holy mission, more apt to establish and promote among all men, our brethren, Thy kingdom of justice, of peace and of love.

Resolutions from the Workshops (Draft)

WORKSHOP A—Catechetical Work—The Apostolate of Evangelization —Education

I.—CATECHETICAL APOSTOLATE

It being generally felt, after discussion, that catechetical instruction is too mechanical and unrelated to Christian living, it is therefore resolved:

That the training of teachers be made more effective and intensive, bringing in the use of modern catechetical methods, including research;

That teachers be banded together into organizations (Christian Doctrine Confraternity) providing for their spiritual, pedagogical and doctrinal formation.

II.—DIRECT APOSTOLATE

It being abundantly clear from the discussions that the field of evangelization is very vast, the task very great, the priests so few, it is resolved:

That more lay workers be mobilized, and that organizations already doing a great deal in the sphere of the direct apostolate be warmly encouraged;

That intensive house-to-house visitation, with the idea of making personal friendly contact and maintaining effective follow-up-by way of expository talks, missions, information centers—be tried out by others, as it is developed in the Legion of Mary.

III.—EDUCATION

In view of the great need of Catholic lay leaders, who are the product of sound Catholic education and training, it is recommended:

That Catholic universities, colleges and schools in the Philippines be encouraged to give scholarships for school and university education to Catholic students of other Asian countries.

WORKSHOP B—The Action of Catholic Lay People in Civil and Political Life: In Relation to Labor Problems

I.—CIVIC AND POLITICAL LIFE

All Catholics with the necessary training should be encouraged to participate in the civic and political life of their respective countries:

- by joining political parties which uphold Christian principles;
- where there is no party inspired by Christian principles, by joining other parties and working to bring about a Christian outlook within them;

- by aiming, where possible, to have Catholics effectively present in the legislative bodies of Asian countries.

II.—TRAINING FOR SOCIAL ACTION

It is recommended that the training of leaders for social action and for civic and political life be considered by three methods, which are not mutually exclusive:

- a) training within the country, by local effort;
- b) bringing experts from abroad to supplement local training, where necessary;
- c) sending selected candidates for specialized training abroad.

III.—CREATING AN AWARENESS OF SOCIAL PROBLEMS

A more concerted effort should be made to create an awareness of social problems and to diffuse the Church's teaching on the social and civil responsibilities of Catholics:

- through daily or periodical publications;
- through the action of various movements of Catholic workers.

IV.—EMPLOYERS AND EMPLOYEES

Catholics should participate fully in employer and employee organizations. Catholic employee leaders should exert themselves in obtaining leadership in trade unions. Catholic employers should form their own groups in Employer Unions in order to apply the Church's teaching on social matters.

V.—COMMUNISM

We deeply sympathize with our brethren who are suffering under Communism and we shall endeavor to do everything in our power morally and physically to help them.

WORKSHOP C—Rural Problems Findings

- I. The primary producers by far comprise the largest group in Asian society.
- II. The primary producers have been neglected, particularly in the economic and social fields.
- III. This neglect favors the advance of Communism in Asia.
- IV. The Catholics in Asia have not taken sufficient interest in the problems of rural life.
- V. There is a need for more trained leaders, and dedicated men and women from the clergy and laity, who would devote their lives in the service of the rural population.
- VI. The present system of education is not sufficiently adapted to the needs of rural life.
- VII. Often the voice of the rural people in Asia is not given the full attention that it deserves in government.
- VIII. In certain countries of Asia government services do not reach a great portion of the rural population.
- IX. The lack of community development, educational and recreational facilities, has induced rural people to migrate to urban areas.

RESOLUTIONS

We the Catholic Laity, in cooperation with the Hierarchy. hereby resolve:

- I. To contribute to the spiritual as well as to the economic and social welfare of the rural population by promoting agricultural and fishing youth organizations, adult education, health, housing, sanitation, better farming and fishing methods, agricultural and fishing cooperatives, credit unions, cottage industries as well as better systems of tenancy, wider diffusion of land ownership, and better wages for primary producers;
- II. To make a united effort to form local and regional centers of training for rural leadership;
- III. To encourage the restoration of a proper sense of values with respect to rural life, particularly in the fields of primary, secondary and higher education;
- IV. To cooperate with national and international service groups to help promote the welfare of the rural people;
- V. That the rural groups in the Catholic communities of Asia shall maintain contact and exchange information with each other, and for this purpose the Federation of Free Farmers of the Philippines will act as liaison office.

WORKSHOP D—Women And The Family

- I. Resolved: that the Catholic women in Asia be urged to use their influence at all levels of society for the preservation of national customs and traditions compatible with Christianity, while at the same time allowing integration of sane foreign contributions.
- II. Resolved: that the women of Asia be encouraged to serve in social, civic and cultural activities proper to their nature, within the frame-work of the lay apostolate,—with particular concern for the neglected rural areas.
- III. In view of the fact that birth-control is encouraged officially and even sponsored in certain Asian countries, and that abortion is legalized, be it resolved that this conference express its condemnation of these measures and urge that a positive Christian approach be adopted to eliminate their causes.
- IV. In View of the gradual, but steady disintegration of the family, due to the impact of modern circumstances, be it resolved that the Catholic women of Asia be urged to stress the need of adequate preparation for Christian marriage, and, in particular of a fitting preparation for Christian motherhood.

WORKSHOP E—Cultural Life; Public Opinion

- I. It is recommended that the desirability and practicability be examined of encouraging the publication of one or more Catholic daily newspapers for Asia, possibly on a coordinated basis; alternately, if proposals for such daily papers prove impracticable, that increased attention be given to extending such publications on a weekly basis, especially for the type called "publications of Catholic inspiration"; that the possibility of establishing a central Catholic news-agency should also receive consideration.
- II. It is recommended that steps be taken in all Asian countries to make contact with Catholic film organizations in other countries, such as the International Catholic Film Office in Brussels; the Workshop further expresses the view that a Catholic film agency for Asia, similar to the Legion of Decency, could prove useful, especially if taking similar steps for radio and television be investigated, as well as the opportunities for making a constructive contribution in Asian countries in relation to these media.

WORKSHOP F—Social and charitable Work

- I. That the lay apostolate be encouraged:
 - a) to a deeper appreciation of the Mystical Body and of the truth that all men are created to the image and likeness of God, and
 - b) to greater coordination of social and charitable work on parish, diocesan, and national levels between the various organizations in the true spirit of teamwork with the view of working amongst the Asian people in the name of Christ and His love for all men.
- II. That each Asian country have a liaison officer capable and willing to facilitate contacts and seek the services of International organizations and specialized agencies of the United Nations;
- III. That a training center for social workers be established in Asia—in cooperation with the C.I.U.S.S.
- IV. That CAP be the tentative Information Bureau in Asia for the social and charitable work of the lay apostolate;
- V. That the lay apostolate in all cases take direction from the hierarchy in matters of collaboration with sectarian organizations;
- VI. In the preparation for social and charitable action, it is fundamental to stress the importance of personal integrity, spiritual direction, closed retreats and a thorough knowledge of Catholic doctrine, on the social question in the light of the papal encyclicals.

PARTE DOCTRINAL

OBSERVATIONS OF HIS EMINENCE VALERIAN CARDINAL GRACIAS ON THE FIRST ASIAN MEETING OF THE LAY APOSTOLATE *

....Now, I shall summarize my own impression or observations of this whole Congress, having seen it work and heard the resolutions, under six observations, and each observation will be given very pettily and yet it will be replete with meaning.

The first is the great challenge facing Catholics today: the challenge of maturity, of facing, rather than evading, the problems of the day; of saving rather than condemning the world.

Now, what have we done during these days? Whether it be in the plenary session or in the workshops, we have accepted the challenge and we have faced it and we have done something about it, because of our realization that the Catholic case, as it were, get over the front line. The Catholic case today has adopted new points which it can express in any aspect of human life. You may have seen sometimes, among them in the press, in books, how the Church today is the object of contradictory criticisms. You will have critics accusing Her of a thing, and you will have critics at the other accusing Her of another things exactly opposite of what the other critics had been saying. That is a thing in favor of the Church. It shows that whereas our critics are abnormal, going to one extreme or the other, the Church is a normal institution.

During the middle course, the chariot on wheels thundering through the ages, reeling at times on this side or in that side and yet always substantially preserving its balance.

G. K. Chesterton in one of his books has drawn a simile. He says, "Suppose you find a man somewhere, and people come to tell you, how tall that man is—let us say, like Cardinal Gracias. And another person says: 'How short that man is, about the same man. A third one says: 'How very fair that man is. A fourth one says: 'How very dark that man is.'" How very thin that man, how very stout that man—that is a contradictory criticism or appellation about the same figure. Your only conclusion would be, either that man is a monster or he is a normal man and all the people who have been speaking about that man are abnormal people. Because a short person will find a man of normal height very tall, and a very tall person will find a man of normal height very short. Similarly with the color of the shirts. And therefore the great consolation and encouragement that we have is because we are members of a Church that is a balance institution, that has a philosophy that can meet any point, and more,

* Como no nos ha sido posible publicar el discurso inaugural de Su Eminencia el Cardenal Gracias, publicamos estas Observaciones finales del discurso de clausura de Su Eminencia, aunque no tengan caracter oficial.

because Christianity is not merely a system of philosophy, not merely a school of thought, not just a series of do's and don'ts, but Christianity is a way of life, of life rooted in our Lord Jesus Christ Who said, "I come to give life and to give it in abundance". That is the first point.

The second observation is: you are intelligent laymen, or at any rate if you are not, you want to be cultured, and it might occur to you at times, whether you are working within the framework of the Church of the lay apostolate, whether that situation restricts your freedom. There are many people among whom we have got to live and move and have our being, who maintain today that institutional religion is like a fetter on human freedom. There are thousands of educated men in the world out of the Catholic Church who are by no means irreligious, but who are seized with this malady of experimentation. They are restless; they are searching; but they do not want to have to find; they are travelling but they do not want to reach the goal, because they think that finding a thing or reaching a goal would be the end of their intellectual freedom.

Against that, my dear delegates, ladies and gentlemen, we have got to maintain and assert that the area of Catholic freedom is much wider than what the people outside the world perceive or understand; than men who have come to the Church like Jacques Chesterton or Bennet, and much before them, Cardinal Newman—and the Truth shall make you free—they have found freedom in the Church, and they have found ample scope for the fullest development of their intellectual faculties. They are the best reply to those who imagine that in Catholicism there is a sort of a fetter on human freedom.

Speaking of these people in the world who do not want to find a thing but want to keep on searching for it; who do not want to reach the goal but want to keep on travelling, Chesterton in that introduction he wrote in one of his first books, *God in His intelligence*, in His own inimitable manner—says, "There are many people in the world who are students of comparative religion", as they call themselves, and he describes their antics in this fashion when he says, "They are running after mathematicians because mathematicians tell them that parallel lines meet; they are running after Eastern mystics because they tell them that all is nothing and nothing is everything. And it goes on that way. In order to describe the characteristic of that trend of religious thought. And therefore, I would say that the area of Catholic freedom is much wider than those outside the Church can sometimes see or understand.

Just as in politics it is common knowledge nowadays to speak of the area of peace, so also we can say that the legitimate area of freedom in the Catholic Church does not extend to dogma, to discipline or the body of tradition of Catholic teachings. It does not include what is commonly understood as the Magisterium of the Church. Pope Pius XII has recently warned against the danger of lay theology, that is, against the theology developed individually of the traditions of Christ and His Church. But it

is not intended thereby that there shall be a too rigid and hence unhealthy unanimity of opinion among Catholics on matters which do not fall within the scope of the Church teachings and which often by their nature, do admit diversity of opinion. The Church has nothing to fear from honestly expressed opinion provided it does not touch on the deposit of Christian revelation. The Church has nothing to fear from Truth.

You remember what Leo XIII said to Pastor when he undertook his famous monumental work, he wanted access to the Vatican archives, and Leo XIII said, "Certainly the Church has nothing to fear from Truth." And Truth in all its nakedness and integrity is found in those volumes of the history of the Church by Pastor. But then Pastor is dead.

The third point is that a thing which we have been realizing in the course of these days—however anxious we are and we shall be to promote good works, let us not be responsible for, what one has said, the heresy of good works. Sometimes we can make ideals of our own good work, and therefore, the lay apostle has got once again I say, to place the first things first. His influence will be effective in the measure in which the convictions in his mind are strong and the religious enthusiasm in his soul is warm.

Someone has sent up a paper asking me to recommend to the delegates in this gathering a special devotion to Our Lady, for example, the first Saturday of the month, that devotion to Our Lady of Perpetual Succor, and many other devotions of miraculous nature, because it is said that these devotions to Our Lady will certainly warm up, as it were, the enthusiasm that is necessary for the lay apostolate among laymen and laywomen.

And the fourth point is that, while we have made mention and rightly so, of the Communist menace of Communism to which we have made abundant reference in our resolutions and in the statements, but my dear friends, let us not forget that in Asia also, not only in Europe and in America or in Australia, there is a moral crisis. There is a philosophy that has spread, the philosophy of John Jack Rousseau, that man is the saint of nature, and there is so much of the glorification of the flesh in its various forms, and the enemy, at any rate, in certain circumstances, may be more deadly in its effects than the other enemies with which we are surrounded. Man is a saint of nature, and the world believes that it is a waste of time to pray, and a waste of energy to suffer. The world believes in the actual glorification of the human flesh. We also believe in the glorification of the flesh, but not its premature glorification. We believe in the Resurrection when the Mystical Body—subjected to the ravages of the times and circumstances, will one day rise absolutely renewed, beautified and ennobled to be united with their souls.

And fifthly, the individual and the social are two classes of the same perfection. All social values, even as individual values, must enter into Christian life. And remember these words: The Christian cannot sanctify himself much less sanctify others, as we are expected to do, by a mystical

escape from the social order. And that is the reason why in our statements and in the resolutions so much emphasis, almost in details, has been laid on the problems concerned by the social order. That is absolutely necessary, if we are to understand the true meaning of the lay apostolate.

And finally, because it has been a long session, and at any rate, the conclusion must be always be brief, the last point is, we have assembled here, and we are finishing our assembly, concerned as we have been with the problems affecting Asia. And yet, my dear friends, my dear delegates, ladies and gentlemen, we don't want to be just Asian, we want really to be internationally-minded, and it was a most happy thought that at this assembly, Asian in its complexion, we have the official representatives of international organizations like the three who are sitting at this table, and Mr. Habicht, and Mr. Sih who are down in the audience and others—because that is our final objective to be internationally-minded, to work for the unity of mankind. Shall this unity of mankind be the predominance in society of tested freedom? Shall it be by force and coercion? Shall it be technique? Shall it be the lesser ideal of the City of God? Our reply is, in the words of the Supreme Pontiff, "Nothing is weaker than force when it is not based on religion". We must untiringly repeat and persuade people who are, I say, misled, that same and stable peace is mostly a problem of spiritual unity and moral disposition.

As St. Augustine said in his own time, matter is a principle of division, union comes from the spirit; and therefore an internationally-minded community can only that which possesses the enemies of religion and moral unity. The minds which attain it are efficiently religious and moral. And they in effect exist in the essence of the Kingdom of God, as expressed in the preface of the Mass, a kingdom of truth and of love, of sanctity and of grace, of justice and of peace.

... There is today on account of the progress made by science in Asia a widespread communication. You and I, let us ask ourselves and let others ask themselves in all this wide world, whether there is a moral sense to keep pace with the physical fact.

I have said, and once again I want to congratulate all concerned, the organizers and the collaborators, the delegates, in a word, all who have participated in the proceedings—on the brilliant success that this First Asian Congress has achieved for the greater glory of God, for the greater extensions of Christ's Church on earth. We are to render to God what is God's. We are to render to Caesar what is Caesar's. But it does not stop there. We are to render to communities what is their due. We are to render to nations what is their due. We are to render to man what is his due. Because you and I believe that peace is not just armed neutrality. It is not just a respite between too long periods of restlessness or anxiety. You and I believe in the words of our Holy Father that peace is the work of justice. Justice means giving the due to all concerned.

The Apostolate of the Laity in the Modern World

Talk delivered by Rt. Rev. Msgr. Pietro Pavan, Professor at the Pontifical Lateran University (Rome), Member of the Ecclesiastical Commission of the Permanent Committee for International Congresses of the Lay Apostolate

In the history of the Church, apostolic effort on the part of the laity has never been wanting; but, in this century of ours, their action has grown in breath and depth: it may even be said that this is one of the characteristic features of the life of the Church in modern times.

A. CATHOLIC ACTION

1) Various forms of Catholic Action

Lay people exercise their Apostolate in two fields, both unlimited in scope.

The first field could be called "ecclesial" (from Ecclesia—Church): it is the field of dogma, morals, liturgy, education, charitable works.

This Apostolate is exercised either individually or in various organized forms.

Catholic Action is the form of organization for the Apostolate of the laity which is becoming today of paramount importance.

Its organization is based on various criteria: age, sex, profession, milieu, family. And so, we find Catholic Action Organizations for young men and for men, for girls and for women. There are organizations for general Catholic Action and for specialized Catholic Action. Specialization may derive from the profession: C.A. Lawyers, C.A. Doctors, C.A. Teachers; etc.; or from the different milieux: young workers of C.A.; young Catholic Actionists for the rural areas; Catholic Action students; etc. There are also Family Movements of Catholic Action.

2. General Catholic Action and specialized Catholic Action:

In some countries, general Catholic Action is predominant, in others specialized Catholic Action. This is due to the fact that at times the tendency is to give priority to what is common to all Catholics: questions of faith and morals, liturgy, the spirit of the Gospels, the fundamental rights of the person, the family, the Church; the Organizations chosen will thus be for General Catholic Action. At other times, there will be a tendency to stress the importance of the profession or the milieu, and this will lead to the setting up of Associations for Specialized Catholic Action. We can say, however that in all nations where there is a vitally active Catholic Action movement, both these motives are operative: the need to express, and to create a greater awareness of what is common to all Catholics; and the need to adapt the Apostolate to particular circumstances and

requirements. In Italy, for instance, general Catholic Action predominates; but, within the Catholic Action youth organizations—whether masculine or feminine—there are specialized sections for working youth, rural youth, student youth. In France, on the other hand, Specialized Catholic Action predominates; at the highest level, however, there are organisms to facilitate continuity of contact between the various youth associations for Catholic Action.

3) *The two essential elements of Catholic Action associations*

It will be seen that there is a very wide range of Catholic Action associations; we can say that there are not two single nations in which Catholic Action has exactly the same form of organization: even countries which follow the same basic criteria, have special characteristics which gave a particular physionomy to Catholic Action as a whole. All forms of Catholic Action have, however, two elements in common: two elements which may be considered essential; if either one is lacking, we cannot say that we have Catholic Action. They are: 1) the mandate of the Hierarchy; 2) action which is "ecclesial" in character.

Catholic Action, in all its manifestations, is an institutional, and therefore an official form of the Apostolate of the Laity; it exists and operates by virtue of a mandate from the Hierarchy. It therefore exercises its specific activities in organic dependence on the Hierarchy, and involves the responsibility of the Hierarchy.

The "ecclesial" object of their action specifies and delimits the sphere within which C.A. associations exercise their particular Apostolate: it is an essentially religious sphere, relating, as has been said, to the diffusion of Revealed Truth and of moral Principles; to integral Christian formation; to conscious and active participation in liturgical life; to the exercise of charitable works; that is, the Apostolate proper to Catholic Action associations is, as is usually said, essentially formative in character: it aims to give its own members a complete Catholic education: dogmatic, moral, liturgical; for family, professional, social and political life. This does not mean that where necessary, associations for Catholic Action may not proclaim and defend the basic rights of the person, the family, the Church; nor that they do not aim at improving and transforming institutions and milieux through the action of their members, as well be seen further on.

B. TEMPORAL ACTION OF CHRISTIAN INSPIRATION

4) *Movements with a temporal object, inspired by Christian principles.*

The second field for the apostolic effort of lay people today may be called "temporal". This is an effort directed towards the penetration with Christian principles of institutions, milieux, professions.

This action of Christian penetration is exercised either individually or in various organized forms. In many countries—and, we may say, in every continent—there exist, to a greater or less extent, movements and (organizations of Christian inspiration, whose scope is either economic cooperatives, credit institutes), or unionist and professional (Christian trade unions, Christian agricultural unions), or political (Christian democratic parties, inspired by Christian principles). The members of such movements or organizations are at times exclusively Catholic, as in the Dutch Catholic Party; at other times, they may be either Catholic or Protestant, as in the German Christian Party; and they may also be non-Christian, provided they accept the principles guiding the movement or organization, as in the French Christian Trade Unions in France or the African territories.

5) *The two essential elements in the Apostolate of penetration.*

The action of Catholics, animating by their presence institutions, milieux and professions, is also characterized by two essential elements: 1) the temporal object of the action; 2) the non-responsibility of the Catholic Hierarchy.

The temporal object of the action: it is an action, whose object is not determined by Revelation, but by human nature or the nature of things; not interpreted and authoritatively defined and proposed by the Magisterium of the Ecclesiastical Hierarchy, but discovered with greater or less difficulty—by reason, and taking exact shape in the light of reason. It is, therefore, an action which is economic, or professional, or social, or political, *but open to Christian inspiration.*

In order to understand the motivation and importance of this animating “presence” of Catholics, we need to bear in mind the fact that our Civilization is characterized by tremendous scientific and technical development; a development which has brought about a radical change in all the social structures of the human community—in the fields of economics, trade unionism; the profession, politics, cultural life, leisure time, health and hygiene, sport, etc.: structures which exist and are operative both on the national and on the world levels. We must bear in mind also that, in creating these structures and in making them operative, men have been, and are guided exclusively, or predominantly, by scientific, technical and economic criteria. Transcendent, universal values meet either with deliberate avoidance, with ignorance or with inadequate consideration.

The result is that, in themselves and in their functioning, these structures have become mechanical, rigid, insipid: to enter into them is to run the risk of impoverishment or dehumanization.

Communism—as concept, program, organization, action and method—represents the extreme phase of a process of scientific and technical domi-

nation peculiar to the modern age. It would, however, be a childish, and perhaps a fatal, illusion to think that this process has been and is confined only to regions under the direct influence of the communist regime; in varying degrees it is taking place in all nations throughout the world.

Herein lies the tremendous task confronting the Church today: how to penetrate these structures, institutions and movements of a "temporal" character with a human and Christian spirit? The problem is of immense importance for civilization: either men will succeed in vivifying modern civilization with a human and Christian spirit or a mechanized and materialized modern civilization will finally overwhelm them, crushing and suffocating them in its unyielding meshes.

This tremendous task the Church sets out to meet through the apostolic effort of her laity. We realize how indispensable is their apostolic action in a work of such magnitude, when we reflect on the specific character of these structures and institutions and of the corresponding activities; on their scientific and technical aspects, and on the infinitely varied range of concrete situations involved. It is not possible to penetrate these structures and institutions with human principles and to vivify them with a Christian spirit, except by acting from within, with specific competence and uninterrupted presence. Historically speaking, this competence and this presence are, as a rule, possible only for lay people.

The second element which, as we have said, is characteristic of the action of the laity animating temporal structures from within, is that such action does not, as a rule involve the responsibility of the Ecclesiastical Hierarchy. The laity must, therefore, undertake such action on their own initiative and their own responsibility, whether they are acting individually—within structures, institutions or movements, with no religious qualification—or whether they are acting as members of associations for temporal action inspired by Christian principles. The Ecclesiastical Hierarchies are not responsible, for instance, for the economic action of Catholics in co-operatives, even if the cooperative movement is of Christian inspiration; and the same may be said of action in the trade unions, in politics or in general, of any other action of a scientific, technical, economic or professional character.

This is due to the fact that apostolic action of Christian penetration is not confined to statement of Revealed Truth or of universal principles; it tends, on the contrary, to apply such principles to concrete cases. But, while the principles are, in themselves, universal and absolute, their application to concrete cases is always, or almost always, contingent and problematical; those who have to make the application are therefore left free; not in the same that they may choose whether they will or not apply the universal principles to concrete cases, but in the sense that they must apply these principles on their own responsibility. It may be well to clarify what has been said with a concrete example.

A salary, for instance, must be just: this is a universal, absolute principle, about which there can be no doubt. It is a principle which is the object of exact teaching on the part of the Ecclesiastical Hierarchy, official guardian of the Heritage of Revelation and authorized interpreter of the moral law. It is one of the principles to be inculcated in education, and so assimilated by all the faithful. It means that the salary is not to be fixed deterministically by a mechanical balance between supply and demand on the labour market, but is, and must be a retribution decided by free and conscious economic subjects, acting responsibly and therefore bound by the requirements of justice.

If, however, we are asked: what is a just salary with reference to a particular concrete situation and at a particular time? In the Philippines, for instance, *hic et nunc*? And not only a salary, in the Philippines, in general, but the salary for a particular sector: the building trade, for instance, or iron and steel works, or this or that business concern? It is clear that, to determine such a salary, it is not enough to know and to be convinced that the salary must be just; we have to apply this principle to the concrete situation. And this implies an evaluation of the concrete circumstances, calling for competence and experience. Moreover, it is to be remembered that, whereas the principle: the salary must be just, is unchangeable, for every time and place, the application of the principle to concrete cases changes perpetually with the circumstances, calling for a continuous process of adaptation. What is more, the just salary does not exist in actual fact; what do exist are salaries which are more or less in conformity with the requirements of justice.

Trade unions, however, even if they are of Christian inspiration, do not confine themselves to proclaiming that the salary must be just; they tend also to fix salaries which are in accordance with justice; their action therefore calls for special competence and ever more up-to-date experience; it is an action which must establish an economico-social and moral equilibrium, which has perpetually to be renewed in relation to varied and highly variable situations; such action, therefore, hardly ever involves the responsibility of the Hierarchy, but is exercised on the initiative and responsibility of lay people. The same may be said, substantially, of economic and political action and of any other action, with a temporal object, inspired by Christian principles. It is true that, historically speaking, many economic movements (cooperatives), trade unions or political movements have come into being at the decision of the Ecclesiastical Authorities, and for a longer or shorter period of their existence have been directed by secular priests or religious. But, once these movements have reached full maturity, apart from exceptional cases in a state of emergency, the laity have finally taken control and assumed responsibility for them. We meet with this same tendency or process of clarification, everywhere and always, yesterday as today.

6. *Three points to clarify*

To avoid all misunderstanding, we must, however, at this stage, clarify at least three points. The first is this: when we say that the apostolic action of the laity which takes the form of Christian "animation" of structures and temporal activities, does not involve the responsibility of the Hierarchy, we do not mean that the Church is indifferent with regard to such action. The Church cannot but feel that she has received the mission to animate and vivify human civilizations with Christian principles. Today, however, for the reasons mentioned, the Church fulfills this mission through the apostolic action of her lay people, who are also the Church. This comes from the very essence of the Church, as a community whose members are never merely passive nor much less automaton, but active members and responsible subjects, and, as such, under an obligation to contribute to Her expansion, in particular in the specific field of their own activity.

The second remark is that, by affirming that apostolic action for Christian penetration on the part of the laity does not involve the responsibility of the Hierarchy, we do not imply that, in exercising such action, lay people are free from every bond of dependence with regard to the Hierarchy. The Church is an intrinsically Hierarchical Society; Her members, therefore, cannot but be in a relation of dependence as regards the head. In the case with which we are dealing, the laity depend upon the Hierarchy in the matter of principles and spirit. Their dependence, is doctrinal rather than organic; this means that, while acting obliged to act in conformity with Catholic teaching, in harmony with relevant directives which may be given by the Hierarchy and in the spirit of the Gospel.

Moreover, the laity cannot vivify with a Christian spirit their professional activities and the temporal structures within which they are working, unless they themselves are living members; unless they remain in a vital relationship to the Hierarchy, from whom they receive the nourishment of Grace and the light of Faith. The Church is a Community which is Communion; whoever does not live in this Communion, withdraws from Her life and becomes a barren and unprofitable member.

The third point to be clarified concerns the comparison which is made between Catholic Action associations and apostolic action of Christian "animation": it is customary to say that the former act by virtue and in consequence of a mandate from the Hierarchy, whereas for lay people engaged in an action of Christian animation, no mandate exists. This is true, if it means that the laity, in an action of this kind, are usually required to proceed on their own initiative and responsibility, without involving the responsibility of the Hierarchy; it does, not, however, correspond to the truth if it is intended to mean that the Hierarchy are indifferent as regards the Apostolate of animation. The Popes and the Bishops of the whole world have repeatedly addressed as solemn and urgent appeal to the laity to

be aware of their gigantic task of infusing a Christian spirit into modern civilization.

Herein lies one of the most striking features of the apostolic labours of Pius XII: throughout his Pontificate, his voice has rung out, and continues to ring out unceasingly—with clear, warning tones, and often with dramatic accent—urging the presence of a life-giving leaven in the temporal structures of our civilization; urging it also for the reason that, without this leaven, modern civilization would be doomed to catastrophe; atomic energy, for instance, instead of being used for civil purposes, would finally be attributed to works of destruction and death and would bring about the end of the human family.

The mandate, therefore, exists, even in relation to the Apostolate of animation: it is, however, a mandate which is not generally addressed to individual lay people or to individual temporal movements of Christian inspiration; but which is rather addressed, without distinction, to all the laity, and is such that, of its very nature, it requires them to proceed on their own initiative and responsibility in their apostolic action of “animation”; so that, in their successes, the whole Church triumphs; whereas, for their failures, they alone must render an account; these are either due to their ignorance, incapacity or moral shortcomings, or else are permitted by the mysterious designs of Providence in view of a greater good.

7. *Catholic Action Associations and Movements of Christian inspiration set up for temporal ends.*

In all, or almost all nations of the world, we find, therefore, as has been said, more or less flourishing Catholic Action Associations, and also lay people engaged in an action of Christian animation, at the times individually, at times as members of Movements for temporal ends inspired by Christian principles. What, then, is the relationship between the Catholic Action Associations and the lay people engaged in an Apostolate of animation? It is a vital relationship, or one which tends to be vital. The reason is that, in order effectively to exercise an Apostolate of inspiration, the laity must have received an integral formation—a formation which needs to be all the deeper, the greater are the responsibilities they hold in the temporal field. And many C. A. Associations, in particular those which are specialized, aim explicitly at giving their members such a formation: for example, the Catholic Associations of young workers, of adult workers, of rural youth, of university students, of professional men and women (Pax Romana).

In order better to understand the distinction, and the vital relationship between C. . Associations and temporal organizations or movements of Christian inspiration, we must bear in mind the distinction and the vital relationship between education and action.

The phase of education is not to be confused with that of action: for example, to be educated to solve economic problems in a Christian way does not yet mean to give a concrete Christian solution to such problems. To be in a position to animate one's own professional activities with a Christian spirit is, however, in the same measure to receive an education for such "animation": in so far, for example, as the young workers are enabled to find a concrete solution to their own labour problems, in accordance with Christian principles and the spirit of the Gospels, they will be receiving at the same time an education for the solution of those problems in the light of these principles and in that spirit.

Today, as a general rule, C. A. Associations, even when they are specialized, confine themselves to giving their own members an integral Christian formation. When these same members exercise their specific activities in the various fields of temporal life, they are, therefore, acting on their own initiative and responsibility, without involving the responsibility of their respective C. A. Associations. The young worker, for instance, receives in the Y.C.W. an integral Christian formation; but when he engages in his own specific economic activity in the field of labour, or in action in trade unions, whether neutral or of Christian inspiration, he is acting on his responsibility, and without involving the responsibility of the Y.C.W.

8) CONCLUSION

We have touched on the various forms of the Apostolate of the Laity: apostolate in the strict sense, exercised by the laity, either individually or in association; apostolate of C. A. Associations, whether general or specialized; apostolate in the wide sense, or of animation, exercised by the laity, either individually or as members of organizations or movements of Christian inspiration. These distinctions are to be borne in mind, and, as far as possible, to be respected. We must not forget, however, that it is difficult or impossible to trace exact frontiers between the various forms or degrees of apostolate; both because apostolate is life, and life does not admit of discontinuity, and for the still deeper reason that these forms of apostolate are not so many apostolates, separate one from the other, but different expressions of one same fundamental apostolate: the Apostolate of the essentially hierarchical Church. And this Apostolate is as it were a continuation in space and time of the apostolate of Jesus Christ, who is present and active in the apostolic action of His Vicar on earth, the Sovereign Pontiff; and in the apostolic action of the Bishops, the Priests, the Religious, the laity: one same apostolate, whether it opens up souls to the light of Faith and helps them be born again to the life of Grace, or whether it animates human civilizations with life-giving breath.

The Lay Apostolate in Asia Must Evidently Have an Asian Complexion

by Rev. F. Pillai, O.M.I. Rector of St. Joseph's College, Colombo, (Ceylon)

The Lay Apostolate in Asia must evidently have an Asian Complexion. The following considerations will therefore be relevant to our subject.

1. The countries of Asia are economically underdeveloped. There is great poverty among the masses. Moreover, they are predominantly agricultural communities engaged in primary production, although there are important industrial groups in Japan and India. The social problem is therefore of paramount importance. Trade union activity has to be fostered and directed along healthy lines, while the raising of the standard of living of the farmers has to receive almost top priority.

2. The rapid expansion of communist activity is another significant factor. Communism cannot be tackled in a leisurely manner. It has to be faced with a sense of urgency.

3. Most Asian countries have recently been liberated from foreign tutelage, and one or two other countries that have not been freed are well on the way to freedom. An upsurge of nationalism has taken place in almost every country. While a good deal of nationalism is reasonable and legitimate, there are also eruptions of emotional ultra-nationalism which have considerable repercussions on the Apostolate of the Church.

4. Except in the Philippines, which is predominantly Catholic, the Asian countries have generally very small Catholic populations.

Now, the Lay Apostolate being the collaboration of the Laity in the Apostolate of the Church, the field of the Lay Apostolate can be studied by mapping out the area of the apostolate of the Church.

The Church is the Kingdom of God and the Body of Christ. The apostolate will be the growth of a living body and the apostolate will then be also a fulness of life. The Apostolate will thus be an extension of the Kingdom and an intensification of the Life. As our Lord Himself says, He is the Way, the Truth and the Life.

We have to communicate the Truth and we have to live the Life.

The communication of truth to those outside the Kingdom will require a) the removal of obstacles, b) the creation of a predisposition to accept the Gospel message, c) the actual and positive transmission of the message.

To remove obstacles, the Church must not appear anti-national, nor must it be identified with anti-social movements such as exaggerated capitalism, nor must it give the impression that it is anti-scientific or reactionary.

To predispose those outside the fold to accept the Christian truth, there must be the reign of Charity and Justice.

First of all, as in the early Church, it is by *love* which is as strong as death and which conquereth all things, that we can attract and hold the souls of our countrymen. Our Lord Himself indicated to us no other demonstration of the truth of His doctrine, than the spectacle of a burning love: "Love one another as I have loved you, By this shall all men know that you are my disciples, that you have love for one another". Unless the various forms of Catholic apostolate have the driving force of love behind them, they will be like lifeless skeletons. It is love that clothes the bones with flesh and blood.

Love will naturally manifest itself in various forms of beneficence which need not be mentioned:—hospitals, orphanages, friendship houses, relief of distress, etc.

But Charity without *justice* is unthinkable. We have to bring about Social Justice in all its forms. Trade unions that protect the worker must be organized. Land must be distributed equitably. Social legislation which respects the dignity of the person must be stimulated, and where necessary, created.

If we remain satisfied with the encyclicals of the Popes without concrete realization of the policies announced in them, we shall be like the Catholics in Barcelona, who during the Spanish revolution, saw the Communists parading the streets with extracts from the *Rerum Novarum*, below which were written: "This is what you preach, but what we practice".

Why is it that the Church has made so little progress now as compared with the period of the Early Church. It is because Christians in general are so ordinary. They are too much like the others among whom they live. They have magnificent temples splendid religious services and impressive processions. Those outside also have them.

They are too often as respectable as the non-Catholics. There is no spiritual drive in them which elevates them above those outside the fold. But has not Christ said "I have come to cast fire on the earth, and what will I but that it be enkindled".

Positive Teaching

After having removed the obstacles so, and disposed our heavens as to the acceptance of the truth of Christ, we must communicate the Gospel message. This we shall do through a) catechists b) press and publications c) radio and cinema d) schools and universities e) personal influence.

The first four methods are common places of apostolic endeavor. But it is worth emphasizing that personal influence is in many cases decisive, and was the most effective method in the early Church. Then slaves converted their masters, not because of their learning but because of their apostolic zeal.

THE GROWTH OF LIFE WITHIN THE CHURCH

Not only must the Apostle work to preserve the faith of the Catholics from the dangers to which they are exposed, but he will also have to transmit the message of *Integral Catholicism*, which is founded on a doctrinal basis, is nourished on the very words of Christ in the *Gospel*, fosters not only the Sacramental but also the *liturgical* life, and emphasizes profound *interior life*.

But as the Church is not merely directed towards eternity but is also *incarnate* in the world, the apostolic Christian must 1) give witness to the faith by his living his professional life as perfectly as possible—he must act as *leaven* in the community—2) he must seek to build up an *authentic Christian culture*, and 3) he must construct an *economic* and *political society* which is penetrated through and through with *Christian principles*.

The Philippines as the only Catholic country of Asia has a very great and noble mission, viz., to build up an Asian Christian culture which will have a profound influence on all the Asian Christian countries. This cannot be done overnight, but when it is well under way all Asian Christian eyes will be turned to this radiating center of Catholic thought.

GENERAL SURVEY IN ASIA

A general survey of the Asian countries reveals that besides a large number of particular forms of action, there are three great movements that are having a decisive influence on the Apostolate, the Legion of Mary, and Specialized Catholic movements such as the YCW and the Catholic Student Movement.

The extraordinary success of the Legion is certainly due in great measure to the genius of its Founder, Frank Duff, who built the Legion of Mary. He said that, as Mary was sent providentially to crush the head of the serpent, we can also crush the serpent if we hang on to Mary.

The Legion has been most helpful in making our devotion to Mary, doctrinal and profound, instead of merely sentimental. It has brought down on the lay apostolate Mary's visible protection.

The specialized movements such as the Y.C.W. and the Student movements are to be found in most of the Asian countries and give great hope for the future. Sometimes the relative merits of the Legion and the Y.C.W. are discussed and they are set in opposition. But there is ample room for both in the Church. We see the hand of God in both.

SUGGESTIONS FOR IMPROVEMENT

In the *Removal of obstacles* to the spread of Christianity, we have to adapt our art, architecture and literature. We need not go to the extreme of a slavish imitation of our past cultural forms. What we need is a genuine new creation. Where the spirit of the past is breathed into the new forms declared by modern conditions.

PREDISPOSITION TO THE CHRISTIAN MESSAGE

Charitable works are to be multiplied. Lay medical missionaries should offer themselves in greater number. Lay men and women may well consider joining. Lay Institutes, in which (without vows, but with promises) they undertook to live a religious life and dedicate themselves to the apostolate. (We have two lay auxiliaries from Vietnam at the Congress).

Social Justice should be worked for unceasingly.

- by 1) Trade Union participation
- 2) rightly inspired Employers' associations
- 3) by genuine rural movements
- 4) bring about structural reforms

For this Catholic Social Guild is very suitable. The principles of the Encyclicals have to be translated into concrete realizations.

Small numbers need not discourage us. And Ceylon experience has shown us that a small group can have a great influence.

International Social Justice should also sought after. This is a new but necessary field of thought and action.

Anti-Communism is very necessary and urgent at the moment. But it is not enough. We need positive social reconstruction.

Finally, our apostolate will be sterile if we do not realize the Primacy of the Spiritual. An apostolate not founded on holiness is as sounding brass and tinkling cymbal. A supernatural effect must be sought by supernatural means.

The words of His Holiness Pius XII are very much to the point.

He says: "It is not that we underestimate human means, or that we blame the use of them when they are enlisted to serve the apostolate... but the error consists... in basing ourselves on these things first of all and not turning to supernatural forms of grace by prayer and penance, except secondarily and as an addition".

It is by holiness of life that the Early Church conquered the Roman Empire. In no other way can we win back the countries already under the

heel of Communism. The Apostolate of love and holiness does not require learning; it does not even demand organization. It is the heaven that by its inner dynamism transforms the entire mass.

Surveying the forms of the apostolate it would seem that the great need is for the formation of elites, for leaders who although small in numbers will exercise decisive influence on their fellow beings.

Let me conclude by asking you to rejoice in the greatness of the vocation to which you are called. Sometimes we explain the attraction that communism seems to exert on some fine souls by saying that they are carried away by the vision of a new world of which they are to be the architects. But we seem to forget that we also are building a new world of great splendor. We have nearly the whole of Asia to win for Christ, and in a country like the Philippines where the Kingdom of Christ has already been established, we are called upon to create a new integrated culture. And we are not laboring not knowing what the end is to be. The words of Christ which He pronounced almost at the end of His last discourse are still ringing in our ears. "Have confidence, I have conquered the world". We are really being invited to take part in the final conquest. It is indeed a glorious privilege to be associated with Our Lord in this victory. Every priest knows the ecstasy of his dedication to the service of God. On the day of his ordination, he whispered to the Master, "In simplicitate cordis mei, laetus obtuli universa". In the simplicity of my heart, I have given Thee everything. The same overpowering joy is the privilege of the Lay Apostle who consecrates himself utterly and completely to the service of the Master. Life then becomes a glorious adventure, and not only will he then have the total vision, but his heart will be enlarged to the dimensions of the universe. It is the sweep of the whole Kingdom of God that he now has for his field of action. That is the true emancipation, the great liberation.

May God grant that by an abundant outpouring of the Spirit of Christ on us, we may burn with the Pentecostal fire, so that by sharing in the building up of Christ's Body, we may reach the full measure of the giving of Christ.

The Moral Grounds of Professional Fees

By Rev. Fr. Jesus Diaz, O.P.

Medical practice has often travelled over a path strewn with difficult situations and procedures that pose a challenge to the well-meaning physician and put to the test the validity of the principles and the logic of the moralist. Few are the physicians of this country who are not familiar by now with the tug-of-war, so to say, carried on by the moralists on one side and the physicians on the other, on such moot points as therapeutic abortion, birth control, sterilization, sterility tests, toxemias of pregnancy, and others. But none may suspect that a moral issue arises also when the time comes for the physician to collect his fees. The right to those fees seems to be a self-evident proposition and therefore it sounds rather preposterous to question its moral grounds. However, this is half true only. The right to a due compensation for professional services "was not recognized by the old Roman law in the case of advocates and physicians nor by the common law of England until the passing of the Medical Act in 1858. Surgeons and apothecaries could receive remuneration for their services, but not physicians. These were presumed to attend their patients for an honorary, that is, a present given as a token of honor." (1)

This seeming discrimination against physicians was a corollary of the social standing and prestige they enjoyed up to a century ago which on the other hand was not shared by the surgeons. In the estimation of the public the surgeon was rated as a highly skilled technician, but not a professional. This honor was reserved for physicians, lawyers and priests. In keeping with this distinction in rank, the surgeon was allowed to demand a salary for his services just like any other laborer, while the physician had to be contented with the glamour of his social status and an honorarium. But the reverse is happening nowadays. Surgeons evoke greater admiration than physicians, they are "the virtuosos of medicine" and a good many physicians are not any longer contented with an honorarium. This shows the relevancy of re-examining the moral grounds of professional fees. In the course of this paper, I will deal briefly with the following points:

1) Charles Coppins, S.J., **Moral Principles and Medical Practice** (Benziger Brothers, New York 1921) p. 130.

1. The right of the physician to a just compensation.
2. The principles regulating a just compensation.
3. In the practical order, what is a just honorarium for professional services?

1. THE RIGHT OF THE PHYSICIAN TO A JUST COMPENSATION

The services rendered by a physician to a sick person are not subject to a rigorous evaluation in terms of money. Like freedom, our health "*non pro toto mundi venditur auro*", as the Roman poet Horace said; it cannot be purchased with all the gold of the world. There cannot be perfect equation between the health restored by the ministrations of a physician and whatever remuneration the recipient of such a blessing may offer in return. Owing to this lack of equality between professional services and their compensations, the fees due to the members of the liberal professions, priests, lawyers and physicians, are never called wages or salary, but **honorarium**. The particular connotation of honorarium is thus stressed in Webster's New International Dictionary: "An honorary payment or reward, usually in recognition of gratuitous or professional services on which custom or propriety forbids any fixed business price to be set, or for which no payment can be enforced at law, as in case of counsel in Great Britain and in some of the United States or in case of some physicians in England."

And yet it is absolutely true that the physicians and the lawyers as well have a sacred right, in strict justice, to their fees by way of compensation for their professional services. As the great Spanish jurist and theologian of the XVI century, Domingo Soto reasoned out,

"By nature all men are equal and one can profit by using for the service of others what in justice belongs to him since no one is bound to give away for free what he can claim as his property. Thus the science of the lawyer and the knowledge and skill of the physician are their property and no duty of justice binds either one to use them in behalf of their fellowmen. Consequently if they choose to render their professional services to a certain client they have a right to a fitting compensation." (2)

2) Dominicus Soto, O.P., **De iustitia et iure** (Methymnae a Campo, M D L XXXIX) lib. v. q. VIII art. 8, p. 442.

A similar plead in behalf of the right of lawyers and physicians to claim their fees, has been made long before by St. Thomas Aquinas in his classical work the *Summa Theologica*. "A man", he writes, may justly receive payment for granting what he is not bound to grant", like the lawyer pleading another's cause and the physician "who attends on a sick person to heal him". (3)

The physician's right to his fee is therefore a natural right with the corresponding duty on the part of the patient to pay it. Refusing to pay the Doctor's bill is simply one way of stealing.

This right of the physician is so absolute that it holds good even in hopeless cases, and in all others with a better prognosis, independently of the outcome of the treatment given. To have a right to his fee it is enough that he may have had sufficient knowledge of the case, exerted ordinary diligence, and followed a reasonable course of treatment in his dealings with the patient. If death should happen to occur the physician may still claim his dues, provided that he notified the family of the gravity and hopelessness of the disease and that further treatment would prove of no avail.

This right to a just compensation is not forfeited by errors committed by the physician, on condition they are not the result of "gross ignorance," or of failure to exert proper diligence in the treatment of the sick.

2. THE PRINCIPLES REGULATING A JUST COMPENSATION:

The second point offering serious difficulties in regard to the moral implications of professional fees in their assessment in a concrete case. In truth there is not a hard and fast rule covering all possible situations, and so we have to depend on certain principles for our own guidance on the matter. Those principles were already laid down by St. Thomas Aquinas centuries ago in the place cited above: Lawyers and physicians, according to him, have a right to receive a compensation for their services "provided, however, they take a moderate fee, with due consideration for persons, for the matter in hand, for the labor entailed, and for the custom of the country." (4) The validity of these criteria is so obvious, that no special elabora-

3) Thomas Aquinas, St., *Summa Theologica* II II q. 71, a. 4.

4) Ibidem.

tion is needed to vindicate them. Yet a brief comment is perfectly in order.

A) The fee should be moderate.

The primary condition of a just fee, is that it should be moderate. By this we mean that the physician may demand fees that will keep certain proportion to the expenses he had to make through the long years of his primary, intermediate and college studies. Even after graduation he still is under a serious obligation to keep apace with the progress of medicine. He has to subscribe to journals, buy costly books and expensive equipment, and perhaps take special training abroad. Furthermore as a member of the medical profession he and his family have a social status that must be maintained and this will always entail greater responsibilities and expenses.

B) Due consideration to persons.

The second guiding principle established by St. Thomas, directs the physician not to demand the same amount from all patients, but rather prepare his bill according to their means and financial resources. A laborer should not be made to pay the same fees as a businessman. The rich should be made to pay more and thus the Doctor will be able to treat the poor free of charge. Yet the wealth of his patient does not make it right for the physician to demand an exorbitant fee. That would be plain theft. At this juncture, it is worthwhile mentioning here the opinion expressed on the matter by the well-known physician-lawyer, Dr. Pablo Anzures:

“To my mind, the best criterion and test as to whether the physician’s fee being charged is reasonable or not is to find out whether the said fee will or will not seriously upset the family budget and will or will not deprive the said family of the necessary food, shelter, clothing and education.”(5)

C) The nature and importance of the services rendered to his client.

By this is meant the gravity of the disease, the duration of the treatment, number of visits and other circumstances as to time and place, expensive methods of diagnosis, and danger of contamination. Exceptionally delicate operations such as those performed on the heart, brain or lungs should be rewarded ac-

5) Pablo Anzures, M.D., LL.B., The People of the Philippines versus The Doctor’s Bill, **M.D. Journal, The Journal Devoted To Medical Economics and General Practice**, Vol. 1, No. 1, January 1952, p. 6.

cording to a previous understanding between surgeon and patient.(6)

D) **The custom of the country.**

The practice of other physicians should serve also as a norm for the right estimate of the honoraries, and especially any legislation on the matter, or scale of fees approved by the medical associations of the land. As a matter of fact most medical societies in various countries have agreed on a minimum fee for the most current medical or surgical cases, routine laboratory examinations, electrocardiography, Roentgen Ray examinations and deep X-Ray therapy.

The preceding norms are simple dictates of right reason and, in theory at least, they are universally accepted by the physicians of all countries. Nobody has dare contest the soundness of the principle that fees should be proportionate to the nature of the work to be compensated, the ability and prestige of the professional, his right to a decent living, the maintenance and education of his family, and to his duty to treat the poor free of charge. These norms have been sanctioned by the common consent of moralists, old and new, by the constitution of various medical colleges and associations, and by the civil codes of most modern states. This universal verdict shows that they are a safe rule of conduct for the physician, and therefore their validity can stand any criticism.

In the light of the foregoing principles we may now ask our final question:

3. **WHAT IS A JUST HONORARIUM FOR PROFESSIONAL SERVICES?**

No definite answer can be given to this question, for there are no two cases identical in all the circumstances so far mentioned. However, for the sake of curiosity rather than for their value, I will mention here the opinions expressed on the matter by three different authors, who made an attempt to define the fees of the physicians in round figures:

a. Fr. Coppens, a Jesuit, who in 1921 published a book on **Moral Principles and Medical Practice**, holds: "men have no right to complain that a Doctor will ask as much for a brief visit as a common laborer can earn in a day."(7)

6) James Howard Means, M.D., **Doctors, People and Government**, (Little, Brown and Company, Boston, First Edition 1953) pag. 67 73.

7) Op. cit., p. 132.

b. A few years later Fr. Ubach, author of a textbook on Moral Theology expressed the following view: "In cases of difficult and dangerous operations, it is not always against justice to exact the amount of—plura millia—several thousand francs, because of the loss of reputation and other damages that the Doctor will likely suffer if the operation is not successful." (8)

c. And finally the American Dominican Fr. Kenny is of the opinion that "the fee of some doctors for a delivery is the equivalent of the husband's salary for two week. This procedure, he adds, seems perfectly just to all concerned and does not overburden members of the poorer class." (9)

In one of the latest issues of Times Magazine the following scale of fees is suggested:

"Many a patient nearly has a relapsed when he gets his doctor's bill. The Los Angeles County Medical Association recently worked out a yardstick of fees for doctors' services, to be applied only to patients making less than \$6,000 a year. ... Some suggested fees:

Initial office visit: \$12.50 or \$7.50 for a minor complaint.

Subsequent visits: \$5.00.

Obstetrical delivery with no complications: \$175.

Appendectomy: \$175.

Electrocardiogram: \$15.

Gallstone operation: \$250.

Tonsillectomy: \$75.

Broken wrist: \$75.

"Most of the fees were below that Los Angeles doctors usually charge." (10)

4. CONCLUSION:

The practical value of all these opinions is a very relative one. And so I will conclude by saying that the most competent judge on the matters the conscience of the physician inspired by a great devotion to the lofty ideals of the medical profession, and above all by an ardent love of God and neighbour. Physi-

8) Josephus Ubach, S.J., **Compendium Theologiae Moralis**, (Friburgi Brisgoviae, 1927) vol. 1, p. 289.

9) John P. Kenny, O.P., **Principles of Medical Ethics**, (The Newman Press, Westminster, Maryland, 1954) p. 44.

10) "Yardsticks for Fees", **Times**, vol. LXVI, No. 25, December 19, 1955, p. 33)

cians and surgeons alike, should always bear in mind these meaningful words of His Holiness Pope Pius XII: (11)

“Mindful of your dignity, you should avoid demanding a fee out of proportion to your right. We are aware of the mental alertness required from the scientists in the preparation of drugs, the long and tedious efforts of research and the rarity of the component elements. In spite of this, as you weigh the drops of your medicines, you should also place on the balance the drops of sweat of those who toil for their daily bread in mines or quarries and in any other difficult and exhaustive labor. Add also the tears of parents who are ready to sacrifice all for the life of their children, and in this way the price that you will demand will not go beyond the limits of what is just.”

Lastly and by way of summary, the moral grounds of the professional fees are—the natural right of the physician to a remuneration for his professional assistance, the common consent of moralists and medical associations, and the dictates of a true Christian conscience.

Those principles hold also for the members of other professions—such as lawyers, pharmacists, nurses, engineers, architects, teachers and businessmen. Members of these professions are subject to the same moral laws, which should be applied as the circumstances of each individual case may warrant. In any event it must not be forgotten that virtue should always follow a middle-of-the-road course of action, without leaning out too far, either to the right or to the left.

OTHER SOURCES:

Pauli Zacchiae Romani, **Quaestiones Médico-Legales**, (Lugduni, Sumptibus Anisson & Possuel, MDCCXXVI) tom. primus, lib. VI, tit. I. q. VIII, pag. 465, seq.

P. Pajen, S.J., **Deontología Médica** (Sucesores de Juan Gili, S.A., Barcelona 1944) pag. 650–676.

D. Luis Alonso Muñozerro, Obispo de Sigüenza, **Código de Deontología médica**, (Za. edición, Madrid 1950) p. 139–146, 244–246.

Francisco Peiro, S.J., **Deontología Médica**, (Madrid 1954) pp. 375–382.

Jules Paquin, S.J., **Morale et Medicine**, (Montreal 1955) pag. 444–446.

11) Pie XII, **Allocution aux Membres du Congrès International d'Histoire de la Pharmacy**, 11 Septembre 1954.

Sección de Casos y Consultas

I

MISA EXEQUIAL POR UNA PERSONA QUE MURIO EN CONCUBINATO

Tengo en mi parroquia el caso siguiente: Una mujer que vivía con un hombre casada con él civilmente, pero no según manda la Iglesia, murió, mas sin celebrar matrimonio canónico, no por falta de voluntad en ella, pues todo el tiempo de esa unión, quería celebrar matrimonio católico, pero su compañero, el hombre, se opuso siempre tenazmente. Llegada la hora de la muerte rogó a sus familiares que avisasen al párroco; cuando éste llegó ya estaba inconsciente la moribunda. No obstante se le administró la absolución condicionalmente y la Extrema Unción. Esto supuesto deseo saber si se puede celebrar Misa en sufragio de la difunta.

UN PARROCO

R.—Creemos que se puede celebrar Misa por esa difunta. En efecto la privación de sepultura eclesiástica y de la consiguiente Misa exequial, sólo tiene lugar respecto de los pecadores públicos y manifiestos (entre los que se debe contar la persona la que se refiere el caso propuesto) cuando antes de morir no dieren alguna señal de penitencia *nisi ante mortem aliqua dederint poenitentiae signa* (can. 1240, § I) El Código no dice concretamente *qué señales de penitencia* se requieren para no negar la sepultura a una persona católica. Pero el Santo Oficio declaró en 14 de Febrero de 1827 que bastaba una señal *aunque mínima* de penitencia. Véase el texto del parecer de ese tan alto Tribunal y en él resalta el criterio benignísimo de la Iglesia en esos momentos tan críticos en los que se decidirá la suerte del alma de la persona moribunda. "*Sancta Mater Ecclesia benigna et misericors erga filios suos, eos salvos fieri vehementer cupit. Sanctissimus D. N. hoc spiritu imbutus recte novit, quod impietas impii non nocebit ei in quacumque die conversus fuerit ab impietate sua. Hinc perspectis omnibus expositis peculiaribus circumstantiis et rite perpensis, decrevit in iisdem tolerari posse, quod sepultura ecclesiastica illi gaudeant et publicae preces seu suffragia pro iis defunctis fundantur, qui, adhuc viventes catholicae ecclesiae erant membra, quamvis in articulo mortis sacramentis refici recusaverint, dummodo vel minima spes interluceat, ipsos potuisse de peccatis commissis contri-*

tionem concipere et ad Deum ante obitum ex corde converti." (Collectanea S. Cong. de Propaganda Fide, n. 793).

Ahora bien en el caso expuesto: 1º la difunta si bien vivió en concubinato, pero era a pesar suyo, pues ella quería celebrar matrimonio a lo que el varón con quien vivía se opuso siempre; 2º Se le administró la absolución condicional y la Extremaunción, aunque estando la moribunda inconsciente. Pero el mero hecho de rogar a sus familiares para que llamasen el Párroco prueba que la enferma tenía deseos de reconciliarse con la Iglesia. Esta disposición contraria a ese género de vivir pecaminoso, unida al hecho de haber manifestado deseos de reconciliarse con la Iglesia constituyen signos de penitencia de que habla el citado canón 1240 en su párrafo 1 y por lo tanto no se le puede privar a esa persona ni de la sepultura eclesiástica, ni de la Misa exequial. Si a pesar de eso hay temor de algún escándalo *que no sea farisaico* se podrá quitar explicando en la manera más prudente a los que se escandalicen, los motivos que se han tenido para obrar así. Finalmente si aún con lo dicho queda alguna duda, se debe seguir lo que dice el citado canón 1240 en su párrafo 2 "*Occurrente in praedictis casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio cadaver sepulturae tradatur, ita tamen ut removeatur scandalum.*"

FR. JUAN YLLA, O.P., D.U.I.

II

FALSIFICACION DE UN SELLO PARROQUIAL

En esta parroquia hay un individuo que con objeto de conseguir dinero ha fabricado por su cuenta un sello muy parecido al parroquial, utilizándolo para engañar a los fieles y sacar dinero con la venta de documentos con el falsificado sello parroquial. Se ha descubierto al autor de esa fechoría y acudido al Jefe de Policía para que impida eso. Pero el Jefe ha respondido que no puede hacer nada, pues el sello parroquial no tiene valor alguno por no estar registrado y así no da acción judicial. Deseo saber si según las leyes del Gobierno se puede impedir ese desorden que causa no pocos daños a los fieles y muchos quebraderos de cabeza al encargado de la parroquia.

UN PARROCO

R—Se puede perseguir ante los tribunales a ese falsificador en virtud del artículo 318 del Código Penal Revisado que dice así: "*The penalty of arresto mayor and a fine of not less than the amount of the damage caused and not more than twice such amount shall be imposed upon any person who shall defraud or damage another by any other deceit not mentioned in the preceding articles of this chapter.*" Según dice Guevara en su obra "*Commentaries on the Revised Penal Code of the Philippine Islands*" explicando dicho artículo: "*The provisions of this article are supplementary to the provisions of all the preceding articles regarding estafa. Any other fraud not specially covered by the next preceding articles will be penalized under this article, provided the usual elements of estafa, i.e., deceit and prejudice, are present.*" A continuación cita el mismo autor varios casos comprendidos en las disposiciones de este artículo, y fallados por los Tribunales, que pueden servir de criterio para resolver otros casos parecidos. "*Cases of estafa under this Article*":— "*The crime committed by a person who pays for goods bought by him with handbills having the appearance of paper money or bills is also estafa under this article. To give genuine copper cents the appearance of silver pesetas by whitening them with quicksilver for the purpose of defrauding third persons by deceiving them as to the real value of the coins in question, constitutes the crime of estafa under this article and not that of counterfeiting money.*"

Como se ve el legislador ha querido con este artículo encerrar en las mallas de la ley todas las manifestaciones de la estafa para castigarlas como se merecen.

Su utilidad es manifiesta teniendo en cuenta como dice Groizard la multiplicidad de formas con que las defraudaciones pueden revestirse y la conveniencia de dejar abierta la puerta a un inteligente arbitrio judicial para poder castigar aquellos hechos que, aunque no del todo conformes con los tipos generales incriminados como estafas, constituyen engaños análogos ejercitados para llegar a la defraudación". (*El Código Penal de 1870, tomo VII, pág. 307*). Lo que dice ese Jefe de Policía se refiere a las disposiciones del Código Penal Revisado relativas a los Fraudes en el comercio y la industria y más en particular al artículo 188 no. 3 pero el caso expuesto se rige por otro artículo o sea por el que lleva el n. 318 del citado Código Penal.

FR. JUAN YLLA, O.P., D.U.I.

III

PERMISO PARA CONFERIR BENEFICIOS RESERVADOS
A LA SANTA SEDE

El canon 1435 reserva a la Santa Sede algunos beneficios eclesiásticos que en el mismo se especifican. Desearía saber el modo como acudir a la Santa Sede para obtener facultad de la misma para poder conferir alguno de esos beneficios reservados.

UN CANCELLER DE LA CURIA EPISCOPAL

R—Hay que acudir a la Dataría Apostólica que es la encargada esa clase de asuntos (can. 261). Se puede usar, sin que sea obligatorio el formulario que se pone a continuación. Pero la dirección en el sobre debe ser:

HIS EMINENCE FEDERICO CARDINAL TEDESCHINI
PALAZO DELLA DATARIA, ROMA, ITALY.

Beatissime Pater:

*Cum collatio officii pastoris Ecclesiae paroecialis
..... in Philippinis Insulis, vacantis per elevationem ad Episcopatum,
ultimi illius possessoris ad S. Sedem Apostolicam
spectet; cumque R. Dominus a me et ab Examina-
toribus Synodalibus idoneus renuntiatus fuerit, utpote omnibus in-
structus requisitis iuxta Sacros Canones et Apostolicas Constitutiones,
ad animarum curam necessariis ad pedes Sanctitatis Vestrae pro-
volutus humillime praesentibus litteris peto ut Sanctitas Vestra R.
Dominum ad officium parochi Ecclesiae paroecialis
..... promovere dignetur et Bulam in eius favorem con-
ficere iubeat.*

*Insuper praesentibus litteris informationes decreto S. Apostolicae
Datariae, ex 1 Januarii 1942 requisitis adjungo.*

Pedes Sanctitatis Vestrae deosculans devotissimus

.....
Episcopus vel Archiepiscopus

Datum die mensis anni

Informationes circa Dominum

- a) Nomen et cognomen candidati*
- b) Locus et dies nativitatis*
- c) Curriculum vitae studia peracta, tituli academici, mores, animi
indoles, officia exercita et servita praestita
Candidatus non possedit aliud beneficium. Non est religiosus.*

FR. JUAN YLLA, O.P., D.U.I.

IV

DISPENSA DE VOTOS TEMPORALES A UNA RELIGIOSA
DE UNA CONGREGACION EN FILIPINAS

Como se dan casos en los que hace falta dispensar de los votos temporales a alguna hermana de una Congregación religiosa, deseo saber el procedimiento a seguir en ese caso.

UN CANCELLER DE LA CURIA

R—No se puede conceder por el Ordinario la dispensa de votos religiosos, aisladamente, sino como comprendidos *indirectamente* en el indulto de secularización. (Vid. Creusen “Religiosos y Religiosas,” n. 224). De modo que al concederse éste se concede *ipso facto* la dispensa de los votos religiosos (can. 640, § 1, n. 2). Además hay que ver en cada caso si la Congregación Religiosa a la que pertenece la hermana, es de derecho pontificio, pues en ese caso hay que acudir a la Sagrada Congregación de Religiosos. Pero si la Congregación es de derecho diocesano, puede el Ordinario conceder el indulto de secularización con la consiguiente dispensa de los votos (can. 638 y 640 § 1, n. 2). Una Congregación será de derecho Pontificio si ha obtenido por lo menos *el decretum laudis* de la Santa Sede (can. 488, n. 3). Para el indulto de secularización se puede seguir el formulario que trae Pietrzyk en su libro “*A Practical Formulary*”.

The form of the secularization granted by the Bishop:

(Place and Date)

Mr. N. N. in N.:

Having considered your petition of the date in which you ask permission to leave permanently the Diocesan Congregation N., for the grave reasons exposed in your letter, I grant you the indult of the secularization and I dispense you from all the vows taken in your religious profession. I also dispense you from the obligation to obey the Constitutions of the above-mentioned Religious Congregation, and I declare you by this letter, as reduced to the lay state permanently, under the following conditions:

- a) That you accept formally this indult of secularization;*
- b) That you, having been dismissed, will not demand any financial remuneration for services rendered to the Religious Institute;*
- c) That you will put off forever the religious habit.*

(Seal)

N.N. Bishop of N.

N.N. Chancellor

Note:

I accept this indult of secularization of my own free will and understanding.

N.N. (Secularized)

FR. JUAN YLLA, O.P., D.U.I.

V

ABSOLUCION DE UNA EXCOMUNION

Un confesor pidió y obtuvo del Ordinario la facultad para absolver a un penitente de la excomunión incurrida por procuración directa y voluntaria de un aborto. Sucedió que ese penitente no se presentó, pero se presentó otro en idénticas condiciones. El confesor pensó que, puesto que el Ordinario no conocía al penitente primero, creyó que podría usar de la facultad obtenida absolviendo a la segunda persona, ya que se podía creer que el Ordinario lo había concedido para un caso, cualquiera que se le presentara, y no precisamente en favor de la persona que el confesor tenía en la mente cuando acudió a pedir las facultades necesarias.

¿Qué pensar de esta manera de proceder?

UN SACERDOTE

La concesión de la facultad de absolver en un caso como el citado está hecha por un “rescripto” del Ordinario. Ahora bien, según el can. 49: “*Rescripta intelligenda sunt secundum propriam verborum significationem et communem modum loquendi usum, nec debent ad casus alios praeter expressos extendi*”. No deben extenderse a otros casos fuera de los expresados. Ahora bien: es cierto que U. pidió licencia para absolver de una excomunión a una persona bien *determinada* y aun en el caso de que U. hubiera pedido diciendo por ejemplo: “pido facultad para absolver a una persona”, bien se ve, que en su mente no se trata de una persona cualquiera, sino de una persona bien *determinada*. Que el Ordinario conozca o no a ese penitente, no hace al caso, pues cuando lo concede se entiende que lo concede *juxta preces* o sea para la persona en favor de quien se pide. No se puede usar para otra persona.

P. FR. FLO. ORTEGA, O.P.

VI

MUTILACION PARCIAL

Comprendo muy bien que no esté permitida la amputación de un órgano único necesario para la conservación de la vida propia o para la propación de la especie, pero, si es verdad lo que decía un médico, que ciertas amputaciones de órganos podrían disminuir la violencia de ciertas incli-

naciones muy fuertes en determinadas personas, ¿no podríamos decir que, tratándose de un órgano doble, podría permitirse la amputación de uno de ellos, ya que al individuo en cuestión todavía le queda el otro órgano y además sentiría alivio en la violencia de esas pasiones?—¿No podría también decirse que esos órganos perturban el equilibrio que debía existir en el organismo y que, puesto que está permitida la amputación de parte de un órgano para reducirle a sus justas proporciones, también se podría permitir la amputación de uno de los órganos para disminuir la fuerza total reducirla a las justas proporciones?

UN SACERDOTE

Los órganos humanos pueden considerarse con respecto al todo como *necesarios, nocivos, útiles o inútiles*. Un órgano *necesario no puede* ser amputado. Un órgano *nocivo debe* ser amputado. Un órgano *útil no debe* ser amputado, sino en el caso de que de su amputación se siguiera un bien mayor al individuo y por otra parte no causara algún daño grave, ni siquiera indirectamente. Un órgano *inútil se puede* dejar o amputar, a no ser que su amputación trájese algún daño indirectamente o se hiciera para prevenir un daño grave, que podría original su presencia.

La razón de ser dos los órganos no justifica el cambio de doctrina, ya que la causa de ser doble tiene su justificativo, si quiera sea para asegurar *mejor* la finalidad del individuo o de la especie. La presencia de dos órganos, aún dado caso que tengan la misma finalidad, hace que la palabra *necesario*, se tome, *no* en sentido *absoluto*, sino en el sentido de *necesario relativo*. En cambio la nocividad se toma absolutamente. No resta más que órganos *útiles* o *inútiles* y para eso lo mismo da que sean uno o dos. Siendo dos serán más útiles, pero el más y el menos no cambian la cuestión.

Viniendo al caso, esos órganos resultan ser por una parte necesarios y por otra parte nocivos. Se quiere conservarlos a medias, por cuanto necesarios, y extirpar también a medias por cuanto nocivos. Pero es el caso que la necesidad es *directa cierta* y la nocividad no viene de ellos precisamente y tampoco es cierta. Es decir que a pesar de lo que diga ese médico, contra ese testimonio está el testimonio de otros¹ que niegan se

¹ "Sterilization does not diminish sexual appetite or sexual power". (B. J. Ficarra, M.D., *Newer Ethical Problems in Medicine and Surgery*, The Newman Press Westminster, Maryland, 1951, pag. 26.

pueda obtener ese resultado. La nocividad ha tenido que proceder no de esa causa, sino de otra anterior: el abuso. v.g. Quitar ahora lo que se cree ser causa inmediata sin quitar la verdadera causa es no resolver la cuestión. Acaso se agrave más, pues dejando un solo órgano este sería el excitante de esa violencia debil primero; pero que con el uso ahora único crecería en intensidad y el resultado final sería el mismo que antes de la amputación.

P. FR. FLO. ORTEGA, O.P.

VII

NECESIDAD DE PROCESO DE DECLARACION DE NULIDAD DE MATRIMONIO

Pedro y Paula se casaron canónicamente; mas después de seis meses de cohabitar juntos, Pedro dice sinceramente a Paula que nunca tuvo intención de casarse y de continuar viviendo como tal con Paula. Después de separarse de su esposa parece ser que vive con otra.—¿Qué hacer en este caso?, ¿Se puede anular este matrimonio?

UN SACERDOTE

Comencemos por la última pregunta. Un matrimonio rato y consumado, como se presume que fue este, nunca se puede anular; pues si el sacramento del matrimonio ha existido no solo como rato (pues en este caso se podría anular por el Romano Pontifice), sino ya consumado es perpetuo. Pero sí se puede o bien declarar nulo, si se prueba que faltó el consentimiento, pues no hay entonces verdadero matrimonio, o bien autorizar la separación de los cónyuges, no en cuanto al vínculo, sino en cuanto a vivir juntos.

Así pues en el caso presente no se trata de anular, sino de ver, si se puede probar la falta de consentimiento, pues entonces se ve que no hubo verdadero matrimonio, y si antes con la celebración del matrimonio con las apariencias de verdadero matrimonio, era tenido por tal por la Iglesia, ahora con la declaración oficial de la Iglesia de que consta que no hubo tal matrimonio en realidad, esos pretendidos marido y mujer quedan desligados de las obligaciones a las que al menos aparentemente, se habían comprometido. Dice U. que Pedro dijo sinceramente a Paula que nunca había consentido. Cuando el sacerdote que los casó preguntó a Pedro si tomaba por esposa a Paula, sin duda

que aparentemente también habló con sinceridad, pues de otra manera no se comprende que el sacerdote prosiguiera adelante. Tenemos pues que hay contradicción, no puede haber sinceridad en ambos casos. ¿Cuando habló con sinceridad? El matrimonio una vez celebrado, no como farsa, sino con apariencias de verdadero matrimonio, es decir, cuando una de las personas al menos, bien sea el sacerdote, bien uno de los cónyuges, bien los testigos que asisten creen que se trata de verdadero matrimonio, entonces por el hecho mismo de celebrarse, según el canon 1014 se debe tener por verdadero matrimonio hasta tanto que se pruebe lo contrario. Esta prueba no ha de ser a la ligera, sino obtenida por medio de un verdadero proceso ante el juez eclesiástico o mejor ante un tribunal de tres jueces (can. 1576, I, n. 1^o). Esto como U. puede comprender, requiere su tiempo, pues como quiera que el consentir o no consentir sea un acto interno, es difícil conocer la verdad de la existencia o inexistencia de tal consentimiento y solo una cierta cantidad de signos externos, con tal que no estén desmentidos evidentemente por otros signos exteriores, se podrá conocer con certeza moral la verdad.

Si después de este proceso no se llegara a probar que no hubo consentimiento, no se podrá tampoco declarar que no hubo tal matrimonio.

P. FR. FLO. ORTEGA, O.P.

SYNTHESIS SOLUTIONUM

I—Quamvis aliqua persona male et peccaminose vixerit, si in hora exitus ex hac vita aliqua signa dederit poenitentiae privari nequit sepultura ecclesiastica et Missa exequiali (can. 1240). Quae sint haec signa poenitentiae a canone citato requisita non determinantur in eodem canone. Sed Sanctum Officium clare manifestavit in quadam declaratione 14 Februarii 1827, sufficiens esse quamlibet manifestationem etsi minimam doloris de peccatis commissis, ut apparet in textu supra citato. In casu exposito haec signa habentur, nam persona de qua agitur vocavit sacerdotem, durante gravi infirmitate quod sufficienter demonstrat suam voluntatem poenitendi. Ad idcirco alia circumstantia favorabilis nempe eiusdem desiderium durante tempore vitae celebrandi canonicum matrimonium quod non potuit consequi propter obstinatum oppositionem hominis cum quo vivebat. Ex omnibus expositis licitum videtur concedere sepulturam ecclesiasticam et celebrare Missam Exequialem in suffragium animae praedictae personae defunctae.

II—Actio personae de qua casus loquitur absque dubio est delictum et ut tale a Codice poenali punitur. Difficultas consistit in determinatione loci in quo censeri debet inclusum in distributione delictorum a praedicto Codice facta. Non enim apparent in illa actione criminosa illae notae quae

in descriptione delictorum a Poenali Codice apponuntur. Et ideo rationale videtur, ponere illam actionem inter alia delicta, a Codice Poenali descripta in articulo 318. Inveniuntur enim in ea: primo, dolum; secundo, damnum intentum per actionem dolosam; tertio, generalis affinitas cum aliis delictis contentis in eodem capite in quo articulus 318 invenitur.

III—Solet Sancta Sedes sibi reservare beneficia antea possessa a sacerdotibus qui ad dignitatem episcopalem promoventur et ideo conveniens videtur praesentare formularium quod sequi potest quando necesse sit ad Sanctam Sedem recurrere in hac materia. Videatur formularium in parte hispanice scripta.

IV—In dispensatione votorum in Religione emissorum, ab Ordinario loci, adverti debet: primo quod vota nequeunt dispensari independenter ab *indulto secularizations*, sed solum ut pars eiusdem; secundo, quod Ordinarius solum concedere potest indultum dictum *cum dispensatione votorum*, in Congregationibus iuris dioecesani, non in illis quae sunt iuris Pontificii, nam in istis recurri debet ad S. Congregationem de Religiosis (can. 638). Iuxta can. 488 n. 3, sufficit ut Religio consecuta sit *laudis decretum* ab Apostolica Sede, ad canonicam conditionem Religionis iuris Pontificii.

V—Facultas absolvendi ab excommunicatione ab Ordinario concessa pro persona determinata, etsi non nota Ordinario, non potest uti in favorem alterius personae, etsi in identicis circumstantiis inveniatur, ob ea quae dicuntur in canone 49.

VI—Nec ad minuendam libidinem licet amputare unum ex organis duplicibus. Atsi non absolute, relative tamen, est necessarium, saltem ut melius finis proprius obtineatur. Quod aliqui medici dicunt, contrariatur opinione aliorum medicorum. Aliunde deordinatio non provenit directe ab organo, sed ab alia causa, quae quidem vitanda est.

VII—Qui in facie Ecclesiae consensum matrimonialem externe dedit praesumitur interne consensuisse, donec contrarium probetur. Si deinde affirmet non consensum verum dedisse non est credendus statim; sed debet probare assertum instructo contradictorio i.e. in tribunali trium iudicum (can. 1576, p. I, n. 10.). Si non probet, non licet declarare matrimonium fuisse nullum ab initio.

Sección de Actualidad

EL CONGRESO DEL APOSTOLADO SEGLAR

Pronto va hacer un mes que se tuvo este magno acontecimiento en Manila: el Congreso o mitin del Apostolado Seglar como preparación par el Congreso Internacional que se celebrará en Roma el año que viene.

Si hablamos de él, es no solo porque es reciente su celebración, sino para que quede consignado en el Boletín Eclesiástico, ya que lo publicado en la prensa, aunque bien y abundante, es probable que pronto desaparezca.

El tema por otra parte es de actualidad y siempre lo será. Si Jesús dijo a sus Apóstoles y a los sucesores de los apóstoles que predicasen su evangelio, y por este medio fueron constituidos oficialmente apóstoles con misión y mandato especial y jerárquico, no por eso los demás cristianos están exentos de este mandato, ya que, perteneciendo al Cuerpo Místico de Jesucristo, deben contribuir a su belleza, a su conservación, a su engrandecimiento y perfección, no solo con la vida ejemplar propia, sino también haciendo que los demás miembros vivan, conserven y perfeccionen esa vida y agrandando ese mismo cuerpo con la asimilación e integración de otros muchos a quienes la malicia o la ignorancia les tiene apartados, o están enfermos, por no decir muertos, dentro del mismo Cuerpo Místico.

Las actividades del Congreso pueden reducirse a tres clases: religiosas, culturales o propias del congreso y otras secundarias. De estas no diremos más que en el deseo de complacer a los congesistas, extrangeros sobre todo, se organizaron programas literario-musicales, representaciones, giras y ágapes que contribuyeron sin duda a que estos llevaran las mejores impresiones de Manila y Filipinas.

Funciones religiosas

Todos los días hubo Misa de Comunión con sermón celebrada a las 8:30 el día 3 de diciembre por Su Exc. Mons. Rufino J. Santos, Arzobispo de Manila; el día 4 por Su Excelencia Mon. Julio R. Rosales, Arzobispo de Cebú y los tres días siguientes por SS.EE. Mons. José Alvernaz, Arzobispo de Goa, Mons. Benito Tomizawa, Obispo de Saporó, Japón y Mons. Carlos van Melckebeke, Obispo de Ningsia y Visitador Apostólico de Sur y Este de Asia.

El día 6 de diciembre se tuvo a las 8:30 p.m. en las ruinas de la iglesia de Santo Domingo (intramuros) el Viacrucis por

la "Iglesia del Silencio", presidido por Su Exc. Mons. Tomás Niu, administrados apostólico de Chi-Yi. Después se proyectaron films sobre la vida de los refugiados del Viet-Nam.

El día 5 el *Rosary Hour* en la estación D.Z.P.I. rezando las avemarías en las distintas lenguas y en los distintos dialectos por representantes de los diversos países..

El día 8 fiesta de la Inmaculada, aniversario de la clausura del Congreso mariano del año pasado, se tuvo por la mañana Misa solemne celebrada por Su Eminencia el Cardenal Gracias con sermón sobre la festividad por el mismo Eminentísimo Purpurado, y por la tarde una procesión de las imágenes de María más famosas de Manila y cercanías, que si no llego a la grandiosidad del año pasado, también resulto espléndida y muy concurrida.

Lecturas y Conferencias

En la sesión solemne de apertura tenida el 3 de diciembre a las 9:30 a.m. en el nuevo Gymnasium del Colegio de San Juan de Letrán, (allí se tuvieron todas las sesiones) el Excmo. y Rdmto. Mons. Egidio Vagnozzi habló a los congresistas en el discurso de bienvenida sobre el "Reto del Asia". Esta parte del mundo, la más extensa, la más poblada, cuna de las civilizaciones más antiguas, de ideologías muy diversas, se halla en un estado de crisis, que aunque común a otras partes del mundo, aquí reviste modalidades especiales y para su solución se debe contar con el apostolado de la Iglesia Católica y en especial del apostolado seglar.—Naciones nuevas que acaban de obtener su independencia, celosas de la misma, se hallan unas bajo el régimen totalitario comunista, otras bajo la democracia libre y otras a medias: parte comunista y parte libre. Falta la unidad necesaria. Añádase a esto la lucha de ideas entre la cultura antigua y de pocos individuos, y la cultura moderna con la educación en masa que vemos ahora. También la desigualdad en los medios de producción lentos de la antigüedad y la técnica moderna, rápida y segura. —Está luego la mala distribución de la riqueza y de las tierras entre unos pocos, etc.

Por esto la Santa Sede alaba la celebración de este Congreso en el que todos se comunicarán sus impresiones para mejor comprenderse y ver la manera de aportar a estos problemas la solución católica.

Por la tarde a las 4:00 pronunció su larga e interesantísima conferencia el Eminentísimo Cardenal Valeriano Gracias sobre "Bases Doctrinales del Apostolado seglar". Bien quisieramos

poder publicarla en el este número del Boletín, pero no nos ha sido posible. Tal vez la publiquemos después.

El día segundo, 4 de diciembre, el Sr. Paul K. T. Sih del Instituto de Estudios sobre el Extremo Oriente del Sexton Hall University, New Jersey, U.S.A. habló sobre los problemas del Asia: Su diversidad y como podría tenderse a la Unidad, por la oración desde luego, la dirección segura y firme y por la prensa católica común para todos los pueblos del Extremo Oriente, donde se expongan y estudien las diversas ideologías y se proponga la solución católica más apropiada.

La conferencia se tuvo a las 9:30 a.m. También habló y muy bien el Honorable Senador electo Señor Francisco 'Soc' Rodrigo. Los periódicos publicaron inextenso este hermoso discurso sobre el "Colonialismo y la conciencia cristiana".

En fin el Sr. Meczyslaw de Habicht habló sobre "Las Organizaciones Católicas Internacionales".

El día tercero: 5 de diciembre en la sesión plenaria de las 9:00 a.m. habló el Rev. P. Pedro Pillai, O.M.I. Publicamos en este número la importante conferencia.

El mismo día hablaron Mons. Luigi Ligutti, observador de la Santa Sede ante la organización internacional FAO sobre "Los Problemas rurales" y el Sr. Juan C. Tan, Presidente Federación de Trabajadores Libres de Filipinas habló sobre "La Carta Magna del Trabajo" según la doctrina católica.

El día 6 de diciembre disertó Mons. Pedro Pavan sobre "El Apostolado seglar en los tiempos modernos" que por creerlo importantísimo publicamos en otro lugar de este número del Boletín.

La Señorita Rosemary Goldie, Asistente del Secretario del Comité Permanente de los Congresos Internacionales habló sobre la preparación para el próximo Congreso Internacional del Apostolado seglar.

En fin el día 7 de diciembre en la sesión plenaria a las 9:30 se leyeron dos conferencias. La primera de la Señorita Irma Amin de Indonesia versó sobre el Apostolado de la mujer. Ante todo la vida ejemplar o *Christ-like* es la que atraerá a los paganos a nuestra santa religión. Después la mujer debe considerar como uno de su principales deberes la educación cristiana de los hijos y que no sea esta obra exclusiva de solo los maestros.

Otra conferencia sobre el Apostolado y la opinión pública fue leída por el Sr. Brian Doyle.

El día de la clausura 8 de diciembre, fiesta de la Inmaculada, se leyeron las resoluciones que publicamos en otro lugar de este número.

También Su Eminencia el Sr. Cardenal Gracias pronunció unas palabras de clausura y las observaciones personales que también publicamos en este número.

Los trabajos y resoluciones de las sesiones particulares según la distribución en *Workshops* A,B,C,D,E,F, quedan expuestos en otro lugar de este número.

Pensamos no obstante poder publicar algún día los estudios sobre los métodos catequísticos más atrayentes y eficaces: el psicológico, expuesto por la Sra. de Hemptinne, el de ilustraciones, el de juegos catequísticos, el llamado de Munich; el método de conversación, de ejercicio de la memoria, el del canto etc.

Se leyeron diversos trabajos particulares como: sobre la Legión de María en Malaya, sobre la Acción Católica o Apostolado seglar en Filipinas, en Hongkong, en Formosa, en Japón, en Pakistán, en la India etc. Otros más particulares, como la cuestión de los refugiados en el sur del Vietnam.

Con esto creemos haber dado a conocer, si quiera sea sumariamente, lo mucho y bien que se ha trabajado en estos días del congreso.

Esperanzas

No hay duda que este Congreso habrá servido para que haya más intercambio entre los católicos de las distintas naciones del sudeste asiático y así encontrar mejor y presentar la solución católica al problema que el comunismo intenta resolver con sus métodos propios ateos e inhumanos.

Los católicos, aunque una minoría, pudieran ser la levadura que transformará la masa ingente de pueblos que no conocen a Cristo. Se impone este apostolado por el bien de la Iglesia, de los mismos pueblos y de la sociedad en general.

Pero el Apostolado seglar no debe olvidar que debe estar guiado por la disciplina jerárquica de la Iglesia. Así no se darán esos tristes casos que el Sr. Mario Gatbonton citaba en la revista *Sunday Times* del 18 de diciembre pág. 17 con exagerados nacionalismos, intromisión en política y sobre todo no caerán en el error condenado por la Santa Sede recientemente, de pretender constituirse en maestros independientes de toda autoridad legítimamente constituida en la Iglesia.

P. FR. FLO. ORTEGA, O.P.

Sección Informativa

MUNDO CATOLICO

ROMA — La Liturgia de los tres días antes de Pascua. En otro lugar de este número publicamos en latín y en español las nuevas rúbricas que se han de seguir en las funciones de Semana Santa, y en el número siguiente lo publicaremos en inglés. Todo con el fin de que todos los católicos tengan oportunamente conocimiento de las mismas para evitar que se extrañen de estas reformas, que no son más que la vuelta al estado de cosas primitivo. La conmemoración de la Sagrada Cena se hacía antes, como observa el P. Fr. Fernando Gemelli, O.F.M. en un artículo publicado en *L'Osservatore Romano* el jueves por la tarde. Las nuevas rúbricas prevén también la posibilidad de tener el rito del lavatorio de los pies también por la tarde durante la misma misa, inmediatamente después del evangelio.

El viernes santo, también por la tarde, en las primeras horas, la conmemoración de la pasión y muerte de Nuestro Señor. El pueblo cristiano sentía la necesidad de tener algunos actos por la tarde, y por eso se tenía el sermón de las siete palabras, la Dolorosa, El Viacrucis; ceremonias que, aunque excelentes y muy devotas, pero que nunca pueden igualar a la celebración de los ceremonias litúrgicas de la pasión y muerte de Nuestro Señor en la misma hora por la tarde, como se hacía antiguamente.

El sábado santo es el que ha experimentado mayores cambios. ¿Quién ve, por ejemplo, cómo no tienen sentido las ceremonias de la vigilia pascal que suponen el tiempo de la noche, si se celebran por la mañana, aunque sea muy de mañana? El sábado santo de día alitúrgico que era, pasó a ser día de gloria anticipada. Las nuevas rúbricas han restablecido el orden y disposición que tenían antiguamente.

El Congreso de la "MISA DE LOS ARTISTAS". El Santo Padre recibió el 14 de noviembre a los que tomaron parte en el Congreso de los diversos Comités de "La Unión Nacional de la Misa de los Artistas". El grupo se componía de literatos, poetas, autores dramáticos, críticos, actores de teatro lírico, cómicos, artistas del cine etc. y numerosos sacerdotes afectados a los diversos comités bajo la presidencia de Mons. Ennio Francia, Secretario General de la Unión.

Guillermo Giannini en una síntesis llena de emoción expuso la historia, el desarrollo, los beneficios y sobre todo la magnificencia y la belleza de la "Misa de los Artistas", centro incomparable de atracción para las almas, fuente de consuelo y de luz, unión de verdad, de bondad y de virtud. El Santo Padre felicitó vivamente a los asistentes y expresó su satisfacción de poder encontrar para bendecir a estos que, elevándose a Dios fuente de toda belleza, de gracia y de verdad, se aplican a hacer fructificar sus talentos en beneficio de la gran familia humana.

La Visión del Papa. Por un artículo aparecido en la revista "Ecclesia" 17 de diciembre, edición aerea p. 5, que es la traducción de lo publicado por L'Osservatore Romano en el No. del día 11 de diciembre pasado, deducimos que la visión del Santo Padre, de la que nos han hablado los periódicos, ocurrió efectivamente el 2 de diciembre de 1954. El Santo Padre, se mostró sin embargo descontento de esta divulgación indiscreta, aunque fuera hecha con la mejor intención.

VIETNAM — La Odisea de los refugiados. Durante la celebración del Congreso tuvimos ocasión de hablar con el Sr. Obispo de VinhLong, en el Sur del Vietnam, de los refugiados vietnamitas. Se repartió también un folleto muy ilustrado que daba a conocer las peripecias de estos que huyeron de sus respectivos hogares, abandonando todo para poder guardar mejor su religión. Un total de 860,206 de los cuales 676,348 son católicos, 182,817 budistas y 1,041 protestantes bajaron de la región comunista del Norte, para establecerse en medio de muchas privaciones en el Sur y poder conservar su religión.

Los católicos se han establecido en 265 villorios con unas 189 iglesias o capillas.

El Señor Obispo Mons. José Dai, O.P. que estaba antes en Haiphong también nos escribe una carta pidiendo intereseamos a todos en favor de estos necesitados. Nos habla también sobre un Juvenado de aspirantes terciarias dominicas y nos pide hagamos un llamamiento a la caridad de los filipinos para poder sostener esta obra llamada a producir excelentes servicios en el campo de evangelización y catequesis.

FILIPINAS

Condecorados Pontificios. Acabamos de leer en la prensa que Su Santidad ha concedido altos honores a doce sacerdotes de la arquidiócesis de Manila: Los RR. Monseñores Narciso Gatpayad, párroco de Binondo y Guillermo Mendoza, párroco de Pandacan han sido elevados a la dignidad de Protonotarios Apostólicos.—Los M. RR. PP. Artemio Casas, canciller y notario. Leopoldo Arcaira, párroco de Tanza, Honorio Resurrección, párroco de Plaridel, Francisco Avendaño, párroco de Balic-balic, Jesús Tison, párroco de Sampaloc; José Aguinaldo, párroco de Barasoain y Fernando Mempín, secretario general de C.W.O. han sido instituidos Prelados domésticos.

Los RR. PP. Felix Sica, párroco de Pateros, Pedro Abad, párroco de San Miguel de Mayumo y Justino Ortiz, asistente del Secretario General de la C.W.O. han sido nombrados Capellanes de Su Santidad.

Nuestra más cordial enhorabuena a los nuevos condecorados.

La Coronación Canónica de la Virgen de la Ermita. La antiquísima imagen, la más antigua que se conoce en Filipinas, la devota imagen de Nuestra Señora de Guia tiene ya un hermoso templo. Pero lo que deseaban los eremitenses es algo más. El pueblo católico de Manila quería algo más,

quería coronar a la Señora, y a este proposito dirigidos por su celoso párroco han conseguido que pronto sea esto una realidad. El 30 de este mes de diciembre, será solemnemente coronada la milagrosa imagen.

—Recuerden nuestros lectores que, como dijimos en el número de octubre p. 668, también será coronada canónicamente la imagen de Ntra. Señora de la Caridad que se venera en Bantay, Ilocos Sur. Así, después de un año de la celebración del Año Mariano, ya son dos las imágenes de María que se coronan, después de la coronación de Ntra. Señora de Casaysay, que lo fue al finalizar el Congreso por el Eminentísimo Cardenal Quiroga. Filipinas es el feudo de María y confiemos que Ella sabrá aplastar todas las heregías que pululan por todo el país.

La coronación de Ntra. Señora de Bantay será el 12 de enero próximo.

ORDENACIONES Manila: El día 17 de Diciembre, fueron ordenados los siguientes: de Subdiáconos: Rdos. Pedro Rada y Crisanto Ramos (Archidiócesis de Manila); de Diáconos: Rdos. Marcelino Montemayor, Feliciano Palma, Nestor Abad, Vicente Planta, Pedro Agbayani (Manila); Estanislao Abarca, Aluino Estalilla, Filemón Quianzon, Andrés Villarante (Palo), Nicolás Rosal (Nueva Segovia), Dominador Juntilla (Calbayog), Casimiro J. C. B. Lladoc (Bacolod), Jovencio Sánchez (Tagbilaran), Augusto Laban (Sorsogon); de sacerdote: Rdo. José de los Santos (Manila). Su Excia., Mons. Rufino Santos, D.D., confirió las órdenes.

Lipa: El día 18 de Diciembre, recibió el presbiterado el Rdo. Dr. Eleno Olaguivel de manos de su Excia., Mons. Olalia. El mismo día, fueron ordenados de diáconos los Rdos. Reynaldo Kalaw y Anacleto da Roma.

Lucena: Su Excia. Mons. Alfredo Obviar confirió el diaconado a los Rdos. Anastacio Jandusay, Ricardo Vidal, Javier Villaverde, y Severiano Salvaña. El Rdo. Salvaña fué ordenado de subdiácono el día precedente.

San Fernando: Los nuevos diáconos de esta diócesis son: los Rdos. Felipe Dayao, Eligio Lagman, Félix Hernández, Alfredo Lorenzo, Benjamín Henson, Macario Puno y Teodoro Tantengco.

Nueva Segovia: El día 17, fueron ordenados de diáconos los Rdos. Hermenigildo Lazo (N. Segovia) y Jesús Estonilo (San Fernando). Su Excia. Mons. Sancho confirió la orden.

Naga: Los Rdos. Luís Ayo, Jr., Vicente Cornejo, Romeo Pañalosa (N. Cáceres), Ramón Torres, José Sorra (Legaspi) recibieron el diaconado el 17 de Diciembre.

Palo: El 24 de Diciembre, el diaconado fué conferido a los Rdos. Alberto Bitanjol, Miguel Logronio y Manuel Ocaña.

Tagbilaran: Nuevo diácono: Rdo. Leonardo Mateo.

Iloilo: Nuevos Diáconos: Rdos. Felicísimo Porras (Jaro), Canuto Loza (Capiz), Manuel Porques, Marcos Pilar (Bacolod), Cirilo Tejada (Bacolod), Florencio Gabas (Dumaguete).

BIBLIOGRAFIA

Rev. GEORGE VROMANT, C.I.C.M.—THE COMMANDMENTS a law of love.—Catholic School Press—Baguio.

En sitio muy visible a la entrada de una falsa iglesia protestante de Manila se leen estas palabras: "No law but love". ¿Qué diría el que escribió esas palabras, si le opusiésemos estas: "a law of love"?, pues esa es la ley de Dios expresada en los mandamientos: una ley de amor y así tenemos la *ley*, que no sé por qué ha de ser mal mirada, y el *amor* tan deseado por todos, unidos en el decálogo. Así lo indica el subtítulo de esta obra del P. Vromant que presentamos a nuestros lectores.—Es la tercera edición. Es pues conocida por los lectores de Filipinas y no necesita recomendación. Consta de cerca de 300 páginas con bastantes ilustraciones. Tiene cuatro partes: La primera sobre los mandamientos en general, la moralidad de los actos, los pecados, la tentación. La segunda sobre los tres primeros mandamientos relativos a Dios: la fe, esperanza, la caridad, la virtud de la religión. La tercera sobre los siete mandamientos relativos al prójimo. El sexto y el noveno y el séptimo y décimo van explicados conjuntamente. La cuarta parte sobre los principales preceptos de la Iglesia. Sigue un apéndice sobre El culto público de la Iglesia, la Sda. Liturgia. El método es narrativo apostólico. Recomendamos de veras esta obra, ahora sobre todo que se busca una adecuada instrucción religiosa en Filipinas.

PILGRIM'S BOOK by the Most Rev. José Ma. CUENCO, Ph.D., D.D., Archbishop of Jaro, Iloilo, Philippines. University of Santo Tomas Press, Manila, 1955.

De nuevo nos deleita el Sr. Arzobispo de Jaro con la narración de sus viajes, con ocasión del Año Mariano a través del Extremo Oriente, Europa, Canada, Estados Unidos, Honolulu y Japón. Este libro consta de cerca de 300 páginas y se puede adquirir en Jaro y en la imprenta de la Universidad de Santo Tomás por solo 4 pesos. Es semejante al *Libro del Peregrino* ya conocido, solo que este nuevo viaje está descrito primero en inglés hasta la página 158 y después está escrito en castellano, siguiendo un orden parecido o igual la parte inglesa, sin que sea traducción propiamente dicha. Para cuantos se dedican al estudio del español, podría ser de utilidad, como libro de ejercicio de traducción por ejemplo.—Tiene abundantes ilustraciones.

NUEVA PUBLICACION:—SOCIAL ORDER DIGEST. A monthly publication of the Institute of Social Order.—Vicenta Building—114 Nueva Street, Manila.

El Instituto social que dirigen los Rev. PP. jesuitas de Filipinas publica mensualmente estas hojas (tres por número) con el título de *Social Order Digest*. La importancia de las mismas se conocerá no solo por la importancia de estas cuestiones de actualidad, sino además por tratarse de dar solución a las mismas tal como se presentan en Filipinas. F. O.