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DEL ORO AL OROPEL

Con motivo del Año Nuevo—y nos acordamos del incidente a propósito de la campaña por vocaciones eclesiásticas—publicaba un diario el mensaje del Señor Arzobispo de Manila encabezándole **"Santos' Greetings"**. Más de un lector sintió náuseas ante el desacato. Podría el titulillo parecer todo lo **democrático** que se quiera; pero resultaba ofensivamente pueblerino el hablar tan a secas de la suprema dignidad eclesiástica local.

Y el caso es sintomático. En repetidas ocasiones la prensa local se ha referido a los jerarcas católicos con un desenfado tal que es imposible excusarle ni aún con la deficiencia habitual que muestran en la confusión de terminología religiosa, en el transtruque de funciones, y en la falta de comprensión los reportajes de acontecimientos católicos.

Lo peor del caso aludido es que ni una sola voz se alzó en son de protesta. No parece sino que los católicos nos hemos hecho ya a poner a los ungidos del Señor al mismo nivel que a esos banqueros, manejantes de negocios, empresarios, empleados del gobierno de lunes a sábado que se transforman en predicadores el domingo por la mañana. Y esto no es justo y hace mal.

Hace mal sobre todo en Filipinas, porque los aglipayanos, los protestantes y los masones de cualquier color no dejan canto por mover para rebajar a la Iglesia Católica y a sus ministros al nivel de las demás organizaciones más o menos religiosas terrenas y por empinar a estas hasta arrebolrarlas con la misma aureola divina que no quieren reconocer en el Catolicismo. El escándalo y descarrío que de ello se sigue en los débiles no es pequeño.

Es injusto además. La unción divina y los poderes sagrados, sabe muy bien un católico, dan a los sacerdotes personalidad de ministros y representantes del mismo Señor. Lo justo es que un católico exija de las agencias públicas, tanto más cuanto que son patrocinadas y sostenidas por católicos, respeto sumo a su Dios aunque solo sea visto en pintura. ¡Y con mucha más razón si aparece viviendo en los ministros consagrados por El!

Entre los extremos del "alto clero" que creyera mancharse con el aire de las calles y el del "sacerdote democrático" que apareciera en ellas con una tranca en la mano está la figura infinitamente amable e infinitamente digna del Salvador abrazando a los niños y tocando a los leprosos para sanarlos; pero enfren-tándose a la vez con los príncipes de los sacerdotes y los fariseos para increparles: **"Quién de vosotros me arguirá de pecado?... Yo... honro a mi Padre, y vosotros me deshonrais a mí."** (Joann. VIII 46, 49).

En la campaña por vocaciones sacerdotales ¿no sería parte importante un movimiento serio de los católicos por exigir de la opinión pública y sus agencias el respeto debido a los ministros de Dios?

Poco importa que quienes rebajan a los sacerdotes no tengan nuestra fé. Los no enterados, los niños y los truhanes pueden confundir el oro y el oropel. Pero es obligación de los sensatos el hacer valer la diferencia que va del uno al otro.

Y gracias a Dios la inmensa mayoría de los sacerdotes católicos son oro de ley, desde luego por su ordenación, y además por su cultura, honestidad y beneficencia.

SECCIÓN OFICIAL

CURIA ROMANA

Carta Encíclica de S.S. El Papa Pío XII sobre la Situación de las Misiones Católicas, Principalmente en Africa

La Encíclica "Fidei donum" que el Padre Santo acaba de firmar en la festividad de Pascua de Resurrección constituye una nueva y apremiante llamada de la Santa Sede en favor de las Misiones católicas.

La gran desproporción existente entre la riqueza espiritual de los pueblos tradicionalmente católicos y la pobreza religiosa de tantos otros que esperan el mensaje de salvación ha impulsado al Santo Padre a insistir en ese grave y urgente deber, que tienen todos sus hijos que han recibido el don inestimable de la fe, de concurrir según sus medios a la propagación de esta misma fe en el mundo.

No es la vez primera que los Papas y en concreto el Papa actual dirige un llamamiento de esta clase; pero lo que caracteriza el mensaje de hoy es su punto de vista que, como anarece en el título de la Encíclica, se fija en Africa en un momento en que "se abre a la vida del mundo moderno y atraviesa los años más graves, quizá, de su destino milenarío". Después de recordar en la parte primera las grandes tareas apostólicas que incumben a los cristianos de hoy y de dar un resumen de la situación de la Iglesia en Africa, el Augusto Pontífice apela, en la segunda parte, a la solidaridad y obligación que une a todos los Obispos en orden a favorecer la actividad misional de la Iglesia dirigiéndoles, y en ellos a todos los cristianos, un triple llamamiento: a la oración, a la generosidad, y a reclutamiento de misioneros.

I. Africa está evolucionando, y rápidamente, en los aspectos social, económico y político. La Iglesia aprecia los progresos reales que se verifican pero, no por eso, deja de ver los peligros que amenazan este Continente. En primer lugar considera la fácil tentación de ceder ante las falsas concepciones de un nacionalismo en vez de apoyarse sobre una constructiva colaboración de pueblos. A este propósito recuerda las enseñanzas dadas en su Mensaje de Navidad de 1955. Hay también otros peligros: el materialismo ateo que, partiendo y aprovechándose de dificultades reales, seduce a los espíritus e impide la colaboración entre los hombres sembrando la discordia entre ellos; otras concep-

ciones religiosas de la vida también atraen a las almas alejándolas de Jesucristo único Salvador.

Teniendo presentes estas dificultades, no deja de ser un fuerte motivo de esperanza el ver la expansión de la Iglesia en estos últimos decenios gracias a los grandes esfuerzos llevados a cabo por sus hijos. No en vano se ha establecido la Jerarquía, aumentando rápidamente el número de católicos y situándose en lugar, cada día más destacado, el clero nativo. Pero queda todavía una importante labor a realizar sea para el reclutamiento de apóstoles y sostenimiento material de los mismos sea también para la evangelización y penetración de la vida cristiana. Ha llegado el momento de que la Iglesia se haga presente con más eficacia ofreciendo a todos "las riquezas sustanciales de su doctrina y de su vida, alma de un orden social cristiano". Urge dar a los obreros apostólicos unas posibilidades de acción proporcionadas a la gran tarea que les incumbe.

Ahora bien: hay algunos hechos que se imponen: la extrema y dolorosa penuria de sacerdotes es lo peor: 50 sacerdotes, por ejemplo, tienen a su cargo dos millones de habitantes, de los que sólo 60,000 son cristianos; tal vez 20 sacerdotes más bastarían para la conversión de un determinado territorio hoy día, en tanto que mañana acaso será demasiado tarde; en todas las partes es necesario proveer a la enseñanza de la doctrina cristiana y a la organización de obras sociales, implantar los medios modernos de propaganda, suscitar la Acción Católica y asegurar de una manera general la formación de grupos selectos. Mas para todo esto están haciendo mucha falta hombres competentes: sacerdotes y seglares.

¿Quién debe hacer frente a esta situación?

II. Para resolver las necesidades inmensas de las Misiones Católicas, particularmente en Africa, el Padre Santo apela al concurso de toda la Iglesia. Unidos estrechamente a Cristo y a su Vicario, al que Jesús confió todo su rebaño, los Obispos son también responsables de la misión evangelizadora de la Iglesia. A ellos deberán asociarse los fieles. Pastores y fieles superarán la perspectiva local del propio ambiente y tomarán parte en los gozos y angustias de toda la Iglesia. Así la catolicidad, nota esencial de la Iglesia, se convertirá en una realidad vivida por todos sus hijos: "espíritu misionero y espíritu católico son la misma cosa".

III. El Santo Padre lanza pues a todos cristianos un triple llamamiento a la constancia en la oración, a la generosidad y, para algunos, al don de sí mismos.

La plegaría se elevará incesantemente, sostenida por el ritmo mismo de la vida litúrgica: Adviento, Epifanía, Pentecostés serán sus momentos privilegiados. Esta oración encontrará su expresión más perfecta en el Sacrificio Eucarístico, acto en el que las intenciones de la Iglesia tienen un carácter universal y misionero, como lo subrayan numerosos textos litúrgicos: "pro totius mundi salute".

Todo el trabajo misional que se realiza se basa en buena parte sobre la generosidad de los cristianos. El Sumo Pontífice agradece señaladamente el celo de las Obras Pontificias Misionales. Pero las necesidades no cesan de ir en aumento. Sin duda muchos fieles están al tanto de las dificultades materiales, mas no son éstas nada en comparación de las privaciones que paralizan la acción de un gran número de misioneros. ¿Sabrán ellos hacer el esfuerzo que se impone para sostener eficazmente la gran causa de la expansión de la Iglesia, en un momento tan importante de su historia? ¿Sabrán ellos, por ejemplo, evitar que las vocaciones no se pierdan, por la falta de medios materiales para asegurar la formación de los futuros sacerdotes?

Por lo que se refiere al reclutamiento de los obreros apostólicos, el Padre Santo determina cierto número de puntos:

Que reine en la escuela cristiana, en la parroquia, en la acción católica, en las obras piadosas una atmósfera favorable para que despierten vocaciones misioneras. Las diócesis, además, sacarán de ello una renovación espiritual.

Que los Obispos, no obstante la escasez de sacerdotes de que a veces sufren sus diócesis, no teman facilitar el reclutamiento de vocaciones misioneras más numerosas, tanto sacerdotales como religiosas.

Que estudien en común sus dificultades sobre este punto y busquen las mejores soluciones para este deber misionero del que deben sentirse responsables.

Que los contactos establecidos por los Ordinarios con los Presidentes Nacionales de las Obras Misioneras Pontificias y los Superiores de las Congregaciones Misioneras favorezcan el reclutamiento y apoyo de los obreros apostólicos.

Que se cuide especialmente la asistencia espiritual de los jóvenes africanos y asiáticos que por razón de estudios tienen que morar fuera de sus países de origen.

Que se autorice a sacerdotes, bien formados en ministerios especializados, a ponerse a disposición de los Ordinarios de Africa durante algunos años para implantar allí nuevas fórmulas de apostolado.

Que, finalmente, seglares militantes en el cuadro de los movimientos nacionales e internacionales, pongan su experiencia al servicio de las jóvenes cristiandades.

Dirigiendo así su mirada hacia Africa, el Padre Santo no olvida por ello a las otras tierras de misión, a las que él por lo demás ha aludido constantemente en el decurso de la Encíclica. Todas son igualmente queridas de su corazón. Todas son obra de la Iglesia entera, esencialmente misionera, a la que él la imperiosa y Triunfante invitación del Maestro: "Duc in altum".

*(Compendio suministrado por
la Nunciatura Apostólica)*

Encyclical Letter of His Holiness Pius XII

On the third centenary of the glorious martyrdom
of St. ANDREW BOBOLA

To Our Venerable Brethren the Patriarchs, Primates, Archbishops and Bishops and other Ordinaries in peace and communion with the Apostolic See

POPE PIUS XII

VENERABLE BRETHREN

Health and Apostolic Benediction

Al cumplirse el tercer siglo de la muerte del invicto atleta de Cristo Andrés Bobola desea recordar su martirio y la santidad de su vida principalmente a Polonia. Lo que parece brillar con mayor esplendor es la fe católica.

The martyrdom and holiness of life of Christ's unconquered athlete, Andrew Bobola, We desire, on the 300th anniversary of his death, to direct to the devout and reverent meditation of all throughout the world who claim to be catholics, and particularly, of the children of Our dearest Poland for whom the Saint is both a glory and a shining example of christian fortitude.

The memory of this glorious martyrdom is inscribed in the Church's annals in letters of gold; and We would not wish to pass over it without some mention of his life and virtues, and without proposing him for imitation to you, venerable Brethren, and to the flocks committed to your care, in the measure of each one's occupation and state of life.

What seems especially to shine forth in the life of Andrew Bobola is the catholic faith, whose vigour, nourished by divine grace, grew so much stronger with the passing of the years that it conferred on him a special mark of distinction, and spurred him on to achieve his martyrdom with courage.

"The just man, to my mind, lives by faith" (Hebr. 10/38) as the Apostle of the Gentiles declares; and in him it shines with an unusual splendour. Whatever the Catholic Church teaches to be believed or done, he embraced with unwavering mind, and willingly endeavoured to practise. Thus, from earliest youth, he considered it normal to check, control and subdue all those

disorderly inclinations which, since the unhappy fall of Adam, disturb our nature and easily attract to what is forbidden. But, at the same time, his every effort and all his strength were directed to the adorning of his soul with christian virtues.

I

Nació el año 1591 en la región de Sandomir. Dió su nombre a la Compañía de Jesús que lo admitió entre los novicios de la Casa de Probación de Vilna. Nada le deleitaba tanto, como pasar siempre que podía largas horas ante el Sagrario y acudir según su posibilidad en auxilio de toda, clase de miserias. Desempeñando el oficio de maestro en Vilna y después en las otras ciudades donde vivió, con suma diligencia enseñaba a los niños los elementos de la doctrina cristiana y los exhortaba al culto de la Eucaristía y a una ardentísima devoción hacia la Virgen Madre de Dios. Elevado a la dignidad sacerdotal, nada tuvo más en el corazón que trabajar sin descanso en las sagradas misiones y en la sagrada predicación. Por estar en sumo peligro la religión católica especialmente en el oriente, Andrés, por orden de sus Superiores, se dirigió a estas regiones y recorriendo ciudades, pueblos, aldeas, libró de falsos engaños la vacilante fé de muchos fieles. Esto fué causa, según cuentan, de que hasta los disidentes, le diesen el significativo apelativo de cazador de almas.

He was born in 1591 in the district of Sandomira, of parents distinguished by the nobility of their family, but more so by the vigour and constancy of their catholic faith. He was endowed with a sound and ready intelligence, and, after receiving from his tenderest years in his own home an upright training based on christian morality, he was sent to the schools of the Society of Jesus, where he was remarkable for innocence of life and piety.

But since he spurned the pomps and vanities of the world, and earnestly strove after "the better gifts" (1 Cor. 12/31), with the object of progressing more rapidly along the road to perfection, he gladly offered himself, when a youth of nineteen years, to the Society of Jesus, and was received into the noviceship, then at Vilna. Remembering that solemn warning of Jesus Christ, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me" (Luke 9/23), he daily strove more eagerly to acquire the virtue of christian humility by contempt of himself. But since he was by temperament proud, impatient and sometimes obstinate, he had to wage a very sharp

contest against himself, and ascend his Calvary as it were laden with the cross, in order to reach the height of this virtue, where at length,—under the impulse and with the help of grace, obtained by constant and fervent prayers—he might be able to reach christian perfection—according to the wise comment of St. Bernard, “the spiritual edifice cannot possibly stand except on the firm foundation of humility” (Serm. on the Cantic 36, n. 5; P. L. 183, 969 D). Most of all, he was on fire with a special love of God and of his neighbours; consequently, nothing was sweeter to him than to spend long hours, whenever possible, before the sacred tabernacle, and to assist the unfortunate in every way according to his means. God above all, and more than himself, was the object of his love; God’s glory, according to the Rule of his Father, St. Ignatius, he sought exclusively. Concerning this saint, then, the exhortation of the same holy Doctor can be applied and asserted, “He alone should be the object of desire, Who alone satisfies that desire” (Serm. for the Dedicat. of a Church, serm. IV, n. 4; P.L. 183, 528 D).

It is not surprising, then, that this athlete of Jesus Christ, adorned with these gifts of grace, should have achieved such notable progress in the apostolic field, and been able to gather rich fruits in the saving of souls. He was all on fire for the preservation, extension and defence of the catholic faith. Thus, when still acting as a master of boys at Vilna, and later when living in other cities, he most diligently taught them the elements of Christian doctrine, and urged them to devotion to the Eucharist, and to an ardent and filial love of the Virgin Mother of God.

But afterwards, when raised to the dignity of the priesthood,—in the same year and on the same day that Ignatius and Francis Xavier were inscribed at Rome in the calendar of the Saints—he chose before all else to spare no labour, in ministerial journeys and by sermons on holy things, in order that on all sides there should be spread a catholic faith which would not be empty, but productive of good works.

But since the catholic faith, particularly in the countries to the East, was in an extremely critical state owing to the efforts of the schismatics, who were striving by every device to draw the faithful away from the unity of the Church into their own errors, Andrew went into those regions on the instruction and command of his Superiors, and, making use of public sermons and private instruction through their cities, towns and villages, and most of all by the fervour of his exceptional holiness and the

burning zeal of his apostolate, he freed the wavering faith of a multitude of christians from beguiling falsehood, brought them back to sound principles, and joyfully invited all he could to return to the one fold of Jesus Christ.

He did not merely restore and strengthen the faith of the Christians, languishing and on the verge of collapse, but roused them also to weep for their own sins, to settle their disputes, to heal their divisions to restore true morality: so it seemed that wherever, like his Divine Master, he passed by doing good, there blossomed forth a new spring, bright with heavenly flowers and fruits of salvation. Consequently, as tradition has it, he received from all, even from the schismatics, the significant title of hunter of souls.

No dudó en arrostrar la muerte por la fe de sus mayores. En el siglo XVII en las regiones orientales las hordas de los Cosacos arremetieron con furor contra los católicos y contra sus Pastores. Andrés Bobola se lanzó al combate para librar a cuantos pudiese, de negar la fe católica. El 16 de mayo de 1657 fue capturado junto a Janow por los enemigos del nombre cristiano. Apaleado, abofeteado, caminando atado con una cuerda que lleva por delante un jinete, trabajosamente y sangrando, es llevado a Janow para sufrir el extremo suplicio. "Fue de nuevo azotado, coronado como Jesucristo con una corona erizada, duramente abofeteado, y herido con un golpe de cimitarra cayó por tierra. Luego le sacaron el ojo derecho, le quitaron la piel en varias partes, le quemaron atrozmente las heridas, restregándoselas con paja menuda. No fué todo, porque le cortaron las orejas, las narices y los labios, le sacaron la lengua por detrás, por el pescuezo, y por fin le clavarón una lezna en el corazón; y así finalmente el invicto atleta, a las tres de la tarde, dando un espectáculo admirable de fortaleza, atravesado por la espada, consiguió la gloria del martirio." Pío XI lo coloca solemnemente en la categoría de los Santos en 1938.

But just as the tireless apostle of Jesus Christ lived by faith spread and defended the faith, so too, for his ancestral faith he did not hesitate to meet death.

Notable among wellnigh countless others, there came about that historic and most savage onslaught on the catholic religion which flared up in the 17th Century in the Eastern countries when the Cossack forces, which at that time had invaded those lands, directed their furious attack on catholics and their pastors, and on the heralds of the truth of the Gospel. Thus one

saw temples dedicated to the divine worship utterly destroyed, homes of monks consumed by fire, priests and their flocks everywhere put to the sword, everything laid wast, all that was sacred scattered to the winds.

Andrew Bobola, who could apply to himself that saying, "Nothing which is known to belong to God, do I consider outside my interests" (S. Bern. epis. 20 ad Card. Haimericum; P.L. 182, 123 B), fearing death and sufferings not at all, but on fire with love for God and his neighbor, went into the midst of the fray with all his resources, in order to draw back as many as he could from a foreswearing of the catholic faith, and from the snares and errors of those who were separated from the Church, and to provide a valiant and rousing encouragement for the preservation of christian teaching in all its integrity. But on the 16h May, 1657, on he feast of Our Lord's Ascension into heaven, he was seized near Janovia by the enemies of the Catholics. This we can surely think filled him with no fear, but rather with a heavenly joy, since we know that he had always prayed for martyrdom and had recalled the words of the Divine Redeemer, "Blessed are ye when they shall revile you and persecute you, and speak all evil against you, untruly, for my sake. Be glad and rejoice, for your reward is great in heaven; for so they persecute the prophets that went before you" (Matthew 5/11-12).

The mind shudders as it recalls all the tortures which the athlete of Jesus Christ endured with unconquerable fortitude and a faith resolute and unbroken. For, "beaten with rods, struck with blows, dragged by a rope behind a horse on a painful and bloodstained path, he was brought to Janovia to be delivered of the final torture. In that contest, the Polish Martyr rose to the heights of the noblest triumphs which the Church commemorates. Andrew was asked if he were a priest of the Latin rite, and he replied 'I am a Catholic priest; I was born in the Catholic faith; in that faith I wish to die. My faith is true; it leads to salvation. Do you rather repent; give place to sorrow for sin, else you will be unable, in your errors, to win salvation. By embracing my faith, you will acknowledge the true God, and will save your souls.'" (Litt. Decr. Pii XI "Ex aperto Christi latere": AAS vol. 30, 1938, p. 359).

At those words, those wicked men, utterly devoid of humanity, but roused to a fiendish barbarity, reached such a degree of cruelty that they inflicted yet more horrible sufferings on the soldier of Christ; for, once again, "he was scourged, a crown

like that of Jesus Christ was bound about his head, he was struck heavy blows and lay wounded by a scimitar. Next, his right eye was gouged out, strips of skin were torn off, his wounds were savagely scorched and rubbed with prickly bundles of straw. Nor was that enough: his ears, nose and lips were cut off, his tongue torn out by the root, and finally, a weapon plunged into his heart. And, at long last, the valiant athlete, three hours after midday, displaying a truly marvellous example of fortitude, was pierced by a sword and achieved the glory of martyrdom." (Homilia Pii XI in canoniz. S. Andreae B.—AAS vol. 30, 1938, p. 152-3).

Just as the victorious martyr, crimsoned in his own blood, has been received through his triumph into heaven, so on earth, the Church, when She beheld his resplendent holiness attested and confirmed by God Himself through truly remarkable miracles, proposed him for the devotion and imitation of the whole community of Christians; for in 1853, Our predecessor of venerable memory, Pius IX, enrolled him among the Blessed in heaven, and in 1938, Our immediate predecessor of immortal memory, Pius XI, solemnly placed him in the ranks of the Saints.

II

Nos ha parecido que todos los hijos de la Iglesia católica, mediten en sus virtudes y sigan las huellas de su santidad. Hoy, la fe cristiana de debilita. No pocos ignoran la doctrina, otros la rechazan completamente; más aún, por sí mismos y gracias a su inteligencia se ufanan de vivir y trabajar en esta vida, poniendo a su servicio los elementos y principios de las cosas; otros, prometiéndolo una felicidad, que no puede ser cumplida en este destierro, se empeñan en arrancar la fe cristiana que es el único consuelo en esta vida. Porque sin la Divinidad y sin sus leyes santísimas, no existe un recto orden ni verdadera felicidad. Ni es lícito afirmar que la doctrina cristiana pone obstáculos a la luz de la razón humana. El Evangelio divino es lo único capaz de mostrar a los hombres el camino cierto.

We have been pleased to sketch in brief outline, through this Encyclical Letter, the principal points in the life and holiness of Andrew Bobola, so that all the sons of the Catholic Church throughout the world might not only admire, but also imitate with equal fidelity his sound religious teaching, his unwavering faith, his fortitude in defending even unto martyrdom the honour

and glory of Christ. Under your guidance and encouragement Venerable Brothers, may all men contemplate, during these centenary celebrations especially, his illustrious virtues; let them understand that it is their duty to follow in his holy footsteps.

Today, to Our sorrow, in some places the christian faith either languishes in inert weakness, or is practically extinguished. By many the Gospel teaching is almost entirely ignored; by others—what is worse—it is totally repudiated; they consider it incongruous in men of this progressive age, who possess all things on this earth without God, through thier own natural abilities: their ingenuity, their talents, their strength; by these powers they live, with these they labour, with these they dominate nature and reduce it to servitude for the common use and prosperity of their fellow citizens. There are moreover some who strive to tear out and entirely eradicate from the souls of others, especially those who are unlettered and simple folk, the Christian faith—which to these poor people is their one solace in this mortal life. They promise them a wonderful happiness which we will never be able to fully attain in this terrestrial exile. For no matter where mankind looks, no matter how he strives, if he wanders far from God, rather than enjoy nature's tranquility, which he seeks, and harmony and peace of -soul, he will be restless and harassed, as though tossed by fever; in seeking earthly riches, conveniences, and pleasures, putting his trust in these, he is chasing what escapes him, clinging to what is crumbling down. For without God and His most holy law no right order is given man, no happiness worthy of the same, since man then lacks that solid basic norm by which to order his life; men in civil authority, the basic norm for governing; and the community the very foundation of moderation. And as you well know, Venerable Brothers, heavenly joys only which are eternal and not what is in flux and transitory, can fill and satisfy the soul.

Nor may one assert what many with rashness and audacity maintain, namely, that Christian teaching is an obstacle to the light of human reason, since this teaching rather adds splendour and strength to human reason, in as much as it steers human reason away from specious truth and opens to it a vaster and higher plane of knowledge. We must not consider the divine Gospel, that is the teaching of Jesus Christ which He entrusted to the Catholic Church to interpret, something beyond us and finished; rather we must realize it is something living, something vigorous, which can point out to men the one certain path to truth, to justice, to all virtue, which can lead them

to fraternal union and peace, which can be to their laws, their institutions, their communities a strong and unshakeable bulwark.

Los hombres de sano criterio comprenderán por qué Andrés Bobola soportó tantos sufrimientos para guardar incólume la fe. En nuestros días es necesario defenderla, declararla y propagarla. Los ministros sagrados, los seglares de ánimo esforzado y leal emprenderán las pacíficas batallas de Dios de palabra, por medio de escritos y principalmente con el ejemplo, salvando siempre las personas pero defendiendo la verdad. La vida cristiana implica siempre algo de martirio.

If prudent men will ponder these things, they will readily understand why Andrew Bobola willingly and with all his strength undertook so many labours and hardships to safeguard the catholic faith of his fellow citizens, and to protect their moral life, which was besieged on all sides by many dangers and enticements, from snares of all kinds, and through his tireless labours to form that life in the mould of Christian virtues.

Since today also, as We have said, Venerable Brothers, the catholic religion in many places has been exposed to grave danger, it is necessary to defend it by every means, to explain it, to propagate it. In this cause of great moment may not only the Sacred Ministers help you, who by the office entrusted them must give you their trained assistance, but also the laity who are most generous and ready to fight the battle of God for peace. The more boldly haters of God and enemies of Christian teaching attack Jesus Christ and the Church He founded, the more readily must not only priests, but all who call themselves Catholics, by spoken word and popular writings and by good example resist them, respectful ever of individuals, but defending the truth. And if to do this they must overcome many obstacles, and even sacrifice time and money, they must never refuse, mindful of the maxim, Christian virtue must do and suffer much, but God Himself will reward it most generously, with everlasting beatitude. There is indeed, always a bit of martyrdom in such virtue, if we truly wish to strive day by day for a greater perfection of Christian life, since not only by shedding of blood is the witness of our faith given to God, but also by courageous and constant resistance to the lure of evil, and by completely devoting all that we are and have with great generosity to Him Who is our Creator

and Redeemer, and will one day be our never ending joy in heaven.

Miren como modelo a Andrés Bobola y conserven también incólume su fé; imiten su celo apostólico. Esta exhortación paterna y Nuestros deseos se dirigen de una manera especial a los que viven en Polonia. Andrés Bobola es fúlgido ornamento y gloria de esta Nación. Piensen que la gloria principal de su patria está en perpetuar la constancia indefectible de sus mayores que Polonia siga siendo "el baluarte de la criatiandad." Sobre todo los Obispos que por el nombre de Jesucristo han sufrido dolores y vejaciones: obren con fortaleza, pero con ese valor que va unido a la prudencia, sagacidad y sabiduría. Deseamos vivamente que vosotros todos y cada uno de los fieles del mundo entero eleven oraciones a Dios para que conceda sus dones y sus consuelos aquellos que se hallan en mayor peligro. Que estas oraciones obtengan la concordia entre las Naciones, que los derechos sagrados y la misión de la Iglesia sean por todos reconocidos y puestos en práctica.

Let everyone, then, contemplate the strength of soul of St. Andrew Bobola, Martyr, and learn from his example, and preserve intact his unconquered faith, and defend it by every means; let them so imitate his apostolic zeal that they too will try in every way they can to strengthen the Kingdom of Christ on earth, and so far as their state of life permits, to spread that Kingdom everywhere.

Though We wish to direct Our paternal urgings and hopes to all Shepherds and their flocks, yet in a special way do We direct Our words to those dwelling in Polish lands. For Andrew Bobola is their great glory, since he was born of that nation, and honoured it not only by the splendour of so many virtues, but ennobled it with the crimson of his martyrdom. Following, then, his example, may they continue to hold fast to their ancestral faith in the face of all attacks; may they strive earnestly to live up to the Christian moral code; they should attentively consider this the outstanding glory of their country: to imitate the unbreakable constancy of their forbears and make Polan ever faithful, the outer bastion of Christianity. For as history teaches, "that witness of the ages, light of truth... teacher of life" (Cicero, De Or. 2, 9, 36). God Himself seems to have entrusted this special task to the Polish people. May they ever shoulder that responsibility with energetic and persevering hearts, parrying evil snares, conquering and vanquishing with God's help every difficulty and every distress. Let them look to the reward God promises to all who with per-

fect fidelity and unflagging readiness and burning love live, labour and strive to defend and spread throughout the world His Kingdom of peace.

On this occasion We cannot refrain from addressing in a special way through this Encyclical Letter all the beloved children of Poland, those Bishops above all who for the sake of Christ have suffered pain and affliction. Act boldly, but with that Christian promptness of soul, which goes hand in hand with prudence, knowledge, wisdom. Keep Catholic faith and unity. Let faith be the cord that girds your loins (cf. Is. 11, 5); let it be renowned throughout the whole world (cf. Rom. 1, 8); may it be for you and for everyone "that triumphant principle which triumphs over the world" (1 John, 5, 4). But do this "with eyes fixed on Jesus, the origin and crown of all faith, who, to win his prize of blessedness, endured the cross and made light of its shame, Jesus, who now sits on the right of God's throne" (Hebr. 12, 2).

Thus, too, you will ensure that all the citizens of heaven, those especially who sprang from your race and now enjoy eternal beatitude, together with Mary, the Virgin Mother of God and Queen of Poland, look down benignly on your beloved country, and guard and protect it.

That this may come to pass, We ardently desire, Venerable Brothers, that you, together with all Christians throughout the world, pray earnestly to God during these centennial festivities to shower His richest blessings and heavenly consolations on those above all who are in greater danger, and are afflicted by more bitter trials. Together with these prayers let us beg the most merciful God that the long desired harmony among nations be restored and flourish, and that the Church's sacred rights and activities, which contribute so mightily to the true good even of human society, may once again be dutifully recognised by all, and be everywhere lawfully and successfully be put to use.

That these things be speedily accomplished, We join Our own most fervent prayers to yours; and as a pledge of heavenly graces and mark of Our paternal good will, with burning love We impart to each and every one of you, Venerable Brothers, and to the whole Christian people, our Apostolic Blessing.

Given at Rome, in St. Peter's, the 16th day of May—anniversary of the day when three hundred years ago St. Andrew Bobola won the martyr's palm—1957, the 19th of Our pontificate.

POPE PIUS XII

(Traducción de la Oficina de Prensa del Vaticano)

Address of His Holiness Pope Pius XII

in reply to three questions

CONCERNING RELIGIOUS AND MORAL ASPECTS IN PAIN PREVENTION

II

La segunda pregunta se refería a la narcosis y a la privación total o parcial de la conciencia de sí mismo según la moral cristiana. El Evangelio cuenta que inmediatamente antes de la crucifixión, ofrecieron al Señor vino mezclado con hiel, sin duda para atenuar sus dolores. No lo quiso beber. La actitud de Cristo ¿permite al cristiano aceptar la narcosis? La cuestión tiene dos aspectos.

The state of insensibility (narcosis) and the total or partial deprivation of consciousness.

Your second question concerned the state of insensibility and the total or partial deprivation of consciousness in the light of christian morals. You expressed it thus: "The complete abolition of sense-perception in all its forms (general anaesthesia), or the diminution to a greater or less extent of the perception of pain (partial anaesthesia and analgesia), is always accompanied in the one case by disappearance, in the other by the lessening, of consciousness and of the highest intellectual faculties (memory, process of association, critical faculties, etc.). Are these phenomena, which enter into the normal framework of insensibility during surgical operations, and of the pre- and post-operational analgesic practice, are they compatible with the spirit of the Gospel?"

The Gospel tells us that, immediately before the Crucifixion, Our Lord was offered some wine mixed with gall, doubtless to mitigate His sufferings. After having tasted it, He would not drink it (cf. **Matt.** 27, 34), because He wished to suffer fully conscious, thus fulfilling what He had said to Peter at the time of the arrest: "The chalice which My Father has given Me, shall I not drink it?" (**John** 18, 11). So bitter was this chalice that Jesus had pleaded in the agony of His soul: "Father, let this chalice pass from Me! But not as I will but as Thou wilt!" (cf. **Matt.** 26, 38, 39; **Luke** 22, 42-44). Does the attitude of Christ towards His Passion, as revealed in this and other passages of the Gospel (cf. **Luke** 12, 50), permit the christian to accept the total or partial state of insensibility?

Since you are considering the question under two aspects, We shall examine successively the suppression of the pain, and the lessening or the total suppression of consciousness and of the use of the higher faculties.

Disappearance of pain

La desaparición del dolor depende ya de la supresión de la sensibilidad general, ya de la disminución de la capacidad de sufrir. En los límites indicados no ofrece dificultad alguna, y es compatible con el espíritu del Evangelio. La aceptación voluntaria puede manifestar heroísmo y testimoniar una imitación heroica de la pasión de Cristo. En las intervenciones importantes sobre todo, no es raro que la anestesia se imponga por otros motivos y que el quirurgo o el paciente no puedan prescindir de ella sin faltar a la prudencia cristiana. Lo mismo puede decirse de la analgesia pre- y post-operatoria.

The disappearance of pain depends, as you say, either on the suppression of general sense-perception (general anaesthesia), or on the lowering, more or less noticeable, of the capacity for suffering (partial anaesthesia and analgesia). We have already stated the essential point on the moral aspect of suppression of pain. It is of little consequence, from the religious and moral point of view, whether it is caused by a state of insensibility or by other means; within the limits indicated, it gives rise to no objection and remains compatible with the spirit of the Gospel. However, one must neither deny nor underestimate the fact that the acceptance of physical suffering (whether obligatory or not), even on the occasions of surgical operations, can reveal a lofty heroism and frequently gives genuine testimony to a heroic imitation of the Passion of Christ. Nevertheless, that does not mean that it is an indispensable part of it; in major operations especially, it is not unusual for anaesthetics to be essential for other reasons, and the surgeon or the patient could not omit them without a lack of christian prudence. The same holds good for analgesic practice before and after the operation.

Suppression or diminution of consciousness and of the use of the higher faculties

La disminución o supresión de la conciencia, y del uso de las facultades superiores a menudo es imposible de obtener sin producir al mismo tiempo la pérdida del conocimiento. Esta relación suele estar invertida en medicina, en psicología, y en las encuestas criminales.

Los peligros de tal situación son evidentes. Resulta particularmente peligrosa, cuando provoca la revelación de los secretos de la vida privada. Hay ciertos secretos que no deben ser revelados a nadie. No puede menos de aprobarse la utilización de narcóticos en la medicación pre-operatoria, con el fin de evitar estos inconvenientes.

You then speak of the diminution or suppression of consciousness, of the use of the higher faculties, as of phenomena which accompany the loss of sense-perception. Ordinarily, what you wish to obtain is precisely this loss of sense-perception; but often it is impossible to produce it without bringing about at the same time total or partial loss of consciousness. Outside the sphere of surgery, this process is often reversed, not only in medicine but also in psychology and in criminal investigations. Here it is claimed that a lowering of consciousness is brought about, and, through it, of the higher faculties, in such a way as to paralyse the psychic control mechanisms which a man constantly makes use of for self mastery and self direction; he then gives himself over without any resistance to the play of association of ideas, and of feelings and volitional impulses. The dangers of such a situation are evident: he can even reach the point where he sets free instinctive urges which are immoral.

These manifestations at the second level of the state of unconsciousness are well-known, and in practice one tries to avert them by means of drugs previously administered. The stopping of the mechanism of control is declared to be particularly dangerous when it evokes the revelation of secrets of private or social life, affecting the person or the family. It is not enough that the surgeon and his assistants are all bound not only by the natural secret (*secretum naturale*), but also by the professional secret (*secretum officiale*, *secretum commissum*) with respect to all that takes place in the operating-theatre. There are certain secrets which ought not to be revealed to anyone, not even, as the technical formula says, "*uni viro prudenti et silentii tenaci*". We have already underlined this in Our Address of 15 April 1953 on clinical psychology and psychoanalysis (*Discorsi e Radiomessaggi* vol. XV, pag. 73). Hence one can only approve of the use of drugs in the treatment before the operation in order to avoid these disadvantages.

Let Us note first of all that in sleep, Nature itself interrupts more or less completely intellectual activity. If, during light sleep, the use of reason ("*usus rationis*") is not entirely abolished and the individual is still able to enjoy the use of

his higher faculties—as St. Thomas had already noted (S. Th. p. I, q. 84 a.8)—sleep nevertheless excludes the “*dominium rationis*”, that power in virtue of which reason freely commands human activity. It does not follow that if a man gives way to sleep, he is acting contrary to the moral order in depriving himself of consciousness and mastery over himself through the use of his higher faculties. But it is also certain that there may be cases (and it often happens), in which a man cannot permit himself sleep, but must remain in possession of his higher faculties in order to perform a moral duty which is obligatory. Sometimes, without being bound by a strict duty, a man deprives himself of sleep so as to render services of his free choice, or to impose some self-denial for the sake of higher moral interests.

The suppression of consciousness, then, by natural sleep not, of itself, raise any difficulty; but it is not lawful to accept it when it impedes the carrying out of a moral duty. The giving up of natural sleep can also, in the moral order, be an expression and a realisation of a voluntary striving towards moral perfection.

Hypnosis

La hipnosis no implica diferencia esencial en cuanto a la moral; está sometida a ciertas reglas. Se trate de una hipnosis practicada por el médico, al servicio de un fin clínico, observando las precauciones que la ciencia y la ética medicinales requieren.

But consciousness can also be reduced by artificial means. It makes no difference from the moral standpoint whether this result is obtained by the administration of drugs or by artificially produced sleep (hypnosis)—which can be called a form of psychic pain prevention. But hypnosis, even considered exclusively in itself, is subject to certain rules. May We recall a brief reference We made to the medical use of hypnosis, at the beginning of the Address of 8 January, 1956, on natural painless childbirth? (cf. *Discorsi e Radiomessaggi*, vol. XVII, p. 467).

In the matter which engages Us at present, there is question of hypnosis practised by the doctor to serve a clinical purpose, while he observes the precautions which science and medical ethics demand from the doctor as much as from the patient who submits to it. The moral judgment which We are going to state on the suppression of consciousness applies to this specific use of hypnosis.

But We do not wish what We say of hypnosis in the service of medicine to be extended to hypnosis in general without qualification. In fact, hypnosis, in so far as it is an object of scientific research, cannot be studied by any casual individual, but only by a serious scholar, and within the moral limits valid for all scientific activity. It is not the affair of some group of laymen or ecclesiastics, who might dabble in it as in some interesting topic for the sake of mere experience, or even as a simple hobby.

The lawfulness of the suppression or lessening of consciousness.

La acción razonada y libremente ordenada a un fin constituye la característica del ser humano. De aquí se desprende la obligación moral de no privarse de esta conciencia de sí mismo sin verdadera necesidad. No se puede con el solo fin de procurarse sensaciones agradables.

To appreciate the lawfulness of the suppression or lessening of consciousness, one must consider that reasonable and freely controlled activity is the characteristic mark of the human being. The individual will be unable to carry out, for example, his daily work if he remains habitually plunged in a twilight state. Moreover, he has an obligation to regulate all his actions according to the demands of the moral order. Since the natural energies and the blind instincts, left to themselves, are incapable of guaranteeing a regulated activity, it follows that the use of the reason and of the higher faculties is indispensable both for seeing clearly the precise terms of the obligation, and for applying them to particular cases. Hence derives the moral obligation of not depriving oneself of this consciousness without true necessity.

It follows that one may not confuse consciousness, or suppress it, with the sole object of gaining pleasurable sensations, by indulging in drunkenness and injecting poisons intended to secure this state, even if one is seeking only a pleasant state of well-being. Beyond a certain dose, these poisons cause a disturbance, more or less pronounced, of consciousness and even its complete darkening. Facts show that the abuse of drugs leads to the complete neglect of the most fundamental demands of personal and family life. It is therefore entirely reasonable for the public authorities to intervene to regulate the sale and the use of these drugs, so as to remove from society serious physical and moral harm.

¿Se encuentra la cirugía en la necesidad de provocar disminución y supresión de la conciencia por la narcosis? Desde el punto de vista moral, los principios formulados se aplican en cuanto a lo esencial. Lo que interesa es la supresión de la sensación dolorosa. Preservar el equilibrio síquico y orgánico constituye un objetivo importante que sólo la narcosis permita obtener. La narcosis suscitara dificultades graves en el caso de que otros interviniesen de una manera inmoral mientras el enfermo se halla en estado de inconsciencia.

Is surgery, in practice, compelled to produce a lessening or even a complete suppression of consciousness by means of the state of insensibility (narcosis)? From a technical point of view, the answer to this question lies within your competence. From the moral point of view, the principles previously stated in answer to your first question apply substantially to the state of insensibility as much as to the suppression of pain. In fact, what matter to the surgeon in the first place is the suppression of painful sense-perception, and not that of consciousness. When the latter remains fully awake, the violent and painful sense-experiences easily arouse reflexes and reactions which are often involuntary, but capable of bringing undesirable complications in their train and even terminating in a fatal collapse of the heart. To preserve the psychical and organic balance, to prevent its being violently disturbed, is an important objective for both doctor and patient; and the state of insensibility alone allows them to obtain it. It is hardly necessary to draw attention to the fact that, if one suspected that others might interfere in an immoral manner while the sick person is unconscious, this state of induced insensibility would evoke serious difficulties which would impose a need for adequate safeguards.

The Teaching of the Gospel

Si Jesucristo rehusó el vino mezclado con hiel el hombre debe aceptar el dolor. Pero no todas las veces, sean las que sean las causas y circunstancias. El ejemplo de Cristo en el Gólgota es fuente de consolación y de fuerza. La aceptación de los sufrimientos sin mitigación no representa ninguna obligación cuando existen motivos serios.

To these rules of natural morals, does the Gospel add details and further demands? If Our Lord on Calvary refused the wine mixed with gall because He wished to drink to the dregs in full consciousness the chalice which His Father offered Him, it follows that man ought to accept and drink the chalice of suffering whenever God wills it. But one need not believe that, every time an occasion to endure pain presents

itself, God wills it whatever the conditions and circumstances. The words of the Gospel and the attitude of Our Lord do not indicate that that is God's will for all men and at every moment, and the Church has in no way given this interpretation to them. But the actions and suggestions of Our Lord hold a deep meaning for all men. In this world there are countless people who are weighed down by sufferings (sickness, accidents, wars, natural disasters) to the bitterness of which they can bring no solace. The example of Christ on Calvary, His refusal to give relief to His pain, are for them a source of consolation and strength.

Besides, Our Saviour has warned His followers that this chalice awaits all. The Apostles, and after them the Martyrs in their thousands, have borne witness to it, and do not cease to bear glorious testimony to it down to the present day. Often, however, the acceptance of unrelieved suffering involves no obligation and corresponds to no rule of perfection. The case occurs quite regularly when serious reasons for this decision exist and the circumstances do not impose the contrary. It is then possible to avoid the pain without putting oneself in opposition to the teaching of the Gospel.

Conclusion and answer to the second question.

Dentro de los límites indicados y si se observan las condiciones requeridas, la narcosis es permitida por la moral natural y compatible con el espíritu de Evangelio.

The conclusion, then, of the exposition of the matter up to this point can be state thus: within the limits laid down, and provided one observes the required conditions, the state of insensibility involving a lessening or a suppression of consciousness is permitted by natural morality and is in keeping with the spirit of the Gospel.

III

On the use of pain-relieving treatments on those who are dying...

El uso de analgésicos es lícito en general, y durante el período que sigue a la operación en particular, aun con los moribundos y los pacientes en peligro de muerte, cuando hay una indicación clínica? ¿Es lícito aun en ciertos casos en que la mitigación del dolor se efectúa probablemente a costa de la duración de la vida, que con ello se abrevia?

We have now to examine your third question: "Is it permitted in general, and during the post-operational period in particular, to use analgesic treatments, (the employment of which invariably dulls consciousness), even in the case of the dying and of patients in danger of death, when there is a medical reason for this use? Is this permitted even in certain cases (sufferers from inoperable cancers, and incurable diseases) where the lessening of the unbearable pain is achieved probably at the cost of the duration of life, which is thereby shortened?" This third question is fundamentally only an application of the two preceding to the special case of the dying, and to the particular effect of a shortening of life.

El sufrimiento contribuye a la expiación de los pecados personales y a la adquisición de más abundantes méritos, aquellos cuya vida está en peligro tienen por cierto un motivo especial para aceptarlo. Sería ilícito practicar la anestesia contra la voluntad expresa del moribundo. A veces se intenta probar que los enfermos y moribundos están obligados para adquirir más méritos. Se aduce un principio de razón, según el cual no sería lícita ninguna indiferencia con respecto a la obtención del fin último, o incluso el primero de los mandamientos, el amar a Dios sobre todas las cosas. El crecimiento en el amor de Dios y en el abandono en su voluntad no procede de los sufrimientos mismos que se aceptan, sino de la intención voluntaria; esta intención puede afianzarse si se atenúan los sufrimientos. La supresión del dolor facilita la oración. No sería oportuno sugerir a los moribundos las consideraciones ascéticas arriba enunciadas.

To declare that the dying have a greater moral obligation than others—whether from Natural Law or from christian teaching—to accept suffering or to refuse its alleviation, is in keeping neither with the nature of things nor with the sources of Revelation. But, just as, in accord with the spirit of the Gospel, suffering helps towards the expiation of personal sins and the gaining of richer merit, those whose life is in danger have certainly a special motive for accepting it, for, with death quite near, this possibility of gaining new merits is likely soon to disappear. But this motive directly concerns the sick person, not the doctor who is engaged in relieving the pain,—for We are supposing that the sick person is assenting to this relief or has even expressly asked for it. It would clearly be unlawful to make use of anaesthetics against the expressed will of the dying person (when he is "sui iuris").

Some clarification would seem to be appropriate at this point, for it is not uncommun for the explanation to be pre-

sented in the wrong manner. Attempts are sometimes made to prove that the sick and the dying are obliged to endure physical sufferings in order to acquire more merits; the reason adduced is the invitation to perfection which Our Lord addressed to all: "Be ye perfect as your heavenly Father is perfect" (Matt. 5, 48), or the words of the Apostle: "This is the will of God, your sanctification" (I Thes. 4, 3). Sometimes an argument based on reason is put forward: according to this, no indifference would be permissible with respect to the obtaining (though gradual and stage by stage) of the final end towards which man is going; or, the precept of well-ordered self-love which would insist on one's seeking advantages for eternity in the measure in which the circumstances of daily life permit their attainment; or, even the first and greatest commandment, of the love of God above all things, which would allow no choice in profiting by the particular occasions offered by Providence.

Now the growth in the love of God and in abandonment to His will does not come from the sufferings themselves which are accepted, but from the intention in the will, supported by grace. This intention, in many of the dying, can be strengthened and become more active if their sufferings are eased, for these sufferings increase the state of weakness and physical exhaustion, check the ardour of soul and sap the moral powers instead of sustaining them. On the other hand, the suppression of pain removes any tension in body and mind, renders prayer easy, and makes possible a more generous gift of self. If some dying persons accept their suffering as a means of expiation and a source of merits in order to go forward in the love of God and in abandonment to His will, do not force anaesthetics on them. They should rather be aided to follow their own way. Where the situation is entirely different, it would be inadvisable to suggest to dying persons the ascetical considerations set out above, and it is to be remembered that instead of assisting towards expiation and merit, suffering can also furnish occasion for new faults.

Sobre la supresión del conocimiento en los moribundos, no motivada por el dolor, la anestesia empleada al acercarse la muerte, con el único fin de evitar al enfermo un final consciente, sería, no ya una conquista notable de la terapéutica moderna, sino una práctica verdaderamente deplorable.

Let Us add a few words on the suppression of consciousness in the dying in the circumstance where it is not suggested by the pain. Since Our Lord willed to submit to death fully

conscious, the Christian wishes to imitate Him in that also. In addition, the Church gives to priests and to the faithful, an "Ordo Commendationis Animae", a collection of prayers which should help the dying to leave this world and to enter into eternity. But if these prayers keep their value and meaning even when they are spoken beside a sick person who is unconscious, to one who is able to take part in them, they ordinarily bring light, consolation and strength. And so the Church lets it be understood that the sick person should not, without serious reason, be deprived of consciousness. When this state is produced by natural causes, men must accept it; but it is not for them to bring it about unless they have serious motives for so doing. There is, in addition, the desire of the persons concerned when they have the faith: they wish to have the presence of their near ones, of a friend, of a priest, to help them to die well. They wish to preserve the possibility of making their final arrangements, of saying a last prayer, a last word to those around them. To disappoint them in this is contrary to christian, and even to ordinary human sentiment. The use of anaesthetics at the approach of death with the sole purpose of depriving the sick person of consciousness at the end, would not be a notable gain in the art of modern healing but a practice truly to be regretted.

El moribundo no puede permitir y menos aún pedir que le procure la inconsciencia, si se incapacita para cumplir deberes morales graves. Habrá que preguntarse también si la narcosis será relativamente breve o prolongada, y si el uso de las facultades superiores volverá en ciertos momentos, de modo que dé al moribundo la posibilidad de hacer lo que su deber le impone. Un médico concienzudo jamás cederá a las presiones contra la voluntad del moribundo, hacerle perder su lucidez, para impedirle que tome ciertas decisiones. Cuando a pesar de las obligaciones, el moribundo pide la narcosis para la cual hay motivos serios, un médico, consciente de su deber, no se prestará a ello, sin invitarle antes a cumplir previamente sus obligaciones. Si el enfermo se niega y persiste en pedir el narcótico, el médico se lo puede dar sin hacerse culpable de cooperación formal. Cumplidos todos sus deberes, recibidos los últimos sacramentos, si las indicaciones médicas claras sugieren la anestesia, y el enfermo está conforme, la anestesia es moralmente lícita.

Your question was proposed rather on the supposition that a serious medical reason existed (e.g. violent pains, pathological states of depression and of agony). The dying person cannot

allow, still less ask the doctor to make him unconscious if he thereby renders himself incapable of fulfilling some serious moral duties, for example, the settling of important business, the making of his will, going to confession. We have already said that the intention of gaining greater merits, taken by itself, is not an argument sufficient to make the use of drugs unlawful. To judge of his lawfulness, the question must also be asked whether the state of insensibility will be relatively short (during the night or for a few hours) or prolonged (with or without interruption); one must also consider whether the use of the higher faculties will return at certain moments—for a few minutes at least or for several hours—and enable the dying person to do what his duty imposes on him (e.g. to make his peace with God). In addition, a conscientious doctor, even if he is not a Christian, will not yield to the urgings of those who, contrary to the will of the dying person, would wish to make him lose his clarity of mind in order to prevent him from taking certain decisions.

When, in spite of obligations still binding on him, the dying man asks for the state of insensibility for which there exist serious reasons, a conscientious doctor will not countenance it, especially if he is a Christian, without having invited the patient, either personally or better still, through some others, first to carry out his obligations. If the sick man refuses obstinately, and persists in asking to be made unconscious, the doctor can consent to it without rendering himself guilty of formal co-operation in the sin committed. That sin does not really depend on the fact of unconsciousness but on the immoral will of the patient; whether or not he obtains the relief from pain, his behaviour will be the same: he will not carry out his obligation. Granted that the possibility of repentance is not excluded, there is yet no serious probability of it; and who knows even that he will not be hardened in evil?

But if the dying man has fulfilled all his duties and received the last sacraments, if medical reasons clearly suggest the use of anaesthetics, if, in determining the dose, the permitted amount is not exceeded, if the intensity and duration of this treatment is carefully reckoned and the patient consents to it, then there is no objection: the use of anaesthetics is morally permissible.

... and in the case of sick who are inoperable and incurable.

¿Habría que renunciar al narcótico si su acción acortase la duración de la vida? Toda forma de eutanasia directa es ilícita. El hombre no es dueño y propietario de su cuerpo y de su existencia. Se trata únicamente de evitar al paciente dolores insoportables. Si entre la narcosis y el acortamiento de la vida no existe nexo alguno causal directo, y si la administración de narcóticos produjese por sí misma dos efectos distintos, por una parte el alivio de los dolores, y por otra la abreviación de la vida, entonces es lícita. Importa preguntarse si la ciencia no permite obtener el mismo resultado empleando otros medios.

Would it be necessary to give it up if the actual effect of the drug was to shorten the span of life? First, all forms of direct euthanasia, i.e. the administration of a drug in order to produce or hasten death, is unlawful, because, in that case, a claim is being made to dispose directly of life. It is one of the fundamental principles of natural and christian morality that man is not the master and owner, but has only the use, of his body and life. One is putting forward a claim to a right of direct control every time one wills the shortening of life as an end or as a means. In the hypothesis which you are considering, there is question only of ridding the patient of unbearable pains, for example, in a case of inoperable cancer or of incurable diseases.

If there exists no direct causal link, either through the will of interested parties or by the nature of things, between the induced unconsciousness and the shortening of life—as would be the case if the suppression of the pain could be obtained only by the shortening of life; and if, on the other hand, the actual administration of drugs brings about two distinct effects, the one the relief of pain, the other the shortening of life, the action is lawful. It is necessary, however, to observe whether there is, between these two effects, a reasonable proportion, and if the advantages of the one compensate for the disadvantages of the other. It is important also to ask oneself if the present state of science does not allow the same result to be obtained by other means. Finally, in the use of the drug, one should not go beyond the limits which are actually necessary.

Conclusion and answer to the third question

Nos atrevemos a esperar que estas reflexiones os ayudarán a cumplir vuestros deberes profesionales. Ved en ellas el llamamiento

a una vida infinitamente más elevada y más bella en comunión con la persona de Cristo.

To sum up, you ask Us: "Is the removal of pain and consciousness by means of drugs (when medical reasons suggest it) permitted by religion and morality to both doctor and patient (even at the approach of death and if one foresees that the use of drugs will shorten life)?" One must answer: "Yes,—provided that no other means exist, and if, in the given circumstances, that action does not prevent the carrying out of other moral and religious duties".

As We have already explained, the ideal of christian heroism does not require, except in a general way, the refusal of a state of insensibility, which is justified on other grounds, not even at the approach of death; all depends on the particular circumstances. The most perfect and most heroic decision can be present as fully in acceptance as in refusal.

Final Exhortation

En resumen, la supresión del dolor y del conocimiento por medio de narcóticos ¿está permitida por la religión y la moral? "Si no hay otros medios y si no impide el cumplimiento de otros deberes religiosos y morales, Sí." El ideal del heroísmo cristiano no obliga a rechazar una narcosis justificada.

We venture to hope that these considerations on the technique of pain prevention, looked at from a moral and religious point of view, will help you to discharge your professional duties with an even keener sense of your responsibilities. You desire to remain completely faithful to the demands of your christian faith and to abide by it in all your activity. But far from thinking of these demands as restrictions or as shackles on your liberty and initiative, regard them rather as an invitation to a life immeasurably higher and more excellent, which can be won only by effort and renunciation; for the fulness and joy of that life are already a matter of experience here below for anyone who knows how to enter into communion with the Person of Christ living in His Church, animating It with His spirit, diffusing through all His members His love as the Redeemer Who alone will finally triumph over suffering and death.

To the end that Our Lord may impart to you His gifts in full measure, We earnestly pray to Him for you, for your families and fellow-workers, and with all Our heart, We grant to you Our fatherly Apostolic Blessing.

(Traducción de la Oficina de Prensa del Vaticano)

Letras Apostólicas Nombrando al Cardenal Spellman Legado para el II Congreso Eucarístico Nacional de Filipinas¹

AD EMUM. P.D. FRANCISCUM TIT. SANCTORUM IOANNIS
ET PAULI S.R.E. CARD. SPELLMAN, ARCHIEPISCO-
PUM NEO-EBORACENSEM, QUEM LEGATUM MITTIT
AD CONVENTUM EUCHARISTICUM EX INSULIS PHI-
LIPPINIS N URBE MANILANA NEUNDUM.

PIUS PP. XII

Dilecte Fili Noster, salutem et Apostolicam Benedictionem. Compertum sane est, ex Eucharisticis congressibus quam singulos fideles reverti domum maiore incensos pietate, tum superna quadam virtute, in ipsis coetibus insita, tangi incitarique ad meliora populum universum. Quapropter libenti admodum animo cognovimus, exeunte hoc Novembri mense, Conventum Eucharisticum ex Insulis Philippinis in principe urbe Manilana sollemniter initum iri. Sicut enim Christus Iesus, quum in terris versaretur et Palaestinae loca docendo sanandoque peragraret, ad se alliciebat attrahebatque, ita, Augusto Sacramento magnifica per urbem pompa delato palamque ad adorandum proposito, feliciter plane continget, ut torpescentes quoque homines, et vel impii flagitiosique, ad Christum, sub velis Eucharisticis latentem thesaurumque caelestium gratiarum aperientem, converti ac rapi se ipsi persentiant, et, praeterita negligentia aut erroribus vitiisque comploratis, ad sinum miserentis Patris, tamquam recuperati iam filii, confugiant redeantque. Ex hoc profecto superno animorum motu consequetur, ut in christianae ipisus societatis venas ac viscera novus quidem ardor novusque veluti sanguis circumeundo salutariter confluat. Quem ceteroque exitum ea quoque portendunt, quae in publicis sessionibus referenda atque variis coetibus disceptanda proponuntur; quae quidem apte ad sanctioris vitae usum atque ad acuendos Eucharistiae studio animos pertinent. Nos igitur non solum praeclara consilia, ab Insularum Philippinarum episcopatu et clero sus-

¹ Publicamos ahora el texto de este documento histórico de la Iglesia de Filipinas tomándolo del Organó Oficial de la Santa Sede. (La Dirección)

cepta, probamus et favore Nostro commendamus, verum etiam Eucharisticam celebrationem proximam, auctoritate et praesentia quædam Nostra, corroborare exoptamus. Quamobrem te, Dilecte Fili Noster, qui, amplissima Romanae purpuræ dignitate insignitus, sedi metropolitanae tanti ponderis ac momenti in America Septemtrionali moderaris, Legatum Nostrum eligimus ac renuntiamus, ut, Nostram gerens personam, Congressioni Eucharisticae ex tota Natione Philippinarum Insularum Manilae celebrandae nomine Nostro Nostraque auctoritate praesideas. Minime autem dubitamus, quin, pro incensa qua flagras erga Eucharistiam pietate et pro sollerti tua animarum sollicitudine, perhonorificum munus tibi commissum prospere feliciterque persolvas. Divinorum interea luminum auxiliorumque conciliatrix et nuntia, praecipuaeque Nostrae benevolentiae testis esto Apostolica Benedictio, quam tibi, Dilecte Fili Noster, tuis legationis sociis iisque universis, qui Congressioni Eucharisticae intererunt, peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die I mensis Novembris, in Festo Omnium Sanctorum, anno MDCCCCLVI, Pontificatus Nostri duodevicesimo.

PIUS PP. XII

(AAS, An. et vol. XXXXVIII—
28 - 31 Dec. 1956 Ser. II, v.
XXIII)—N. 17 - 18 pag. 814

SUPREMA CONGREGACIÓN DEL SANTO OFICIO

Comunicación

El Sacerdote Miguel COLLIN (que se hace llamar también P. Miguel del Amor Infinito), que pertenecía antes a la Congregación de los Sacerdotes del Sagrado Corazón de Jesús, por Decreto emanado del Santo Oficio el 17 de Enero de 1951 (Cfr. AAS, 1951, p. 477) fué reducido al estado laical.

Con el mismo Decreto fué disuelta la Asociación "Institut de Apotres de l'Amour Infini" (Instituto de los Apóstoles del Amor Infinito), que el susodicho sacerdote había pretendido fundar sin la aprobación competente de la autoridad eclesiástica.

Puesto que el Sacerdote Collin, abusando de la buena fé de eclesiásticos y de algunos Institutos Religiosos de mujeres, ha osado celebrar la santa misa después de su reducción al estado laical, esta Suprema Sagrada Congregación advierte a los Ordinarios, al clero secular o regular, y a todos aquellos a los cuales esté encomendada la guarda de iglesias o capillas, que el tal es hasta ahora un lego para todos los efectos jurídicos.

Se advierte además a los Ordinarios que a Collin le ha sido prohibida la reorganización, bajo cualquier título, de la asociación disuelta por el Santo Oficio con el dictado decreto y eregir otras nuevas.

Por tanto el Instituto de los Apóstoles del Amor Divino y el del Magnificat, por él igualmente instituido contra la expresa prohibición del Santo Oficio, no están reconocidos en la Iglesia y se prohíbe a los fieles el pertenecer a ellos.

ROMA, en el Palacio del Santo Oficio, 15 de Diciembre de 1956.

ARTURO DE IORIO, *Notario*

(AAS, An. et vol. XXXXIX, Ser. II, v. XXIV)—No. 1,—
25 Jan. 1957, p. 34.

SAGRADA CONGREGACION DEL CONCILIO

D E C R E T U M

Cum sacerdos Recaredus Horvath, religiosus cisterciensis, in Hungaria, contra legitimas Ecclesiasticas Auctoritates machinatus atque earum potestatem subvertere conatus fuerit, Sacra Congregatio Concilii, ad normam Decreti "De ecclesiasticis officiis et beneficiis canonice instituendis seu providendis", diei 29 Iunii 1950 (A.A.S. 1950, pag. 601-602), de speciali mandato Ssmi. Domini Nostri Pii Papae XII, declarat praedictum sacerdotem in excommunicationem speciali modo Sedi Apostolicae reservatam incurrisse.

Insuper eadem Sacra Congregatio, de eodem speciali mandato, ea quae sequuntur decernit:

1. Sacerdotes saeculares vel religiosi, qui in Hungaria,—ex eo quod eorum nominationes ad officia vel beneficia ecclesiastica dispositionibus iuris canonici non conformes repertae fuerint vel quod exercitium munerum ab ipsis assumptorum non rite processerint,—ab Ordinario proprio vel ab Ordinario loci ab officio vel beneficio quomodocumque remoti vel suspensi, vel ab ordine prohibiti sint, absolvi vel dispensari nequeunt nisi prius: quaecumque officia vel beneficia ecclesiastica, hucusque detenta, absolute ac definitive dimiserint atque legitimae Ecclesiasticae Auctoritati in omnibus paruerint;

sacerdotes saeculares, qui ab alia diocesi provenerint, ad eandem redierint; sacerdotes vero religiosi dioecesim, in qua praefata officia seu beneficia detinebant, reliquerint.

2. Idem sacerdotes inhabiles declarantur ad officia Curiae dioecesanae, ad canonicatus, ad munera quaelibet in cathedralibus ecclesiis et in seminariis, ad officium vicarii foranei, necnon ad munus parochi in urbe Budapestinensi et in urbibus et oppidis omnibus ubi sedes episcopatus vel vicariatus foranei invenitur; quae proinde officia, beneficia et munere nullo modo ipsis conferri poterunt inconsulta Sede Apostolica.

3. Si vero iidem—quod Deus avertat—parere renuant, in excommunicationem Sanctae Sedi speciali modo reservatam ipso facto incurrunt.

Quibusvis, etiam speciali mentione dignis, non obstantibus.
Datum Romae, die 21 Ianuarii 1957.

✠ S.

P. Card. CIRIACI, *Praefectus*
F. ROBERTI, *a secretis*

AAS. An. et vol. XXXXIX—(Ser. II, v. XXIV)—N. 1.,
25 Jan. 1957—p. 58.

SACRA CONGREGATIO RITUUM

URBIS et ORBIS

FORMULAE BENEDICTIONIS LAPICIDINARUM ET MARMORARIAE OFFICINAE APPROBANTUR.

Sacra Rituum Congregatio, vigore facultatum sibi a Sanctissimo Domino nostro Pio Papa XII peculiariter tributarum, formulas benedictionis lapicidarum et marmorariae officinae, prout in adnexo exemplari prostant, adprobavit easque in Rituale Romanum inserendas mandavit.

Contrariis non obstantibus quibuscumque.

Die 31 Octobris 1956.

C. Card. CICOGNANI, *Praefectus*

✠ A. Carinci, Archiep. Seleucien.,
a secretis

L. ✠ S.

I

FORMULA BENEDICTIONIS LAPICIDINARUM

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

Oratio

Omnipotens sempiterne Deus, bonorum creator et distributor, qui ad utilitatem nostram innumerabiles in terrae visceribus thesauros, humana effodiendos industria, contulisti, benedictionem tuam super has quaesumus lapicidinas benignus infunde; ut ipsae a ruinis tutae, cunctique in eis laborantes ab omni periculo incolumes serventur. Per Christum Dominum nostrum.

R. Amen.

Et aspergatur aqua benedicta.

II

FORMULA BENEDICTIONIS MARMORARIAE OFFICINAE

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

Oratio

Domine Deus omnipotens, qui Unigeniti Filii tui adventu omnia sanctificasti fidelibus, benedic, quaesumus, et prospere marmorariam hanc officinam, et servos tuos in ea laborantes ab omni adversitate custodi; eisque dona, sic manuum operibus insistere ut, suam operantes salutem, aeterni maiestatis tuae habitaculi, vivi et electi lapides esse mereantur. Per Christum Dominum Nostrum.

R. Amen.

Et aspergatur aqua benedicta.

AAS, An. et vol. XXXXVII (Ser. II, v. XXXIII, N. 17)
28 Dec. 1956, p. 844.

CURIAS DIOCESANAS

ARZOBISPADO DE MANILA

Circular sobre la "Unión Sacerdotal"

TO ALL REVEREND SECULAR PRIESTS OF THIS
ARCHDIOCESE OF MANILA

Dear Rev. Fathers:

We are happy to announce to you the Resolution passed and approved by the Very Rev. Vicars Forane, for the implementation of the long awaited and much needed sort of insurance system in favor of all Members of our Secular Clergy of this Archdiocese.

The idea is to organize all our Secular Clergy into the "*Unión Sacerdotal de la Archdiócesis de Manila*" which will, in turn, provide for the medical and old-age benefits to the Members concerned.

The maintenance of this "*Unión Sacerdotal de la Archdiócesis de Manila*" will come partly from the MONTHLY SUBSCRIPTION OF FIVE PESOS (P5.00) OF EACH SECULAR PRIEST of this Archdiocese, irrespective whether they be Coadjutors, or Chaplains or Parish Priests or Vicars Forane.

This P5.00-monthly fee could be sent in to our Curia, at the end of each month, preferably together with the monthly Cathedraticum. Those receiving the monthly aid of Mass stipends may have their monthly quota deduced from the total sum, if they so desire.

Hoping that this new movement for the relief of our own selves during our disabled years in the service of the Ministry, will deserve all your kind attention, cooperation and active participation, We implore upon all of you the choicest blessings of the Divine Shepherd.

Manila, May 20, 1957.

✠ RUFINO J. SANTOS, D.D.
Archbishop of Manila

DIÓCESIS DE LINGAYEN — DAGUPAN

Circular sobre "Beauty Contests"

TO OUR VENERABLE CLERGY AND LAITY

Dearly Beloved in Christ:

As the Philippines is going through a crucial time when many of her citizens are lying helplessly in bed and many, especially young children are being mowed down by the epidemic of influenza, disturbing and incredible news has reached our ears about a movement, which if carried through, would not appease the holy ire of God but would rather compel Him into a more consuming wrath.

It is as if it is not enough to live through the continuous nightmare produced by international tensions with the positive danger of being engulfed in another global war and of being swallowed by the monster of atheistic Communism.

It is as if it is not enough to witness the futility of man's inventions, put to naught by a wave of the all-powerful hand of God.

When it should be for us to be in fear and trembling considering all the calamities which our generation is passing through; when it should be for us to consider the word of God saying: "Do you not understand that you are God's temple, and that God's Spirit has His dwelling in you? If anybody desecrates the temple of God, God will bring him to ruin. It is a holy thing, this temple of God which is nothing other than yourselves" (1 Cor. 3:16-17—Knox), here comes the news that God's masterpiece is to be put on the same level as a prize animal in a fair, subjected to the tape-measure and scales with this difference that the animals exhibited are well-groomed and beribboned, while the "fair" lady is told to undress to the minimum.

Christian laws of morality do not change. The same laws which extolled the virgin martyrs of old like St. Cecilia, Agnes, Agatha and Lucia are the same laws that placed at the altar Mary Goretti of our times acclaimed by more than 500,000 people from every corner of the world. These beautiful young girls, now at the altars, willingly gave up their young lives, their blood was shed because they would not permit their Christian modesty and chastity to be debased.

How far removed from their examples is the behavior of our sophisticated girls, victims of that morbid tendency of aping the down grade lapse of into paganism of unthinking girls from across the seas, the program of whose lives is vanity and more vanity.

Where now are the so-called beauty queens of yesterday? They are completely forgotten. Vanity was their objective, and emptiness and oblivion their reward, while daily the names of Cecilia, Agatha, Agnes, Lucia and Goretti are on the lips and in the hearts of men not only of their own countries, but even of far-flung islands lost in the vast Pacific Ocean.

Juvenile sex crimes are on the increase. How can we curb them when they are stimulated by these exhibitionists which though local are nevertheless disseminated far and wide by film and press?

We cannot but protest therefore against this retrogression in morals and this lowering of the high Christian ideals of modesty and chastity. We cannot permit these incentives to sex crimes; we cannot afford to have the indices of our Christian culture, the Filipino woman, to grow up losing sensitiveness and delicate reserve, making them forward, bold, unblinking and callous.

Wherefore we reiterate what the Bishops of Luzon said in the Joint Pastoral Letter of Oct. 15-16, 1946 condemning immodesty of dress and the beauty contests held like those for prize animals in a fair.

We therefore remind parents and guardians of their grave duty to protect the Christian modesty of their daughters or charges. They sin grievously if they permit their daughters and charges to enter in competition with men as judges measuring their almost unclad bodies.

To you, young ladies, if you are Christians and value virtue over vice and vanity, we appeal to your higher sensibilities, and not to put yourselves on a level with mere prize animals at a fair.

To all patriotic citizens, the name and honor of Filipino young womanhood is a treasure and a pride to be cherished and guarded. Any movement to sully and tarnish it by the sacrifice of woman's reserve and modesty should be considered a crime both against God and country.

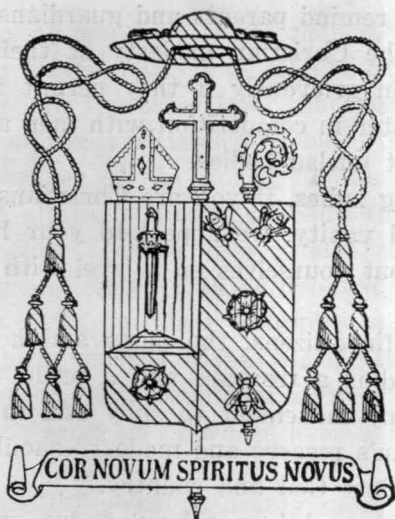
And if this appeal is not heeded, we order our priests that: 1) participants in the contests, 2) managers and sponsors, and 3) judges, if Catholics be

a. not permitted to act as sponsors in baptisms and confirmations,

b. refused Holy Communion for a period of three months from commission of disobedience.

Your Bishop in Christ blessing you all,

✠ MARIANO A. MADRIAGA, D.D.
Bishop of Lingayen-Dagupan



The Arms of Bishop Cinense

Two arms impaled: the dexter, the arms of the See of San Fernando; the sinister, the adopted personal arms of Bishop Cinense.

I. *Arms of the See of San Fernando*:—From a green terrain (green for the fertility of the territory of the Diocese), silhouetted against a red background, rises the lone and majestic Mount Arayat, the most conspicuous landmark in the region, surmounted by the crown and sword of King St. Ferdinand, after whom the Diocese is named and who is the second Patron Saint of the same. The background is red to signify the industry, activity and initiative of its people.

The golden rose on base represents Our Lady who is invoked under her title Our Lady of the Assumption, titular of the Cathedral, and Our Lady of Remedios, whose recently canonically crowned image is venerated with great devotion by the people.

II. *Adopted Personal Arms of the Bishop*:—On a green field (green for hope) is a red heraldical rose between three golden bees facing towards it.



Su Excia. Rma. El Sr. Dn. EMILIO CINENSE, D.D.
Obispo de S. Fernando, Pampanga.

As in the arms of the Diocese, the red rose symbolizes Our Lady, for whom the Bishop has a very tender filial devotion. He is a Carmelite tertiary. The rose is "Mary's fairest symbol" (ECCLESIASTICAL REVIEW, vol. LVI, No. 6, p. 622, last paragraph—June 1917, vol. LXIV, No. 6, p. 597—June 1927). Why is the rose "Mary's fairest symbol"? Count G. Guelfi Camajani in his DIZIONARIO ARALDICO, 2nd. edition, published by Ulrico Hoepli of Milan, Italy, says: "Della Vergine é detto Rosa Mystica, Rosa de Gerico, Rosa de Sion, . . . S. Giovanni Damasceno per darci viva l'idea de Maria: 'O Rosa quae ex spinis, hoc est ex Judaeis, orta es, ac divina fragrantia cuncta perfudisti'—The Virgin is called Mystical Rose, Rose of Jericho, Rose of Sion, . . . St. John Damascene, in order to give us a vivid idea about Mary, says, 'O Rose, thou didst rise from thorns, that is, from the Jews; thou didst perfume all things with thy fragrance'."

The Spanish Encyclopedia ESPASA, Tomo 19, p. 1017b, says that EMILIO (the Bishop's baptismal name) etymologically is derived from the Greek "aimylios" which means "amable" (amiable). The DICCIONARIO CLASICO-ETIMOLOGICO of Don Francisco A. Commebrau y Gomez, published in 1912 in Madrid, says that it is derived from the Greek "aimylos" meaning "amable" (amiable), "dulce" (sweet). We address Our Lady as "Mater amabilis" (Mother most amiable), "Dulcis Virgo Maria" (Sweet Virgin Mary).

Why is the rose red here when it is gold in the arms of the Diocese? The famous Forcellini in his monumental LEXICON TOTIUS LATINITATIS, 1940 edition printed by the Seminary Press of Padua, Italy, says in its Vol. V, that is, Vol. I of the ONOMASTICON, page 48, column I, that "Aemilius" (Emilio) seems to come from "aemulus" from the Greek "aimylos" meaning in Latin "festivus" (festive), "acer" (sharp). He says further that "aimylos", in turn, is derived from "aima", in Latin "sanguis" (blood). To accommodate these meanings, we choose the color red, the color of blood, the most festive and sharpest of all colors.

The DICCIONARIO ONOMATOLOGICO of Dr. Pedro L. Serdoch and Prof. Marcelo Igondo, published in 1952 in Mendoza, Argentina, says that EMILIO is derived from Latin and means "el esforzado" (vigorous), "hacendoso" (assiduous). This explanation seems to agree with Evelyn Wells in her book WHAT TO NAME THE BABY reprinted in 1953 in New York. She says that EMIL and EMILY are of Teutonic origin and mean "the industrious." She says that it comes from "Amal"

the name of the god-ancestor of the Goths. And that "the ancient family name, Amal, in Latin, Norse, Hebrew and Anglo-Saxon means 'work'": that "Emily, then, is a name-relic of the ancient Teutonic imprint on the Roman empire."

The last two explanations prompted the placing of three golden bees, the bee being the symbol of industry, assiduity. The great St. Cecilia, the patroness of music, is likened to an "apis argumentosa." (a very careful bee). Bishop Cinense is a builder of churches. He cleaned and repaired the church of Santa Barbara before and after the war, began the churches in Pozorrubio and Urdaneta.

Another reason for placing the bee is the beautiful admonition of the Holy Father to the Italian apiculturists in an audience in the Vatican some years ago. This admonition suits a Bishop even better than an ordinary layman. The Holy Father pointed out that the bee loses no time. It goes in a straight line (so we say "bee-line") to the flower whose nectar it wants to sip. It differs in this from the butterfly that goes round and round before it decides to gather what it wants. The bee does not harm the calyx of the flower as the rough bumblebee does. The bee gathers the nectar which it turns into honey; pollen which it makes into wax and bee cement. Now honey is food and is synonymous to sweetness; wax in light and protection, for wax is turned into candles or is used to protect objects from humidity and corruption; cement to solidity and strength.

Now a Bishop is the father that breaks the bread for his children, the shepherd that feeds the flock. The sweetest food that is the Eucharist and sound doctrine he must give to his spiritual charges. He must be sweet as his Master who said "I am meek and humble of heart" (St. Matth. 11:29). He must bring the enlightening doctrines of Christ and Christ Himself Who said "I am the light" (St. John 8:12; 9:5.). He must protect the flock from corruption and corrupting influences. He must insist that all Christians must be united and compact, cemented together by charity and true brotherhood under the fatherhood that was the yearning prayer of Christ before He went to suffer: "Father, that they may be one as We are one" (St. John 17:11).

III. *The Motto*:— The motto adopted is "COR NOVUM, SPIRITUS NOVUS," an adaptation of the words "Facite vobis cor novum et spiritum novum—Make in yourselves a new heart and a new spirit" from Ezechiel 18:31.

SECCIÓN DOCTRINAL

COMUNICACIONES

Man and the World in the Marxian and Christian Interpretations

by Rev. Fr. Raymundo Spiazzi, O.P., Ph.D.,
President of the Institute of Social Science in the
Pontifical University "Angelicum", ROME

IV. The Presence of the Church in Social Life

Junto con la teología de Dios es preciso revelar de nuevo la de la Iglesia. Esta está hoy ignorada e incomprendida. Se la relega al mundo de los "eclesiásticos." La misma palabra "laicado," que significaba los miembros de la Iglesia no ordenados, ha pasado a ser en su forma "laico," "laicismo," sinónimo de hostilidad para con Ella. Y no obstante Ella vive con nosotros.

Along with the theology of God (if the tautology may be excused) and of Christ, it is no less necessary and urgent today to work out the theology of the Church: to reveal the Church to many who do not properly understand her, or do not even think of her, or who consider her something remote, an institution out of the past, far away, without interest for the present life. Indeed there are many who feel that she clashes with their own lives, or, as happens now and then, who look on her and think of her with irritation and defiance.

The Church today experiences how difficult to make herself understood to many who are too distracted, or who have no desire to understand. Every day she increasingly realises how widespread is ignorance of her spirit, of her nature, of her true intentions. Daily she has to defend herself, to make herself known, *ne ignorata damnetur* . . .

The gravest circumstance is, we think, a certain insensibility with the Church which is apparent even among the faithful. In the common estimation the Church has become increasingly "ecclesiastic," that is to say, as something belonging to bishops and priests, as though the laity were not a living and active part of it. The result is that for many the Church seems remote, something that does not reach into the hidden recesses

of every individual and does not concern the laity. The word "laity" is thus increasingly disappearing as an ecclesiological term signifying the "populus fidelis" who are not given power of orders or jurisdiction but participate in the ecclesiastical community. Nowadays, instead of this, it has come to signify the sphere that is external, if not hostile, to the Church; so much so that it has even almost disappeared as a term, people speaking of "laicism" rather than "laity."

From these circumstances there can result only lack of comprehension of the Church, separation from her, indifference and lack of interest for what she does and what she teaches, for her problems and for her dramas.

This is why she must today reveal herself for what she is, make her presence felt, close at hand, and living.

Y en la teología de la Iglesia hay que manifestar que junto con sus dogmas sobre-naturales ofrece la solución de los problemas mundiales. Su solución es la misma de Jesucristo un poso más desenvuelta y aplicada.

Likewise in the theology of the Church it must be shown how — in all the grandeur of her dogma and her supernatural mystery — she comes down into life, concerns herself with our problems, offers wise solutions for them, and renders herself indispensable for human, earthly well-being. *This is the point of departure: the Church as the redemption and salvation of men; from this one will come to see the Church as a society of the sons of God, as a continuation of Christ, as the city of the saints living in community with the One who is Thee.*

The answers of Christ to the gravest and most urgent problems of modern man are also the answers of the Church, developed by her and explained and applied to present conditions. The teaching of the popes in their encyclicals and social letters is nothing but the crystallization of the social message of the Gospel. The same is true of certain statements of the episcopate. The Church simply develops and applies the teachings of the Gospels, not only in the supernatural order which is the order proper to her, but also, by way of reflection, in the field of earthly life in connection with the problems of this world.

Hay que evitar, no obstante el peligro de presentar a la Iglesia como una mera institución temporal, puesto que es y permanece siempre divina.

Here, however, a danger and a problem, which we have already indicated several times, reappear. The danger is that of reducing the Gospel message to something that it is not, namely, to a message of earthly salvation. The problem, and a grave one, is how to act so as to reveal the true sense of the Church in her earthly activity. If social demands are vital and urgent, if the people are inflamed by them and suffering from them, if they consider them, perhaps in a particular way, as bearing a relation to the Church, especially in what concerns the legitimacy of belonging to the Communist party; that the Church must reveal it by her insertion at the vital centre of the social question.

We consider that to avoid the peril of making the Church a temporal institution, the double aspect of this human and divine reality must always be kept in mind and brought into relief: both transcendent and immanent; neither withdrawn from the world nor enslaved to the world; but, like Christ, incarnate and redemptive in the "total" sense. In the light of this reality even the problems of this world may be accosted and participated in, illumined and solved; always, however, with the constant preoccupation of rising beyond this world into the sphere of divine life, participated by man and permeating the Church; with the preoccupation, too, of bringing to maturity in souls — for souls are our concern! — the profound and firm conviction of the divine at work in the human, of the eternal come down and present in history.

La Iglesia es más que el templo material; es la unión de todos los hijos de Dios en el cuerpo místico de Jesucristo, todos los hombres en común y hasta cada hombre dentro de sí mismo. La unidad íntima, existente antes del primer pecado y rota por este, fué restablecida por Jesucristo, y es la Iglesia quien continúa la obra del Redentor. Esta unidad restablecida es el principio del amor de los hombres entre sí.

What, in fact, is the Church?

There are churches of stone, of marble, of wood, of mortar, They are very beautiful and very dear to the faithful. For as Italians they are our most shining glory.

But the Church is much more; it is spiritual. The temple of God that is every Christian soul makes itself, as it were, into a community. It becomes a social being, through the union of souls in Christ, in whom all of them meet, fuse together, and form the assembly of prayer and supernatural life: the Church-community, the Church-universal-temple, the mystical Body of Christ. All of us, therefore, are the Church, in those mysterious depths, in the order of supernatural sharing in the life of God.

In the Church is restored, through Christ, the wonderful unity of man: of man with himself and with God; of man with other men.

Unity is the work of the God of love. Disunity is the work that Satan — who from the beginning has sought coveted man — accomplishes in the world. The Fathers of the Church, following St. John, have this idea. And Christ is the restorer of unity, the craftsman of a new “ecclesial” unity which reproduces in part the unity of original justice and even surpasses it through the new gift of Christ present in the world and uniting men with himself.

In the state of original justice there reigned perfect unity in the person of man by reason of the equitable government of all the powers that made up and converged in man’s ethical life. From that intimate, interior unity blossomed the “*unitas ordinis*” in the relations of man with his fellows — a unity that would have been realized, in the expansion of the human race, as the principal strength of the social framework. It would have been realized within a difference of classes, within a social hierarchy, within the distinction of ruler and subject. All this would have had no element of penalty or of difficulty; it would have been for the better arrangement and for the perfection of the community of mankind.

The unchaining of conflicting forces brought about by sin, broke both the interior and the social unity. The episode of Babel and, before that, the deed of blood committed by Cain are no more than the crude and criminal expression of a state of affairs already given reality in Eden and containing the seeds of the worst crimes and of the most pitiless wars. When union with God was broken, union with fellow-man was broken; for man finds in God alone the context of his own personality and the point of meeting with other men.

Christ, by bringing the kingdom of God back into the intimacy of conscience, by reforming man, restores also social unity. The Church overflows from Pentecost — under the action of the Spirit of Unity and Love — as a divine restoration of human unity, realized in the order of supernatural life, but spreading out into the entire field of human activity. In it the forces of unifying grace flow abundantly.

Henceforward the words of John will be closer, echoing the social message of the Last Supper and inculcating fraternal love, will be closer: namely, that God is not in him who hates his brother, for in him there is no charity.

On these words, as on pillars, rests the whole Christian society which has in the Church its fount and home.

* * *

Es maravillosa y conmovedora la visión del Apocalipsis presentando a todos los hombres juntos en la "Casa de Dios." Es lo que presentó S. Pablo al mostrarnos a Cristo y a la Iglesia como centro del mundo. La idea divina de la salvación es comunitaria, "eclesial," la persona comunicando bienes que vienen a recaer en la perfección del mismo individuo. No es la "enosis" plotiniana, sino la unidad de las Tres Divinas Personas que explicó Jesucristo en la Última Cena entre sí y en la vida de los fieles. La Iglesia es, pues, la revelación social de la vida de la Santísima Trinidad. Tal es la misión fundamental de la Iglesia en el mundo, mostrar al amor infinito participado en la reconstrucción social del hombre redimido que ha de durar por toda la eternidad.

What a marvellous unity of men in God contemplated in the Apocalypse (7:9-17) where the multitudes around the throne of the Lamb form only one society — the heavenly Church, the holy Jerusalem — in the hymn of the glory of God. The Greek text says that God "will spread over them his tent" (5:15), that is to say, will make them dwell in his house. This is the Church: the great House of God. One Father and many children, first of all dispersed, now reunited in one house, through Christ, the first-born son, the restorer of creation, the Alpha and Omega, the heir of all things, in accordance with the great christocentric plan that God has conceived eternally and unfolds in history. Instead of stopping at the individual and making it a point of focus, this plan

ennobles the individual in the loftier Unity of a whole in which everything is transfigured: the Mystical Christ.

St. Paul beheld with great clarity this vision of the world centered on Christ and on the Church (Eph., 1:3-14) as in a community of salvation and of glorification of God. With St. John he was the herald of this vision and, one might say, its poet.

God's idea of salvation is, if one may speak so, a community idea, an organic, "ecclesial" vision in which primacy is certainly given to the human person. This same person gains a social extension by taking part in a communication of both supernatural and natural goods which ultimately returns to the perfection and salvation of the person again. In respect for the person, in the difference of mansions, of grades, of offices, of experiences, of walks of life, there is always this fundamental social demand, this higher synthesis of unity.

This is not the "enosi" of Plotinus — that monistic reabsorption into the primordial unity. If Christianity gives a new meaning to the relations between finite and Infinite, it is that of distinction, and thus of the restoration to finite things, to earthly realities, of their value and their autonomy. Here it is a question of reproducing in the human world the higher unity of the divine world, with full respect for the distinction of men and God, and of men among themselves. United and distinct as persons, just as in God there is supreme Unity in the distinction of the Persons. Jesus himself, as St. John tells us, thought of the new unity of humanity in this way, and prayed that the new community formed by his disciples should be like this: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me . . ." (Jn., 17:21-23).

In this stupendous text there are three fundamental affirmations: the unity of the faithful is the image and reflection of the unity of the Father and the Son; it is a revelation of this unity and of the divine mission of the Son which derives from it; and it is a consummation of the eternal plan of God who loves Christ first of all, from eternity, and in him and in the Spirit, all persons and all things, in a unity that is supreme.

Think therefore of this towering, supernatural loftiness of the Church. She is a social revelation of the Holy Trinity! She manifests in her unity the unity that subsists in the inaccessible light of the Divinity, in an eternal, fruitful inner activity that communicates without diminishing, that multiplies without dividing, that intensifies without increasing. She manifests the transcendent unity of the divine Being and Thought and Love and Activity which opens its bosom in the generation of the Son, the second person of an identical unity, and which brings it about that in the unity of this divine person two natures, a human and divine, should be joined. The human nature is assumed by the divine Person in a magnificent triumph of unity which is Christ.

Here is another enormous mystery: Christ, the God-Man, incorporates in himself all humanity, not by destroying other persons nor by annihilating and absorbing them into himself but by drawing them and giving them spiritual foundation in the unity of his spirit. It is like a mystical espousal. The Bridegroom and the Bride become one flesh and one blood, one spirit: *unum*. In this mystical unity, in this body which unites them to Christ, they are also readmitted to the unity of God. One spirit with him — they find themselves all in God. This is the Church, then: God in us; we in God; through Christ; all together in a divine unity.

Basically this is the primary mission of the Church in the world: to manifest and bear witness to the infinite Love living in eternal Unity, participated as a power of social reconstruction by redeemed mankind — which thus rediscovers itself, overcomes the diabolical forces of disintegration and dissension, and becomes *Ecclesia*. From the time that Christ made of us a Church, we have been building in unity and for eternity (according to the analogy of building used by St. Paul and developed in the *Pastor* of Hermas). We are no longer profitless builders of a Babel that is destined to tumble around us.

Todos nosotros somos esa sociedad religiosa visible, todos somos la Iglesia. Hay autoridades en la Iglesia, pero son miembros que "sirven". He aquí la razón del movimiento actual por allegar íntimamente el clero y el laicado.

All of us, therefore, are in a wonderful and true way the Church. But we are men, not disembodied spirits. We must

live together. We need social collaboration even on the exterior, visible plane. Hence, the necessity for the Church to be also a visible religious society in which we can live and pray together, help each other become saints and men of honours.

All of us who believe in Christ and profess this faith form this visible society. There are no exceptions. The Church is not formed by priests! Today there is a need to create and give life to this consciousness of the Church; a consciousness not only of belonging to the invisible Christ, but also of belonging to the visible, concrete, historic Christ, to Catholicism.

Nevertheless, a society necessarily demands authority and leaders who will guide and direct to the common good the energies of all and maintain order and establish discipline. For this reason the Church needs leaders.

That is what, in general, priests, bishops and Popes are. They are members among the other members of the Church, chosen by Christ and placed as leaders for the good of all. To these Christ has given the duty of *serving* the others.

This concept of the ecclesiastical hierarchy and generally of the visible Church is being stressed nowadays, together with that of the "Church of all," of the "Church which we all are." In this way the laity is brought closer to the clergy and made to understand what the hierarchy — and especially the Pope — is; not as prince, not as ruler of the Vatican, not as despot of the world of the spirit; but the *shepherd* of souls, who lives and works (in contrast to the shepherd of animals!) in the service of his flock.

Aún prescindiendo de una falsa espiritualización tenemos que guardarnos de considerar a la Iglesia como una mera entidad jurídica. No se disminuye la importancia de la Jerarquía por insistir en el carácter de "servidores." Pío XII la presenta perfectamente al mostrar todos sus esfuerzos en modelar al hombre individual y socialmente a imagen de Dios.

It is certainly necessary to guard against a false spiritualisation which is current in certain quarters. But it is just as necessary to overcome certain concepts, or, perhaps, certain attitudes of mind which would look on the Church as nothing more than an administrative system or a cultural or judicial organization, if not as a political power.

This does not mean that the importance of hierarchical authority is to be diminished. Consequently it is necessary to demonstrate and make people and understand that precisely in order to "serve," the ecclesiastical authorities must "command" and have exact and decisive powers, even if these ought to be exercised after the fashion of shepherds, never of princes . . .

Pius XII has compellingly delineated this concept of the Church in his address before the Consistory of 1946: "The Church . . . advances primarily in depth, then in extension and fulness. She seeks first man himself. She directs her energies to forming man, to modelling and perfecting in him the divine image. Her labour is exercised in the depths of the heart of every individual, but it has its influence on the whole extent of his life, on every sphere of activity of each individual. With men formed in this way the Church prepares for human society a foundation on which the latter may securely rest . . .

"The Church . . . acts on what is inmost in man considered in his personal dignity as a free creature and in his infinitely higher dignity as a child of God. The Church forms and educates this man, because he alone, whole in the harmony of his natural and supernatural life, and in the regulated development of his instincts and his inclinations, of his rich qualities and his various attitudes, is at the same time the origin and the object of social life, and, further, the principle of its equilibrium (Cfr. GIORDANI, *Le encicliche sociali*, 3 ed. pp. 805, 807).

La Iglesia no está alejada del mundo ni ignora sus problemas. El orden económico no es su esfera; pero, implantando los principios de Jesucristo, nos establece el verdadero orden social. En el seno de la Iglesia desaparecieron las clases sociales y nos dió la verdadera democracia al hacernos vivir en la misma libertad. Al enseñar el respeto por la persona humana ha realizado el verdadero concepto de la vida cívica.

The Church is anything but remote from the world, however little she may be immersed in it or enslaved to it, as the Pope says in the same address. *Her own intimate character compels her to be both human and divine, makes her incarnate herself while preserving what she has of supernatural.* She is the revelation, and hence the concrete and historical realization

in sensible form, of the infinite Love of the Trinity in the love of men who have become brothers in Christ. Could she then be remote from the world; could she be ignorant of the problems that torment it in the social sphere?

We have already said that economics is not her sphere of direct activity. It is a matter for the State and for other associations to care for the well-being of the community and, if necessary, to institute reforms so that the organization may correspond adequately to the demands of a life that is continually changing in its historical development. But, by repeating and developing the teaching of Christ, the Church acts from within man to produce a true economic order as part of a wider order, namely, the social order, dominated by the values and constructed by the divine forces of charity.

The Church is fundamentally the sole society that has from its very beginnings, as an essential characteristic, realized true equality and true democracy, while remaining by divine institution hierarchical and monarchic. In her bosom classes have disappeared as factors of separation, distances have been eliminated. God has spread his tent over the whole multitude. In the Church all share in the same benefits: prayer, the sacraments, spiritual direction, the preaching of the word of God, government, Sacrifice. All can do, and receive, good. All can live in equal liberty.

The Church has taught respect for man, liberty of conscience and of prayer, the primacy of the person over the social structure. She urges men towards a democratic concept and realization of civic life. She desires that the people raise themselves up, that they have rights as well as duties, and that they live with a certain material, as well as spiritual, well-being. It is an anti-clerical myth that the Church wants the people to be slaves, backward, illiterate, for fear of losing them. Perhaps it is for this reason that in every age she opens schools of every grade for popular instruction and education!

Defendiendo los derechos de la conciencia es la mantenedora de la verdadera fraternidad. Al pedir el amor y la caridad destruye las raíces de las guerras. Eleva la civilización al poner al frente los eternos valores del espíritu. Permanece inmutable en medio de la tragedia humana.

She defends the people against the tyranny of political power when she defends the rights of conscience. While she

does not implicate herself in the purely political field, she stamps by her activity the life of the earthly city with the seal of friendship, of brotherhood, of peace, since she acts by the power of infinite Love present in her and, through her, active in the world.

The Church is on the side of brotherhood and peace and opposed to war. She alone, it may be said, combats and seeks to destroy the roots of war which are human egoism and pride. Certain "pacifists" cultivate these roots; and from these roots derives their whole activity among the masses. The Church proclaims and demands of her members the love of charity which expels egoism, and fills the spirit with eternal goods. Thus she makes her members good and generous and just with their brethren.

Pius XII has declared in his radio message of Christmas, 1944, that the people must never again be drawn into war without being heard. He has thus condemned every war of aggression. The Church cannot be on the side of war, any more than on the side of false peace, of weakness, of cowardice in the face of arrogance, of the betrayal of one's country. She sows continuously in the human heart patience and courage, the spirit of meekness and of peace, and heroism. She makes men humble and magnanimous. She makes civilization great and regulated. In more senses than one she is present in the world, intervening and rendering fruitful the world of earthly things like a mother who gives food, like a warrior who defends what is highest and most worthy in the world, what ought to be closest to the hearts of all those who think sincerely of the common good of humanity; that is to say, of the eternal values of the spirit, the presence of God.

At the center of a thousand conflicts, and beneath a sky where the tempest roars, the Church is serene and peaceful, like a "child of God." Fixed in eternity, she is calm and does not permit herself to be terrified nor stirred. If her presence is today characterized by torrents of blood which heap up like banks along the path where she walks, she does not fall exhausted under the weight of human tragedy. She carries the world forward; and her guiding and sustaining hand is the sole hope for the man of our time.

(To be Continued)

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Modesty in Dress

Towards clear ideas in a perplexing problem in the Philippines of today.

(Continued)

4. What are the norms of modesty in dress for the Catholic Filipino women.

All these factors and other special circumstances of time, place, or persons, may affect the *subjective* guilt of wearing immodest or obscene clothes. And that is why, although the faithful should have clear cut ideas and definite norms about modesty in feminine apparel, no one should judge rashly of his neighbor who departs somewhat from such norms. That judgment is reserved to the tribunal of God in the last day, and to the tribunal of human conscience in the Sacrament of Penance.

One thing calls our attention in this matter, and it is this. Although Rome has talked again and again about modesty of women's dress, it has not issued general norms for all nation and for all times indistinctly, because the Church knows well that modesty, by its very definition, has different demands according to places, times or persons. That is why in every country the Bishops, the lawful pastors "*placed by the Holy Ghost to rule the Church of God*" under the authority of the Pope, are the ones called upon to issue norms about modesty, whenever the need for such norms arises.

"Lay groups do not have authority to set up minimum standards of modesty in dress. Nor do even priest have such authority, because it is a question of public morality. Only Bishops are competent in this question under the guidance of the Sacred Congregation of the Council. This is clearly indicated in the special instructions sent by this Sacred Congregation to the Hierarchy on January 12, 1930, concerning modesty in dress, in these words: "Therefore this Sacred Council, which watches over the discipline of clergy and people. . . ." ¹¹ And in this matter there is "need to be cautioned against the 'Feminist movement' which is trying to bore itself into the Church and which seeks to give women a voice in the government of the Church. Christ has made no such provision in his Church. This error St. Paul clearly refutes in I Cor. 14:34, 35: "*Let women keep silence*

¹¹ Rev. B. KUNKEL, Bartelso, Ill., U.S.A., Address, August 18, 1952:

in the churches; for it is not permitted them to speak but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the Church." Certainly, then, women are entirely out of their rights when they presume the traditional standards of the Church on modesty in dress. Even their unanimous vote would decide nothing".¹² And if any one would say that Bishops do not understand of fashions, we should reply, that may be true but they do understand of morals, and in setting modesty standards they are not deciding on which are the latest or the most glamorous fashions, but on which are the demands of Christian modesty for feminine apparel.

We have already seen some of the regulations issued by the Instructions of the Sacred Congregation of the Council on January 12, 1930. On that same year the Bishop of Nueva Segovia in compliance with that Instruction ordered:

"Serán tenidas por 'modas indecentes' aquellos trajes de mujer que no cubran las rodillas y los codos, con un palmo de tela densa, por lo menos. Serán excluidas de la Mesa Eucarística aquellas señoras, y señoritas que no lleven mangas largas y faldas que cubran, por lo menos la mitad de las piernas".¹³

In the following year on the occasion of the XV Centennial of the proclamation of the dogma of Mary's Divine Motherhood in the Council of Ephesus, the whole Philippine Hierarchy in a Joint Pastoral promulgated in certain way the Roman ordinances of the Sacred Congregation of Council declaring that 'ladies and girls without long sleeves or with skirts not extending below the knees shall be refused Holy Communion'. This Circular Letter signed by the Archbishop of Manila and the Bishops of Cebu, Lipa, Jaro, Nueva Segovia, Calbayog, Zamboanga, Nueva Caceres, Tuguegarao, Lingayen, and the Auxiliary Bishop of Manila and the Apostolic Prefect of Palawan

"Re-Enthronement of Mary as the Perfect Model of Purity," 2nd Printing, Aug. 25, 1954, p. 12.

¹² Rev. B. KUNKEL, Bartelso, Ill., U.S.A., Address, Sept. 25, 1953: "*Mary's Training school: The Remedy For An Unchaste Generation*," 2nd Printing Sept. 15, 1954, p. 15.

¹³ S. SANCHO C., Obispo de Nueva Segovia, "*Circular Contra las Modas Indecentes*" Vigan 29 de Enero de 1930; ap. BOLETIN ECLESIASTICO DE FILIPINAS, Año 1930, p. 244.

(that is, the whole Philippine Hierarchy at that time) provided furthermore that "all Rectors of Churches and chapels should place in a noticeable place of the vestibule or porch the following notice: CATHOLIC LADIES, DRESS MODESTLY AT ALL TIMES BUT ESPECIALLY WHEN COMING TO THE HOUSE OF GOD".¹⁴

Twenty years afterwards the Archbishop of Cebu and Apostolic Administrator of Tagbilaran, renewing the orders of His Holiness Pope Pius XI concerning modesty in women's dress, of Jan. 12, 1930, had to acknowledge:

"When it imposed these regulations, the Sacred Congregation of the Council exhorted all Catholic Bishops to resist with all their energy the immodesty of dress which has everywhere come into vogue, and has done grave injury to that virtue which is the crowning glory of women and also the strongest safeguard of their chastity.

"Despite the response of the Bishops to this exhortations, the fashions of the times have increasingly cast off regard for shame and decency, and we behold and with sorrow that some even among Catholic women and girls have adopted these fashions. We must all bring ourselves to a realization of the grave issues involved in this matter. It is not only the danger to the souls of those who have adopted these shameless fashions that we have to think of, nor is it only the scandal they cause and the temptations to sin that they excite in others, serious though these considerations are. Over and above all these must be our concern for the religion and morals of the coming generation that will be reared by these women, who show in their very dress how lax their own religious and moral sense has become. Who ever reflects on the gravity of these evils and dangers must agree that a vigorous enforcement of the Church's regulations on modesty in women's dress is urgently called for.

"Accordingly, in this our Archdiocese of Cebu, and in the Diocese of Tagbilaran entrusted to our administration, we call on all pastors, preachers, parents, directors of girls' schools and colleges, and on all Catholic women to ponder these regulations and the grave obligation they have of carrying them out, so

¹⁴ PASTORAL COLECTIVA DEL EPISCOPADO DE FILIPINAS SOBRE EL XV CENTENARIO DEL CONCILIO DE EFESO, 19 de Mayo de 1931. Cf. BOLETIN ECLESIASTICO, Año IX, Agosto 1931, pp. 546-545.

far as they pertain to them. We declare here and now that these regulations are to be regarded as henceforth fully in force in this Archdiocese and in the Diocese of Tagbilaran. Specifically, as regards the presence in Church of improperly dressed women and girls, we prescribe that, starting on January 1, 1952, all such women and girls are to be refused Holy Communion, and are to be excluded from participation in baptisms, in confirmations, and in weddings.

"It is our earnest prayer that, with the generous cooperation of our entire flock in the execution of these regulations, we may soon see shine forth once more without a stain that Christian modesty for which in times past our Filipina womanhood has been famous".¹⁵

Some months later the Archbishop of Jaro, after renewing the Roman provisions of 1930, in a Circular Letter to all Vicar Foranes, Parish priests, Chaplains, Directors of schools and associations of the Archdiocese, issued the following norms:

"1a. Los vestidos ordinarios partiendo del cuello deben bajar hasta la mitad de la pierna.

"2a. Las mangas deben de llegar por lo menos hasta el codo.

"3a. Se califican de inmodestos los vestidos transparentes y los demasiado ceñidos.

"4a. El vestido de trabajo, de recepción (vestidos o trajes de noche, sport, regionales) debe seguir estas normas con un espíritu de acomodación inteligente y modesto.

A las que faltaren a estas reglas se les negará la Sagrada Comunión si se acercan al comulgatorio. No podrán ser madrinas de bautismos, casamientos y confirmaciones".¹⁶

On the following month it was the Ecclesiastical Governor of the Archdiocese of Manila in his Circular of September

¹⁵ Julio R. ROSALES, Archbishop of Cebú and Apostolic Administrator of Tagbilaran, PASTORAL LETTER ON MODESTY IN WOMEN'S DRESS, December 8, 1951; ap. BOLETIN ECLESIASTICO, Año 1952, p. 18

¹⁶ José Ma. CUENCO, D.D. Arzobispo de Jaro, 29 Agosto de 1952, CIRCULAR No. 40, SOBRE LA MODA INMODESTA; ap. BOLETIN ECLESIASTICO, Año 1952, pp. 650-651.

8, 1952, who prescribed: "that, effective October 26, 1952, Feast of Christ the King:

1st No woman wearing strapless, sleeveless or backless dresses be given the Holy Communion, or accepted to act as Godmother in Baptisms and Confirmation;

2nd No sleeves worn while receiving the Holy Communion be shorter than, at least, five (5) inches from the shoulder".

Then, the Marian Year, commemorating the first Centennial of the proclamation of the dogma of the Immaculate Conception, came having as one its main aims proposed by the Holy Father Pius XII, "that our youth may seek their models in Mary and her Divine Son and grow pure and unblemished" (FULGENS CORONA). When the end of that year 1954 was approaching, on August 15, the Sacred Congregation of the Council issued a Letter to all the Most Reverend Ordinaries of the Catholic world. It was again a call for action against the rampant evil of immodest dresses, not only in beaches and summer resorts, but also in the streets of cities and villages, in public and private places, even in the sacred temples of the Lord. Evidently one of the main aims of the Marian Year was far from being attained. The Sacred Congregation of the Council declared emphatically that "the Supreme Pontiff desires vehemently that this campaign for Christian modesty be undertaken with special eagerness" and thereby made a call upon all the Bishops and the clergy, upon all the fathers, and mothers of family, and finally upon all militant Catholics belonging to the ranks of Catholic Action, to consider "as one of their most important missions of intensifying the successful work already started in this field".¹⁷

These last words of the Pope seem to be an allusion to a wonderful movement started in U.S.A. under the name PURITY CRUSADE OF MARY IMMACULATE, to which just a month before (July 14, 1954) the Holy Father sent His Apostolic Blessing. This movement which although started on Dec. 8, 1944 emerged from seclusion only on the eve of the Marian Year (Oct. 7, 1953) to take the proportions of a "gigantic spiritual

¹⁷ CARTA DE LA SAGRADA CONGREGACION DEL CONCILLO SOBRE LA COSTUMBRE DE LOS VESTIDOS DESHONESTOS, ap. BOLETIN ECLESIASTICO, Año 1954, pp. 621-624.

and civic Crusade" (Pius XII, February 10, 1952) sought for by the Holy Father for the Christian renewal of a world "almost universally flooded with moral decadence" (Pius XII, March 1950), has been fully endorsed by the most Rev. Archbishop of Manila who in his Circular Letter of September 21, 1955 acclaimed the MARYLIKE DRESS CRUSADE as "the heavenly formula to counteract a most serious evil of our time".

This glorious Crusade has adopted a set of approved "MARILYKE" standards (MARILYKE means "*Whatever Our Blessed Mother Approves*", based on the standards promulgated by the late George Cardinal Mundelein of Chicago, which are in essence the very standards laid down by Pope Pius XI in his own letter of August 23, 1928, in these words:

"In order that uniformity of understanding prevail in all institutions of religious women ... we recall that a dress cannot be called decent which is cut deeper than two fingers' breadth under the pit of the throat, which does not cover the arms at least to the elbows, and scarcely reaches a bit beyond the knees. Furthermore, dresses of transparent material are improper, as also flesh-colored stockings, which suggest the legs being bare."

The Holy Father incorporated this passage by reference in the special instruction he sent to the Hierarchy of the United States on January 12, 1930, concerning modesty in dress.¹⁸

The approved MARILYKE STANDARDS for bridal gowns, formals, uniforms, blouses, street dresses, are as follows:¹⁹

1) MARILYKE is modest without compromise, like Mary" Christ's Mother.

2) MARILYKE dresses provide full coverage for the bodice, chest, shoulders, back, and arms as indicated in Number 5, with no cutouts in front or in back lower than two inches below the neckline.

3) MARILYKE dresses do not admit the use of flesh-colored, or of transparent materials alone, where full coverage is required.

¹⁸ THE MARILYKE CRUSADE SERIES No. 1. "*The Marilyke Tag with Rome-Approved Standards.*" Purity Crusade of Mary Immaculate, Bartelso, Illinois, Sept. 15, The Marian Year, p. 2. Also, B. KUNKEL, "Re-Enthronement of Mary" as above, op. cit., p. 13.

¹⁹ B. KUNKEL, Mary's Training School... as above, op. p. 18.

4) MARILYKE dresses do, however, permit a free use of laces, nets, etc. for ornamentation and trimmings.

5) MARILYKE dresses have at least quarter sleeves, i.e., one-half way between the shoulder and elbow; but three-quarter or full length in gowns for brides and their attendants, and in church and school uniforms. (Gauntlets are tolerated for wedding ceremonies, but only if attached to the sleeves of at least quarter length).

6. MARILYKE dresses do not unduly reveal the figure of the wearer.

7) MARILYKE dresses provide full coverage even after jacket, cape, or stole are removed".

On July 14, 1954, Pius XII sent a letter through His Pro-secretary Monsignor J.B. Montini to the Belleville, Illinois Chancery Office, imparting His paternal Apostolic Blessing to Rev. Bernard Kunkel, founder and director of *Purity Crusade of Mary Immaculate*, and all who help in the *Marilyke Crusade*. In that letter His Holiness expressed "His gratification at the success already achieved by this praiseworthy movement, and He prays that our Immaculate Mother may guide and prosper it in the future."²⁰

In the Philippines an adaptation of these standards to special conditions of the country has been made after careful study, and the ecclesiastical authority has approved the publication of these standards, which are the same as the above, with only these variations:

1) As above, 1)

2a) As above, 2)

2b) Adjusting the MARILYKE standards to the Filipina dress a return to the original style is advocated, i.e., the neck line may not be too low, the shoulders must be covered by the camisa to which the sleeves are attached. This necessitates the wearing of a *corpiño* and a *pañuelo*.

3) As above, 3)

4) As above, 4)

5) MARILYKE dresses have at least quarter

²⁰ THE MARILYKE CRUSADE SERIES No. 1, p. 3.

sleeves, i.e., one-half way between the shoulder and elbow. If gauntlets are used for wedding ceremonies they should be attached to the sleeves.

6a) As above, 6)

6b) The too tight modern Filipina dress, especially if slits are provided at the sides, is not MARILYKE for the reason mentioned in 6a.

7) As above, 8)

8) As above, 8)

The First Plenary Council of the Philippine Islands, approved and confirmed by Pope Pius XII on February 23, 1956, and with full binding vigor since last February 15, 1957, have these decrees concerning modesty of women's dresses:

"690. The directresses and teachers in girls' schools must carefully take into account, and strive to put into practice, the statutes issued by the Holy Congregation of the Council on January 12, 1930; to wit:

1. The directresses and teachers of schools must strive so as to imbue in the hearts of their girls the love of modesty so that they may be induced to dress modestly.

2. The same directresses and teachers shall not admit to the colleges and school girls who wear dresses unbecoming modesty, not excepting even their mothers, and if such have been admitted, they shall be dismissed, unless they change their ways.

3) Religious Sisters shall not admit in their colleges, schools, chapels, or places of recreation, girls who do not observe the Christian manner in dress, nor allow them to remain there; and in the education of their charges they shall see to it specially that the love of modesty and Christian decency take deep roots in their hearts.

"691. Catholic schools or colleges cannot partake in public exercises and athletic contests wherein the youths and students of both sexes take parts, without the permission of the local Ordinary.

The female students of Catholic schools must likewise be restrained from athletic games and exercises

which occasionally are being held only for girls.. However, if they be obliged to take part in them, vigilance should be exercised in a very special manner over the modesty of the girls and all efforts exerted so that they wear dresses which are wholly expressive of chastity, "inasmuch as it is highly unbecoming that they exhibit and show themselves before the eyes of all onlookers." (Pius XI, Encycl. DIVINI ILLIUS MAGISTRI, 31 Dec. 1929, S.C. Congr. Conc. Instr. Jan. 12, 1930).

"272. Priests should steadfastly fight, with the help of the lay faithful, dissolute public customs, trying to remove their causes and to apply suitable remedies. They should earnestly strive to deter the faithful from ...scantiness of dress which are today in vogue..."

"541. Women should not enter the church unless heads covered and modestly dressed. Those who wear immodest dresses should be refused Holy Communion and the acting as godmothers in the sacraments of baptism and confirmation, and, if the case may demand it, even they should be denied admittance into the church." (S.C. Conc., 12 Jan. 1930)."²¹

5. Meaning and Necessity of these norms for modesty in women's apparel.

The standards for modest dress given by the Church do not mean to draw a line between what is a sin and what is not yet a sin. This has been the common objection raised often against such norms. It has been said: "Because of various considerations that must be taken into account, it is difficult to tell the precise point where a fashion begins or ceases to be an occasion of sin. Indecent exposure is always and everywhere a proximate occasion of sin, but when is exposure indecent? When styles decree that skirts shall be seventeen inches from the ground? Or is it eighteen?"²²

This objection is irrelevant. When we talk about modesty we are not dwelling precisely on what is not impure, unchaste, or obscene. We are talking about a virtue, and virtues have

²¹ ACTA ET DECRETA PRIMI CONCILII PLENARII PHILIPPINARUM, Manilae, 1956.

²² Harold C. GARDINER, S.J., *Tenets For Readers* and Reviewers, America Press, p. 29.

demands that are binding under pain of sin, and demands that are merely directive or by the way of counsel for what is better. The non-observance of these last demands is not a sin, although it may be an *imperfection, a fault, a defect*. Even in the demands that are binding, there may be some justifiable reasons, *at times*, not to observe them. This may happen especially when the demands are not so urgent, and when there are circumstances that may occasionally dispense a person from their observance.

It is a mistake to have modesty as a synonym of chastity. Modesty of dress refers to the "reasonable decorum in the style of dress, having regard to place, time and person." Thus, it is *not modest* for a professor to go to class with torn or dirty clothes, while that may be modest for a mechanic at work or for a beggar in the street. Here, as it is obvious, no question of sin is involved; it is just a matter of the "reasonable decorum in dress" which is demanded by the virtue of modesty in a different way from a professor than from a mechanic or a beggar.

When the Church authorities say that in a certain country women's dresses should have at least quarter sleeves (i.e. one-half way between the shoulder and elbow) it is meant that such is the minimum demanded by the "reasonable decorum" befitting Christian women in that country, taking into consideration its traditions, customs, etc. Less than that, there and then, is *not modest*; but if the departure from the minimum standard is not notable, if no occasion of sin, even remote, is offered, the dress is not yet *immodest*. It is *improper, defective, unbecoming, not approved*, but no one says that it is sinful, not even venially sinful.

If the departure from the minimum standards is notable or if an occasion, even remote, of sin is presented for good normal consciences: then the dress is immodest or even obscene if the style is provocative or scandalous.

And we should not forget that in this question of modesty, approved standards may be different in various countries, according to existing prevailing conditions, usages and traditions. And nobody should wonder if in a country where Catholics are a very small minority living in the midst of an immense crowd of pagan-minded people, modesty norms in dresses, social, recreations, and customs, may not be so strict or severe, as in other countries of centuries-old Christian heritage where the Catholic form the vast majority of the population. And it

would be a blunder to try to introduce or make acceptable in these last countries modesty standards prevailing in the first ones. And although it is true that "once a custom is established, a fashion may lose (at least something of) its erotic character", nevertheless moral theologians hold that "any marked exposure of portions of the body *usually covered in a given society* is *morally reprehensible* since such unaccustomed exposure is likely to be an occasion of sin to others." And, accordingly, those who transfer from one country (where it is already a custom) to another (where it is not) a fashion which is considered immodest in this last, or those who just introduce these fashions, are not free from guilt of sin.

Still some may object saying: "It is erroneous to stress the erotic character of modern fashions in the belief that the simple view of a figure so clad will by its nature arouse passion. Experience shows that once a custom is established this is simply not true."

But shall that justify the establishment of pagan customs among our Christian people, or the lowering of the traditional modesty standards in a Catholic country? Precisely, that has been the organised and methodical deceit followed by the enemies of Christianity to corrupt the world.

A French paper, "The Frenchwoman" explained it thus: "Our children must realize the ideal of nakedness. Thus the mentality of the child is rapidly transformed. To escape opposition, progress must be methodically graduated: first, feet and legs naked; then, upturned sleeves; afterwards, the upper and lower limbs; the upper part of the chest; the back...; in summer, the children will go around almost naked in all weathers..."

As Father Bernard Kunkel (the champion of the Purity Crusade of Mary Immaculate) comments: "Make the blouses sheerer year after year; the sweaters and jeans tighter; the shorts, shorter; the daytime dresses, sleeveless; the formals, strapless or with thin straps at best; the bathing suits most daring; all with the idea that the fashions should reveal as much as possible, rather than conceal. Who but the devil could devise a clever scheme as this knowing the inevitable result that would follow because of fallen human nature, brought by original sin?"

On May 22, 1941, Pope XII warned mothers, in these words: "O Christian mothers, if only you knew the future of distress and peril, of shame ill-restrained, that you prepare for your sons and daughters, in imprudently accustoming them to live hardly clothed and in making them lose the sense of modesty, you would be ashamed of yourselves and of the harm done to the little ones whom heaven entrusted to your care, to be reared in Christian dignity and culture." And on May 23, 1948 the same Pope XII made this startling announcement: "Mainly through sins of impurity do the forces of darkness subjugate souls." And again: "The greatest sin of our modern generation is that it has lost all sense of sin."

To counteract the devilish strategy of sweeping even Catholic consciences into surging tide of indecency and immorality, a definite set of minimum standards is of vital importance. Without them, Catholics little by little, are carried away by the pagan atmosphere prevailing in modern society, in movies and theaters, in magazines and in advertisements, in radio and TV, in parties and picnics, in beaches and summer, etc. etc.

The only way to raise a dike against the wave of modern paganism invading all the realms of our society is to form a nucleus, a group of chosen faithful, ever increasing in number, who conscious and aware of their Christian dignity, may oppose pagan fashions with modest styles. The main obstacle in this matter is the tyranny of fashions and of human respect. This obstacle cannot be overcome as long as Catholics are left alone, isolated from each other, in the fight against immodest fashions: to fight in that way would demand real heroism, and not many are called to be heroes. It is absolutely necessary to form sizable groups whose influence and numbers may be noticeable in all the sectors of our society.

The practical way to achieve this has been well pointed out by the Bishop of Nueva Segovia, back in 1930 in these wise ordinances:

"4. Todas las Congregaciones o Asociaciones religiosas, como Hijas de María, Apostolado de la Oración, Cofradías del Carmen o de Sta. Teresita, Liga de Mujeres Católicas u otras similares, deberán incluir en sus Estatutos un artículo sobre la "modestia cristiana en el vestir", de acuerdo con el párrafo anterior.

And the Joint Pastoral of the whole Philippine Hierarchy on May 19, 1931 ordered with the same tenor:

"3.—Las directoras y profesoras de nuestros colegios de niñas y señoritas deben hacer todo lo posible para honrar a la Madre de Dios inculcando en las alumnas horror sumo a la inmodestia, y haciéndolas observar todas las disposiciones de la Sagrada Congregación sobre la modestia en el vestir.

"4.—Los Directores de Asociaciones piadosas, ayudados por las Celadoras y Jefes de Secciones, deberán hacer cumplir a todas las asociadas lo prescrito por la Sagrada Congregación en la misma materia.

And such disposition of the Philippine Hierarchy is but an echo of what the Sacred Congregation of the Council ordered in January 12, 1930:

"VII.—Institúyanse y cultívense asociaciones femeninas que con la palabra, el ejemplo, y la obra se propongan en frenar los abusos que se cometen en llevar vestidos contrarios a la modestia cristiana y promover la pureza de las costumbres y la honestidad en el vestir.

"VIII.—En las asociaciones femeninas piadosas no se admitan mujeres con vestidos deshonestos; y, una vez admitidas, si faltan en esta materia y no se corrigen cuando se les advierta, sean expulsadas."

Here is then the remedy pointed out by our Mother the Church. We have many mandated and auxiliary organizations of Catholic Action in the Philippines with thousands and thousands of girls and ladies in their ranks. Nobody will call to doubt the sincere piety, the apostolic spirit of most of these women. And nevertheless, it is a pity to see many of them carried away often times by the strong current of immodest fashions, joining in their external apparel the big crowd of modern pagans aping the indecencies imported from Hollywood or from Paris. The only explanation of this preposterous attitude is the lack of definite criteria on modesty of dress for women, especially for Christian women.

Even priests and spiritual directors may at times entertain some confusion in this matter. One of the most common sources of confusion is to think only of chastity or impurity when speaking about modesty. From this mistaken idea comes the error of thinking that whatever is not clearly provocative or

scandalous (i.e. offering a proximate occasion of sin), whatever "leaves you (and this *you* may be a brazen nudist, why not?) without embarrassment, and the audience (and this *audience* may be the "big world", our modern "pagan society", the enemy No. 1 of souls, the only one "for whom Christ did not pray"!) without nervous tension, overinterest, or embarrassment, IT IS LIKELY TO BE MODEST". Again, from this mistaken idea, comes the error of thinking that it is ridiculous to fix minimum standards of modesty, as if these were meant to mark the boundary line between "sin" and "not yet a sin". "When is exposure indecent? When styles decree that skirts shall be 17 inches from the ground? Or is it 18?"²³ Again, from this mistaken idea, comes the error of thinking that "Catholic women will be innocent of *sinful* exposure in dress if they follow the *prevalent fashion*, but carefully avoiding extremes",²³ without considering what one of the little seers of Our Lady of Fatima, inspired doubtlessly by the Mother of God, said: "Certain fashions will be introduced which will offend Our Divine Lord very much. Those who serve God ought not to follow these fashions..."

And, as in this last error, mention has been made of "*Catholic women*" and of "*those who serve God...*" we like to point still another common source of error in this matter of modesty. And it is to consider that, Catholics may follow the same standards of natural modesty as upright, decent pagans follow (although, as a matter of fact, women in pagan countries may serve often as models for our Christian "pagans" of ultrafashionable society in many big cities). It is the error of considering, as Fr. A. Piñon, O.P. remarks, "only too often the negative and preventive aspect of modesty, while its positive meaning and content are overlooked, and neglected. Too many people think that we cover our bodies for no other reason save to veil indecencies and remove occasions of sin, to preclude lust. That is a function of modesty, a very fundamental function, and one not to be overlooked. But he who thinks that there is nothing more to modesty is very much mistaken. Modesty, as a safeguard of chastity, was known to ancient pagan philosophers. But there is a higher aspect, a more sublime function of modesty, of which not even the greatest of non-Christian thinkers have had an inkling. This positive function is a characteristic Christian concept. It is that which sets Christian modesty apart

²³ *The Cross*, Sept. 1955, l.c.

from the modesty on which non-Christian sages have wisely and profoundly discoursed. Christian modesty sees the body not merely as a beautiful creation of God. It sees much more. Christian modesty sees the body as a holy thing, as a sacred vessel, as the living temple of the Most Holy Trinity. This, I repeat, is a characteristic Christian concept. The human body is consecrated by its contact with the supernatural, grace-giving Sacraments, especially those of Baptism, Confirmation and Holy Eucharist, to be temples— not in a metaphorical sense, but in actual living reality, of God. The covering we put on our bodies is the expression of awe and reverence. In our churches there are thousands of beautiful tabernacles and ciboria. Yet they are kept covered, not because they are ugly since they are in fact masterpieces of art; they are kept perpetually covered because they are holy, because they are the receptacle of the Body and Blood of Christ. So, too, with our bodies, living temples and tabernacles of the living God. In the ancient Law God commanded that the Holy of Holies be shielded away from the eyes of the people by a thick veil. What less can we do to show our reverence for our bodies, which God has deigned to sanctify and dwell in, than to keep them modestly covered? Only in heaven, where we shall see God face to face, in all the revelation of his infinite glory, may the living temples of the Godhead be unveiled without violating the reverence due them as holy things.”²⁴

Before closing this study we should call the attention on a widespread misinterpretation of norms or standards given regarding modesty in the church. Some ladies, perhaps many, get the idea that they are to be modestly dressed only in the church or only at the communion rail, not in the streets nor in social functions. That is why, they find an easy solution for their immodest dresses, in carrying along to the church a shawl to be put on when they enter or even more commonly only when they approach the communion rail.

It is true that, as the Apostle demands, Christian women “are to pray decently attired, adorning themselves with modesty and restraint” (I Tim. 2, 10), and that is why the Church makes *special* mention of modesty requirements at Church, and especially for those who are to take an active part in the liturgy, as the faithful going to receive Holy Communion or act as spon-

²⁴ PINON, loc. cit.

sors in Baptism or Confirmation or witnesses in Marriage. And because the Church has no jurisdiction in the streets or in recreation halls, her sanctions against immodest dresses are reserved for the holy precinct of her temples. But it does not mean that modesty is to be observed only in the house of God. The Apostle said to the first Christian: "Let your modesty be known to all men. The Lord is nigh". (Phil. 4,5,), and after saying that he wished "that men pray *in every place...*" he adds: "In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair or gold, or pearls, or costly attire, but as it becomes women professing godliness, with good works" (I Tim. 2, 8-10), "whose adorning,—insists the first Vicar of Christ,—let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel: but the hidden man of the heart in the incorruptibility of a quite and a meek spirit, which is rich in the sight of God. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands" (I Petr. 3, 3-5). And this should be the first apostolate of Christian women, more effective, oftentimes, than other apostolic activities, as the first Pope remarks saying "that if any believe not the word (of preaching), they may be won without the word, by the conversation of the wives, considering your chaste conversation with fear." (I Peter 3, 1).

The Scripture does not forbid but rather suggest that women "adorn themselves", not indeed as pagans for the sake of vanity or to allure to sin, but as Christians "with modesty and restraint". To be dressed attractively may be today of greater importance for women than in other times or places where husbands were selected for them by their families. But Christian fashions should aim to make them "attractive" to bring men closer to God, "that if any one believe not the truth of our religion, they may be won without sermons, books or arguments, by considering the chaste conversation of our girls, the incorruptibility of their quiet and meek spirit, which is rich in the sight of God." There is a gleam in modesty that attracts more than the glamour of impudence.

Conclusions

WHAT'S MODEST ?

In the Philippines of today, taking in consideration the latest regulations, ordinances and norms given by the Church authorities as mentioned above, and as long as such regulations and norms be not revoked or changed by the same authorities, we may conclude:

1. *Minimum* standards of modest dresses for bridal gowns, formals, uniforms, blouses, street dresses provide full coverage for the bodice, chest, shoulders and back(with no cutouts in front or in back lower than two inches below the neck line; sleeves should be *at least* one half-way between the shoulder and elbow. In the Filipina dress the original style should be preserved, i.e. the neck line may not be too low, the shoulders must be covered by the camisa to which the sleeves are attached, and the wearing of a "corpiño" and a "pañuelo" are required. In all kinds of dress, skirts should extend below the knees; flesh-colored or transparent material *alone where full coverage is required* are not allowed. On the contrary free use of laces, nets, etc. for ornamentation and trimmings is permitted. Dresses should provide full coverage even after jacket, cape, stole or bolero are removed.
2. Less than *quarter* sleeves (i.e. one half-way between the shoulder and elbow) is *not modest*, at least in the church. *Sleeveless* dresses are *immodest*, and *forbidden* in the church at least for communicants, sponsors of Baptism and Confirmation, and participants in wedding ceremonies. *Strapless* and *backless* dresses are *notably immodest*, and most often *obscene*, and *forbidden* for all in the church. Too tight dresses unduly revealing the figure of the wearer are *immodest*, to say the least.

3. If anyone say that the customs of today demand a change in the above standards, we will answer with the Apostle: "We have no such custom, nor the church of God." (I Cor. 11, 16).

4. The above standards should be a "requirement" for all good Catholic ladies, especially for those enrolled in Catholic schools, colleges and universities, as well as in Catholic Action organizations and pious Associations. Habitual non-observance of these norms should be a disqualification to belong to the "elite" of our Catholic community.

5. Pastors, spiritual directors, and Catholic leaders ought to agree with a uniform criterion in this matter, if they desire that Christian "modesty" may not become an empty word against the avalanche of modern paganism threatening to invade even our sacred temples. Diversity of criteria in substantial points introduce confusion among the faithful and distrust from the Church. We have all to obey and submit our judgment to the Bishops "placed by the Holy Ghost to rule the Church of God."

J. M. CAVANNA, C.M.

Did True Aglipayanism Perish Eight Years Ago?

Aglipayan Confusion

The history of Aglipayanism these past years has been interestingly muddled and pitiful. The contentions, like a merciless earthquake, have rocked the very foundation of its followers many of whom now begin to realize the emptiness of that faith. Aglipayan faith is, indeed, as empty as the original Aglipayan church has ceased to exist.

In the "*Letters on Aglipayanism*" of the "*Sentinel*",¹ an Aglipayan of the de los Reyes faction wrote, "The Aglipayan Church is still the Aglipayan Church that the late Bishop Aglipay established." Another Aglipayan, obviously a Fonacier sympathizer, claimed the contrary. These letters show the sad situation in which well-meaning Aglipayans, who have been unfortunately misguided, find themselves.

The Catholics' Stand

We would not care in what situation Aglipayanism finds itself were it not for the fact that a better understanding of this situation will perhaps move us Catholics to direct our less fortunate countrymen to come back to the fold.

Strong reasons incline us to conclude that the Church of Aglipay, founded in 1902 and called the IGLESIA FILIPINA INDEPENDIENTE (IFI), *has ceased to exist*, for the de los Reyes and Fonacier churches are no longer *the* church founded by Aglipay. They have assumed natures distinct from that of the original church.

DE LOS REYES AGLIPAYANISM DIFFERS ESSENTIALLY FROM ORTHODOX AGLIPAYANISM

A society can be considered in itself and in relation to the end or purpose to which it is ordained. We may consider, therefore, the de los Reyes church, that is, the present Aglipayan church headed by de los Reyes from this twofold aspect.

¹ cf. March 30, 1957.

Court Decision and a Theological Problem

When Fonacier and Bayaca (immediate predecessor of de los Reyes) went to the courts some eight years ago to settle the question as to who was the legitimate head of the IFI, the other question — whose faction, Fonacier or Bayaca, was the true church of Aglipay — was indirectly brought to the courts. On January 28, 1955, the Supreme Court, not wishing to pass judgment on the case as a purely religious (theological) matter but judging the case only from a civil point of view,² decided in favor of Bayaca, who was then the head of the IFI. The Court, therefore, indirectly recognized the Bayaca (de los Reyes) faction as the true church of Aglipay, i.e. the genuine organization of Aglipay.

From the decision it can be gathered that the Court passed judgment on the IFI like any other corporation and not as a church with all the theological implications of "restatement of articles of religion, and abandonment of faith or abjuration alleged by appellant, having to do with faith, practice, doctrine, form of worship, ecclesiastical law, custom and rule of a church and having reference to the power of excluding from the church those allegedly unworthy of membership, (which) are unquestionably ecclesiastical matter (and) which are (therefore) outside the province of the civil courts."³ Restating, therefore, the question as an "unquestionably ecclesiastical matter," let us reconsider the problem from the religious aspect with its theological implications.

The original church and the present IFI have distinct natures

Aristotle taught that essence and form are like numbers in this that when something is added to or subtracted from them, they cease to be what they are. Any church is supposed to be a society. Now, scholastics tell us that the form of society is authority. In order, therefore, that a society continues to be formally or essentially the same, the same authority or power must be preserved and must not suffer any substantial change.

² Official Gazette, March, 1955.

³ Official Gazette, March, 1957, p. 1352.

As we can deduce from the "*Reglas Constitucionales*", "*Oficio Divino*", and practices of the present IFI, Aglipay gave to his church a twofold power — the power to govern and the power to perform the "sacred duties" ("power of order"), like saying "mass", "baptizing"... Hence, if the present IFI has to be the same church founded by Aglipay, the authority of Aglipay must be whole and entire. Does the de los Reyes IFI still possess this twofold power?

"Power to Govern"

"The Power to Govern" of the original IFI resided in the "*obispo máximo*" and the Supreme Council of "bishops". As we have seen above, the Court decided that the legitimate head of the lawfully recognized faction was Bayaca, whom de los Reyes succeeded, and the Supreme Council of "bishops" under the same Bayaca was legitimately acknowledged. Benefiting ourselves from the court decision, which judged the case in accordance with the rules on election of an "*obispo máximo*" and constitution of the church (which rules, the Court found out, were accordingly followed by the Bayaca faction and not observed by the Fonacier group), we conclude that the power to govern was lawfully passed on to the present IFI.

"Power of Order"

In order that this power may be present in the present IFI, its leaders: a) must have validly received it from Aglipay, i.e. original church; b) were never deprived of it by the legitimate leaders; c) and never renounced it themselves. That de los Reyes,⁴ Bayaca, and Aguilar, the present leaders, were validly "consecrated", that is, according to the rites of the original church, is beyond doubt. We can also safely say that the leaders were never deprived of this power, for the man who wanted to deprive them of it had been legitimately ousted before he could actually do it.

But the Leaders Renounced "The Power of Order"³

When de los Reyes, the head of the IFI, asked for "consecration" from the episcopalian church, this asking meant

⁴ cf. CORNISH, *The Philippines Calling*, 1942, Dorrance & Co., Philadelphia.

⁵ Yes, for the original IFI never admitted Apostolic Succession (cf. CORNISH, id. op., Ch. 9), hence, neither the character which gives per-

that: a) either there was never any valid consecration in the old IFI and, therefore, neither had he, and consequently the present IFI, received the "power of order" from Aglipay; b) or there had been a valid consecration, but the heads, de los Reyes, Bayaca, Aguilar (president of the Supreme Council) renounced it, so that the "power of order" given by Aglipay now no longer exists. Here we see that in any of these two suppositions, the present IFI cannot have the power of order of its founder. Therefore, if this power has been lacking, the full authority of Aglipay cannot be present in the IFI. And if full authority is not present, how can the de los Reyes faction be the same church founded by Aglipay?

One might raise the objection that if the de los Reyes faction had been recognized as having the "power to rule", did it not have the power thereby to renounce the "power of order" as the leaders deemed fit? It seems that this objection does not hold water, for it would sound as if the IFI had the power to destroy itself. We must remember that the formal object is indivisible, for although we distinguish a twofold "power" in the old Aglipayan church, this power, nevertheless, constitutes only one formal object, the "hierarchy",⁶ the power. Hence, the "power to rule" cannot exist without the other, and the "power of order" cannot be destroyed without destroying the other.

The Present IFI Considered Relative

Considered in relation to their intrinsic ends, the two churches are also specifically distinct. A society does not exist unless for something. It is a means to an end, i.e. *via ad terminum*. Now, we know that anything is essentially ordained to something, is specified by that thing to which it is ordained. Hence, two ends specifically distinct have means likewise specifically distinct.

manence to the power of order. And since the IFI "power of order" was a mere Aglipay creation, what could impede de los Reyes, the leader of the IFI, from renouncing this same power?

⁶ According to common Catholic doctrine, the hierarchy consists of the twofold power. (cf. MIGUELEZ-ALONSO-CABREROS, *Código de Derecho Canónico y Legislación Complementaria*. 5ª ed. Madrid, 1954, p. 48.

Distinct Ends of the Two Churches

While the original church had as its end "*defender el sacrosanto ideal de nuestra independencia*," "*oponer las enseñanzas más modernas, científicas y patrísticas de Rizal, Mabini y otros maestros filipinos a los cuentos judíos y paganizantes del neo-Cristianismo que son completamente absurdos y contrarios a todas las ciencias*,"⁷ and "to obey the urgent necessity of reestablishing in all its splendor the worship of the ONLY God (not the Triune God⁸ but the "Force which fills the Universe" ...) and the purity of truth",⁹ the present IFI which believes itself to be a branch (or at least aims to be such) of the Holy, Catholic and Apostolic Church, founded by Christ, has for its end "the redemption and sanctification of mankind."¹⁰

We note how distinct one is from the other. The former is materialistic, nationalistic, sarcastically apologetic and apparently without any trace of Christianity, while the latter is spiritual ("redemption and salvation"), supra-national ("mankind"), and clearly Christian (an obvious influence of episcopalianism and accidentally a Catholic doctrine).

FONACIER FACTION CAN NEITHER BE THE CHURCH OF AGLIPAY

After we saw how the authority of Aglipay could not be essentially the same unless the twofold power was likewise present, it should be clear to us now that neither can the Fonacier faction be the original Iglesia Filipina Independiente, for Aglipay's "power to rule" had not been passed on to this group due to the legitimate ouster of Fonacier as head of the original IFI.¹¹

¹ AGLIPAY, *Novenario de la Patria*, p. 41.; CORNISH, id. op., Ch. 9.

⁸ From the Aglipayan Credo, cf. CORNISH.

⁹ cf. *Declaration of Faith*, (of the De los Reyes faction), Art. 17.

¹⁰ *Declaration of Faith*, No. 4. — Aglipay summed up the mission of his church in the following words: "No debéis olvidar que la misión de nuestra Iglesia es desengañar a los creyentes de los errores antiguos y hacer prevalecer la verdad."

¹¹ cf. *Official Gazette*, ibid.

Conclusion

The Fonacier and de los Reyes factions have ceased to possess the essential elements that should have made them the church founded by Aglipay. The Fonacier faction, which has assumed today another name, Independent Church of Filipino Christians, ceased to be an Aglipayan church the moment Fonacier was legitimately ousted. The de los Reyes Independent Church continued to be the original church of Aglipay until the leaders, acting in the name of the church repudiated this church's powers by seeking "consecration" from the Episcopalian Church.

We are strongly inclined to conclude, therefore, from the above considerations that **AGLIPAY'S CHURCH, INDEED, HAS ALREADY CEASED TO EXIST.** For what infallible assurance did the mere human founder have that the product of his labors would not be undone by his own friends, who are as human as he was, barely eight years after his death?

REV. FR. NICOLÁS ROSAL
(Nueva Segovia)

Curso Superior para los Profesores de Religión

Universidad de Santo Tomás.

Instituto de Cultura Religiosa.

Con el fin de continuar las directivas iniciadas por la Nunciatura Apóstolica y la Jerarquía Sagrada en Filipinas y puestas en práctica en los cursos de ciencias eclesiásticas habidos para Religiosas en Baguio durante las vacaciones estivales pasadas y aplicarlas en cuanto fuere posible a la enseñanza de la religión en la Universidad, el Muy R. P. Francisco del Río, O.P., Decano de Religión, con la aprobación del Muy R. P. Jesús Castañón, O.P. Rector Magnífico, ha organizado un curso de enseñanza superior para los profesores que enseñan dicha materia a los alumnos de las diversas facultades.

Consta el curso de un conferencia diaria sobre temas escogidos y fundamentales dada por un Profesor especializado en la materia, quien, además de exponer bien su tema, pueda responder y aclarar cuantas dificultades pudieran encontrar los alumnos profesores. Está dividido en dos semestres, el primero desde el 1 de Julio hasta el 6 de Octubre y el segundo desde el 28 de Octubre 1957 hasta el 10 de Marzo de 1958.

Durante el primer semestre se desarrollarán los temas siguientes:

Lunes: "*Inspiration and Canon of Sacred Books.—Their Use as means of Religious Instruction*" por el R. P. Jesús Ma. Merino, O.P., Prolita en Sagrada Escritura (Pont. Comm. Bibl.) y Doctor en Teología.

Martes: "*Questions on Divine Providence, Predestination and the Blessed Trinity*" por el Rdo. P. Isidoro Katigbak, O.P. Doctor en Teología y Licenciado en Filosofía.

Miércoles: "*Questions on Liturgy. The Holy Sacrifice of the Mass.*" por el Rdo. P. Florencio Testera, O.P., Licenciado en Cánones.

Jueves: "*Questions on Faith, Hope, and Charity. An Analysis of the Act of Faith*" por el Rdo. P. Jesús Diaz, O.P., Doctor en Teología.

Viernes: "*Problems in teaching Religion at University level today. Questions on Grace and Merit*" por el Muy R. P. Maestro en Sagrada Teología, Fr. Francisco del Rio, O.P., Doctor en Teología y Decano de Religión.

Sábado: "*Questions on the Incarnation. Christ, His Person and His Work.*" por el Rdo. P. Manuel Piñón, O.P., Doctor en Teología.

De esta manera los profesores de todos los cursos de religión se presentarán ante sus alumnos en las distintas facultades, no solo sabiendo el libro que tienen de texto, ni solo sabiendo bastante más que ellos; sino conociendo bien los principios fundamentales de lo que enseñan y habilitados para resolver los problemas incidentales, pero muy importantes para la vida, que se suscitan en la clase. Tiene además este curso la grandísima ventaja de llevar más intimamente la influencia de los Profesores de Teología a miles de estudiantes que se beneficien del mejor conocimiento de los materias adquirido por sus profesores inmediatos, y sobre todo el dar oportunidad a estos para someter al juicio y decisión de especialistas en la materia problemas demasiado profundos para el buen saber y entender del mejor profesor secolar de Religión.

Homilética*

DOMINGO IV DESPUES DE PENTECOSTES

"Ascendens in unam navim quae erat Simonis".

Luc. V 3.

La Salvación en la Iglesia

Tal es la costumbre de los enfermos: mientras esperan el remedio para sus males, no cesan de pedirle sin atender a la oportunidad de lugar ni de tiempo; sino que cuanto más cura el médico, tanto más importuno es el que sufre. Comprendiendo, pues, el Señor que, mientras permaneciese en la tierra, no podía desprenderse de aquellas turbas que le acometían por todas partes, y viendo dos barquichuelas que se encontraban en el mar, con gran prisa subió á una de ellas que era la de Pedro, a fin de apartar de sí por medio de las aguas la ofensa de la importunidad, porque la reverencia que se le debía como Maestro, no bastaba a reprimirle; y donde la barquichuela de Pedro inmediatamente empezó a enseñar a los hombres su doctrina.

Veamos ahora a quién representa esta navecilla de Simón Pedro, la cual mandó traer el Señor como la más conveniente de las dos que se encontraban en el mar, tanto librarse de aquellas turbas importunas, como para anunciar desde ella a los hombres las palabras de la fé. En efecto Dios preparó dos como naves, que pescasen en el mar de este mundo la salvación a los hombres; así lo dice el Señor a los Apóstoles: *Venid y os haré pescadores de hombres* (S. Math. IV). Una de estas dos naves es abandonada en la tierra vacía y como inútil, pero la otra es conducida a lo alto, rica y llena. La sinagoga es abandonada vacía e inútil en la orilla del mar, porque perdió a Cristo con los oráculos de los Profetas. Pero la Iglesia es dirigida a lo alto rica y llena, porque recibe a Cristo con la doctrina de los Apóstoles.

El Señor sube a aquella sola nave de la que Pedro es piloto; según Él mismo dice: *Y sobre esta piedra edificaré mi Iglesia* (S. Math. XVI). Esta nave flota de tal modo por el profundo

* Comenzamos con este número a publicar como homilias del més extractos de las escritas por las Santos Padres de la Iglesia a propósito de los evangelios correspondientes. — Para que las buenas ideas que ellos nos suministran no queden demasiado alejadas de nuestras necesidades actuales, añadimos ciertas reflexiones que creemos ayudarán a utilizarlas en las homilias dominicales. LA DIRECCION.

mar del mundo, que aún pereciendo éste, sacará ilesos a cuantos ha recibido en su seno.

La figura de esta arca ya la encontramos en el Antiguo, Testamento. Pues así como el arca de Noé, al naufragar el mundo, sacó incólumes a todos los que tenía encerrados en ella; así también la Iglesia de Pedro, al perecer el mundo, conservará ilesos a todos aquellos que recibe dentro de sí. Y así como, terminado el diluvio, una paloma llevó al arca de Noé la señal de paz; así también, terminado el juicio, Cristo llevará a la Iglesia el gozo y la paz, pues El es la paloma o la paz, según promesa hecha por El mismo, cuando dijo: *Mas os veré de nuevo y se alegrará vuestro corazón* (S. Juan, XVI). Pero como leemos en el Evangelio de San Mateo, que habiéndose dormido el Señor en aquella navecilla, desde donde ahora El mismo nos comunica los Sacramentos de su celestial doctrina, fué impulsada con tanto furor por las agitadas olas, que los Apóstoles temblaron por su vida; veamos cómo se explica que la misma nave que ahora comunica a los pueblos la doctrina con toda tranquilidad, produjo entonces en los discípulos temor de muerte á causa de la borrasca, sobre todo, hallándose en ella también Pedro con los otros.

La causa del peligro era esta. Estaba allí Simon Pedro, pero también estaba con ellos el traidor Júdas. Y aunque la fé de aquél afianzaba la barquichuela, la perfidia de éste la contrabataba. Hay tranquilidad allí donde navega Pedro solo; mas hay tempestad donde se encuentra Júdas.

El Señor dormía para Pedro, y el mar turbaba a Júdas. Por lo tanto, los méritos de todos son perturbados por los delitos de uno solo. Duerme Cristo, y se enfurecen los vientos; porque el que comete un pecado, inmediatamente hace que Cristo se duerma para él, y se levante la tempestad diabólica, cuando descansa la tranquilidad del Señor. Por lo tanto, viendo como vemos que todos los Apóstoles peligran por el pecado de solo Júdas, huyamos con este ejemplo del pérfido, huyamos del traidor, no sea que perezcamos todos por el delito de uno solo. Arrojámosle de nuestra barquichuela, a fin de que el Señor no se duerma; antes por el contrario, nos vigile, en cuyo caso ya no tenemos que temer ninguna tormenta espiritual. Allí donde se encuentra íntegra la fé, allí está el Señor vigilante, enseñando y dando el bien; allí se encuentran la paz la tranquilidad y la medicina de todos. Mas allí donde la fé esta mezclada con la perfidia, allí, Cristo se duerme y parece perezoso: allí se encuen-

tran el miedo, la tempestad y la destrucción de todos. Según nuestras obras dormirá o velará el Señor para nosotros.

S. AMBROSIO

Reflexiones

Es preciso oír la voz de la Iglesia: en la enseñanza que nos dan sus ministros, en las disposiciones que toman sus Pastores para nuestra vida. E preciso que sepamos y vivamos el catecismo.

Y es preciso que permanezcamos firmes en la barca de Pedro, sin dejarnos seducir por los reflejos de la misma en las aguas que nos rodean: Aglipayanos, protestantes de todas las denominaciones, asociaciones religiosas que no están con Jesucristo y con San Pedro, son en realidad el abismo con colores.

DOMINGO V DESPUÉS DE PENTECOSTÉS (14 de Julio)

Nisi abundaverit justitia vestra plus quam scribarum et phariseorum non intrabitis in Regnum Coelorum.

Mat. V, 20.

Caridad y reconciliación.

La palabra justicia es sinónima de todas las virtudes, como también cuando hablando del santo Job, dice: *Era hombre justo é irrepreensible*. De este modo también San Pablo llamaba claramente justo á aquel para quien no estaba puesta la ley, *para el justo no está puesta la ley*, y muchas veces en la Escritura se toma este nombre como sinónimo de todas las virtudes.

La antigua ley dejó de conducir al reino de los preceptos más perfectos. Habiendo manifestado que requiere de nosotros una justicia superior a la primera, empieza á ordenar los preceptos de la reciente ley, no ya simplemente, sino comparándolos con los de la antigua, para demostrarnos estas dos cosas; primera, que lo hace no contrariando los anteriores sino más bien consintiendo en todos los ellos; y segunda, que lógica y oportunamente agrega los segundos a los primeros. Al decir: *Se dijo a los antiguos*, asegura que ya ha pasado mucho tiempo desde que el precepto fué promulgado. Esto lo hace para animar y

estimular más al oyente que tarde en progresar hasta los más sublimes preceptos, del mismo modo que un maestro de escuela dice a un niño perezoso: ¿No sabes cuánto tiempo has empleado en deletraer las sílabas? Después de haber hecho mención de las cosas antiguas, los llama a otras más elevada doctrina, como si les dijera: Habeis tenido ya tiempo suficiente para meditar estas cosas, y es hora de que os inspire otras más sublimes, lo cual lleva a efecto sin confundir ni aún el orden de los preceptos, sino que empieza por aquel que dió origen a la ley misma. *Mas yo digo, que el que se encoleriza temerariamente contra su hermano, será reo del juicio;* palabras que revelan la perfecta potestad, la dignidad, que debe tener el promulgador de la ley. ¿Qué Profeta habló jamás de este modo, qué justo o qué Patriarca? Ninguno, porque siempre empezaban diciendo: Esto dice el Señor. No así habla el Hijo, pues aquellos anuncian las palabras del Señor, mientras que Este anuncia las de su Padre, que es como si fueran las suyas propias: *Mis cosas son tuyas, y las tuyas mías.* Aquellos hablaban a los que juntamente con ellos sufrían el cautiverio; Este a los esclavos.

El que se encoleriza, dice, con su hermano sin causa, será reo del juicio. No extinguió completamente este afecto, en primer lugar, porque el hombre no puede verse libre de pasiones, y en segundo, porque este afecto puede sernos útil para mucho, si hacemos de él fué un uso saludable y conveniente. Así vemos que la ira de San Pablo fué en otro tiempo causa de muchas buenas obras, pues ejerciéndola contra los Corintios, los libró de una gran peste, y reformó a los Galatas que estaban ya próximos a separarse de Cristo, y corrigió a otros muchos censurándolos con ira. Cuál es, pues, el tiempo oportuno de la ira? No cuando nos vengamos a nosotros mismos, sino cuando reprimimos a los que ofenden a otros, y cuando increpando a los perezosos, procuramos convertirlos. Será al contraio importuna la ira, cuando nos incomodamos para vengarnos a nosotros mismos, lo cual ya prohibía San Pablo, cuando dijo: *No tomando venganza por nosotros mismos, mis amados, sino dad lugar a la ira;* cuando pleiteamos por el dinero, lo cual ya condenaba el mismo maestro, diciendo: *¿Por qué no tolerais más bien la injuria? 'Por qué no sufris más bien el engaño?* Así como el incomodarse aquí es supérfluo e inútil, así también allí es la ira necesaria y sumamente útil; pero hay gentes que practican lo contrario, pues se ensoberbecen cuando se les hace alguna injuria, y no hacen caso alguno, ni aún se conmueven, cuando ven a otros sumamente afligidos, lo cual es contraria al espíritu del

Evangelio. No es, pues, mala la ira, pero sí dejarse llevar de ella en tiempo inoportuno, como ya decía el Profeta: *Airaos, pero no pequeis.*

Mas el que dijere a su hermano racca, será reo del concilio. Llamó aquí concilio al juicio de los hebreos, a fin de que nadie pudiera decir que enseñaba cosas nuevas o peregrinas: la palabra *racca* no indica una grave ofensa, sino que más bien denota desprecio o impaciencia del que habla, como cuando nosotros dirigiéndonos a los esclavos o a otros inferiores, para mandarles alguna cosa decimos: vé y dile, por lo cual los que hablan la lengua siria entienden que *racca* es sinónimo de tú.

El misericordioso Señor estirpó, al par que los grandes, los más pequeños delitos, mandándonos que mutuamente nos consideráramos y nos honráramos, evitando de este modo mayores faltas: *Mas el que dijere fátuo, reo será del infierno del fuego.* Muchos creen que este precepto es grave y pesado, porque a una sola palabra impone un tan grande castigo, por lo cual no falta quien crea que en estas palabras hay mucha exageración o hipérbole; pero yo por mi parte temo que, seduciéndonos aquí a nosotros mismos con palabras enteramente frívolas e infieles, tengamos que pagar allí con los mayores suplicios. Pero pregunto, 'por qué ha de parecer oneroso este precepto? ¿Ignoras acaso que la mayor parte de las culpas y de las penas debe su origen a las palabras? ¿Que las blasfemias, la negación de Dios, las maldiciones, las injurias, los perjurios, los falsos testimonios y hasta algunas veces los mismos homicidios, se fundan en imprudentes palabras?, No mires que solamente se trata aquí de una palabra, sino más bien considera los peligros a que esa misma palabra expone. ¿Ignoras, por ventura, que cuando dos personas están enemistadas y la ira se apodera de sus ánimos, hasta las cosas más pequeñas les parecen de suma consideración? Entonces se les figura que lo que no es apenas injurioso, es sumamente ofensivo, y muchas veces estas cosas tan pequeñas han sido causa de horribles homicidios y de la ruina de populosas ciudades. Antes, deseando Cristo reprimir todo esto, condena en juicio al que sin motivo suficiente monta en ira, diciendo: *El que se encoleriza con su hermano sin causa, será reo del juicio,* y haciendo reo de concilio al que á otro dijere *racca*. Pero esto no basta, porque tales castigos son exclusivamente de este mundo; por esta razón condena al fuego eterno del infierno al que llamare fátuo a su hermano. Después de haber hablado largamente del reino celestial, hace mención de éste como si quisiera mostrarnos que aquel es debido á su voluntad y á su natural in-

clinación hacia los hombres, y que éste es hijo de nuestra desidia. Hé aquí como va gradualmente aumentando las penas, excusándose en cierto modo a sí mismo y demostrando que no era tal su voluntad, pero que le hemos obligado a ello con nuestra conducta.

Si llevas tu ofrenda al altar y allí recuerdas que tu hermano tiene algun agravio contra tí, deja tu ofrenda ante el altar, y ve primero a reconciliarte con tu hermano, y viniendo entónces ofrece tu don. ¡Oh admirable benignidad! ¡Oh inefable amor de Dios para con los hombres! Desprecia hasta su propia honra por procurar la caridad con el prójimo, manifestándonos de este modo que no el odio a los hombres, sino más bien un acendrado amor hacia ellos le ha movido a dirigir tales amenazas. ¿Puede darse otra cosa más benigna, más dulce que estas palabras: interrúmpase mi culto para que se reanude tu caridad? El mejor sacrificio para mí es la reconciliación de los hermanos. Por esto no dijo: después de haber ofrecido o antes de que ofrezcas; sino que, puesta ya la ofrenda sobre el altar y empezado el sacrificio, manda que lo deje para ir a reconciliarse con su hermano, pero sin que quite del altar los dones ofrecidos. ¿Por qué dicta semejantes disposiciones? Dos son, en mi concepto, los motivos que a ello le han inducido: uno, manifestar que su deseo es honrar lo más posible a la caridad, segundo, imponer de una manera incontestable la necesidad de la reconciliación.

No dijo: reconcílate si hubieras sido gravemente ofendido, sino también cuando hubieras hecho a otro alguna leve ofensa. Ni añade con razón o sin ella, sino simplemente: si tuviera alguna cosa contra tí; pues aunque te enfades con razón, no conviene sin embargo fomentar y conservar el ódio por mucho tiempo.

En el bienestar de nuestro prójimo se funda también el nuestro propio, puesto que favoreciendo a nuestro adversario, mucho más nos ayudamos a nosotros mismos, libertándonos de los juicios, de las cadenas y de todas las miserias consiguientes. Ajustémos, pues, a lo que acabamos de decir y no fomentemos la desobediencia, mucho más cuando tales preceptos tienen premios prometidos y llevan consigo utilidad y placer. Si a algunos les parecen molestos y de gran trabajo, entiendan que todo esto lo deben recibir por amor a Cristo, y entónces se recrearán en lo que ahora les parece triste: si siempreuviéramos presente esta idea, ninguna cosa se nos haría pesada, sino al contrario, encontraríamos en todo un especial placer, porque entónces el tra-

bajo no nos parecería trabajo, sino que cuanto más extenso y grande fuera, más se convertiría en completa suavidad y recreo.

S. JUAN CRISOSTOMO
(En la homilía XVI sobre S. Mateo)

Reflexiones

Quizá nosotros debiéramos mirar más al fondo, en el espíritu de la caridad. La tendencia moderna a la organización y asociación aún en materias de piedad y religión nos arrastran al vilipendio de los demás que junto a nosotros obran. ¡Cuanto pierden Dios y su honra por este desconocimiento o desprecio del bien obrar ajeno, que más que cualquier injuria debiera eliminarse antes de acercarnos al altar de Dios!

DOMINGO VI DESPUÉS DE PENTECOSTÉS (21 de Julio).

Misereor super turbam
Mc. VIII 2

Sobre la Limosna

No pasa sin más a hacer el milagro, sino que los provoca a pedirselo. Toda vez que las turbas habían venido por la curación (de sus enfermedades), no se atrevían a pedirle los panes; pero El, como benigno y pródigo que es, se los da aún sin ellos pedirlos, y dice a los discípulos: *Se me conmueven las entrañas, y no quiero despedirlos ayunos.* Y porque no le dijese que habían venido con provisión para el camino, dice: *Tres días hace que permanecen conmigo*, de suerte que aunque la hubieran traído, ya para ahora está gastada. Por eso precisamente no hizo esto en el primer día o en el segundo, sino cuando toda su provisión se les había consumido, para que, puestos primero en necesidad, recibieran con mejor ánimo el suceso. Por este motivo dice: *Para que no desfallezcan en el caminos* dando a entender que ya estaban muy lejos, y que no les quedaba nada.

Todo lo demás lo ordena Cristo lo mismo que antes; y así dispone que se recuesten en el suelo, y hace que en las manos de los discípulos broten, como de una fuente, los panes. En efecto,

Mandó, dice, que las turbas se reclinaran en el suelo, y tomando los siete panes y los peces, habiendo dado gracias, los partió y se los daba a los discípulos, y los discípulos a la turba. Pero el fin del milagro no fué igual. Comieron todos, dice, y quedaron hartos; y levantaron lo sobrante de los pedazos, siete espuestas llenas. Y los que comieron eran cuatro mil hombres, sin contar mujeres y niños.

Mas ¿por qué en el otro caso, cuando eran cinco mil, sobraron doce canastos (Math., XIV, 20, 21), y ahora, en cambio, siendo cuatro mil, sobran siete espuestas? ¿Cómo y por qué fueron menos las sobras, no siendo tantos los comensales?—O bien hay que decir que las espuestas eran mayores que los canastos, o, si esto no, que quiso con la diversidad del milagro excitar su recuerdo, para que con la igualdad no los tomara el olvido, antes la variedad sirviera para recordar el uno y el otro. Y así en el primer caso iguala el número de canastos con el de sus discípulos, y en el segundo el número de las espuestas con el de los panes, haciendo aún con esto muestra de su inefable poder, ya que con igual facilidad puede de una manera o de otra llevar a cabo los mismos milagros. No era, en efecto, señal de poco poder el guardar número, tanto entonces como ahora, siendo en aquel caso cinco mil y en este cuatro mil, y hacer que ni entonces ni ahora quedaran ni más ni menos sobras de lo que eran allí el número de los canastos y aquí el número de las espuestas, con ser diferente la muchedumbre de los comensales.

Considerando estas cosas, amados hijos, abramos los ojos, siquiera sea tarda, y estemos en vela. Que a mí ya me da vergüenza hablar de la limosna, por haber hablado muchas veces de este asunto, y no haber recogido fruto digno de la exhortación. Ciertó es que ha habido aumento, pero no tanto cuanto yo quería. Ciertó que os veo sembrar, pero no a manos llenas. Temo, por tanto, no recojáis con escasez.

Y porque efectivamente conste cómo es verdad que sembramos con escasez, examinemos, si os place, quiénes no son ni ricos ni pobres, sino de mediana posición. Pues bien, una décima parte es de ricos; otra décima parte de pobres desprovistos absolutamente de todo; los restantes son de los de fortuna media. Dividamos, pues, por los pobres toda la muchedumbre de la ciudad, y veréis ¡qué oprobio tan grande es el nuestro! Efectivamente, los muy opulentos son pocos; pero los que están en segundo lugar son muchos, y a su vez los pobres son muy inferiores en número. Y con todo, siendo tan numerosos los que pueden alimentar a los hambrientos, hay muchos a quienes coge la noche

con hambre: no por que no puedan fácilmente satisfacerlos aquellos que tienen, sino por su gran crueldad e inhumanidad. Porque si los ricos y los de mediana fortuna se repartieran entre sí a los que necesitan pan y vestido, apenas si a cincuenta o ciento de aquellos tocaría un pobre. Y a pesar de eso, viéndose envueltos entre tal abundancia de quienes pueden socorrerlos, todos los días se ven precisados a lamentarse.

Pues ¿qué perdón, qué sombra de excusa tendremos, si aún tratándose de lo que sin remedio hemos de dejar al partirnos de aquí, ni aún eso se lo damos a los necesitados con la abundancia con que otros lo dan en el teatro, y esto, habiendo de percibir por ello tan grande utilidad? Porque ello es así, que aún si hubiéramos de vivir aquí siempre, no debiéramos perdonar a tan excelente gasto; pero siendo así que dentro de un poquito hemos de ser sacados de aquí y arrancados; desnudos de todo, ¿qué defensa tendremos, si ni aún siquiera de las rentas damos nada a los hambrientos y oprimidos?

Por todos los motivos paguemos, antes que otro alguno, este género de tributo. La facilidad es mucha, mayor la recompensa, más abundante el rédito, peor el castigo si somos ingratos. Ya que el suplicio que nos aguarda no tiene fin.

Y si me aduces a los soldados que hacen por tí la guerra contra los bárbaros, también aquí hay un ejercito, que es el de los pobres, y una guerra, que es la que hacen ellos en tu favor. Pues cuando reciben limosna, con sus oraciones aplacan a Dios; y aplacándole, rechazan, no las asechanzas de los bárbaros, sino las de los demonios, ni permiten al enemigo hacerse fuerte ni acometer a la continua, antes enervan su fuerza.

Siendo este Rey manso, no te ha puesto recaudadores, sino quiere que voluntariamente deposites tú mismo; aunque lo hagas poco a poco, El lo recibe; y aunque, por no abundar, hagas el depósito en largo tiempo, no da prisa a quien no tiene. Con sólo que lo deposites, el mismo Señor lo traslada al cielo, El mismo te arregla el negocio con mucha ganancia. No hay que buscar aquí portador del depósito; tú deposita el dinero, y al punto sube por sí mismo: no para que se sustenten otros soldados, sino para que te quede guardado con grande lucro. Aquí abajo, cuando das, no te es lícito reclamarlo; pero allí lo recibirás de nuevo con grande honra, y lograrás mejores y más espirituales ganancias. Aquí lo que se da es recaudación; allí es usura, logro y deuda. Dios te dió, en efecto, su recibo, que dice: *El que se compadece del pobre, da á logro á Dios* (Prov., XIX, 17). Diote

arras y prendas, y eso siendo Dios. ¿Qué prendas? Las cosas de la vida presente, las sensibles y las espirituales, primicias de las cosas venideras. Lo que recibiste helo aquí: Él mismo te modeló el cuerpo, Él te infundió el alma, te ennoblecio con la razón a tí solo en la tierra: a tí te dió el uso de todas las cosas visibles; te hizo la gracia de su propio conocimiento; entregó á su Hijo por tí; te dió el don del bautismo, que está lleno de tantos bienes; te dió la sagrada mesa; te prometió el reino y sus bienes inefables. Teniendo, pues, tantos beneficios recibidos, tantos otros por recibir (pues quiero decir lo mismo otra vez), ¿serás tacaño en los bienes perecederos? ¿Qué perdón habrá para tí?— ¿Que estás viendo, sin poder evitarlo, á los hijos, y por causa de ellos te retraes? — Enséñales también á lograr estas ganancias. Que si tuvieras dinero puesto á logro y rindiéndote las usuras, y, por otra parte, el deudor fuera honrado, mil veces preferirías dar á tu hijo el recibo que no el oro, para que le resultasen muchos réditos, y no te vieras precisado á buscar otros á quienes dar el capital á interés. Pues ahora da a tus hijos esta escritura, y déjales a Dios por deudor.

Y esto sabiendo que aunque se la dejes a los hijos, también tú al salir de la vida la llevas contigo. Porque así son las cosas espirituales, llenas de generosa esplendidez. No seamos, pues, tan mendigos y ruines, ni inhumanos y crueles con nosotros mismos, antes comerciamos en esta magnífica negociación: para que, por una parte, al morir la llevamos con nosotros, y por otra, se la dejemos a los hijos, y obtengamos los bienes venideros por gracia y benignidad de Nuestro Señor Jesucristo.

S. JUAN CRISOSTOMO
(En la hom. LIII y LVI sobre S. Mateo)

Reflexiones:

La caridad organizada de nuestros días pide una generosidad quizá mayor, o por lo menos más frecuente.

El conocimiento de las miserias reales es más exacto; la difusión del remedio es más fácil; mayores por lo mismo los recursos que necesitan las instituciones de beneficencia.

Pero ¿cual nos parece mejor manera de socorrer: la limosna que solo Dios sabe, o la contribución a un jolgorio "de caridad" donde nosotros nos divertimos?

DOMINGO VIII DESPUES DE PENTECOSTES (28 de Julio)

*Qui facit voluntatem Patris
mei qui in coelis est ipse intra-
bit in regnum coelorum.*

Mat. VII 21.

Fe y Virtud

¿Por qué no dijo: *sino el que hace la voluntad mía?* Se ha de decir, que no es otra la voluntad del Hijo que la del Padre. Mas en este lugar paréceme que principalmente trata de reprender a los judíos, que lo ponían todo en los dogmas y no hacían caso alguno de las costumbres.

Cristo no se detuvo aquí, sino que dijo lo que es todavía mucho más. *Porque muchos me dirán en aquel día: Señor, Señor, ¿no profetizamos en tu nombre?* No solamente, dice, el que tiene fe y descuida sus costumbres es echado fuera de los cielos, sino que además aunque junte a la fé el haber hecho muchos milagros, si no hubiese hecho obra alguna buena, ese tal es igualmente rechazado de aquellos sagrados umbrales. *Porque muchos me dirán en aquel día Señor, Señor, ¿no profetizamos en tu nombre?* ¿Ves cómo ocultamente se introduce a sí mismo, después de terminar todo el discurso, y se manifiesta como juez? En efecto: que a los pecadores les ha de alcanzar su pena, lo declaró en lo anterior; pero quién es el que se la impone, aquí es donde lo descubre. Y no dijo manifiestamente: *Yo soy*, sino *Muchos me dirán*, dirigiendo sus palabras al mismo intento. En efecto: si Él no fuera el juez, ¿cómo les hubiera dicho: *Y entonces les notificará: Apartaos de mí, nunca os conocí*, no sólo el día del juicio, pero ni aún entonces cuando hacíais milagros? Por eso decía también a los discípulos: *No os regocijéis de que los demonios se os sujetan, sino de que vuestros nombres están escritos en los cielos* (Luc., X, 20). Y en fin, dondequiera manda poner much cuidado en las costumbres. Porque es imposible que un hombre que viva con rectitud y esté libre de todas las pasiones sea jamás despreciado: antes si por caso errare, pronto le atraerá Dios a la verdad.

Efectivamente: lo que intento demostrar es que ni la fé ni los milagros valen, si no los acompaña la buena vida: que es justamente lo mismo que San Pablo decía: *Si tuviere fé de suerte que traspase montes, y supiere los misterios todos, y toda la ciencia, mas no tuviere caridad, nada soy* (I Cor., XIII, 2).

Pues ¿quiénes son esos tales?, dirás. Muchos de los que habían creído recibieron carismas: así aquel que lanzaba demonios y no estaba con él; así Judas, que, siendo como era perverso, tenía carismas. Y en el Antiguo Testamento se echa de ver cómo muchas veces obró esta gracia en hombres indignos, para hacer bien a otros. Puesto que como no todos estaban dispuestos para todo, sino que unos llevaban vida pura, mas no tenían tanta fé, y otros, por el contrario; exhorta a aquéllos por medio de estos, para que tuvieran grande fé, y a estos los estimulaba por medio de tan inefable don, para que mejoraran sus costumbres.

Como entonces estaba la predicación en sus comiezos, y era necesario que se diesen muchas pruebas de su poder, de ahí que muchos, aún de los indignos, recibiesen dones. Mas de tales milagros ningún provecho sacaron ellos, sino más bien son castigados. Por eso les dirigió aquella terrible frase: *Nunca jamás os conocí*. Porque a muchos los aborrece desde ahora y los aparta de sí antes del juicio.

Temamos, pues, amados míos, y tengamos mucho cuidado de nuestra vida, y no pensemos que, porque no hacemos ahora milagros, sufrimos menoscabo. Porque nada nos añadirá esto entonces, como nada nos quita ahora el no hacerlos, si tenemos cuidado de todas las virtudes. Porque por el don de milagros quedamos nosotros a deber, mientras que por la vida y las costumbres tenemos por deudor a Dios.

Y ¿cuál es la eficacia de la virtud? El vivir con seguridad, el no estar a merced de mal ninguno, estar por encima de cuantos puedan dañar; a lo cual ¿qué puede compararse? Pues ni aún el mismo que ciñe diadema puede proporcionárselo a sí mismo, sino aquel que ejerce la virtud. Sólo él lo posee con toda abundancia, gozando de grande calma en medio del golfo de los negocios de la vida. Porque aquí está precisamente la maravilla: en que, no habiendo calma, sino violenta tempestad y mucha perturbación y continuas tentaciones, él no puede sentir ni la más mínima, agitación. En efecto: *Descendió la lluvia*, dice, *vinieron los ríos, soplaron los vientos y dieron sobre aquella casa, y no cayó, porque estaba fundada sobre la roca*; donde, con el nombre de lluvia, ríos y vientos, llama en figura las humanas calamidades y desgracias, como son calumnias, asechanzas, luto, muertes, aversiones de los propios, insultos de los extraños, todos los males, en fin, que en la presente vida se pueden enumerar. Pero alma de tal temple, dice, a ninguna de estas cosas cede: la causa es que está fundada sobre la roca. Y roca

llama aquí a la firmeza de su doctrina. Más firmes, en efecto, que toda roca son sus preceptos, que hacen a uno muy superior a todo humano oleaje. Puesto que quien los guarda con toda diligencia, no solamente estará por encima de los hombres que le intentan dañar, sino aún de los demonios que le ponga asechanzas.

¿Qué puede haber, según eso, más feliz que esta vida? Ya que no se la pueden prometer ni las riquezas, ni la fuerza corporal, ni la gloria, ni el poder, sino solamente la posesión de la virtud. Testigos de ello vosotros, los que sabéis las asechanzas de palacio, los que conocéis las perturbaciones y ruidos de las casas de los ricos. Bien lejos de todo eso estaban los Apóstoles. Pues ¿cómo? ¿Será que nada semejante les aconteció, ni sufrieron ellos de nadie mal alguno? Antes la maravilla está en que fueron muchas las asechanzas que sufrieron, muchas las tempestades que en ellos se estrellaron, pero no derribaron sus ánimos, ni los hicieron caer en desaliento; antes luchando cuerpo a cuerpo, sin armas, vencieron y quedaron encima. Pues lo mismo tú, si quieres con diligencia poner estas cosas por obra, te reirás de toda contrariedad: que si estuvieres armado con la filosofía de estas exhortaciones, nada te podrá causar tristeza. Y si no, ¿en qué te podrá dañar el que te arme fraudes? ¿Te quitará las riquezas? Ya antes de sus amenazas se te mandó despreciarlas todas, y en tanto grado abstenerte de ellas, que ni aún al Señor pidas nunca cosa semejante. ¿Que te echa en la cárcel? Antes de ser encarcelado, te mandaron vivir de manera, que estés crucificado para todo el mundo. ¿Habla mal de tí? Ya de ese dolor te libró Cristo, prometiéndote sin trabajos grande recompensa por la paciencia, y haciéndote tan exento y puro de la ira e indignación humana, que aún ruegues en favor de los enemigos. ¿Te destierra y te envuelve en un sinnúmero de males? pues no logra sino hacer más ilustre tu corona.

Y ¿que puede haber comparable a esta dicha de elegir tal vida, que no tiene otra semejante? Y es que como la había llamado camino estrecho y apretado, para consolar aún desde aquí abajo sus fatigas, hace ver que es mucha su seguridad, mucho su deleite, así como en el camino contrario es mucha la inseguridad del terreno y grave el daño. Puesto que así como hizo ver los premios de la virtud, aún en esta vida, así también el pago al contado de la maldad.

Pues diré ahora lo que siempre estoy diciendo: cómo en todas partes intenta la salvación de los oyentes, valiéndose de ambos

extremos, de la emulación de la virtud y del aborrecimiento de la maldad. De ahí que, como había de haber algunos que admirasen sus palabras, mas no las pusiesen por obra; de antemano los atemoriza diciéndoles, que aunque eran excelentes las cosas dichas, no basta para asegurarse el oirlas, sino que es también necesaria la obediencia en las obras, y en esto principalmente consiste todo. Y aquí termina el razonamiento, dejándoles dentro vivo temor. Y así como, tratando de la virtud, no solamente los exhortó por las cosas venidoras, el reino, los cielos, el premio inefable, la consolación y bienes sin cuento, sino también por las cosas presentes, poniéndoles delante la firmeza e inmovilidad de la roca; así también, tratando de la maldad, no solamente los atemoriza por lo que después les aguarda, como es lo del árbol cortado, el fuego inextinguible, el no entrar en el reino, y las palabras: *No os conozco*, sino también por lo presente, que es el derrumbamiento de la casa.

Persuadidos, pues, de todo esto, de lo que atañe a lo presente y a lo futuro, huyamos de la maldad, emulemos la virtud, para que no trabajemos en vano y sin fruto, antes bien gocemos de la seguridad de la presente vida, y participemos la gloria de la eterna; la cual ojalá todos nosotros alcancemos por gracia y benignidad de Nuestro Señor Jesucristo.

S. JUAN CRISOSTOMO
(Homilía XXIV sobre S. Mateo)

Reflexiones:

La piedad sincera, pero concentrada sólo en devociones, escapularios, asociaciones, actividades es tan pobre que viene a ser inútil.

Dios bendice todos estos medios que contribuyen a su gloria, con tal que con ellos vaya junto el cumplimiento de su voluntad íntegra y sin embajes.

Y hasta pudieramos alargarnos más y preguntar: ¿De que valen a los pobres alejados de la fé y las obras de la Iglesia, sus fervores y el cuidado que ponen en llamarse cristianos y en invocar el nombre del Señor?

SECCIÓN INFORMATIVA

CONSAGRACION DE MONSEÑOR EMILIO CINENSE SEGUNDO OBISPO DE SAN FERNANDO

El día 11 de Mayo próximo pasado la diócesis de San Fernando en la Pampanga tuvo su segundo Obispo en la persona de Su Excia. Rma. Monseñor Emilio Cinense.

La vispera de la Consagración Episcopal, el 10 de Mayo, por la tarde le fueron presentados al Obispo-electo los miembros más señalados del clero y de los fieles de la diócesis en Tarlac, la ciudad más importante que encontraba en su camino hacia San Fernando. Después de hacer una visita al Santísimo se formó un nutrido cortejo de automóviles en el que se encontraban representados casi todos los pueblos de la diócesis al frente del cual entró al atardecer en San Fernando.

El mismo día el Nuncio de Su Santidad en Filipinas, que había de ser el consagrante, era recibido por una numerosa delegación en el Barrio de San Matías y acompañado hasta la Catedral donde se cantó un solemne "Te Deum". Monseñor Egidio Vagnozzi presidió por la noche una cena dada en su honor en la Academia de la Asunción.

Cuando a las 7:30 de la mañana del día 11 entraba por las puertas de la catedral de San Fernando la procesión formada el seminario, los representantes de la Ordenes y Congregaciones religiosas, el clero secular y Prelados Illevando en medio al Obispo-electo y detrás a los Obispos Consagrantes, la elegante nave de la Catedral estaba llena de fieles. El altar mayor de la Asunción de Ntra Señora, titular de la catedral, estaba adornado con gusto exquisito. El sitial preparado para los señores obispos y prelados asistentes, entre los que se destacaban el Arzobispo Metropolitano, Monseñor Rufino Santos, de Manila y el antiguo obispo diocesano del consagrando, Monseñor Mariano Madriaga, de Lingayen-Dagupan, bien que amplio, resultaba pequeño para la nutrida representación de la Jerarquía Filipina, así como los sitiales reservados para el clero, padrinos y delegaciones especiales. Un sistema de altavoces habría de permitir seguir con facilidad el desarrollo de las ceremonias y las oraciones.

Revestidos el Consagrante, Monseñor Egidio Vagnozzi, Arzobispo de Myra y Nuncio Apostólico en Filipinas, y los Consagrantes Monseñor Alejandro Olalia, Obispo de Lipa y Monseñor Hernando Antiporda, Obispo-auxiliar de Manila a la

vez que el Consagrando, comenzó la función sagrada en la que oficiaron además el Muy R. Sr. D. Basilio M. David de Presbítero Asistente, D. Constancio R. Panlilio y D. Antonio M. Ybay de diácono y subdiácono de Oficio, D. Luciano V. Gueco y D. Ireneo D. Gangcuanco de diáconos de Honor, y el R. P. Leon Vandromme, C.I.C.M. de Maestro de Ceremonias. Del servicio de altar se encargaba el Seminario de San Carlos de Manila. El R. P. J. Van de Steen, C.I.C.M. dirigía el coro del mismo Seminario que ejecutó con excelente gusto artístico y verdadera unción religiosa los cantos sagrados. Esto y la precisión en la ejecución de las ceremonias hicieron parecer breves y bellas las tres horas largas que duró la Consagración.

Las bulas pontificias fueron leídas, la dirigida al Obispo-electo en latín, y las dirigidas a la diócesis de San Fernando en pampango e inglés.

Su Excia. Rma. Monseñor Juan Sison, Arzobispo-Coadjutor de la diócesis de Nueva Segovia predicó un lindo sermón, en que tomando por tema el texto de Ezequiel (XVIII 31): "*Facite vobis cor novum et spiritum novum*", que serviría de mote de armas del nuevo obispo, presentó al obispo como guía, padre y Buen Pastor de sus fieles, centro de atracción y vida de los suyos principalmente por la dotes del corazón. Exhortó a todos a seguirle como hijos y al consagrado a ser para ellos un verdadero padre, un Jesucristo en medio de sus ovejas.

La ceremonia de la prestación de lo obediencia por el clero y los mas notables de los fieles de la diócesis, fué particularmente impresionante. El desfile de aquel numeroso grupo de sacerdotes, muchos de ellos venerables por sus años y trabajos en bien de los respectivos feligreses, ponía al vivo toda la belleza de la organización y vida de la Iglesia. El pleito-homenaje de los seglares hubo de ser reducido a lo más elemental durante la ceremonia para no alargarla.

Antes de dar su primera bendición solemne a su grey Monseñor Cinense, tomando por texto "*Regi saeculorum, immortalis, invisibilis, soli Deo honor et gloria in saecula saeculorum*" (I Tim. I 17) se dirigió a los presentes, primero para dar gracias al Santo Padre y a su representante en Filipinas, a sus consagrantes, a Monseñor Madriaga, su antiguo obispo, y a todos los que de cualquier manera concurrían a su Consagración; después protestó su firme propósito de reanimar todo lo mucho bueno que ya existía en la diócesis con un corazón

nuevo y un espíritu nuevo. La alocución fué muy breve, pero muy cálida e impresionante.

A la salida de la Catedral el nuevo señor obispo fué saluado con una espontanea y cordial manifestación de entusiasmo.

Después del mediodía en el Salón Provincial de la Pampanga junto al Capitolio de la provincia se celebró el banquete popular en honor del nuevo Obispo de San Fernando. Además de los Señores Obispos Consagrantes y de los Miembros de la Jerarquía presentes, y de las Autoridades Provinciales y Locales tomaron parte en el homenaje unos 600 comensales. A los postres hicieron uso de la palabra Msgr. Cosme Bituin, Vicario General de la Diócesis, que ofreció el acto y explicó su significación, e hizo las presentaciones; el Abogado D. Augusto Hizon, quien hizo un compendio de las actividades del nuevo Obispo y su elogio; Monseñor Cinense y por fin el Nuncio de su Santidad Monseñor Egido Vagnozzi. Monseñor Cinense en su discurso puso de relieve que él personalmente nunca pensó que habría de ser elevado a la dignidad episcopal y que aceptó esta solo cuando después de consultar a varios miembros de la Jerarquía, en particular a quien había sido su Obispo y protector Monseñor Madriaga de Lingayen-Dagupan vió ser esta la voluntad de Dios; se hallaba contento de párroco trabajando por sus feligreses y sobre todo por los niños de las escuelas; ahora tomaba como programa el instruir a los ignorantes aumentando el número de escuelas católicas, el convertir a los pecadores usando el poder de atracción y la eficacia de las organizaciones parroquiales y diocesanas, y por fin el santificar y salvar a los fieles por medio de la recepción más frecuente y fervorosa de los sacramentos; daba finalmente las gracias a todos los presentes y a cuantos habían contribuído al esplendor de su consagración episcopal. El Excmo. Sr. Nuncio de Su Santidad después de dar la enhorabuena al nuevo Obispo y expresar sus votos y esperanzas de que bajo su régimen la diócesis de San Fernando mantendría su prosperidad y la completaría, observó que, a pesar de que la diócesis de San Fernando podía gloriarse de haber dado a la Jerarquía Sagrada actual de Filipinas tres de sus miembros más prestigiosos, para ella se había escogido un sacerdote de fuera, quizá por aquello de que ningún profeta es bien acogido en su patria, o mejor, porque el bien de la Iglesia requiere buscar la persona

que mejor parezca ha de cumplir la misión particular que determinadas circunstancias exigen.

Digno de especial mención es el homenaje que en el diario THE HERALD de Manila le dedicó la diócesis a Monseñor Cinense y al que Egidio Vagnozzi, el Arzobispo de Manila y Metropolitano de San Fernando, D. Rufino J. Santos, Monseñor Mariano A. Madriaga, Obispo de Lingayen Dagupan, y los gobernadores de las provincias por que se extiende la diócesis, D. Rafael Lazatin de Pampanga, D. Emilio Ma. Naval de Bataan y D. Conrado Estrella Gobernador de Pangasinan la provincia que fué el campo de acción de Monseñor Cinense. Igualmente notable fué el hermoso programa de festejos, impreso en que se ofreció a los invitados un detallado golpe de vista de la organización y actividades y difusión de la diócesis de San Fernando. Fué particularmente delicado el rasgo de incluir en ambos homenajes editoriales, unidos en un solo haz, el testimonio de gratitud a Monseñor Cesar Ma. Guerrero, que acababa de renunciar su obispado, y la enhorabuena a Monseñor Cinense por su consecración y toma de posesión.

Monseñor Emilio Cinense nació en Guimba, Nueva Ecija, el 2 de Septiembre de 1911. Entró en el Seminario de San Carlos de Manila cuando tenía 13 años y a los 24 fué ordenado sacerdote el 6 de Abril de 1935 en la Catedral Metropolitana de Manila. Desde 1935 hasta 1937 estuvo asignado a la parroquia de San Juan Evangelista de Dagupan y sirvió de asistente a Monseñor Cesar Ma. Guerrero por aquel entonces Obispo de Lingayen. Monseñor Mariano Madriaga le nombró en 1938 su secretario. Desde 1939 hasta 1947 fué párroco de Santa Bárbara, pasando luego a serlo de Pozorrubio donde fundó la Academia de Santa Filomena; en 1952 fué nombrado Vicario Foraneo del Vicariato de San Antonio de Padua y párroco de Urdaneta donde estaba cuando fué nombrado para la sede de San Fernando.

La diócesis de San Fernando comprende las dos provincias civiles de Pampanga y Bataan, 10 parroquias en la provincia de Tarlac y 25 de la de Nueva Ecija. Los católicos son en ella 863,991; los sacerdotes con que cuenta, 114 diócesanos y 28 religiosos. Esta dividida en 85 parroquias. Tiene además de un Seminario Menor en Apalit, un Noviciado de Religiosas y un monasterio de Carmelitas, 41 escuelas elementales, 31 de segunda enseñanza y 5 colegios.

AD MULTOS ANNOS.

MUNDIAL

CIUDAD DEL VATICANO.—*Hora es ya de que no siga adelante la ansiedad depresiva del mundo por el lanzamiento de bombas atómicas:* Ha sido la decisión sensata y eficaz en la audiencia especial concedida por su Santidad Pio XII al emisario japonés Dr. Masatoshi Matsushita y su esposa, que recorriendo las cancillerías de las grandes potencias mundiales, se presentaron por fin ante el Papa durante el mes pasado para rendirle honor y pedirle su bendición.

—*Beatificación de la Fundadora de las Hermanas Auxiliadoras del Purgatorio:* El día 27 de Mayo su Santidad Pio XII elevó al honor de Beata a la Madre francesa Eugene Smet, fundadora de la Congregación "Hermanas Auxiliadoras de las Benditas Almas del Purgatorio", mas comunmente conocida como Hermana María de la Providencia; cuya vida, según afirmó el mismo Sumo Pontífice en el discurso que con este motivo dirigió a las Religiosas de dicha Congregación, fué un verdadero holocausto por la Iglesia Purgante.

—*Visita de despedidas.* Después de una acogida muy cordial en Roma, donde consiguió aclarar las dudas respecto a la actitud de la Iglesia en Polonia, y después de haber tomado posesión de su Parroquia de Santa María in Trastevere, el Primado de Polonia Cardenal Esteban Wyszynski, a quien recientemente impuso el Capelo su Santidad el Papa, se presenció en el Vaticano antes de emprender de nuevo el regreso a su Patria, para impetrar la Bendición del Padre común de la Cristiandad, quien se la impartió emocionado para El y para toda su feligresía. Acompañaban a su Eminencia otros tres Obispos polacos, que también regresaban a Varsovia muy alentados con las consoladoras palabras del Papa.

—*Detrás de cada rostro dolorido está Jesucristo.* Con estas palabras se dirigió el Padre Santo al primer Congreso Nacional Italiano de Religiosas enfermeras, que tuvo lugar a últimos de Abril en la Ciudad Eterna. Después de darles la bienvenida y de ponderar su caridad de verdaderos Apóstoles, les propuso a seguir todo un programa bien definido: "Sed ante todo verdaderas religiosas..., ya que de vuestro espíritu religioso intensamente vivido, debe nacer en vosotras la asistencia asidua a los enfermos...; a este fin creemos que ayuda muchísimo el ver en todo enfermo a Jesús".

ESPAÑA.—*Día nacional de la Acción Católica.* Se celebró bajo las sabias exhortaciones de la Jerarquía en toda España el Domingo 26 de Mayo, con una disciplinada dedicación de los organismos. Se dió a la jornada una intensidad tan activa, que llegó a rellenar todos los templos de la nación española, ocupó las ondas en múltiples transmisiones y abarrotó muchos salones públicos, en que se celebraron actos solennes, que luego recogieron con alarde tipografico los periódicos locales.

Madrid.—*Semana del Evangelio madrileña.* Convocada y organizada por el Señor Patriarca Obispo de Madrid-Alcalá, se celebró en la Capital de

España la Semana del Evangelio madrileña, cuyos objetivos principales felizmente obtenidos fueron: La Sociedad Bíblica Diocesana y la Sociedad Bíblica Católica. Otro de los éxitos no menos importante fué la difusión masiva del Santo Evangelio entre los fieles, con amplia asimilación de sus enseñanzas, proyectadas sobre todas las realidades de la vida y extructura de nuestros días. Aspiraba principalmente la Semana a que ninguna familia careciera del Evangelio, el indiscutible libro familiar, y ni de su conocimiento y asimilación vital, mediante el desarrollo doctrinal de las más urgentes verdades evangélicas, desde el punto de vista de la realidad de nuestros días. La organización de la Semana estuvo a tono perfecto con este fin *amplio y sencillo*, que perseguía *La amplitud* quedó lograda en la junta organizadora, en la que entraron todos los factores de eficaz actividad: Diputación, Gobierno civil, Ayuntamiento, Universidad, Enseñanza Media, Escuelas Nacionales, La Acción Católica, Centros especializados de toda índole, la Prensa, Radio, Cine, la Sociedad Editora Euramerica, integrado todo en la Delegación Provincial del Ministerio de Información y Turismo, que había de difundir y propagar a los cuatro vientos todos los afanes de la Semana. *La sencillez* y eficacia, quedaron garantizadas por la elasticidad y eficiencia de la Comisión ejecutiva, cuya Secretaría General ha ido por todas las etapas y zonas calando el ambiente total de la Ciudad, por la descentralización de los esfuerzos que cada grupo profesional tuvo en su comisión. La Secretaria General influía directamente en los Cabezas de cada grupo, y por medio de estos y de su propio ambiente penetraba en la totalidad de la población madrileña, hasta en los Centros sanitarios y de trabajo, Capellanías, Cuarteles Militares, etc. De este modo y al mismo tiempo mediante miles de Conferencias, se distribuyeron en toda la población madrileña más de 200.000 ejemplares de Santo Evangelio y se infiltró así mismo en el pueblo el conocimiento básico y substancial de los mismos, viniendo a ser una plausible realidad toda la finalidad de la magna empresa madrileña.

Granada.—*Altar ante el cual toda España canta al Amor de los amores.* Se ha celebrado en esta capital granadina desde el 15 al 19 de Mayo el IV Congreso Eucarístico Nacional con destacado relieve y un fervor impresionante. Desde su apertura hasta el radiomensaje de su Santidad Pio XII que lo clausuraba el día 19 de Mayo, este fué el lema que imperaba en todas las almas: "Cristo, Eucaristía, Verdad y Vida." Contribuyó en gran manera a las jornadas de un sincero despertar religioso, que España entera se apresta a vivir. Juntamente con el Legado de su Santidad, Cardenal Pla y Deniel, asistieron al Congreso 45 Obispos, su Excelencia el Jefe del Estado con tres Ministros y más de 200.000 fieles.

Orihuela.—*Casa sacerdotal para el servicio formativo del Clero joven.* Los problemas del Clero joven preocupan al episcopado, ya que sus primeros pasos son frecuentemente decisivos para toda la vida sacerdotal. El Obispo de Orihuela en Pastoral incitante y prometedora orienta el problema y propone sus

proyectos para la institución de la casa sacerdotal, donde el postseminario se acrisole en una constante formación práctica.

ALEMANIA ORIENTAL.—*El ejército rechaza todo ministerio de cura de almas.* Las fuerzas armadas de la zona soviética han rechazado oficial y abiertamente cualquiera cura de almas, como cosa totalmente inútil; ya que ningún miembro del ejército popular, puramente defensivo, ha expresado deseos de: tenerla.

FRANCIA.—*El apostolado entre los Obreros.* La asamblea de Arzobispos y Cardenales de Francia estima que ha llegado la hora de crear una Organización Central de la Misión Obrera, que será establecida en París, con el nombre de Secretariado Nacional de la Misión Obrera. La estructura y constitución de este Secretario la estudia actualmente todo el Episcopado francés, así como también las relaciones de este con las otras comisiones ya fundadas, como son por ejemplo: Mundo Obrero, Mundo Rural, Misión de Francia, Pastoral y Clero.

—*Congreso internacional de Pax Romana.* Está anunciado el XII Congreso Universitario internacional de Pax Romana, que se celebrará en Angers del 28 de Septiembre al 2 de Octubre próximos, sobre el temario "Hermandad sin fronteras."

CANADA.—*Congreso católico de la Infancia.* Tendrá lugar del 2 al 6 de Septiembre en la Universidad de Montreal. Todo el temario versará sobre "la Infancia y el Niño"; y se espera que sobrepase los éxitos obtenidos anteriormente en París, Madrid, Constanza y Venecia. Ya se ha comunicado a la Oficina internacional de la Infancia que asistirán por lo menos unos 700 delegados de 32 diversos países.

ESTADOS UNIDOS.—*Se declara inconstitucional la segregación.* La Corte Federal ha declarado incostitucionales todas la disposiciones legislativas municipales y del Estado de Louisiana que impongan la segregación racial en los jardines públicos, trenes y autobuses. Con este paso tan consistente, la campaña antisegregacionista va ganando terreno en todos los Estados, particularmente en los Estados del sur.

ARGENTINA.—*Nuevo Obispo.* Ha sido nombrado Obispo de la nueva Diócesis de Formosa (Argentina) el Rvdo. P. Pacífico Scozzina, C.M.F., de 36 años de edad y 13 de su Ordenación Sacerdotal.

—*Declaración colectiva del Episcopado.* Con motivo de las próximas elecciones, el Episcopado argentino ha hecho pública una declaración oficial, en la que exhorta a católicos y no católicos a no buscar por el voto sino el bien común, la tranquilidad y la paz.

CUBA.—*Las Autoridades eclesiásticas piden concordia.* Cuando la violencia alcanza proporciones alarmantes entre rebeldes y fuerzas del Presidente Fulgencio Bautista, sale a luz pública la Pastoral del Arzobispo de Santiago, exhortando a la paz; recomienda recurrir al auxilio divino para detener la

sangre derramada por la lucha, y ordena se celebre una Hora Santa en todas las 34 Parroquias de su Archidiócesis para impetrar la concordia. Asi mismo el Cardenal Manuel Arteaga, Arzobispo de la Habana, ha pedido publicamente que cese la violencia y se hagan esfuerzos para restablecer la paz; "Confiamos, dice, que no habrá cubano que no esté dispuesto a todo sacrificio en aras de la Patria."

VENEZUELA.—*Nueva Diócesis.* Ha sido erigida por su Santidad Pío XII en centro de una nueva Diócesis, la Ciudad de Trujillo, que precisamente prepara ahora el cuarto centenario de su fundación. Abarca parte del territorio de Mérida, comprendiendo una extensión de más de 4.000 kilómetros cuadrados, en los que residen actualmente 300.000 habitantes.

FILIPINAS

Colecta de la Sociedad de la Propagación de la Fé. Según datos comunicados por el Muy R.P. Anselmo G. Bustos, S.V.D., Director Nacional de la Propagación de la Fé en Filipinas la colecta anual para las Misiones alcanzó las cifras siguientes:

Localidad	Prop. Fide	Santa Infancia	Obra de S. Pedro	Por los Negros	Total
Batanes—Babuyan ..	115.00	10.00			125.00
Bacolod	7,485.33				7,485.33
Bangued	710.00			74.00	784.00
Nueva Caceres	8,000.00	242.80	141.13	245.27	8,629.20
Cagayan	850.00	188.07	120.11	190.75	1,348.93
Calbayog	5,609.59	619.62	665.41	224.55	7,119.17
Calapan	1,189.40	169.78	24.20	71.45	1,454.83
Capiz	2,058.72				2,058.72
Cebu	6,549.20	295.54	295.72	259.89	7,400.35
Cotabato	816.00				816.00
Davao	2,221.65	272.60	226.50	196.95	2,917.70
Dumaguete	2,623.03				2,623.03
San Fernando	4,269.39	304.00	559.90	178.10	5,311.39
Iba	1,530.70	195.22		57.00	1,782.92
Infanta	500.00	60.00			560.00
Jaro	4,846.83	226.22	281.14	194.13	5,548.32
Legaspi	6,177.28	186.26	277.80	178.64	6,819.98
Ling.—Dagupan ...	4,826.66	162.65	185.00	204.64	5,378.95
Lipa	3,485.73		144.97		3,630.70
Lucena	3,970.00				3,970.00
Manila	69,112.45	2,914.43	1,487.84	3,452.71	76,967.43
Mt. Province	2,855.43	1,143.64	204.16	269.64	4,472.87

Nueva Segovia	1,808.50	350.00	450.00	277.00	2,885.50
Ozamis	1,608.35	268.90	191.85		2,069.10
Palo	5,172.49	252.26	119.10	211.38	5,755.23
Palawan	534.20	63.00	140.60	18.00	755.80
Sorsogon	995.45				995.45
Sulu	432.00				432.00
Surigao	2,154.22	417.30	231.90	484.56	3,287.98
Tagbilaran	5,079.49				5,079.49
Tuguegarao	3,594.59	387.60	489.25	329.82	4,801.26
Zamboanga	2,042.78	218.75	122.20	233.31	2,617.04
TOTALS:	163,224.46	8,948.64	6,358.78	7,351.79	185,883.67

MANILA.—*Convención de Consejos Parroquiales de la Acción Católica de Manila.*—Los oficiales y directores de los 140 Consejos Parroquiales de Acción Católica de Manila se reunieron el día 1 de Mayo en el auditorio del Colegio de Sta. Isabel para la V Convención de la Acción Católica Archidiócesana. El tema general fué: “*La Parroquia es la Iglesia en acción*”. Después de la misa celebrada por Monseñor Rufino J. Santos, Arzobispo de Manila, en la que habló a los delegados sobre “Los Seglares en el Apostolado de la Jerarquía”, la Srta. Micaela Montemayor leyó la relación del estado actual de la Acción Católica en la Archidiócesis. Se constituyeron a continuación los diferentes secciones de estudio: 1. *Sobre movimiento litúrgico* dirigida por el Sr. José Erestitain, asistido por D. Manuel Cruz-Matanong Pbro. y el Sr. Benedicto Chico; 2. *El Sacerdocio y la Parroquia*, por el Sr. Teotimo A. Roja con D. José Mirasol Pbro. y la Srta. Victoria Alcántara; 3. *Funcionamiento de la Acción Católica en la Parroquia* por el Dr. José Ma. Hernández con D. Casimiro Álvarez Pbro. y el Sr. Cesar Ymzon; 4. *El Apostolado de Buen Gobierno y la Parroquia* por el Abogado Sr. Narciso Pimentel Jr. con Msgr. Justino C. Ortiz y la Srta. Victoria Alcántara; 5. “*Los Círculos de Estudio y la Parroquia*” por el Profesor Aristón Estrada con Msgr. Francisco Avenaño y el Sr. Artemio Alcántara. La bendición con el Santísimo dada en la capilla del Colegio después de la sesión de la tarde en que se aprobaron las resoluciones y se presentaron certificados de aprecio a varios miembros presentes cerró la Convención.

—*Consejo Administrativo de “Catholic Charities”.*—Este consejo que es la entidad moderadora de los diversos servicios de Caridad en favor de los individuos y familias necesitadas de la archidiócesis, quedó constituido para el próximo año de la siguiente manera: Presidente el Excmo. y Rmo. Sr. D. Rufino J. Santos, Arzobispo de Manila, Vice-Presidente D. Guillermo Dy Buncio; Vocales Dña. Luz B. Viuda de Magsaysay, Dña. Rosario V. Anton, R. P. Jesús Díaz, O.P., R.P. Tomás A. Mitchell, S.J., D. Francisco Delgado, D. Carlos Revilla, D. Ernesto D. Rufino, Dr. Telesforo Mendoza, y D. Guillermo Sausotte. Los oficiales de la Organización son: Consejero Legal el Sr. Juez

Pastor Endencia, Auditor el Sr. Manuel F. Garcia, Tesorero el Abogado Manuel U. Llamas, Oficial de Publicidad R.P. Francisco Muñoz, O.P. y Director Ejecutivo el R.P. Federico G. Limon, S.V.D.

NUEVA CACERES.—*Inauguración y Bendición de una nueva Iglesia.*—El día 8 de mayo de 1957 el pueblo de Pamplona, Camarines Sur, con motivo de la Fiesta patronal, la Aparición de San Miguel Arcángel, inauguró y bendijo una nueva y bonita iglesia de estilo moderno. Ofició en la ceremonia y en la Confirmaciones que siguieron el Excmo. y Rmo. Sr. D. Pedro P. Santos, Arzobispo de Cáceres. Alma y vida del proyecto y erección fué el Muy R. P. Alfredo C. Yllana, Doctor en Derecho Canónico y Párroco de Pamplona.

NUEVA SEGOVIA.—*Vigan.*—*El Seminario Menor Archidiocesano pasa a ser regentado por el clero secular.*—El día 3 de Junio los Padres de la Sociedad del Verbo Divino que regentaban desde 1926 el Seminario Menor Archidiocesano de la Inmaculada Concepción de Vigan pasaron su dirección y administración a los sacerdotes del clero secular diocesano debido a la falta de personal para regentar las parroquias y misiones a dichos Padres encomendadas. Este traslado lleva consigo el cierre del Seminario menor que existía en Laoag y la agregación de los seminaristas de ambos al de Vigan. Es este un Seminario de larga historia habiendo sido erigido en el pasado siglo por los PP. Agustinos Españoles, regido luego por los PP. Jesuitas y encomendado en 1926 a los PP. del Verbo Divino. Rector del Seminario remozado es el R.P. Bernardo Panay, Licenciado en Teología. Las clases comenzaron con 90 seminarista.

ZAMBOANGA.—*Convención anual del Apostolado de la Oración.*—El último Domingo 28 de Abril de este año, la convención anual del Apostolado en Zamboanga del Norte se celebró con gran éxito en la Parroquia de Nuestra Señora de Fatima, en el Municipio de Rizal, bajo la dirección del Párroco R. P. Ubaldo Basoc y del Coordinador R. P. Primitivo Vidallo y bajo la presidencia del Director Diocesano. Acudieron unos 130 delegados de los Centros Parroquiales de Dipólóg, Dapitan, Katipunan, Polanco, New Piñan y Rizal además de los Centros Escolares de St. Vincent's College y St. Mary's Academy. La convención tuvo dos sesiones, una por la mañana y otra por la tarde, con conferencias interesantes y discusiones animadas. El Presidente de la Sección de Hombres del Centro de Dipólóg, Alcalde Municipal Pastor Bajmunde dirigió la palabra a los delegados. Se tomaron dos resoluciones principales, una es la campaña de atraer más varones a la asociación y otra de erigir un monumento al Corazón de Jesús delante del proyectado seminario en Katipunan. Hubo una comida familiar al medio día, ofrecida por el Centdo de Rizal. La convención se terminó con una misa vespertina solemne y procesión del Santísimo con cinco altares y cinco consagraciones.

LINGAYEN-DAGUPAN.—*Tercera Reunión Anual del Directorio Nacional de la Sociedad del Santo Nombre.* El Directorio Nacional de la Sociedad del Santo Nombre, que gobierna dicha Cofradía en Filipinas y cuenta

al presente con una unión archidiocesana y siete diocesanas a saber: Manila, Lingayen-Dagupan, Lipa, Zambales, Legaspi, Sorsogon, Masbate y Mindoro y está representada además en las Archidiócesis de Nueva Segovia y Nueva Cáceres y en las diócesis de Tuguegarao y Palo se reunió este año en la ciudad de Dagupan para su Tercera Reunión Anual. Las reuniones se tuvieron en el "Pangasinan Teacher's Memorial Building" y tuvieron por tema general el ideal de la sociedad en materia de vida práctica: "*Prometo dar buen ejemplo por la práctica regular de mi Fe*". Junto con la reunión de los directores tuvo lugar una asamblea de miembros de la sociedad de las provincias circundantes. Entre las funciones sobresalió la discusión abierta sobre los temas: Organización y Expansión.—Coordinación y conservación.—La Sociedad del Santo Nombre y la Acción Católica.—El entrenamiento para el Mando. Las Sesiones se clausuraron con un misa vespertina en que ofició Mons. Mariano A Madriaga, Obispo de Lingayen-Dagupan. Director Nacional de la Sociedad es el R.P. Pedro Tejero, O.P., y Presidente el Abogado D. Teofimo A. Roja, al que asisten el Dr. Pablo Capati, Vice-presidente para el Norte de Luzón; el Sr. José A. Muñoz, y el Sr. Avelino C. Ferrer Vice-presidentes para Luzon Central; el Abogado Sr. Calixto Luna, Vice-presidente para el Sur de Luzon; el Sr. Patrocinio Caragay, Vice-presidente para Manila; el Abogado Sr. Florencio Diño, Vice-presidente para Bicol; y el Sr. Guillermo Cañizares, Vice-presidente para Visayas.

CAPIZ.—*Nuevo Seminario de San Pío X.* En una reunión reciente de los Consultores Diocesanos que presidió Su Excia. Rma. Mons. Antonio Frondosa, Obispo de Capiz, se decidió se abriera para el curso de 1957-1958 el Seminario de San Pío X para la diócesis de Capiz. Está establecido en la Ciudad de Roxas y será regido por el clero secular diocesano. El primer Rector es el Muy R.P. Jaime L. Sin, a quien asistirán varios profesores seglares del Colegio de la Purísima Concepción de la misma ciudad. La nueva fundación se ha hecho con el decidido apoyo de Su Excia. el Sr. Nuncio Apostólico en Filipinas, Mons. Egidio Vagnozzi, y se espera contribuirá eficazísimamente a fomentar las vocaciones sacerdotales en la diócesis.

UNIVERSIDAD CATOLICA DE FILIPINAS.—*Labor catequística durante el pasado año escolar.* El Instituto Catequístico de la Universidad de Santo Tomás, la Universidad Católica de Filipinas, organización de estudiantes que se ofrecen voluntarios para ir a enseñar el catecismo a las instituciones públicas o privadas que no pueden proporcionar dicha enseñanza a sus alumnos, contó el curso de 1956-1957 con 1.095 miembros de los cuales 693 fueron seleccionados para dar las clases de catecismo. Fueron beneficiadas de la suerte 25 escuelas, a saber 10 "High Schools" y 15 Escuelas Elementales, con un total de 531 clases y 20.563 niños instruidos. Como resultados de esa enseñanza fueron preparados para la Primera Comunión 3.293 niños, y para otras comuniones de devoción 7.478. Con motivo de la celebración del II Congreso Nacional de Filipinas fueron preparados además para participar en la Misa de los Niños y recibir en ella la Comunión otros 1.821. Para cubrir los gastos del Instituto la Universi-

dad de Santo Tomás invirtió 8.081 Pesos, de los cuales 4.646 fueron gastados en los viajes de los estudiantes catequistas a sus respectivas clases. Dirige el Instituto el R.P. Cirilo Gutierrez, O.P.

—*Inauguración del Año Escolar 1957-1958.* El día 10 de Junio se inauguró el curso en la Universidad de Santo Tomás con asistencia del Excmo. y Rmo. Sr. D. Egidio Vagnozzi, Nuncio Apostólico en Filipinas. Durante la misa ejecutó sentidos motetes y al fin el canto del Veni Creator Spiritus el coro del Seminario Central. El discurso inaugural estuvo el presente año a cargo del Muy R. P. Narciso Ma. Dominguez, O.P., Doctor en Teología y Prolita en Sagrada Escritura por la Pontificia Comisión Bíblica, que desarrolló el tema "*El Reino Mesianico en el Antiguo y Nuevo Testamento.*" A continuación fueron leídas las letras del Rmo. Padre Maestro General de la Orden de Predicadores, Fr. Miguel Brown, Gran Canciller de la Universidad de Santo Tomás instituyendo, con el beneplácito de la Sagrada Congregación de Estudios, Seminarios y Universidades, Rector Magnífico de la Universidad al Muy Rdo. P. Fr. Jesús Castañón, O.P., Doctor en Filosofía, quien, como ya saben nuestros lectores había tomado posesión del cargo para el que había sido reelegido en la intimidad de la capilla privada de los Padres Profesores a 23 de Marzo próximo pasado. El P. Rector expuso luego en breves palabras su plan de continuar e incrementar lo que ya tenía comenzado. Después de un breve pero sentida exhortación a mantener los ideales de la verdadera enseñanza religiosa cual convenía a profesores y alumnos de una Universidad Católica y Pontificia, el Sr. Nuncio Apostólico declaró oficialmente abierto el curso 1957 a 1958.

El numero total de alumnos de las tres Facultades Eclesiásticas es de 117 divididos por facultades en 49 de Teología, 13 de Cánones y 55 de Filosofía. Proceden de la diócesis de Legaspi 13, de la Tuguegarao 11, de Palo 8, de Cebú 7, de Calbayog 6, de Sorsogon 6, de Capiz 5, de Jaro 5, de Lipa 5, de Lucena 5, de Manila 5, de San Fernando 5, de Tagbilaran 5, de Bacolod 4, de Lingayen-Dagupan 4, de Nueva Segovia 3, de Dumaguete 3, de Nueva Cáceres 1, de Sien-he (China) 1, de Szepingky (China) 1; PP. Benedictinos (O.S.B.) 6, Agustinos (O.S.A.) 5, Dominicos (O.P.) 2 y Paules (C.M.) 1.

—*Emisora de Radio "LA VOZ DE FILIPINAS CATOLICA" DZST (10.000W 860KC).* La Emisora de radio de la Universidad dirigida como en años anteriores por el Muy Rdo. P. Antonio Piñón, O.P. ajustará sus programas durante el curso próximo al siguiente prospecto semanal:

Domingo

6:00 Angelus
6:03 Sacred Scriptures
6:15 News in Review
6:30 Band Festival
7:00 Diwang Kayumanggi

7:30 Veritas
8:00 Sacred Heart Program
8:15 Hour of St. Francis
8:30 Young Lawyers' Association
8:45 Conferencias Dominicales
9:00 At the Opera
10:00 Sign Off

Lunes

- 6:00 Angelus
- 6:03 Reflections
- 6:15 World News
- 6:30 Concert Miniature
- 7:00 Brisas de España
- 7:30 Teatro del Aire
- 8:00 Sacred Heart Program
- 8:15 Noticias Mundiales
- 8:30 University of the Air
- 9:00 Invitation to Music

Martes

- 6:00 Angelus
- 6:03 Reflections
- 6:15 World News
- 6:30 Your Caprice Musicale
- 7:30 Veritas
- 8:00 Sacred Heart Program
- 8:15 Noticias Mundiales
- 8:30 Let's Dream Awhile
- 9:00 Your Concert Hall
- 10:00 Sign Off

Miercoles

- 6:00 Angelus
- 6:03 Reflections
- 6:15 World News
- 6:15 Ginintuang Sandali Ng Tugtugin
- 7:00 Brisas de España
- 7:30 Philets' Guild
- 8:00 Sacred Heart Program
- 8:15 Noticias Mundiales
- 8:30 Encore
- 9:00 Bridge to Dreamland
- 10:00 Sign Off

Jueves

- 6:00 Angelus
- 6:03 Reflections
- 6:15 World News
- 6:30 Your Caprice Musicale
- 7:00 Make-Believe Land
- 7:30 Aquinas Dramatic Guild
- 8:00 Sacred Heart Program
- 8:15 Noticias Mundiales
- 8:30 Mga Salamisim
- 8:45 Rincon Literario
- 9:00 Your Concert Hall

Viernes

- 6:00 Angelus
- 6:03 Reflections
- 6:15 World News
- 6:30 Concert Miniature
- 7:00 Brisas de España
- 7:30 Catholic Charities
- 8:00 Sacred Heart Program
- 8:15 Noticias Mundiales
- 8:30 Encore
- 9:00 Bridge to Dreamland
- 10:00 Sign Off

Sabado

- 6:00 Angelus
- 6:03 Reflections
- 6:15 World News
- 6:30 Your Caprice Musicale
- 7:00 Understanding Music
- 8:00 Sacred Heart Program
- 8:15 Noticias Mundiales
- 8:30 Mga Salamisim
- 8:45 Me Piden Versos
- 9:00 Perpetual Rosary
- 9:30 Your Concert Hall
- 10:00 Sign Off