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Año XXXIX

LITTERAE APOSTOLICAE

MOTU PROPRIO DATAE

lus optionis in Dioecesibus Suburbicariis abrogatur

Ad Suburbicarias Dioeceses, quas utpote artis quibusdam necessitudinibus cum Romana Dioecesi coniunctas, Decessores Nostri peculiari semper sollicitudine prosecuti sunt, iam ab inito Summo Pontificatu Nos ipsi curas cogitationesque convertimus. Cum enim ob mutatas in territoriis illis rerum condiciones, ob auctumque valde incolarum numerum, ibidem loci facta sit postremis hisce annis difficilior Pastoralium munerum exercitatio, visum est Nobis omnino expedire, ut auctis animorum necessitatibus magis idonea ratione novisque editis normis prospiceretur.

Qua de re, antequam in negotio tam gravis momenti quidquam decerneremus, placuit sane Nobis omnes S. R. E. Cardinales, qui in Romana Curia sunt, rogare sententiam. Qui quidem, re diligenter considerata, varia Nobis attulerunt consilia, sed fere omnes in hoc consenserunt, oportere nimirum ius optionis, quod vocant, abrogare, can. 236 § 3, Codicis Iuris Canonici statutum.

Hac igitur communi sententia utentes, normarumque facientes initium, quas in utilitatem Dioecesium Suburbicariarum laturi sumus, *motu proprio* ac Nostra Apostolica auctoritate abrogatum declaramus praescriptum eiusdem can. 236 § 3, quo

ius optionis sancitur; atque nominationem Cardinalium Episcoporum ad Suburbicarias Sedes unice ad Nos et ad Successores Nostros libere pertinere volumus.

Quaecumque vero a Nobis hisce Litteris *motu proprio* datis statuta sunt, ea omnia firma ac rata esse iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud Sanctum Petrum, die x mensis Martii, anno MDCCCXI, Pontificatus Nostri tertio.

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EPISTULA APOSTOLICA

Ad Venerabiles Fratres Patriarchas, Primates, Archiepiscopos, Episcopos aliosque locorum Ordinarios pacem et communionem cum Apostolica Sede habentes: de supplicatione habenda proximo festo Pentecostes pro Concilio Oecumenico Vaticano II.

IOANNES PP. XXIII

Venerabiles Fratres, salutem et Apostolicam Benedictionem. —*Celebrandi Concilii Oecumenici* postquam inivimus propositum, supplices Deo cotidie admovimus preces, ut misericordiae suae abundantiam in Ecclesiam eiusque Pastores effunderet. Concilium enim opus grande est, cui hominum non sufficiunt vires: sed per Redemptorem Nostrum vim efficacitatemque obtinet, qui, Apostolos suos benigne alloquens, se rogaturum Patrem promisit ut alium Paraclitum ipsis daret, Spiritum veritatis: «Ille vos docebit omnia et suggeret vobis omnia, quaecumque dixerio vobis».¹

Ea quidem de causa saepissime hortati sumus vos, Venerabiles Fratres, et fideles omnes, sacrorum in primis alumnos, pueros, aegrotos, ut per ingeminatas cunctorum preces atque oblata Deo sacrificia, Omnipotentis Dei indulgentiam consequeremur et gratiam.

Laetanti animo conspeximus et divini auxilii et vestrae sedulitatis argumenta: quandoquidem quod suavissima expectatione in Coenobio Basilicae Ostiensis nuntiavimus, res iam exstat

¹ Io. 14, 26.

magna consideratione digna, quae Patrum Cardinalium atque sacrorum Antistitum admirationem et concordem plausum excitat: piamque fidelium plebem in universo orbe gaudio complet sancto. Quod autem modicum semen apparebat, in arborem crescit virentem, frondibus, floribus, fructibus conspicuam, quae magnam spem, in Ecclesiae decorem, portendit.

Misericordias Domini in aeternum cantemus, Eique gratias humiliter agamus, quoniam largissima ope tantum prosperavit inceptum.

Cum autem labores Concilio apparando impensiores fiant, atque iterandarum precum necessitas magis magisque persentiat, exoptamus, Venerabiles Fratres, ut proximo adventante festo Pentecostes, sollemni praemissa — ut mos est — novendiali supplicatione, flagrantem in universa Ecclesia Nobiscum admoveantur Spiritui Sancto preces, ut eis praesertim adsit, qui parando Concilio operam sollerter impendunt: mentes visitet, superna gratia impleat, fons vivus, ignis, caritas.

Deiparae Virginis Mariae, quae est mater gratiae et Concilii patrona caelestis, potens advocetur intercessio; atque votis indulgeat S. Ioseph, eius Sponsus castissimus, cui nuper Concilium fidenter commisimus.

Sollemni huic supplicationi splendorem addere volentes, proximo die Pentecostes in Basilica Petriana, quae erit Concilii sedes, quibusdam Episcopis ad Evangelium in longinquis oris nuntiantum electis consecrationem Ipsi conferemus.

Cupimus praeterea ut opportuna incepta foveantur et multiplicentur, quae fidelium mentibus proximi Concilii Oecumenici momentum atque proposita illustrent.

Plane speramus, Venerabiles Fratres, fore ut Deus Omnipotens atque beati Caelites aurem precibus accommodent nostris; atque Ecclesia, suo splendore latissime fulgens, praebeat cunctis mirum unitatis, veritatis caritatisque spectaculum, quod conspicientes ad eam trahantur, qui extra maternum eius sinum ad haec usque tempora degunt.

Qua freti fiducia, vobis singulis universis, Venerabiles Fratres, et gregi unicuique vestrum concredito, Apostolicam Benedictionem effusa caritate impertimus.

Datum Romae, apud S. Petrum, die XI mensis Aprilis anno MCMLXI, Pontificatus Nostri tertio.

IOANNES PP. XXIII

SACRA CONGREGATIO RITUUM

INSTRUCTIO

**De calendariis particularibus et Officiorum ac Missarum propriis
ad normam et mentem codicis rubricarum revisendis.**

Ad rubricarum Codicem in praxim deducendum, Summus Pontifex Ioannes XXIII in Motu Proprio *Rubricarum instructum* diei 25 iulii 1960 statuit, ut «omnes ad quos spectat, quam primum calendaria et Propria, sive dioecesana sive religiosa, *ad normam et mentem* novae redactionis rubricarum et calendarii conformari curent, a S. Rituum Congregatione approbanda»¹

Quasi prima quaedam accommodatio, nonnullae normae, iam inde ab anno 1961 servandae, per *Declarationem* huius S. Dicasterii dispositae sunt.² Restat ut opportuna tradantur instructiones circa calendaria particularia et Officiorum ac Missarum Propria *secundum litteram simul ac mentem* rubricarum novarum congruo modo revisenda, uti in citata Declaratione enuntiatur est.

CAPUT I

Normae Generales

1. Ex rubricarum Codice, quaedam principia generalia praevalent, quae etiam in calendariis et Officiorum atque Missarum Propriis, cum dioecesanis tum religiosis, servanda sunt, scilicet:

a) Proprium de Tempore, quo nempe totum Redemptionis mysterium colitur, super cetera Officia et Missas praeceminentia gaudet;

b) praecipua B. Mariae Virginis et Sanctorum festa Ecclesiae universae, festis particularibus praeferenda sunt;

c) festa particularia secundum momentum ipsis proprium ordinentur et celebrentur;

d) simplicitati, recto ordini et curae pastoralis postulatis provideatur.

¹ A. A. S., LII (1960), 595.

² A. A. S., LII (1960), 730-731.

2. Quamvis conveniat ut quaevis dioecesis suum calendarium et Proprium Officiorum atque Missarum habeat, aliquando tamen commendanda sunt calendaria et Propria, universae provinciae aut regioni aut nationi, vel etiam latiori ditioni communia, eorum quorum interest, socia adlaboratione paranda.

Quod principium, aequa ratione, servari potest etiam in calendariis religiosis, pro pluribus provinciis eiusdem ditionis civilis.

3. Revisionis opus, *Motu proprio* ita iubente (n. 6), «quamprimum» erit explendum.

4. Ad calendaria et Propria revisenda Ordinarii viros seligant rei liturgicae, historicae et hagiographicae peritos, qui munus sibi creditum competenter explere valeant.

5. Calendaria particularia et Officiorum atque Missarum Propria ad hanc S. Congregationem tribus saltem exemplaribus nitide exaratis mittantur, addito quoque exemplari calendarii et Officiorum atque Missarum Proprii praecedentis. In universo insuper opere transmittendo:

a) breviter sed perspicue rationes exponantur, ob quas singulae mutationes inductae sunt, praesertim si a normis, quae in hac Instructione exponuntur, discrepent;

b) indicetur quoque, cum agitur de Officiis vel Missis novis, quatenus partes ex aliis Officiis vel Missis iam approbatis sumantur, quatenus vero sint noviter confectae.

CAPUT II

De Festorum Numero et Extensione

6. Festa particularia, ipso iure in calendariis inscribenda, quae *propria* vocantur, rubricarum Codex nn. 41-46 recenset.

Numerus festorum quae *indulta* vocantur (Codex n. 47) opportune limitandus est; ut vetera servantur vel nova inducantur, peculiare rationes exstare debent.

7. In praeparando vel revisendo calendario dioecetano aut religioso, ea servantur quae nn. 43 *d* et 46 *e* Codicis rubricarum, de festis Sanctorum et Beatorum in calendariis propriis inscri-

bendis statuuntur. Assumantur igitur vel servantur festa tantummodo Sanctorum et Beatorum, qui cum dioecesi aut Religione rationes *peculiares* habuere, et congruus proponatur gradus celebrationis liturgicae, qui necessitudini respondeat Sancti vel Beati cum dioecesi aut Religione (cfr. infra nn. 16-20).

8. Festa, ratione dominationis politicae vel particularis devotionis olim inducta, quae nunc ad dioecesim vel Religionem nulla vel minimi momenti servant relationem, expungantur.

9. Dari possunt alia festa, quae nunc, propter mutationes confinium, partis tantum alicuius dioecesis vel nationis aut regionis stricte propria sunt: haec festa iis tantum in territoriis celebrentur, quorum revera sunt propria.

10. Festa quae in honorem alicuius Sancti vel Beati celebrantur ratione reliquiarum, iuxta n. 45 *c* et *d* Codicis rubricarum, retinenda sunt gradu competenti in ea tantum ecclesia vel oratorio in quo corpus (non autem reliquia tantum, etsi insignis) eiusdem Sancti vel Beati asservatur; minime vero in calendario universae dioecesis vel Religionis, nisi ex alio titulo retinenda sint.

11. Principium generale esto unumquemque Sanctum vel Mysterium *uno* tantum festo celebrari. Exceptiones nihilominus admittuntur, quas et calendarium ipsum universale admittit, scilicet cum agitur de facto vel relatione vere singulari celebrandis de eodem Mysterio vel eodem Sancto: quod contingere potest in festis Translationis, vel Inventionis, vel Patrocinii, aliove simili.

Exinde vero pluribus festis Patronus principalis, Titularis et Fundator tantum coli possunt. Huiusmodi tamen festa secundaria, nisi supprimantur, ad modum commemorationis celebrentur.

12. Eiusdem Sancti vel Mysterii *recordationes periodicae* per Officium et Missam aut ad modum commemorationis, si quae exstent, supprimantur.

13. Nihil obstat quominus duo Sancti vel Beati non Martyres, aut plures Martyres uno festo recolantur, si speciales rationes id suadeant; quo in casu adhibeatur etiam Commune plurium Confessorum Pontificum vel non Pontificum, aut plurium Virginum vel non Virginum.

14. Praestat insuper ut e calendariis dioecesanis, quae pluribus Sanctis et Beatis decorantur, e Martyribus vel Episcopis

priorum temporum, de quibus praeter nomen parum vel nihil historice constat, festa horum Sanctorum expungantur; festum vero omnium Martyrum vel Episcoporum dioecesis instituat, illustrioribus tantum Martyribus et Episcopis, de quibus historice constet, particulari festo seorsim celebratis.

15. In calendariis religiosi Sancti vel Beati eiusdem Religionis congruum habeant cultum. Quando vero aliqua Religio pluribus Sanctis et Beatis decoratur, cavendum est ne calendarium universae Religionis plus aequo gravetur. Quapropter:

a) haberi potest in primis festum omnium Sanctorum et Beatorum eiusdem Religionis;

b) singulari festo celebrentur tantummodo Sancti vel aliqui Beati, qui peculiare momentum praeseferant pro universa Religione;

c) de ceteris Sanctis et Beatis, iuxta momentum quod habent in historia Religionis, fieri potest, aut festum in provincia eiusdem Sancti vel Beati, cum commemoratione in universa Religione; aut, si agatur de minoribus Beatis, festum in loco ubi eorum reliquiae asservantur, cum commemoratione in provincia tantum.

CAPUT III

De Festorum Gradu

16. Festa in calendariis particularibus gradu I vel II classis inscribenda, a Codice rubricarum nn. 42-46 expresse designantur.

17. Praeter festa I et II classis Ecclesiae universae, et festa propria, quibus vi rubricarum idem gradus competit, paucissima tantum alia festa earundem classium in singulis calendariis admittenda sunt.

Hoc ut concedi possit, rationes *omnino peculiares* requiruntur, indolis liturgicae, historicae, pastoralis.

18. Ex littera et mente rubricarum Codicis plane deducitur, III classem ordinarium esse gradum, apprime convenientem Sanctis et Beatis aut Mysteriis vel Titulis, quibus gradus superior, ut supra n. 17, non competat, aut sola commemoratio, ut infra nn. 19 et 20, non sufficiat.

19. Neglegenda prorsus non est commemoratio, sane pro compositione calendariorum magni momenti; commemoratio

enim ea ratione statuta est, ut exonerentur quadammodo sive calendarium universale, sive calendaria particularia, celebrationibus liturgicis adeo onusta, ut quandoque celebratio plurimum festorum Ecclesiae universae praepediatur. Proinde curandum est, ut rationabilis et conveniens commemorationum usus fiat.

20. Saepius pro *tota* dioecesi, regione, provincia (ecclesiastica, religiosa, civili), natione, Religione, omnino sufficit commemoratio vel festum III classis, cum pro *determinato* loco, dioecesi, provincia, regione, gradus altior magis appareat opportunus. Hac prudenter adhibita distinctione, celebrationum particularium onus aliquantum alleviabitur et calendaria peculiaribus necessitatibus et opportunitatibus magis accommodabuntur.

CAPUT IV

De Festorum Die

21. Serventur quae rubricarum Codex nn. 59-62 hac de re statuit. Attamen, quoad fieri potest:

a) festa propria, quae in universa quoque Ecclesia coluntur, eodem die celebrentur quo in calendario universali inscribuntur;

b) Sanctorum festa propria, quae in calendario universali non inveniuntur, die natalicio celebrentur.

2. Dies, quibus plerumque tempus quadragesimale et octava Paschatis occurrit, itemque dies a 17 ad 23 decembris, a novis festis particularibus liberi maneant; quod ad festa particularia, his diebus iam statuta, attinet, ordinarie recolantur ad modum commemorationis, sicut fit pro festis universalibus, nisi magis conveniat ut unum alterumve festum peculiaris momenti ad aliud tempus transferatur.

23. Festa olim alicui dominicae perpetuo assignata:

a) si sint festa Domini I classis, dominicae II classis assignata, nihil innovetur (Codex n. 17 e);

b) si in calendario universali inveniuntur, eo die celebrentur quo in eodem calendario inscribuntur;

c) si in calendario universali non inveniuntur, alius opportunior dies seligatur.

24. Festa particularia B. Mariae Virginis, olim diei 31 maii affixa, diei 8 eiusdem mensis assignentur.

25. Secundum n. 100 Codicis rubricarum, festa III classis Ecclesiae universae cum festo particulari occurrentia, perpetuo commemorantur aut omittuntur. Attamen:

a) festum universale III classis, in honorem Sancti qui magni momenti fuit pro tota Ecclesia, etiam in calendariis particularibus suo die celebretur; festum vero particulare III classis eodem die occurrens in proximiorum diem liberum reponatur;

b) si vero festum III classis Ecclesiae universae, quod sit magni momenti, cum festo particulari classis superioris occurrat, festum universale transferatur;

c) si aliquod festum particulare I classis, extra diem proprium, assignatum sit diei in quo postea calendarium universale festum II classis exceptit, festum particulare in alium diem transferatur.

26. In Propriis transmittendis, semper indicentur dies natalitius Sanctorum, dies quo singula festa hucusque celebrata sunt, necnon rationes pro hoc die retinendo vel mutando.

CAPUT V

De Quibusdam Festis Particularibus in Specie

A) De Patronum festis

27. Patronus principalis aut secundarius seu minus principalis, «rite constitutus», unice intellegitur Patronus *sensu proprio*, id est Sanctus (numquam Beatus) *formaliter* uti Patronus secundum S. Rituum Congregationis antiquam praxim electus ac constitutus, vel ex immemorabili traditione acceptus: huic tantum proinde peculiaris liturgica celebratio a rubricis statuta competit.

28. Patronus *principalis* cuiusque loci, vel dioecesis, etc., regulariter unus tantum sit; quandoque alter tantum Sanctus Patronus *aeque principalis* addi potest, cum iisdem iuribus et obligationibus ac Patronus principalis. Itemque cuiusque loci, vel dioecesis, etc., duo tantum Patroni *secundarii* admittuntur.

29. Patroni, sive principales sive secundarii, olim constituti propter regimina aut regna quae iam desierunt, itemque Patroni

olim propter extraordinaria rerum adiuncta, v. g. pestem, bellum, aliamve calamitatem, vel propter devotionem specialem nunc remissam electi, exinde uti tales liturgice amplius ne colantur.

30. Ut Patroni Religionis vel provinciae religiosae iuribus liturgicis gaudeant, unice S. Rituum Congregatio concedit, nisi hac liturgica ratione ab immemorabili colantur. Huiusmodi tamen celebratio Patronis singularum domuum religiosarum, si qui exstent, minime conceditur.

31. Alii cuiuscumque generis Patroni, praeter eos de quibus superioribus numeris actum est, Patroni *sensu latiore* considerandi sunt, merae *pietatis causa* propositi, absque ullo liturgico privilegio.

B) De festis quae communiter «devotionis» vocantur

32. Haec festa, inde a Media Aetate, e privata devotione in publicum Ecclesiae cultum inducta, in calendariis particularibus nimis multiplicata sunt.

In his igitur calendariis huiusmodi festa tunc tantum retineantur, cum rationes *vere peculiares* id postulent.

33. Ex his festis «devotionis» sequentia e calendariis expungantur, quae ut plurimum in aliis festis aut anni temporibus iam recoluntur, vel cum aliquo tantum loco particulari relationem habent, scilicet:

In translatione almae domus B. Mariae V. (10 decembris);

In exspectione partus B. Mariae V. (18 decembris);

In desponsatione B. Mariae V. cum S. Ioseph (23 ianuarii);

Fugae D. N. I. C. in Aegyptum (17 februarii);

Orationis D. N. I. C. (fer. III post dom. Septuagesimae);

In Commemoratione Passionis D. N. I. C. (fer. III post dom. Sexagesimae);

S. Spineae Coronae D. N. I. C. (fer. VI post cineres);

Ss. Lanceae et Clavorum D. N. I. C. (fer. VI post dom. I Quadragesimae);

Ss. Sindonis D.N.I.C. (fer. VI post dom. II Quadragesimae);

Ss. Quinque Vulnerum D.N.I.C. (fer. IV post dom. III Quadragesimae) ;

Pretiossimi Sanguinis D. N. I. C. (fer. VI post dom. IV Quadragesimae) ;

Eucharistici Cordis Iesu (fer. V post octavam Corporis Christi) ;

Humilitatis B. Mariae V. (17 iulii) ;

Puritatis B. Mariae V. (16 octobris).

Huiusmodi vero festa retineri possunt si cum aliquo loco speciali necessitudine connectuntur.

Festum autem S. Philumenae V. et M. (11 augusti) e quolibet calendario expungatur.

C) *De festis e calendario universali expunctis*

34. Circa festa quae vi n. 8 *Variationum in Breviario et Missali romano* ad normam Codicis rubricarum e calendario universali expuncta sunt, pro calendariis particularibus haec prescius statuuntur:

a) festum S. Anacleti, quolibet titulo et gradu celebretur, transfertur in diem 26 aprilis, sub recto nomine S. Cleti;

b) festum S. Vitalis transfertur in diem 4 novembris, una cum S. Agricola;

c) festum Cathedrae S. Petri unice die 22 februarii celebrandum est;

d) praestat ut festa sub n. 8 b, c, d, g, et h recensita, etsi alicubi tamquam Patronus principalis vel Titulus ecclesiae habeantur, transferantur ad festa principalia, scilicet:

festum Inventionis S. Crucis, a die 3 maii ad diem 14 septembris;

festum S. Ioannis ante Portam Latinam, a die 6 maii ad diem 27 decembris;

festum Apparitionis S. Michaelis Arch., a die 8 maii ad diem 29 septembris;

festum S. Petri ad Vincula, a die 1 augusti ad diem 29 iunii;

festum Inventionis S. Stephani, a die 3 augusti ad diem 26 decembris.

Eadem autem festa retineri possunt die quo hucusque celebrata sunt, si rationes *omnino* singulares id suadeant, et nisi sufficiat eo die solemnitatem tantum externam, ad normam nn. 359 et 360 Codicis rubricarum assignare. Qua de re peculiare petatur indultum, ut sive festum sive solemnitas externa in calendario inscribatur.

CAPUT VI

De Textibus in Officiis

35. In parandis vel revisendis lectionibus historicis festorum cuiusvis classis, haec servantur:

a) breves et sobriae sint; unaquaeque lectio amplitudinem ne excedat ordinariam lectionum Breviarii, quarum pleraeque plus quam centum et viginti verbis non constant;

b) sermonis genus emendatum facileque evadat;

c) loca communia vitentur; falsa aut minus apta demantur vel emendentur; si autem notitiae certae fere vel omnino desint, lectiones de Communi assignentur, vel alius textus e sermonibus Patrum magis conveniens seligatur.

36. Veritati historicae non tantum in lectionibus provideatur, sed etiam in antiphonis, responsoriis, hymnis aliisque Officii partibus, si quae propriae exstent; secus eadem partes e Communi sumantur.

37. In festis III classis:

a) si Matutinum antiphonis propriis gaudeat, circa lectiones primam et secundam ea servantur quae nn. 40 et 41 *Variationum* statuuntur;

b) si vero Matutinum antiphonas proprias non habeat, lectiones prima et secunda sumantur de Scriptura occurrenti, nisi forte lectiones exstent *stricte propriae*, scilicet quae directe de Mysterio vel Sancto agant: quo in casu etiam responsoria sumuntur de festo, idest propria vel de Communi;

c) si responsoria tantum propria sint, dicuntur lectiones de Scriptura occurrenti, cum responsoriis festi, iuxta n. 42 *Variationum*.

38. In festis III classis lectio III unici Nocturni est semper de festo, et quidem:

a) si una tantum lectio historica vel «contracta» exstabat, haec retineatur;

b) si duae vel tres lectiones historicae aderant, una nova lectio conficiatur;

c) si vero sermo habebatur, tantum lectio olim quarta, scilicet prima II Nocturni servetur, vel alius textus e sermonibus Patrum magis conveniens seligatur.

39. Ad hymnos quod attinet:

a) si quattuor hymni diversi exstent, qui omnes continuatim vitam Sancti illustrent, et festum I classis non sit, primus (olim I Vesperis assignatus) hymno Matutini praemittatur, omissa conclusione; si breviari possunt, una alterave strophae omittatur; si coniungi nequeunt, utpote diversi metri vel non historici, unus auferatur;

b) si duo vel tres hymni adsint, opportuniore modo disponantur; si festum I classis sit, ordinarie idem hymnus ad utrasque Vesperas adhibeatur.

CAPUT VII

De Officiis et Missis Disponendis

A) Normae generales pro Officiis

40. Post titulum festi, eius gradus indicetur (I vel II vel III classis aut Commemoratio).

41. Nominatio Horarum uniformiter hoc modo fiat: «Ad I Vesperas», «Ad Matutinum», «Ad Laudes», «Ad II Vesperas», etc. Singuli Nocturni sic indicentur: «In I Nocturno», etc.

42. Caput et versus libri S. Scripturae ante singulas lectiones significantur.

43. Rubricae hymnorum doxologiam respicientes demantur, v. g.: «Haec conclusio numquam mutatur», «Sic concluduntur hymni eiusdem metri», et similia.

44. In litteris maiusculis et minusculis scribendis, criterium, quo rubricarum Codex utitur, omnino retineatur.

45. In omnibus Officiis, ad Laudes et ad Vesperas, sub respectivo titulo, semper ponenda sunt, etiamsi de Communi sumpta, versus, antiphona ad *Benedictus* vel ad *Magnificat*, et oratio.

Ante alias Horas titulus ponatur, si partes propriae adsint, vel commoditatis causa repetantur.

46. Si facienda sit commemoratio alicuius Sancti, post orationem diei uniformiter ponatur rubrica: «Et fit commemoratio S...»; deinde ponantur, convenienter in extenso, antiphona, versus et oratio.

Pro commemoratione de Tempore indicanda, servantur rubricae quae iam in Breviario exstant.

B) Normae particulares pro singulis Officiis

47. In festis I classis omnia disponantur ut iam in Breviariis et Propriis exstant, iis exceptis quae vi rubricarum Codicis vel huius Instructionis mutanda sunt.

48. In festis II classis, I Vesperae:

a) ponantur cum omnibus partibus propriis pro festis Domini quae occurrere possunt in dominica II classis, sub hoc titulo «Ad I VESPERAS, quando festum occurrit in dominica vel celebratur gradu I classis»;

b) item ponantur, si propriae exstent, antiphonae psalmorum vel hymnus, sub hoc titulo «Ad I VESPERAS, sicubi festum celebratur gradu I classis»;

c) auferantur vero ab omnibus aliis festis II classis; versus tamen et antiphona ad *Magnificat*, si propria exstent, in II Vesperis ponantur sub rubrica «Ad I Vesperas, sicubi dicendae occurrunt».

49. Si, in festis III classis, ad Matutinum, invitatorium et hymnus in extenso ponuntur, post hymnum addatur titulus «Ad Nocturnum».

50. In festis antiphonis propriis ad Laudes gaudentibus, post primam antiphonam ponatur rubrica «Psalmi de dominica»;

si Officium ab Adventu ad Pentecosten celebrari contingat, addatur insuper «1° loco».

51. *In festis II classis*, si Laudes saltem a capitulo in extenso scribuntur, in fine ipsarum ponatur rubrica «Ad Horas minores antiphona et psalmi de feria currenti». In festis vero Domini quae in dominica II classis occurrere possunt, in fine Laudum ponatur rubrica «Ad Horas minores antiphona et psalmi de currenti die». In fine Vesperarum ponatur rubrica «Completorium de dominica».

52. *In festis III classis* cum antiphonis propriis ad Laudes et ad Vesperas, in fine Laudum haec ponatur rubrica «Ad Horas minores antiphona et psalmi de feria currenti»; in fine vero Vesperarum: «Completorium de feria».

53. Diebus, quibus commemoratio facienda est de Sancto in feria, post indicationem diei et Sancti, ponatur vox «Commemoratio» et titulus «AD LAUDES». Deinde ponantur, convenienter in extenso, antiphona, versus et oratio.

C) *De Missis disponendis*

54. In Missis quae per extensum ponuntur, maioris claritatis causa, spatium unius saltem lineae servetur inter has partes.

- a) inter orationem (orationes) et Epistolam;
- b) inter graduale (tractum...) et Evangelium;
- c) inter secretam et antiphonam ad Communionem.

55. Sequentes locutiones adhibeantur: «Antiphona ad Introitum, antiphona ad Offertorium, antiphona ad Communionem».

56. Orationes quae ad commemorationem pertinent, necnon partes quae unice pro Missis votivis inserviunt, ita scribantur, ut relate ad textus proprios Missae, per spatium unius vel duarum litterarum retractentur.

57. Quam maxime curandum est ut necessitas folium vertendi vitetur, cum dicenda sunt oratio, secreta, postcommunio vel alia precatio quam celebrans extensis manibus recitare debet.

58. Diebus, quibus commemoratio facienda est de Sancto in feria, post indicationem diei et Sancti, ponatur vox «Commemoratio»; deinde indicatio Missae convenientis, remittendo ad Comune, vel Missam exhibendo propriam vel partes ipsius proprias.

CAPUT VIII

De Privilegiis et Indultis in re Liturgica

A) De privilegiis et indultis in genere

59. Privilegia et indulta quae rubricarum Codici obstant, revocata sunt (*Motu proprio*, n. 3). Si quis tamen Ordinarius necessarium censuerit unum alterumve ex his privilegiis et indultis iterum renovare, opportunas mittat petitiones, rationibus adductis, quae id suadere videantur.

60. Privilegia autem et indulta quae rubricarum Codici non obstant, in suo robore perseverant; attamen necesse erit ut et ipsa ad normam et mentem Codicis aptentur, quo securius servari queant.

61. Proinde curae sit uniuscuiusque Ordinarii elenchum privilegiorum de re liturgica, una cum calendario et Officiorum atque Missarum Proprio, ad hanc S. Congregationem transmittere, pro opportuna revisione aut renovatione, addito quoque exemplari praecedentis concessionis.

62. Praestat deinde ut, in Propriis typis imprimendis, addatur quoque elenchus privilegiorum liturgicorum, ut prae manibus sit cuique eodem Proprio utenti.

B) De privilegiis et indultis circa Missas votivas

63. Concessiones praecedentes Missarum votivarum pro solemnitatibus externis necnon pro sanctuariis et locis piis, in suo robore manent, sed praescriptionibus rubricarum Codicis (nn. 358 c, 359, 361 et 373-377) ad unguem accommodanda sunt.

64. Ceterae Missarum votivarum concessionis, quovis modo vel quavis auctoritate factae, vi n. 3 in *Motu proprio* «Rubricarum instructum» abrogatae sunt.

65. Missarum votivarum concessionones iterum renovantur vel ex novo conceduntur tantum ob rationes peculiares publicae necessitatis vel publicae devotionis.

Huiusmodi Missae votivae, si quae concedentur:

- a) gradu III classis potiuntur;
- b) toto Adventus, Quadragesimae et Passionis tempore prohibentur;
- c) eodem die una vel duae tantum admittuntur.

Summus vero Pontifex Ioannes Papa XXIII, in Audientia diei 8 mensis februarii anni 1961, infrascripto Cardinali S. Rituum Congregationis Praefecto concessa, hanc Instructionem in omnibus et per omnia approbare dignatus est, atque sanxit ut eam omnes, ad quos spectat, diligenter exsequantur.

Contrariis non obstantibus quibuscumque.

Datum Romae, ex aedibus S. Rituum Congregationis, die 14 februarii 1961.

✠ C. Card. CICOGNANI, Ep. Tusculan., *Praefectus*

L. ✠ S.

Henricus Dante, *a secretis*

CURIAS DIOCESANAS**ARZOBISPADO DE MANILA****DECRETO DE ERECCION****DE LA NUEVA PARROQUIA DE VALENZUELA EN BULACAN**

NOS, RUFINO J. CARDENAL SANTOS, POR LA GRACIA DE DIOS Y DE LA SANTA SEDE, ARZOBISPO DE MANILA

Habiendo visto este expediente de desmembración de la parroquia de San Diego de Polo, provincia de Bulacán, y de la erección de una nueva parroquia que comprenderá los siguientes barrios:

BAGBAGUIN, CANUMAY, CARUHATAN, MALINTA, MAPULANG LUPA, MARULAS, MAYSAN, PASO DE BLAS, TORRES BUGALLON Y UGONG, que forman el nuevo municipio de Valenzuela;

Resultando que el lugar comprendido dentro de los citados límites tiene el número suficiente de habitantes y su distancia de la parroquia matriz es grande, por lo que existen razones y causas canónicas justas y suficientes para que dicho lugar sea segregado de la parroquia de Polo;

Resultando que el Ilmo. Cabildo Metropolitano de la Archidiócesis de Manila, manifestando su parecer ha dado su conformidad;

Resultando que el párroco de Polo reconoce como causa canónica las razones expuestas en el parrafo anterior y ha dado su conformidad;

Considerando que los Ordinarios tienen potestad para desmembrar las parroquias existentes, INVITIS QUOQUE EARUM RECTORIBUS, siempre que exista gran dificultad de los fieles para acudir a la iglesia parroquial;

Considerando que la dificultad de atender desde la parroquia propia a un gran numero de fieles está reconocida por todos;

Nos, vistos los canones 1427 y 1428 del Código Piano,

DECRETAMOS

1. Que venimos en separar y desmembrar y separamos y desmembramos el lugar comprendido dentro de los límites arriba descritos de la parroquia de Polo para erigir y establecer como por las presentes erigimos y establecemos la parroquia de VALENZUELA teniendo por Patrona Nuestra Señora de Fatima y por Sede existente en;

2. Que dicha parroquia de Valenzuela quedará plenamente separada de la parroquia matriz, a cuyo párroco declaramos libre y exente de la misma, y que tendrá Parroco propio, sello parroquial, libros parroquiales y demas objetos para el culto de la iglesia;

3. Finalmente, no existiendo dote para sostener el culto y personal de la nueva parroquia, amonestamos y mandamos a los fieles vecinos de la feligresía que ayuden en cuanto les sea posible a mantener el decoro y culto de la iglesia, y sostener al Parroco encargado sobre todo en lo que toca al arancel parroquial diocesano;

4. Y mandamos igualmente a todos que observen este Nuestro Decreto de que en dialecto local dará el Parroco futuro de la Parroquia de Valenzuela conocimiento al público desde el púlpito en un día de mayor concurrencia para los efectos oportunos; lo mismo se manda al Párroco de Polo y archívese original.

Dado en Nuestro Palacio Arzobispal de Manila, firmado de nuestra mano, sellado y refrendado por el infrascrito Secretario de Cámara y Gobierno del Arzobispado de Manila, hoy 7 de Marzo de 1961.

(Fdo.) ✠ RUFINO J. CARD. SANTOS

Arzobispo de Manila

Por mandado de Su Eminencia

(Fdo.) ARTEMIO G. CASAS, V.G.

Canciller

TO OUR REV. MEMBERS OF THE CLERGY, BOTH SECULAR AND RELIGIOUS,
RELIGIOUS COMMUNITIES OF WOMEN, HEADS OF CATHOLIC SCHOOLS AND
COLLEGES, OFFICERS AND MEMBERS OF CATHOLIC ACTION MANDATED UNITS
AND TO OUR FAITHFUL IN GENERAL

Re: Intensive Spiritual Preparation for the Ecumenical Council.

It was last January 25, 1959, feast of the Conversion of St. Paul the Apostle, when the present Holy Father, Pope John XXIII, for the first time announced his intention of convoking an Ecumenical Council. Then, five months later, June 29, 1959, to be exact, the same Holy Father published his Enc. Letter "*Ad Petri Cathedram*" in which he expressly announced, this time more solemnly and in a formal way, the holding of said Ecumenical Council and enumerated the main reasons behind his move.

Immediately afterwards, His Holiness appointed a Committee to take charge of anti-preparatory matters and, among other things, asked the entire Catholic world to offer up incessant prayers to Our Lady, through the recitation of the Rosary, to the Holy Ghost and by means of a prayer that had been especially prepared for this purpose.

Accordingly, and in union with the whole world, our beloved Archdiocese started implementing the desires of the Holy Father in our Major and Minor Seminaries. A program of prayers, devotional practices, conferences, research work and propaganda has been worked out, and already, there have been several interesting and highly enlightening articles published in our local papers regarding the Ecumenical Council.

Recognizing the all-embracing importance of the forthcoming Ecumenical Council for our present world, and desiring to arouse more and more consciousness and the enthusiasm of our beloved faithful to this end, besides what has already been done regarding this matter,

WE STILL HEREBY DECREE:

a) That the official PRAYER FOR THE ECUMENICAL COUNCIL in either Tagalog or English (as published in our FILIPINAS of June 3, 1961) be recited by the Priest, together with the entire Congregation, before Our Divine Lord at each

Solemn Benediction performed in any Church or Chapel. Copies of this Prayer will be available at the Catholic Action Office of the Arzobispado.

b) That there be a Sermon preached in all Churches and Chapels regarding the Ecumenical Council, at least once a month, until the opening of the same.

Given in the city of Manila, on this 31st day of May, 1961.

(Sgd.) ✠ RUFINO J. CARD. SANTOS
Archbishop of Manila

PANALANGIN UKOL SA PULONG PANDAIGDIG

O Diyos Espiritu Santo, na ipinadala ng Ama sa Ngalan ni Jesús at namamalagi sa Santa Iglesia upang ito'y patnubayan nang walang pagkakamali, marapatin Mo, isinasamo namin sa Iyo, na punuin sa biyaya ang gagawing Pandaigdig na Concilio o Kapulungan ng mga Obispo.

O butihing Guro at Taga-aliw, liwanagan Mo ang isip ng aming mga Obispo na, sa dagling pagtalima sa tawag ng Santo Papa, ay magdaraos ng banal na kapulungan.

Ipagkaloob Mo na maging sagana ang bunga ng kapulungang ito, upang ang liwanag at bisa ng Ebanghelyo ay lalong lumaganap sa kalipunan ng mga tao; upang ang panarampalatayang Katoliko at ang mahirap na gawain ng mga misyon ay magtaglay ng bagong lakas at yumabong, at maluwalhating mangyari nawa na ang mga tao'y magkaroon ng ibayong kaalaman sa aral ng Santa Iglesia at ang mga Kristiyano'y umunlad sa kabanalang asal.

O matamis na Panauhin ng kaluluwa, pagtibayin Mo ang aming mga isip sa katotohanan at hubugin ang aming mga puso sa pag-sunod, upang ang anumang ipasunod ng Kapulungan ay tanggapin namin nang buong katapatan at isakatuparan nang maluwag sa kalooban.

Idinadalangin din namin yaong mga tupa na ngayo'y wala na sa kaisa-isang bakuran ni Jesukristo, upang sila, na ikinararangal ang ngalang Kristiyano, ay magsipagbalik sa kaisahan sa ilalim ng iisang Pastol.

Ipamalas Mong muli sa panahong ito, tulad ng sa isang bagong Pentecostes, ang Iyong mga himala, at ipagkaloob Mo sa Santa Iglesia na namamalaging nagkakaisa't walang humpay sa panalangin at kasama ni Mariang Ina ni Jesus at sa pagtnubay ni San Pedro, ay lalong mapalaganap niya ang kaharian ng Banal na Mananakop, ang kaharian ng katotohanan at katarungan, ang kaharian ng pag-ibig at kapayapaan. Siya nawa.

DIOCESE OF CALBAYOG

PASTORAL LETTER ON CATHOLIC EDUCATION

To the clergy and laity of the Diocese of Calbayog

Greetings in Christ Jesus Our Lord!

Dearly beloved in Christ:

It is a source of great sadness to us when God-fearing parents or guardians are unable to send their children to a Catholic school. But it is a source of even greater sadness when we hear of those parents or guardians who can send their children to Catholic schools but nevertheless neglect their grave duty and violate the law of the Church. As shepherd of the flock entrusted to us by Divine Providence our heart reserves a very special love for questions which directly concern our young people, the hope of our Church and our nation. Impelled then by love as well as by the consciousness of our serious responsibility before God we address ourselves to you, our dearly beloved, to offer instruction and guidance in the important matter of the education of our youth. And we undertake this pastoral letter to clarify a few matters concerning education so as to remedy and avoid any further confusion there where the salvation of souls and the good of the family, Church and state is at stake.

**Teaching authority
of the Bishop**

At the outset we wish to remind you that just as it is the duty of the shepherd to teach and guide his spiritual flock so it is likewise an obligation of the faithful to hear and accept the teaching and to follow the teacher's guidance. Be mindful of the words spoken by Our Saviour to His Apostles, the first bishops, and thru them to all bishops and priests: "Who hears you hears me." (St. Luke X, 16.) Rather, listen to the words of exhortation of St. Paul: "Obey your prelates, and be subject to them. For they watch us being to render an account of your souls; that they may do this with joy and not with grief." (Hebr. XIII, 17.)

PART I—DOCTRINAL

The fall of man. Its evil effects

When God made man He breathed into him in immortal soul. While brute animals were to die man was to enjoy an everlasting life. He was made a citizen of two worlds. Placed in a temporal world man was to prepare himself for life in an eternal world. God made man the crown of His creation next to the angels and subjected all creatures to him. As their master man was to use all things in a way that would merit him the reward of everlasting happiness. All things were to lead man to heaven. But with the fall of our First Parents, Adam and Eve, sin and all disorder entered into the world. Disobedience, envy, theft, murder, lying, idolatry, and every form of impurity dimmed man's vision of his noble eternal destiny. Sin beclouded man's intellect and weakened his will, and left in man tendencies to error and vice. But God did not abandon His children. God raised prophets, gave the Ten Commandments, and lastly sent His Only Begotten Son to educate men, to lead them from ignorance and sin to truth and virtue. Men were to be educated in the way of attaining their ultimate goal, everlasting happiness in heaven. Not the destruction of God's gifts but their respect and proper use and development was to be man's way of working for an everlasting reward. Jesus rebuked the lazy and unfaithful servant. He condemned those who buried their talents instead of using them. All the time, however, He reminded men to seek first the Kingdom of God and His justice, to use all things as means of attaining heaven. If man obeys the Creator's plan then God will reward him. If man disobeys then God will punish him, even as He punished Lucifer and the disobedient angels.

True education: perfect education

This, then, is the purpose of all true education; to lead men from ignorance to truth and to train them to seek the highest and everlasting good. Education must train man to live as a good citizen of this temporal world and thus to prepare for the everlasting citizenship of heaven. To cite the words of Pope Pius XI:

"...since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed

to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, Who alone is 'the way, the truth and the life,' there can be no ideally perfect education which is not Christian education." (*Christian Education of Youth*)

From the foregoing we see the necessity of a good Catholic education. Any system of education that ignores God and the teachings of His infallible Church, any system of education that disregards man's immortal soul is a false and dangerous system. Suppose that a geography teacher would tell her class about every country in the world except Palestine, where Jesus was born, lived and died. You could not expect her students to know much, if anything, about Palestine. Nor should you be surprised if her pupils argued that there was no such place as Palestine. If there was, why was it not mentioned along with the Philippines and America and China and Spain? That is the situation in many or most non-catholic schools. They teach about every country except heaven. They speak about every government except that of the Church. They explain many laws, but not the law of God. They review the life of every great man, but not the life of the greatest, Jesus Christ. How can you expect students to know anything about heaven, the law of God, or the Saviour of the world? Their teachers were intelligent people. Surely they would have known about these things. Yet, they never mentioned them. The famous French preacher Lacordaire wrote thus of a teacher he loved and admired:

"...as to religion, he was a stranger to it. He never spoke to me on the subject, and I observed the like silence in my conversations with him. Had he not been wanting in that precious gift (of religion), he would have been the preserver of my soul, as he was the genius of my intellect. (And so God permitted) that I should fall into an abyss of unbelief." (*Inner Life of Lacordaire*, p. 30)

Here is the reason we insist that every Catholic must go to a Catholic school.

On one occasion the eminent scientist Louis Pasteur attended the closing exercises of a so-called neutral school where religion was not taught. After all was over Pasteur turned to the priest who was present, and exclaimed: "How it must pain you to assist at a ceremony of this kind without hearing the name of

God pronounced! It hurt me, too, because a godless school is to me a monstrosity." It is a monstrosity because it ignores what is noblest in man. It would do away with man's soul and leave him not much better than a brute animal. Where God is systematically ignored, there we can say in all truth and for all practical purposes that God is denied.

The case of Fr. Halton, of Princeton University, U.S.A.

A yet worse situation obtains in schools where God and the Catholic Faith and good morals are attacked and ridiculed.

We need not imagine what evils can result from such schools; history and the daily newspapers give us plenty of facts. In 1952, Father Hugh Halton, a Dominican, was appointed chaplain to the Catholic students of Princeton University, U.S.A. With doctorates in civil law and philosophy he was highly qualified for his responsibility. But soon he became more and more disturbed. Catholic students came to him with reports of almost unbelievable statements made in the classrooms, some anti-God, some anti-religious, and many anti-Catholic. One professor, a Dr. Stace, had written in a book, which is a required textbook in thirty-seven universities, the following: "I believe in no God at all.... The world is ruled by blind forces.... There can be no moral ideas." Fr. Halton decided to expose the errors of misled and misleading instructors. From his pulpit and in paid advertisements in the campus publication he revealed the falsehoods and the errors of various professors. As a result in 1957 the Princeton administration "excommunicated" Fr. Halton. They withdrew his privileges, and his "official standing in Princeton University." At Princeton, as in many other educational institutions, the liberty to say what you think is limited to those who attack religion and especially the Catholic religion. As the expelled Fr. Halton expressed it: "Our professors' unions have privileges and immunities subject neither to God nor the law. They are destroying the minds, the souls, and the intellects of the students." One fact unearthed by Fr. Halton is that of all the Catholics enrolled at Princeton since 1880, 57% had left the Church. Parents and guardians, there is your answer to the question: Shall we send our children to a secular school?

The case of a local non-sectarian university

Such cases as the one cited above are not to be found only in America. Similar cases are found in every country. It is not the country but the godless system

of education that produces them. We hear of such sad occur-

rences right here in our beloved Philippines. Not long ago a zealous chaplain at one of our nation's secular universities was viciously attacked by the atheistic and agnostic professors and school authorities, who created many difficulties for him because he defended the rights of the Catholic students and strived to train them to be loyal to God, the Church and the principles of our Republic. In that same university today there are professors who teach that God does not exist. Recently there appeared an article in that university's publication stating that God is not real but only an idea invented by man. That is just what the anti-God communists teach. At a recent congressional investigation studying possible communist infiltration and subversion in a secular university, a prominent dean of the university told the investigating committee: "The question of whether God exists or not has no meaning for me.... Frankly, I have very little respect for beliefs." Many of the professors at that same university do not believe and certainly do not teach that the purpose of life is "to know God, to love Him and to serve Him" and thus to prepare for everlasting happiness with Him in heaven. Such professors can have only contempt and ridicule for the true Faith. It is no wonder then that one university student collected the sacred images, rosaries and prayerbooks of his parents and threw them out of the house saying they were only articles of superstitious beliefs. The mother loved her son but she loved God still more. She told her boy: "Because you have tried to drive God out of our home there is now no more room in it for you. Leave this house!"

One more case is cited

Where God is not admitted neither are His laws recognized. Not only matters against the One True Faith are taught in the godless schools but also matters directly opposed to good morals, matters which would shock even good pagans. We will cite only one additional example. One young Catholic lady who was studying journalism on a scholarship grant was told by her professor to practise "freedom" of thought and expression by writing the most revolting sex-crime fiction story that she could imagine...about a priest. Another professor expressed himself "freely" before all his students that he favors sexual promiscuity as long as there is mutual consent among the persons involved. Such teaching is diabolically opposed to the Law of God and the teaching of Christ. Yet some parents and guardians presume to send their children to be brainwashed, or should

we say "brainwarped", in such birth places of iniquity. What will they tell God when He asks them to give an account of the lives of the children He has entrusted to them?

Catholic education prepares man to be a good citizen of two worlds We have mentioned that God has made man a citizen of two worlds. But only those are entitled to a happy life in the world to come who have lived as good citizens of this world, or else have repented

and done penance. Patriotism is a virtue. To betray one's fatherland is a serious and loathsome crime. Those citizens who are blessed with a formal education, and especially a higher education, are expected to be the leaders, good leaders of their country. Yet how can we expect good leaders or even good citizens from schools that teach little or no respect for God and are the dumping grounds of all sorts of error. Just a few years ago a teacher in a godless school boasted that for forty years she had been teaching atheism to her pupils. *She was an active communist* and belonged to several communist fronts recognized as subversive. During those *four decades* her classes averaged fifty pupils. "I was not teaching just fifty students," she boasted. "I taught each and every boy and girl individually." She gave generously of her time and energy and means to spread the anti-God ideas of communism. Our Congressmen and Senators are not alarmists when they speak of the dangers threatening our nation from within. Not direct attack but infiltration and subversion is the greatest threat to our Republic. Where were the top-ranking communists who sought to sell our country into communist slavery trained if not in our godless secularistic schools, as one government investigator remarked. There is a youth in Calbayog who confesses that while he attended one of the godless secularistic schools of southern Luzon he was taught by a teacher who for years sought to undermine the faith and patriotism of his pupils. Among other falsehoods he taught that belief in God is merely a superstition, and that the priests tell the people to be virtuous only because they want the simple folk to submit quietly to the abuses of the rich, whom he claimed are patrons of the priests. Any student who spoke up in defense of the rights of God and of His Church incurred the wrath of the teacher. The teacher's whole approach to life was that of atheistic communism. You will never find such anti-God and anti-Philippine teaching in a good Catholic school. *In fact it is the Catholic Church and the Catholic schools that will play a decisive role in the defeat of atheistic communism.*

Some time ago a non-catholic psychologist, Mrs. Anna Waters, reviewed sixty case histories of fallen-away Catholics who came to her for advice. She reported that not one gone beyond the last grade in a Catholic elementary school, although 92% had finished public high school, and 70% had attended a non-catholic college for at least two years. These figures speak for themselves. There are exceptions, of course. We have lapsed Catholics who went to Catholic schools all their lives. And on the other hand, we have some splendid Catholics who never spent a day in a Catholic school. But the general rule follows the pattern of Mrs. Waters' report.

Father Cyril F. Engler, Catholic chaplain at the Iowa State men's Reformatory, U.S.A., gives us some statistics which we might use as another indication of the need of good Catholic education. Fr. Engler tells us there are over two hundred baptized Catholics in the state reformatory. Of these only one out of fifty practised their religion before entering the institution. Only one out of eight of the "Catholic" inmates was graduated from a Catholic grade school. 80% of those who did attend Catholic school were either expelled or left for a public school. Only one man in the whole prison was graduated from a Catholic high school.

We can present numerous facts showing the dangers of godless or anti-catholic education. However, we feel that what has been said is enough to deter the faithful from attending or sending your youth to attend any school that does not give God and His Church a worthy place in its curriculum.

Now that we have seen what dangers lurk in godless education we will more easily understand and better appreciate the teachings of the Church and of Her infallible successors of Saint Peter concerning this very important phase of man's preparation for the life to come.

To whom the right to educate belongs In his memorable encyclical on the Christian education of the youth Pope Pius XI, of holy memory, states that:

"...first of all education belongs preeminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself; absolutely superior therefore to any other title in the natural order.

The first title is founded upon the express mission and supreme authority to teach given her by her Divine Founder: 'All power is given to Me in heaven and in earth. Going therefore, teach ye all nations...teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.'

The second title is the supernatural motherhood, in virtue of which the Church...generates, nurtures and educates souls in the divine life of grace, with her Sacraments and her doctrine. With good reason then does St. Augustine maintain: 'He has not God for father who refuses to have the Church as mother.'

Hence it is that in this proper object of her mission... 'in faith and morals, God Himself has made the Church sharer in the divine magisterium and, by a special privilege, granted her immunity from error; hence she is...supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching.' By necessary consequence the Church is independent of any sort of earthly power as well in the origin as in exercise to her mission as educator.... Hence with regard to every other kind of human learning and instruction... the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education."

Exercising then Her absolute right over Her children in matters of faith and morals, and solicitous for their welfare Mother Church has made important declarations in Her laws which all the faithful are bound in conscience to observe. In doing this Mother Church has acted perfectly within her God-given right and fulfilled Her God-imposed obligation.

Thus Canon Law states that:

"The education of all Catholics from their childhood must be such that not only shall they be taught nothing contrary to the Catholic faith and good morals, but religious and moral training shall occupy the principal place in the curriculum. Not only the parents...but in addition all those who take their place, have the right and the most serious obligation of providing for the Christian education of the children." (Can. 1372)

The same Law declares that:

"Catholic children shall not attend non-Catholic or undeno-

minational schools, nor schools that are mixed, that is to say, open also to non-Catholics. The bishop of the diocese alone has the right, in harmony with the instructions of the Holy See, to decide under what circumstances, and what safeguards against perversion, the attendance of such schools by Catholic children may be tolerated." (Can. 1374)

Those persons who contract marriage with any kind of agreement that any of their children shall be educated outside the Catholic Church, by that very fact offend against both the divine and the ecclesiastical law and automatically incur excommunication (Can. 2319). "Parents or those who take their place who knowingly have their children educated or instructed in a non-Catholic religion," as is done in sectarian non-catholic schools, likewise fall under the penalty of excommunication (*Ibid.*). Such persons, in addition to the excommunication, are likewise suspected of heresy (*Ibid.*).

A decree of the First Plenary Council of the Philippines declares that should any parents or tutors send their children to non-catholic schools where there is immediate danger to their faith and morals, these same parents or tutors must be refused absolution from their sins unless they correct their behavior (706). Similarly parents and tutors may not be granted sacramental absolution if, contrary to the Bishop's decision, they bypass Catholic schools and insist on sending their children to non-catholic schools, even tho there may be no immediate danger to the faith and morals of the children (707). The children themselves are to be denied the sacraments (*Ibid.*). Thus Mother Church strongly insists that Catholics attend Catholic schools. As loyal children of the Church we ought to profess then as our own the motto cited by Pope Pius XI: "Catholic education in Catholic schools for all the Catholic youth." (*Op. cit.*).

Confused and misleading ideas on what constitutes a true Catholic school There is confusion at times in the minds of some laymen as to what constitutes a Catholic school. They wonder if it is not enough that the head of the school and that the faculty members be Catholics, that the students receive religious instructions in school a few times perhaps, that Mass be offered occasionally on the school premises, that the school have its own chapel and chaplain, that the students make a holy retreat every year, that the library have plenty of Catholic books, that the school boast of such organizations as the SCA or the UPSCA etc. We reply that all

these things are fine and are to be desired. However, they do not as yet necessarily constitute a Catholic school. That a school be a fit place for Catholic students Pope Pius XI says that:

"...it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.'" (*Op. cit.*)

In the light of the Holy Father's pronouncement, then, we can clearly determine whether any school deserves to bear the title of "Catholic school". The aim of Mother Church is to lead Her children to heaven. Only truly Catholic schools can be a great direct help in achieving this end.

As a precautionary measure in assuring and safeguarding the welfare of the faithful, Mother Church states in Her Canon Law that:

"The religious teaching of youth in all schools whatsoever is subject to the authority and inspection of the Church. The local Ordinaries have the right and duty to see that nothing is taught or done contrary to faith and good morals in any of the schools of their territory. They have, moreover, the right to approve the teachers of religion and the books, and to demand that, in the interest of religion and morals, teachers and books be removed." (1381)

"Local Ordinaries have the right, either in person or through others, to visit any schools, oratories, asylums, orphanages, or any other similar institute or house to investigate all matters connected with religious and moral instruction. From this visitation the schools conducted by religious organization whatsoever are not exempted, unless it is a domestic school for the professed members of an exempt organization." (1382)

Non-catholic schools patronized under various pretexts

Sad to say, despite the example of loving care which Mother Church shows for her children, there are among the faithful those who still would patronize non-catholic schools under various pretexts. There are some who claim that the "Catholic schools are *more expensive* than the other schools". To such we say: Do you want a superior or an inferior education for your child? The difference will tell in eternity as well as in this life. We must not economize in spiritual, eternal matters. We are reminded here of an experience related by a doctor who was once called to a young man dying of tuberculosis. The physician said he could save the boy's life if the boy were given plenty of the right food. Because the mother was poor the doctor gave her money to buy the necessary food. But when he returned a few days later he found the youth much worse. Upon questioning the family he discovered that the mother was putting the money away, with this explanation: "Soon I will have enough money to give my boy a fine funeral." Hard to believe but true! That is the senseless attitude of some Catholic parents and guardians with regard to the souls of their children. They neglect to feed their souls, dying perhaps of spiritual consumption. They want their children to gain social position or some other temporal and material gain but they neglect their spiritual and everlasting welfare. They will save pesos but lose souls. By economizing thus they are preparing for a fine "funeral" for the souls of their children and very likely even for their own souls.

After all this has been said, let me add that the oft-repeated claim, viz. — that the Catholic colleges are more expensive than the non-catholic — is far from expressing objective facts.

We have read quite carefully — "a comparative study of the matriculation fees" charged by institutions of higher learning throughout the country (all universities and some few colleges), and in the light of said comparative study we can safely state here that the claim mentioned above is not based on or supported by factual data. It would be far more correct, exact and fair to all concerned, to say that *some* Catholic colleges charge higher fees than non-Catholic colleges, — adding — but *some others* (Cath. colleges) *do not*.

There are those among the faithful who object that "Catholic schools are more strict than other schools." To those we say that if the Catholic schools appear to them as "reformatories" it is

because the Catholic schools strive to reform that which has been deformed by original sin, and sometimes made worse thru parental neglect. However, let the objectors know that Catholic schools are not unduly strict or severe. If they enforce law and order and respect for authority they do so only insofar as that is necessary to educate the whole person. The aim of Catholic schools, as we have mentioned, is to educate the whole man, his will as well as his intellect, soul and body. Without discipline there can be no such education. Thus the Holy Spirit Himself instructs parents, guardians and educators of youth with the words: "Have you children? instruct them, and bow down their neck from their childhood" (Ecclus. 7:25).

"A horse not broken becomes stubborn, and a child left to himself will become headstrong. Give your son his way, and he shall make you afraid.... Give him not liberty in his youth.... Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard you not, and so be a sorrow of heart to you." (Ecclus. 30, 8-9; 11-12)

"He that loves his son, frequently chastises him, that he may rejoice in his latter end." (Ecclus. 30, 1) To those who would want to dispense their children from discipline and thus allow them to grow wild and ungodly in manners and behavior we repeat the words of the Holy Spirit: "it is better to die without children, than to leave ungodly children." (Ecclus. 16, 4) Mother Church understands human nature like no one else does because She is concerned with the whole man. She is conscious of man's great dignity and his great capabilities to good, and She is also realistically conscious of man's inclination to evil, which can ruin as it has already ruined many a life. Catholic schools then cannot slacken in discipline if they are to benefit the whole man. True charity, honest concern for the welfare of the students demands this. Over-kind schools can rightly be called, "Impie pios", "wickedly kind". Such charity is contrary to charity. A child is like a river, a possible source of great good or great harm. Direct the river into planned channels and it will do much good for a great number of people. Let it ramble without control and it will wash away soil, uproot trees, over-run fields and do much harm, as you have seen during the typhoons. It is the same with a child. Discipline will steer the powers of his mind, body and soul where they will do good. Lack of steering

and restraining will let his powers go to harm others as well as himself. The disorderly conduct, the juvenile delinquency and the crimes we too often hear and read of in our daily papers are not the result of good discipline but rather the fruits of neglect of discipline. We have an example of such bitter fruits in the events that are now occurring in and about Manila. Recently, within only a short period of time, more than one thousand teen-agers had been arrested in Manila and the suburbs for possessing deadly weapons. The arrests had been made after the people complained of the steady increase of crime among our youth. What is the cause of these crimes? Many reports place the blame on the lack of moral discipline in schools. One university president, addressing the latest graduates of the Philippine Military Academy, traced the present youth problem to faulty education which, according to him, "for more than one half century . . . has been turning out young people of weak character" (Evangelista of F.E.U., *Phil. Herald*, March 26, 1961, p. 10). Man when left to do as he pleases without any properly motivated restrain and direction easily falls victim of his unruly passions and inclinations. You know this very well, my dearly beloved people, from your own experiences. In his encyclical on the Christian education of youth Pope Pius XI speaks of the pupil's "natural craving for unrestrained liberty" and he calls this craving "at once illusory and false." He goes on to say that there still remain "in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations." And he cites from Sacred Scripture the words: "Folly is bound up in the heart of a child and the rod of correction shall drive it away" (Prov. 12:15). The Supreme Pontiff then concludes his argument by saying: "Disorderly inclinations then must be corrected." And that, my dear people, is what the Catholic schools are trying to do when they discipline the child; they are trying to correct disorderly inclinations. Elsewhere in the same encyclical the Holy Father complains of the "all too common relaxation of parental discipline which fails to check the growth of evil passions in the hearts of the younger generation." He says that all those who exercise authority over children, this includes educators, were given the authority by God "for the proper upbringing of their children in a holy and filial 'fear of God, the beginning of wisdom,' on which foundation all respect for authority can rest securely; and without which, order, tranquility and prosperity, whether in the family or in society, will be impossible." It is understandable, tho not excusable, that people should shrink from discipline just as they shrink from penance, for both discipline and penance are inter-

related. Man's shrinking from discipline is only proof of fallen man's desire to escape that which curbs his unregulated appetites, that which is unpleasant, even tho it be something most necessary. Yet, as our present Holy Father has clearly stated, it is necessary to recognize two of the Church's principal teachings, discipline and penance. "It is discipline and penance," he says, "which in fact bring about the increase of social benefits and assure one of peace. This is reality. Without discipline one is not a man, and without penance one is not a Christian." (*Address at close of Lourdes centenary at the Basilica of St. Mary Major.*)

Perhaps those who object to the strictness of Catholic schools have in mind the insistence with which the educators demand that pupils apply themselves to their studies. Of such we ask: Do you want our youth well trained or not? There can be no good training without diligent and assiduous application to one's studies. We get only so much out of our studies as we invest in them of time and effort. It is not the "easy" schools that prepare our youth for the difficult and keen competition of life. Schools where students pass their courses without much effort are only diploma mills exploiting the parental purse or wallet. A diploma is not much help when the mind is vacant. A diploma in the hands of an improperly and insufficiently trained graduate can be a dangerous tool leading to serious errors and harm to the individual and to society. Would you want an incompetent doctor to perform surgery on someone dear to you? Would you pay someone to endanger your life unnecessarily? Are we to trust unqualified engineers to build our churches and our bridges? The standards in Catholic schools are high because the schools aim to be of service and not of disservice to their pupils and to society. The law of God does not permit them to be less.

Then there are those of the faithful who claim "that non-catholic schools are superior to the Catholic schools." Such an assertion is false. Any school whose system of education ignores or even ridicules the spiritual and supernatural aspect of man's life and destiny will always be inferior to the school that aims at educating the whole man, body and soul, intellect and will, for time and eternity. It is the so-called "superior" schools that give us even, or so-called Catholic legislators who pass laws opposing the rights of God and His Church and inimical to man's highest welfare. It is these schools that give us public officials who exploit their positions of trust, and in their

greed and unbridled passion for power, wealth and self-indulgence prove to be oppressors rather than servants, defenders and protectors of the weak and the poor. It is these schools that give us scientists who probe the laws of nature but ignore the Living Divine Maker of the laws; they study the creature and ignore the Creator. Such a system of education as these schools profess does not form man, the whole man, but rather deforms him. How then can such schools be called "superior"? The famous orator Bishop Spalding once said:

"If the teaching of history is a trustworthy guide, we are certainly safe in affirming that civilized states and empires perish, not from lack of knowledge, but of virtue; not because the people are ignorant, but because they are corrupt." (*Essays and Reviews*, 1877, p. 121)

Look at the great civilization of pagan Egypt, Babylonia, Greece and Rome. They decayed and perished not because they lacked learning but because they lacked virtue and were corrupt.

That is why, for one, religion ought to constitute the very essence of all, and especially of elementary education. As Bishop Spalding has remarked:

"It alone can touch the heart, raise the mind, and evoke from their brutish apathy the elements of humanity, especially the reason.... A population unable to read or write, but with a religious faith and discipline, have before now constituted, and may again constitute, a great nation; but a people without religious earnestness have no solid political character. Religion is the widest and deepest of all the elements of civilization; it reaches those whom nothing else can touch...." (*Op. cit.*, p. 132)

Without religion man will make his own false gods of Comfort, Efficiency, the State, Science, Medical Progress, Wealth etc. And this is insanity. Even among believers when knowledge is prized for itself it distracts from God, the Absolute Truth, as St. Paul, St. Buenaventure and St. Thomas affirm. There can be no such thing, then, as a "superior" school which is not at the same time a Christian or Catholic school.

Some may claim that "non-catholic schools are superior to Catholic schools in the facilities they possess and in the wide range of courses they offer." An honest study of the great Catholic institutions of learning in our country will show that such

an assertion is often exaggerated. Those who are interested in pursuing studies in a specialized field ought to consult with their pastor or Bishop to see whether they could not receive the training they desire at a Catholic school. When such training is unavailable at a Catholic institution, they will receive directives and precautions to be taken for the sake of their moral and spiritual well being. Of these directives and precautions we shall speak in the second part of our pastoral letter.

There may be other reasons brought forth for patronizing non-catholic schools. It is not our purpose to consider them all in this letter. Be it known, however, that no temporal advantage will ever compensate for the harm a person might suffer in his soul. Our Divine Master's words ring loud and clear: "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul? What will a man give in exchange for his soul?" (Matt. 16:26).

PART II—DISCIPLINARY

Norms to be observed

On the last two Sundays of May, pastors, curates and all priests who will preach in the parish churches and barrio chapels shall preach on the very important and urgent subject of Catholic education. They shall remind especially parents and guardians of their grave moral duty to send their charges to Catholic schools. The priests are to expound on the subject of Catholic education more thoroughly to the members of the various mandated organizations of Catholic Action as well as to the other pious organizations of the parish, recalling the words of Pope Pius XI: "... whatever Catholics do in promoting and defending the Catholic school for their children, is a genuinely religious work and therefore an important task of 'Catholic Action.'" (*Op. cit.*). The priests are to strive to engage good Catholic laymen to assist them in the work of promoting the Catholic education of our youth. Likewise the priests are to visit the homes of the parents and guardians of prospective students either personally or thru members of Catholic organizations or other exemplary and informed Catholics. And they are to urge the parents and guardians to send their children to Catholic schools.

In June the pastors are to report to us on the results of their drive and give the number of homes visited, the reasons adduced

for sending children to non-catholic schools, and also give suggestions of measures to be taken to insure the better education of our young people.

Parents and guardians who are unable to send their children to Catholic schools, and consequently send them to public schools, must observe the following:

- 1) They are to request the school authorities to arrange for the religious instruction of their children. The law of the Philippines expressly permits pastors and other priests to give religious instruction on the school premises either personally or thru others for a half hour three times weekly when the parents or guardians present their written request. The Bishops of the First Plenary Council of the Philippines advise that should the local school authorities refuse the parents and guardians this legal right or should they create unnecessary obstacles to its exercise then the priests are to report the matter to higher school authorities in order to remedy the evil (*Acta et Decret . . .* 681).
- 2) They are to send their children to the catechetical classes organized in the parish, especially on Sundays, since the brief religious instructions given in the school are inadequate.
- 3) They are to take watchful care that no false doctrines be taught and that no bad examples be given to their children either by the teachers or the schoolmates (*Acta . . .*, 706). Should there be any evidence of false doctrine being taught or of bad example being given then parents and guardians are to report the matter to the higher school authorities requesting them for an immediate remedy of the situation. The Manila Council instructs pastors to exercise the same watchful solicitude for the welfare of their flock (*Op. cit.*, 681 and 682).

The above mentioned rules apply not only to elementary schools but also to high school and higher institutions of learning.

Let all of us always strive to keep God in our lives and to carry Christ and His teaching into all our relationships with our fellowmen and with society. Let us shun all evil and error and let us ever love and practise virtue. As our present Holy

Father exhorts us, let us "think, honor, say and do what is true" (1960 Christmas message). This is the supreme heritage of our Catholic education.

That all your efforts may be amply rewarded, we pray to God, Who sees every sacrifice and every good work, and we invoke upon all of you, our dear sons and daughters in Christ Jesus, priests as well as laymen, as much as we can the blessing of Almighty God, the Father, and the Son and the Holy Spirit.

Given at our Episcopal Residence at Calbayog City, Samar, this day of May, 1961.

✠ MANUEL P. DEL ROSARIO
Bishop of Calbayog

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by

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SECCION HISTORICA

BREVE RESEÑA DE LA UNIVERSIDAD DE SANTO TOMAS

(Continuación)

TERCER PERIODO

(1900-1958)

Preámbulo:

Para evitar inconvenientes no mencionaremos durante este periodo los nombres de personajes que aun viven y seremos parquísimos en referirnos a los ya difuntos. Por semejantes razones hemos omitido una galería de hijos ilustres de la Universidad, ya que no queremos incurrir en dar a unos más o menos de lo que se merecen.

Sucesos Varios:

Reapertura de la universidad: Definida ya la situación militar en el centro de Luzón, el P. S. Payá, Rector por aquellas calendas, creyó un deber llamar a los profesores religiosos que se hallaban en Hongkong descansando y esperando mejores tiempos, a fin de reanudar la labor secular de la Universidad.

El pleito de San José: Durante los primeros días de la ocupación americana, hubo algunos filipinos adversos a los intereses de la Universidad que pretendieron que se secularizase el colegio de San José, base económica de las facultades de medicina y farmacia, bajo el pretexto de que tanto el edificio como las haciendas, por tratarse de una fundación administrada por el gobierno español, debería pasar automaticamente, en virtud del tratado de París, a la administración del gobierno americano. En vista de esto, el general Otis hizo cerrar en 1899 las facultades de medicina y farmacia, pero en enero del año siguiente, el Gral. McArthur, mejor informado, autorizó su reapertura.

Entonces se entabló un pleito entre la Iglesia Católica y la Universidad por una parte y el gobierno de los Estados Unidos por otra, que, después de varias incidencias, tuvo una solución pacífica debido a un arreglo amistoso entre Mr. Taft y Mons. Haty, arzobispo de Manila en 1907, cuando ambos convinieron en Washington que el edificio de San José y sus haciendas, reconocidos ya como propiedad de la Iglesia por la Corte Suprema, se aplicasen a los fines específicos de la fundación, que, en la opinión del Sr. Arzobispo, eran formar seminaristas, cuando en realidad, según la clausula de fundación, los dichos bienes se aplicarían para educar hijos de españoles bien nacidos.

Los Jesuitas que habían administrado esta obra pía desde principios del siglo XVII hasta el año 1768, hicieron grandes esfuerzos para volver a administrarla de nuevo, ante la Curia Romana, a pesar de que el Papa San Pío X, en 4 de abril de 1906 había confirmado a la Universidad en la pacífica administración de la misma. Se entabló, por consiguiente un pleito de carácter eclesiástico ante las Congregaciones Romanas, el cual habilmente conducido por los Jesuitas con el apoyo del Delegado Apostólico Ambrosio Agius, culminó en la resignación forzosa del P. Raimundo Velazquez incansable defensor de los derechos de la Universidad durante aquellos días críticos y en una comunicación de la Sta. Sede, por conducto del Mtro. General al P. Vicario General Petronilo Aguado, por la cual se ordenaba, a través de la Delegación Apostólica, la entrega del colegio y sus pertenencias al Sr. Delegado.

Con rendido espíritu de obediencia ante tan dura prueba, la Universidad acedió a la creación de una Comisión de entrega, la cual, después de preparar los debidos inventarios traspasó el 16 de agosto de 1910 las propiedades en litigio al Sr. Delegado Apostólico, quien, a su vez las puso a disposición de la Compañía.

Por un momento la Universidad creyó imposible poder continuar con las facultades de medicina y farmacia por no contar con los suficientes fondos para sostenerlas; pero la Sta. Sede la puso en la alternativa de mantenerlas abiertas o de sufrir mayores quebrantos. La Divina Providencia la sacó con bien de este apurado trance, pues los profesores renunciaron generosamente a su salario durante el curso 1910-1911. Mons Agius, compelido en parte por las algaradas estudiantiles que con juvenil atrevimiento no cesaban de exponerle el quebranto que sufrían en sus estudios, consintió en ceder a la Universidad por un año el edificio y rentas del Colegio de San José y el Sr. Arzobispo se avino finalmente a que la Universidad usara las facili-

dades del hospital de San Juan de Dios. Posteriormente se obtuvo de los Jesuitas el alquiler del edificio de San José por la cantidad de ₱300 mensuales hasta 1927.

La Constitución Quae mari Sinico. El Papa León XIII, de feliz memoria, confirmó por la constitución *Quae Mari Sinico* del 17 de septiembre de 1902 los honores y privilegios que los Papas Inocencio X, Bto. Inocencio XI y Clemente XII la habían concedido con anterioridad. El, por su parte, la otorgó el título de Pontificia y a los grados que ella confiriera, la misma validez que tenían los grados conferidos por otras universidades pontificias.

Mr. Taft y la Universidad. Mr. Wiliam Howard Taft, Secretario de Guerra de los Estados Unidos, tuvo palabras de elogio para la Universidad con motivo de una recepción que le dispensó el claustro de profesores el 30 de agosto de 1905. Cuando este señor vino de nuevo a Filipinas en 1907 para asistir a la primera Asamblea filipina, pronunció nuevas frases laudatorias para la labor de la Universidad.

Venta de las haciendas. En octubre 20 de 1905, la Universidad, representada por la compañía Philippine Sugar Estates Development vendió al gobierno americano las haciendas de Sta. Cruz de Malabon, Sta. Rosa y Biñan, con cuyo producto pudo emprender un programa de modernización en los lustros siguientes y aumentar el salario de los profesores. Las otras haciendas de Gagalangin y Navotas ya no pertenecían a la Universidad.

En pos del reconocimiento oficial. Poco después de la implantación de la soberanía americana en esta Perla de Oriente, la Universidad se dió cuenta de la absoluta necesidad de modernizar sus equipos y de acomodar sus métodos de enseñanza a los métodos americanos con el fin de ponerse a la altura de las circunstancias y satisfacer las exigencias del departamento de Enseñanza Privada, especialmente en las facultades de medicina y farmacia. Su primer paso fué pedir el reconocimiento de los grados que ella confería, especialmente el de medicina. Para eso el gobierno la sometió a un reconocimiento e investigación oficial de su equipo, métodos etc., que corrió a cargo de un comité presidido por el Dr. Paul C. Freer, el cual no los encontró del todo satisfactorios (1908), a pesar de que la Universidad había realizado en el año anterior mejoras costosas e incurrido en cuantiosos gastos, en previsión de esta investigación. Todavía habían de pasar algunos años antes de que la Universidad tuviera el placer de ver sus facultades reconocidas oficialmente como veremos luego.

Adquisición de los terrenos de Sulucan. En 1911 la Sulucan Development Co. donó por vía de agradecimiento a la Corporación de los PP. Dominicos, un terreno de 220.000 mts cuadrados, con el fin de que pudiese trasladar allí la Universidad, pues en Intramuros no había lugar para expansionarse, conforme exigían las circunstancias.

Fiestas tricentenarias de la universidad. Durante los días 16-20 de diciembre de 1911, celebró la Universidad el tricentenario de su fundación en las que participaron el profesorado, los estudiantes, los exalumnos, representaciones de las autoridades eclesiásticas y civiles y la crema de la sociedad manileña. Los actos más sobresalientes de las fiestas fueron: Los funerales de Mons. Agius, que inopinadamente había fallecido la noche anterior. Una misa solemne en sufragio del Sr. Benavides fundador de la Universidad. El 17 descubrimiento de una placa conmemorativa de las fiestas, colocada en el pedestal de la estatua de Benavides y la colocación de la primera piedra de un futuro edificio en los terrenos de Sulucan el día 18. El 19 un concurrido banquete.

Admisión de señoritas en la Universidad. La admisión de mujeres en la Universidad es quizá el hecho que más ha influido en su futuro desarrollo. Por otra parte es bien sabido que la Universidad mostró bastante repugnancia a romper con la tradición cuando estudiantes del bello sexo aspiraron a ingresar en sus aulas.

Las circunstancias se impusieron una vez más. El 5 de febrero de 1924 anunció el P. Manuel Arellano, rector, al pueblo filipino, que se abrirían las puertas de Sto. Tomás por primera vez en su historia a señoritas estudiantes en la facultad de Farmacia, en virtud de un permiso de carácter temporal que la Sta. Sede había concedido el 16 de marzo del año anterior. Esta gracia se hizo extensiva en años posteriores a los colegios de Artes Liberales y Educación y a la escuela de Filosofía y Letras.

En 1932 la Universidad hubo de admitir señoritas en la facultad de medicina por haberlo así ordenado la Congregación de Estudios a petición de un grupo de muchachas que con toda franqueza e ingenuidad se lo habían suplicado por carta al Papa Pío XI.

En el año 1934 hubo el peligro de que la misma S. Sede retirara este privilegio al colegio de Educación, debido a la intervención de un personaje allegado a la Delegación Apostólica; pero la crisis ocasionada sólo dió por resultado, después de la

debida defensa y aclaraciones, que Roma confirmara dicha gracia por diez años. La idea de la Santa Sede al conceder estos permisos, era sustraer al elemento estudiantil femenino de la nación de posible peligros para su fe y costumbres, en caso de que tuvieran que hacer sus estudios superiores en instituciones laicas. El Colegio de Comercio empezó a gozar del mismo privilegio al principio del curso 1936-1937.

El Seminario Central o Interdiocesano. El 28 de abril de 1927, la S. Sede, por conducto de la Congregación de Colegios y Universidades, confió el Seminario central de Filipinas, que nuevamente creaba, a la Universidad de Sto. Tomás, ordenando al mismo tiempo a los Srs. Obispos enviasen a dicho Centro seis seminaristas de cada diócesis, de los más aptos, virtuosos y capaces.

El 24 de mayo 1931 el Papa Pío XI promulgaba la Constitución *Deus Scientiarum Dominus*, que, al dar normas sobre una mejor organización de los estudios eclesiásticos, tendía indudablemente a infundir nuevo vigor a las Universidades Pontificias o dependientes de Roma. De ahí, que la Universidad de Sto. Tomás, de acuerdo con la mencionada Constitución, reorganizase la enseñanza en las facultades eclesiásticas y las dotase del conveniente profesorado, lo cual dió nuevo realce al seminario central.

Los nuevo Estatutos: A principios de la tercera década del siglo en curso se vió la necesidad de redactar unos nuevos Estatutos con las normas de la Iglesia, que no entraron plenamente en vigor hasta 1939. En virtud de dichos estatutos, la Universidad ha mejorado su organización superior y depende más directamente de Roma en muchos asuntos.

La guerra del Pacífico y sus consecuencias. Un suceso trascendental vino en diciembre de 1941 a turbar el funcionamiento rítmico de la Universidad. Nos referimos a la guerra del Pacífico entre americanos y japoneses. Este suceso impuso el cierre forzoso de la Universidad por 4 años. Los edificios de Sulucan, a excepción del seminario y de la imprenta, fueron ocupados y sirvieron para campo de concentración, donde americanos, ingleses y otras nacionalidades sufrieron durante tres años largos un penoso cautiverio. El 3 de febrero 1945, al anochecer, una división de tanques (First cavalry division) del ejército libertador americano, irrumpió inesperadamente en el campo con el fin de libertar a los internados, por medio de un atrevido golpe de mano. Poco después, en la noche del 7 al 8 de febrero el fuego redujo a cenizas el venerable edificio de Intramuros que

muy mejorado en 1938, había sido ocupado por los japoneses en septiembre 1944. Por otra parte, los edificios de Sulucan, aunque más afortunados presentaron por mucho tiempo cicatrices de metralla causados por la artillería japonesa, que causaron sensibles bajas entre los refugiados. Entre tanto, los libertadores habían convertido el edificio de educación, en hospital de sangre para los muchos heridos, tanto civiles como militares que afluían del teatro de la guerra al otro lado del Pasig. Poco después establecieron en el edificio central, ya libre de internados, un gran hospital militar conocido con el nombre de *120th. Army General Hospital*, donde se atendía a los soldados heridos. Este hospital, abierto en previsión de la campaña contra el territorio japonés, fué clausurado a fines del 1945 lo cual permitió a las autoridades de la Universidad usarle para reanudar en él las actividades escolares con toda regularidad al principiar el 1946. Mientras tanto, en junio de 1945 se habían abierto los colegios de Comercio y de Artes Liberales y la Facultad de Leyes exclusivamente para muchachos en el primer piso del edificio del seminario y el colegio de Educación exclusivamente para mujeres, en el edificio que ocupaban las Madres Dominicas en la calle Legarda. Las facultades eclesiásticas no sufrieron interrupción notable durante la guerra, aunque no se vieron libres de las irregularidades que las impusieron las circunstancias crítica de aquel tiempo. En Julio 1946, la Universidad entró en un periodo de plena normalidad y de franca expansión, gracias a un aumento constante de alumnos y a la normalidad reinante.

Otros sucesos: No dejaremos de mencionar aquí, siquiera sea de paso, la celebración del tercer centenario de la Naval de Manila y de una concurridísima feria con el objeto de realzar las fiestas y de recaudar fondos para la construcción de la iglesia de Sto. Domingo, durante los días 5-13 Octubre de 1946.

El día 27 de abril de 1947 marca otra piedra milenaria en la historia de la Universidad, cuando el Exmo. Miguel O'Doherty, arzobispo de Manila, obtuvo de la Santa Sede para la Universidad el título de Universidad Católica de Filipinas.

En este mismo año se organizó la Cooperativa de estudiantes, que tan buenos servicios ha prestado hasta la fecha a la Institución en general y a la numerosa población estudiantil.

Tampoco pasaremos por alto el establecimiento de una radiodifusora en 1950 con el fin de ejercer el apostolado mediante el uso moderno de este medio de difusión.

Finalmente, en 1956, la imprenta de Sto. Tomás, que es más

antigua que la misma Universidad, pues data del año 1593, pasó a la administración directa de una corporación de carácter civil, intitulada The Novel Publishing Co., Inc.

Los Edificios:

A fines del siglo XIX se habían adquirido los materiales para remodelar completamente el antiguo edificio o hacer otro nuevo; pero este laudable plan no cristalizó debido a la inestabilidad política del país, y los materiales, adquiridos por la Mitra, sirvieron para la construcción de un edificio que, destinado para Seminario, llegó hasta nosotros con el nombre de St. Paul's Hospital en Intramuros. Poco antes de estallar la Gran Guerra Europa de 1914 se discutió la urgencia de construir un nuevo edificio para la Universidad, pues el antiguo no llenaba ya las necesidades de la Institución, también en Intramuros. Pero tampoco llegó a cuajar este proyecto, debido, entre otras causas, a la guerra y al alto coste de los materiales de construcción.

Por fin, en Noviembre 1922, el ingeniero P. Roque Ruaño, O.P. dió comienzo a las obras del actual edificio principal (Main Building) en los terrenos de Sulucan, el cual debido a estrecheces y apuros económicos, no estuvo listo hasta 1927.

En noviembre 1929 se inauguró el edificio de Anatomía, que después albergó la escuela secundaria (high school) y después de la guerra del Pacifico pasó a ser hospital de caridad, colegio de medicina y desde 1952, escuela de segunda enseñanza otra vez.

La piscina de natación data del año 1933. Por este tiempo ya prestaba servicio el Gimnasio inaugurado el 29 agosto 1932.

En este mismo año se colocó la primera piedra del Seminario Central en el que a partir del 26 de diciembre 1933 se alojaría también la Comunidad de Padres Profesores.

Sigue a continuación el restaurante y la imprenta en los años 1939 y 1940 respectivamente.

A fines del 1941 se efectuó la bendición de edificio de Educación que, completado después de la guerra, aloja en la actualidad los hospitales de caridad y de pago.

Después de la guerra la Universidad no ha tenido más remedio, en vista del aumento extraordinario de estudiantes (más de veinte mil) que edificar nuevos pabellones. Así surgieron

unos tras de otros, sin contar algunos de caracter provisional, los siguientes edificios:

Conservatorio de música 1948
 Ingeniería, arquitectura y bellas artes: 1950
 Dormitorio de enfermeras: 1951
 Edificio de medicina 1952
 Educación 1955
 Nuevo Seminario Central 1956.

La Enseñanza:

Bajo la bandera americana la Universidad hubo de ajustarse a los métodos de enseñanza de la nación dominadora y más prácticos que los europeos. Este cambio rompió con muchos puntos de la tradición, hizo mejorar poco a poco el material y equipo de laboratorios, aumentar la biblioteca y, sobre todo, sustituir hacia el año 1924, el castellano por el inglés como vehículo de enseñanza. En esta tarea ayudó mucho a Sto. Tomás la intervección prudente y oportuna el Bureau de las Escuelas Privadas, el cual en ningún caso quiso imponer un cambio brusco, pues se daba cuenta de que no era fácil romper en un día el peso de tres siglos.

Las Facultades:

Facultades eclesiásticas: Son tres: Teología, Filosofía y Derecho Canónico. El 4 de abril 1906 el Papa Pío X concedió a estas 3 facultades el caracter de Seminario Central y a Sto. Tomás el poder exclusivo de conceder grados en ellas. La facultad de teología, tan antigua como la Universidad misma, ha sufrido variaciones con el correr de los tiempos. En la actualidad ha procurado ajustarse en todo a las normas de la Sta. Sede y a las necesidades peculiares de la iglesia en Filipinas. Lo mismo podríamos afirmar de la facultad de cánones. La facultad de Filosofía ha pasado por mayores vicisitudes que las otras dos en los tiempos modernos, pues desde el principio hasta 1896 fué de caracter puramente eclesiástico, aunque comprendía algunas asignaturas que hoy forman parte del plan de estudios de las carreras civiles, como son la física, psicología etc. En el año 1896, como ya hemos apuntado, se creó la facultad de filosofía y letras, que tuvo muchos puntos de contacto con la filosofía escolástica que estudiaban los aspirantes al sacerdocio. Pero en 1927 al confiar la Sta. Sede a la Universidad la dirección del Seminario Central o Interdiocesano, fué preciso deslindar los campos de ambas facultades o sea: filosofía escolástica y filosofía

y letras, pues se imponía una separación absoluta entre los estudiantes seminaristas y los seglares en las aulas. Así pues, desde esa fecha existen en la Universidad la escuela de filosofía y letras, reconocida por el gobierno y la facultad de filosofía de competencia puramente escolástica, bajo la supervisión de la Sta. Sede.

Derecho Civil: Diremos solamente acerca de esta facultad que en el siglo XX ha experimentado frecuentes y profundas modificaciones debidos a la ingerencia del Gobierno y al deseo de la Universidad de mantenerla a la altura de los tiempos. En la actualidad comprende cuatro años complementados por un curso de reválida como preparación previa para los rigurosos exámenes del Bar (gobierno). Fué reconocida por el gobierno el 7 febrero 1916.

Medicina y Farmacia: En el boletín general de la Universidad correspondiente al año escolar 1910-1911 leemos que la facultad de medicina tenía sus clínicas, el anfiteatro para autopsias y disecciones, el laboratorio de patología y el departamento de cirugía, bacteriología e histología en el edificio El Leal, calle Real de Intramuros. Esta facultad que en tiempos anteriores abarcaba siete años, ahora comprende cinco, sin los dos preparatorios. Con el fin de modernizarla y ponerla a la altura de las exigencias del gobierno, se hicieron notables esfuerzos en 1907 dotándola de abundante y escogido material de laboratorio para anatomía y disección, bacteriología, histología etc. Después, en el correr de los años, perfeccionó más y más su enseñanza y equipo, de manera que en la actualidad no va en zaga a las de otras universidades similares. Durante la guerra del Pacífico, el gobierno de ocupación japonés concedió la reapertura de la facultad de medicina en el edificio de Intramuros y el uso del hospital de San Pablo en beneficio de los estudiantes que deseaban continuar la carrera (1942-1944). Después de la liberación, desaparecido el edificio de Intramuros, fué preciso ingeniarse para abrir esta importante facultad en los edificios de Sulucan con hospital propio, ya que de San Juan de Dios y de San Pablo no quedaban más que las ruinas. Por fortuna no fué difícil adquirir el equipo que los americanos habían usado en el 120th Hospital. Y a continuación se procedió a habilitar de educación para hospital de pago, con el fin de sostener al hospital de caridad, para el entrenamiento de los estudiantes de medicina, que se estableció, juntamente con las clases y oficinas en el antiguo edificio de anatomía, completado para el efecto en su presente forma en 1947. Finalmente, desde 1952 la facultad

de medicina tiene edificio propio y adecuado, con amplísimos laboratorios buen número de clases y pabellón de disección.

La facultad de farmacia tenía sus laboratorios en 1910 en el colegio de San José. Al comenzar el curso 1913-1914 se mejoró con la carrera especial de química industrial. Hasta 1930 comprendía tres años solamente, pero desde 1930-1931 se añadió uno más como condición para el bachillerato. Estas dos facultades recibieron el reconocimiento oficial el 28 de febrero y el 3 de mayo de 1916 respectivamente.

Ingeniería: Organizada según el plan de estudios de la Universidad de la Habana, se inauguró en 1907. Posteriormente hubo que reorganizar su enseñanza según el plan de estudios de las universidades americanas, bajo profesores preparados al efecto. El gobierno la reconoció el 12 de julio 1922. Esta facultad abraza en la actualidad los departamentos de ingeniería civil—1907-; ingeniería química 1934-; ingeniería eléctrica y mecánica -1940-. Desde 1934 a 1941 funcionó también el departamento de ingeniería de minas, que no alcanzó el florecimiento que de él se esperaba, por lo que después de la guerra no se abrió más.

Artes Liberales: Se inauguró en el curso 1923-1924 como curso preparatorio para la carrera de leyes. Al principiar el siguiente curso se abrió otro preparatorio para las carreras de medicina y cirugía. Ambos cursos duran dos años. En la actualidad el colegio de Artes Liberales consta de siete departamentos y de cinco carreras, que han brotado cual otras tantas ramas, del robusto árbol de este progresivo colegio.

Colegio de Educación: Abrió sus puertas en el curso 1926-1927 para entrenar profesores y profesoras en las escuelas de segunda enseñanza, con énfasis especial en los principios de enseñanza católicos. Obtuvo el reconocimiento oficial en 11 de noviembre de 1929. Dos años más tarde se estableció la escuela de segunda enseñanza (high school) para el entrenamiento de los estudiantes de educación en el arte de la enseñanza, la cual mereció asimismo la aprobación del gobierno el 19 febrero 1930.

Comercio y Administración Comercial: Nació el 1931 a la sombra del colegio de educación. Dos años más tarde quedó establecido en colegio independiente. No alcanzó su pleno desarrollo hasta que el Rector, que lo había fundado siendo decano de educación, le dió por decano al Sr. Stanley Prescott, persona hábil y de prestigio y con notables conocimientos en matemáticas. En los últimos años este colegio está muy pujante y pro-

metedor a juzgar por el gran número de estudiantes matriculados y de las numerosas actividades extra-académicas.

Otros colegios y escuelas: La escuela de dentistería abrió sus puertas, bajo medicina, en 1904, que se cerraron en 1916. La obstetricia corrió la misma suerte por los años 1914 o 1915. Ambas se cerraron por no prosperar. En 1930 principió el colegio de arquitectura y la escuela de bellas artes. Siguieron el colegio de diplomacia en 1937, que se cerró por falta de vida; la escuela de graduados en 1938; la escuela normal para maestros en 1940; la escuela de enfermeras en 1946 y conservatorio de música también en 1946.

Los Departamentos:

Como se habrá podido observar después de las facultades, colegios y escuelas, siguen los departamentos en orden de importancia. Mencionemos el origen y desarrollo de los más importantes.

Departamento de Religión: Se reorganizó en 1935, pues Religión siempre hubo en la Universidad, aunque no como entidad aparte, sino como alma que vivifica el cuerpo, especialmente en el colegio de educación, donde la organizó el primer decano poco después de la creación del colegio. El departamento de religión abarca la enseñanza de la religión en toda la Universidad y la supervisión de las actividades religiosas que son muy variadas, como por ejemplo: los retiros anuales de profesores y estudiantes, bautizos de no católicos, acción católica, sociedad del Santo Nombre, Pax Romana, círculo tomista, asociación de la Bta. Imelda y de la milicia angélica etc. La Acción Católica implica tantos trabajos, gastos y organización que ella por sí sola podría muy bien formar departamento separado.

Departamento de publicaciones: Entre las numerosas publicaciones que ha producido el personal docente o discente, mencionaremos en primer lugar el famoso LIBERTAS—1899-1918—, paladín de la causa católica en Filipinas, que honró y honraron las plumas de varios profesores religiosos y seglares de la Universidad, los cuales salieron en defensa de la verdad, de la justicia en los tiempos de reajustes políticos y religiosos que sucedieron al cambio de dominación en las islas.

En 1910 apareció el *Martes Escolar*, de breve duración, que tuvo su nacimiento al calor de las algaradas estudiantiles con motivo de la solución adversa del Colegio de San José.

La revista escolar de derecho publicada a partir del año 1921 por la Asociación de Derecho de la universidad, y el *ALMA MATER*, de medicina, publicada en el mismo año, se refundieron en junio 1922 en *UNITAS*, que poco después se convirtió en el órgano oficial del profesorado y de la Institución.

En 1923 salió el primer número del *BOLETIN ECLESIASTICO DE FILIPINAS* que, aunque no universitario, ha requerido constantemente la cooperación de los PP. de la Universidad para sostenerse.

El *The Varsityarian* publicación estudiantil en inglés y en español apareció en 1928. La sección española que algún tiempo salió a parte con el título del *UNIVERSITARIO*, se sintió con brios suficientes en 1939 para constituirse en revista independiente que hasta hoy perdura con el nombre de *VOZ ESTUDIANTEL*.

De pasaba mencionaremos otras publicaciones de carácter más limitado y de más reducida circulación, pues generalmente no rebasan las fronteras del propio colegio que las publica: *The QUILL*, de la escuela de filosofía y letras. *Holy Name Journal*, de la asociación del Sto. Nombre. *The U.S.T. Commerce Journal*—1939—del colegio de comercio. *The U.S.T. Journal of Medicine*—1939—de medicina que sucedió al boletín del hospital de San Juan de Dios. *The Law Review*—1950—de la facultad de leyes. *The U.S.T. Journalist* de la escuela de filosofía y letras. *The Education Journal*—1956—del colegio de education. *The Aquinian*—1939—de la escuela de segunda enseñanza.

Seanos igualmente permitido mencionar, siquiera por el mérito que indudablemente tienen, los anuales *THE THOMASIAN* de los estudiantes de colegiado; *THE VERITAS*, de la escuela de segunda enseñanza y *BENAVIDES* del seminario.

De vez en cuando han salido alguna que otra publicación, impresa o a polígrafo, a romper una lanza en esta palestra literaria, pero las pasamos por alto para no alargarnos demasiado. Sin embargo, no omitimos mencionar la revista *HISPANIDAD*—1940-1941—que aunque no universitaria, fué producto de la dirección y cooperación de algunos Padres y seglares y de la imprenta de Sto. Tomás; ni el *GENERAL BULLETIN* o *ANUNCIO* que desde 1908 publica la administración para guía e información de los que desean matricularse en la Universidad.

La Administración:

Durante la tercera década del siglo la Universidad vió aumentado el alto personal administrativo, como consecuencia de la promulgación de la Constitución *Deus Scientiarum Dominus* y de la publicación de los nuevos Estatutos. Antes no había Gran Canciller, ni Vice Canciller, que en la actualidad son el Mtro. General de la Orden de Predicadores y el P. Provincial de los Dominicos de Filipinas, sino Rector y Cancelario solamente y estos oficios los desempeñaba una misma persona. La elección de Rector ha pasado por tres fases durante este siglos: Durante la primera—1900-1917—el Capítulo Provincial nombraba Rector que el Mtro. General confirmaba; segunda etapa 1920-1932, los PP. Profesores o Comunidad religiosa presentaba una terna, en el Consejo de Provincia confirmaban generalmente al que iba en primer lugar; y por fin, durante la tercera etapa hasta el presente la Sta. Sede confirma un candidato, que de la terna presentada por el Vice Canciller al Canciller, éste propone para dicho cargo, si bien el Mtro General es libre para designar a otra persona que no haya sido recomendada, si así le pareciera conveniente en su alto criterio.

A principios del siglo existía el Consejo de Estudios y de disciplina integrado por profesores dominicos que después de obtener el grado de doctor en alguna facultad habían ejercido la enseñanza por espacio de doce años por lo menos. Este consejo entendía, entre otros asuntos en el nombramiento de profesores e instructores, la organización y gobierno de las facultades y colegios etc. Pero desde el año 1936 le ha sustituido el SENADO ACADEMICO compuesto por el Vice-Gran-Canciller, en representación del Gran Canciller, del Rector Magnifico, del Vice-Rector y de los decanos de las facultades y colegios los cuales discuten y sancionan asuntos de mayor cuantía, como creación de nuevos cursos—carreras—nombramientos especiales etc.

Sigue el CONSEJO ECONOMICO compuesto del Rector, Vice-Rector, Tesorero y Secretario General—con voto—, que se encarga de discutir, aprobar, rechazar asuntos o propuestas financieras de notable transcendencia, como por ejemplo fijar y aprobar los gastos extraordinarios que exceden las facultades del P. Rector.

CONSEJO ACADEMICO formado por los profesores ordinarios y el CONSEJO DE FACULTAD, en cada una de ellas, constituido por el decano y profesores de cualquier rango que sean,

En 1936 aparece por primera vez el oficio de REGENTE, no fijado en los estatutos, que lo desempeña un Padre, el cual se encarga, por lo general de cuanto no incumbe al decano, a quien toca organizar y supervisar la enseñanza y presentar al P. Rector, para el nombramiento, a los nuevos profesores.

Es innecesario decir que el oficio de Secretario es tan antiguo como la Universidad misma, aunque en la actualidad se extienda a más actividades y lleva mucho más trabajo. En consecuencia la institución se ha visto precisada a proveerle de un buen contingente de oficinistas encabezados por el REGISTRAR, que le ayudan a sobrellevar la carga.

Ya dijimos que en tiempos anteriores el P. Síndico de la Comunidad hacía también de tesorero; pero desde 1935 lo ejerce otro Padre el cual, por necesidad tiene que disponer también de un buen número de ayudantes, entrenados bien en el desempeño de su oficio.

Lo mismo sucede con el PREFECTO DE BIBLIOTECAS que de no contar con un regular número de subordinados apenas podría hacer nada. La biblioteca que en la actualidad suma muchos millares de volúmenes, es, por razón de una parte de su contenido, la pieza más antigua de la Universidad.

En una institución de tanta amplitud, donde abunda el elemento joven, no pueden faltar quebrantos contra la disciplinar escolar. De ahí la necesidad de un PREFECTO DE DISCIPLINA que las prevenga, remedie, corrija o castigue, según los casos.

También los estudiantes a su manera han procurado arrimar el hombro para que este complicado organismo funcione más eficazmente y así nació la JUNTA CENTRAL DE ESTUDIANTES que después de todo, no deja de prestar apreciables servicios.

No mencionaremos otros puestos o cargos para no hacernos interminables. Baste decir que una Universidad con tan crecido número de estudiantes, no podría funcionar sino a base de una excelente organización y Sto. Tomás la posee a Dios gracias y a los que supieren implantarla, especialmente a partir de la tercera década del presente siglo.

Otras Actividades

Por razones de brevedad nos contentaremos con mencionar de corrida los Departamentos de DEPORTES, de EDUCACION FISICA y de CIENCIA y TACTICAS MILITARES. El primero alcanzó altos vuelos a partir de la segunda década del siglo

y es del dominio casi exclusivo de los hombres. El segundo corresponde casi del todo a las mujeres. El tercero, que trae su origen desde 1936 en virtud de la NATIONAL DEFENSE ACT es una solución que encontró el Gobierno para preparar oficiales de reserva con destino al ejército filipino sin gran dispendio por parte del Estado.

Tampoco nos detendremos a hablar de veladas, programas, debates literarios y oratorios, paradas, excursiones científicas o no y de otras múltiples actividades que hoy abruma al estudiante, pues queremos ya dar fin a este trabajo.

FR. PABLO FERNANDEZ, O.P.

MISANG SAGUTAN

(Misa Dialogada en Tagalog)

- * Folleto 3-1/2 x 5-3/4, de cuarenta y cuatro páginas, que contiene la Misa completa del Sagrado Corazón de Jesús, Ordinario y Propio, adecuadamente preparado para que todo el pueblo participe, en unión con el Sacerdote, en el Santo Sacrificio de la Misa, según se practica ya en muchas iglesias, conforme a los deseos de la Santa Sede.
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SECCIÓN PASTORAL

HOMILETICA

DOMINGO XI DE PENTECOSTES (6 de agosto)

Introducción. Los Santos Padres y los comentaristas frecuentemente aplican el presente evangelio a la sordera y mutismo de orden espiritual, y ven también en el silencio y retiro que buscó Jesús, cuando curó al sordomudo, una excelente recomendación del recogimiento, tan necesario para fomentar la vida espiritual y para recibir las inspiraciones de Dios al alma. Nosotros, basándonos en aquellas palabras: *le llevaron un sordo y tartamudo, rogándole que le impusiera las manos*, preferimos analizar hoy cómo los judíos, contemporáneos de Jesús dan ejemplo a los seglares de verdadero apostolado, que han de imitar todos los miembros de la Acción Católica.

Tema. *El apostolado seglar, a través del Evangelio.* Debe distinguirse el apostolado *vertical* del apostolado *horizontal*. El *vertical* viene de arriba abajo: lo ejerce la misma jerarquía de la Iglesia, según esta gradación: "El Padre ha enviado a Cristo; Cristo a los apóstoles; los apóstoles a los obispos" (Tertuliano). Todos los fieles están bajo la jurisdicción y bajo la acción santificadora de la jerarquía eclesiástica. El apostolado *horizontal* se ejerce de hermano a hermano, de seglares a seglares; lo practica la moderna Acción Católica organizada; es el apostolado seglar que ha existido en todos los siglos de la Iglesia, y que se refleja ya en la actitud de aquellos judíos que llevaban los enfermos a Cristo para que los curase.

I. *Le llevaron un sordo y tartamudo.* Nos refiere el Evangelio que los oyentes de Jesús le presentaban, le llevaban los enfermos para que El los curase. Ya la fe constante de unos hombres compasivos y confiados introducen al enfermo por el techo de la casa; ya la paciencia, el sacrificio mueve a otro grupo de creyentes en el Mesías a que "recorran toda aquella región y traigan en camillas a los enfermos a donde oían que estaba Jesús"; "a dondequiera que llegaba, en las aldeas, o en las ciudades, o en las alquerías, colocaban a los enfermos en las plazas y le

rogaban que les permitiera tocar siquiera la orla de su vestido; y cuantos le tocaban, quedaban sanos" (Mc. 6, 55-56).

¿Para qué llevaban los enfermos ante Jesús? Los judíos caritativos intentaban que los enfermos llegaran a Jesús, o que pudiera ver El a los enfermos, o que pudieran tocar la orla de su vestido. La ley fundamental de todo apostolado es: conseguir que las almas toquen a Jesús, se pongan en contacto con el Divino Esposo. Todo apostol (religioso o seglar), trabajará con la convicción de que el hombre siembra y riega la palabra divina, los buenos consejos, pero que a Dios pertenece dar el incremento (I Cor. 3, 7).

Para un apostolado verdadero y eficaz se requiere no olvidar: *primero*, que no hay misión apostólica con éxito mientras no lleguen las almas a sentir el contacto vivificante con Cristo; a lo sumo se obtendría el principio; pero la obra completa exige el contacto íntimo entre Jesús y el alma; *segundo*, que obtenido dicho contacto, es preciso afianzarlo mediante la acción sacramental que da el convencimiento de que Dios ha entrado en el alma y la realidad de conservar la vida de la gracia.

II. ¿Cómo los judíos llevaban los enfermos a Jesús? De varios modos.

a) A veces los judíos colocaban a los enfermos y familiares a los pies de Jesús (Mt. 15, 30). "Los padres han visto en esta escena a los pecadores, que hay que llevar a Cristo para arrojarlos a sus pies por medio de la corrección, de la reprensión, del castigo, a fin de inducirlos a penitencia. Fué el apostolado ejercido con frecuencia por los profetas que hablaron con duras palabras al pueblo de Israel". Y lo han de ejercer los seglares en su apostolado horizontal con los extraños, con los familiares, con los subordinados.

b) Otras veces los enfermos eran traídos por sus amigos a Jesús en la camilla que les prestaban. Esto nos dice que con beneficios, con limosnas, con ruegos al prójimo es fácil abrirle el camino que guía a Cristo. Entre los medios de apostolado no faltarán las obras de misericordia, espirituales y corporales. El hombre necesita el alimento espiritual para el alma; pero no puede vivir sin sostener el cuerpo, compañero inseparable del alma.

c) Los judíos también llevaban las almas a Jesús con la instrucción verbal. Así los escribas, con sus explicaciones bíblicas encaminan a los Magos hacia Belén donde hallarían al Rey de Los judíos. El Bautista mismo presenta a los propios discípulos ante Cristo, enseñándoles que él no es el profeta de las gentes, ni el Salvador esperado. El apostol seglar

comunicará a los demás los caudales de conocimientos dogmáticos y morales que dan la pauta para regular la vida humana.

d) En el evangelio de hoy se recomienda el apostolado de la oración: *rogaban a Jesús que le impusiera las manos*. A él recurre María en las bodas de Caná; y también el centurión impetrando la curación de su hijo parálítico; y Jairo que a los pies de Jesús, reza, "Mi hija, joven aún, está en los últimos momentos; ven a imponerle las manos a fin de que sea salva y viva". Ningún apostol, sacerdote o seglar, descuidó jamás la oración y el trato íntimo con Dios. ¡Cuántas almas han sido arrastradas hacia Jesús mediante las súplicas de las almas contemplativas! Sin la oración, aún la actividad más asombrosa queda frustrada, aunque nazca de gran celo apostólico.

e) Se dice, y con razón, "que el mejor predicador es el ejemplo". Aún supuesta una vida relajada y tibia, si después de la conversión la vida interior se traduce en una conducta edificante y virtuosa, sin duda el apostol tendrá un imán poderoso para arrastrar los corazones hacia Jesús. El socio de la Acción Católica vivirá primero personalmente las virtudes y avisos que haya de dar a los demás.

Conclusión: Supuesto que la Acción Católica "constituye para los fieles un deber de la vida cristiana (Pío XI, 24 de Jun. 1927) y que "esta acción debe ser promovida por todos los católicos de la nación" (Pío XI, 24 de Jun. de 1928), no debe olvidarse que los principales medios de ese apostolado son: *la oración, la Eucaristía y la Liturgia*, según expuso el mismo Pío XI; y que las virtudes características del mismo se reducen a: espíritu de *sacrificio*, espíritu de *disciplina* (obediencia y sumisión), espíritu de *concordia* (unión mutúa de los corazones y de las mentes entre todos los miembros).

FR. V. VICENTE, O.P.

DOMINGO XII DESPUES DE PENTECOSTES (13 de agosto)

El punto principal del Evangelio de hoy es la hermosa parábola del samaritano, en la que se encierra la verdadera doctrina de la caridad fraterna. La triste situación de aquel hombre herido por los ladrones y la diversa conducta de los pasajeros son un vivo retrato de palpitante actualidad. Y es porque esta parábola nos la dirigió Jesús a nosotros también, a los cristianos de hoy que venimos a la Iglesia y nos creemos en lo alto del cielo, porque rezamos unas oraciones, oímos la Santa Misa, y quizá comulgamos... Ciertamente que todo esto está bien; pero, ¿reconocemos

de hecho en la caridad nuestro primer deber religioso? Para poder contestar a este interrogante con sincera convicción, reflexionemos un momento sobre

Tema: El amor de Jesús, nuestro buen Samaritano; y el paralelismo entre su caridad y la nuestra.

El amor de Jesús.—Es cariñoso, compasivo y generoso; aquel herido por los ladrones eras tú y era yo y éramos todos los que quedamos tan maltratados por el pecado de Adán; en nuestro estado decaído nadie podía querernos, ni compadecerse de nosotros, ni remediar nuestro mal. Entonces bajó Jesús del Cielo, y con la solicitud y cariño que pone la parábola en el buen samaritano, se acercó a nosotros, sin sentir repugnancia de nuestros pecados, vendó nuestras heridas con su bondad infinita, las bañó con su sangre preciosa, y nos condujo a su Iglesia, donde nos deparó una Madre amantísima, la Virgen María, para cuidarnos amorosamente, y abundancia de medicinas espirituales, para curarnos prodigiosamente.

Sin Cristo, nosotros hubiéramos perecido miserablemente, como hubiera perecido aquel pobre herido sin el buen samaritano. ¿No debe despertar esto en nosotros un amor agradecido hacia nuestro Bienhechor, y un deseo efficacísimo de corresponder fielmente a su beneficio, pagándole siquiera con un amor semejante?

Paralelismo entre la caridad de Cristo y la nuestra.—Se lo dijo Cristo al doctor y nos lo dice a todos los cristianos: “anda y haz tú lo mismo”. Hemos de proceder con nuestros prójimos, de igual manera que procedió con nosotros Jesús, nuestro buen Samaritano.

El olvidó los prejuicios de judíos y samaritanos, de raza y religión, y sólo miró la urgente necesidad de su prójimo; nosotros muchas veces preguntamos si debemos ser caritativos solamente con los nuestros, con los de nuestro gusto, con los que congenian aunque sea hypocritamente con nuestra manera de ser. El se mostró tierno, activo y generoso con el herido; se olvidó de su camino, acometió el trabajo de curarle, infundió sobre sus heridas el óleo de su preciosísima sangre, le llevó compasivamente a la posada, y le pagó luego los gastos; nosotros generalmente nos mostramos fríos y hasta ofendidos ante el necesitado, preguntamos lo justamente obligatorio, desechamos el sacrificio; y quizá a veces, en lugar de curar sus llagas con el oleo suave de nuestra benevolencia, con un simple aviso o un sano consejo, que ni siquiera nos costaría dinero, lo que hacemos desafortunadamente es aumentar las heridas y acelerar su muerte, derramando alegres sobre el desventurado el vinagre corrosivo de nuestras maledicciones y quejándonos mezquinamente de las molestias fingidas que nos causa su existencia.

Conclusión.—El paralelismo, pues, que existe entre la caridad de Cristo y la nuestra queda aún muy irreductible. Bien puede decirnos Jesús a nosotros: “Andad y haced como el buen samaritano!” Tantos pobres heridos en el cuerpo por la enfermedad y en el alma por la desgracia... Todos esperan nuestra limosna y nuestra caridad sincera. Ciertamente que somos libres para adoptar frente a ellos la posición de aquel sacerdote, o de aquel empleado del templo, o la del buen samaritano; pero tengamos siempre presente, como cristianos, que la mano del pobre es la mano de Cristo que hoy nos pide y mañana nos lo pagará con creces.

FR. A. ROEZO, O.P.

DOMINGO XIII DESPUES DE PENTECOSTES (20 de agosto)

Alguien ha dicho muy acertadamente que “la mayor parte de los hombres escriben los beneficios en la arena, y cincelan las ofensas en el marmol”. Un ejemplo de nuestra lo tenemos en el Evangelio de este domingo. Caminaba Jesús hacia Jerusalén, predicando y enseñando a la muchedumbre que le seguía; y al entrar en una aldea, le salieron al encuentro diez leprosos, que le pedían a voces tuviese compasión de ellos y les sanase; viéndolos el divino Maestro, les manda que vayan y se presenten a los sacerdotes, para que estos extiendan el documento en que conste la limpieza, como estaba mandado en la ley; ellos, confiando en Jesús, se ponen en marcha al instante; y he aquí que en el camino quedaron limpios; en su inmensa emoción, nueve de ellos ya no se acordaron más de su Medico; pero uno, que por cierto era samaritano, viéndose curado, volvió a dar gracias a Cristo, quien le dijo en recompensa: “Vete, tu fe te ha salvado”. El milagro de este pasaje evangélico se presta a grandes sugerencias, que emocionan profundamente; solamente consideraremos hoy

Tema: La lepra, figura de nuestros pecados; y la medicina sanatica de la confesión.

La lepra, figura de nuestros pecados.—Los efectos análogos de ambas enfermedades nos lo manifiestan bien claro: la lepra afea y deforma al cuerpo, contagiando y apartando a sus víctimas de la sociedad humana. Esto mismo es lo que hace el pecado en el alma; hace a esta abominable ante los ojos de Dios y sus ángeles; de hecho sabemos que los demonios eran soles de hermosura antes de su caída, y ahora son las criaturas más detestables por su pecado. El hijo pródigo guardando cerdos es otra expresiva imagen de la fealdad del pecado...

Además el pecado se contagia entre los hombres, por los malos ejemplos que tanta fuerza tienen para el mal; recordad el contagio del pecado de Lutero, de Enrique VIII, de Voltaire, y de mil otros monstruos parecidos que han arrastrado en pos de sí masas enteras. ¿No vemos a diario como contagian también a sus hijos los padres pecadores y desventurados? Todos estos apartan y destierran las almas, separándolas de Dios, de su gracia, de los méritos adquiridos, sin reparar siquiera en el terrible anatema que Cristo lanzó contra todos los escandalosos!

La medicina sanativa de la confesión.—Jesús compadecido de la lepra del alma, como entonces se compadeció de la lepra del cuerpo, nos dice a todos amorosamente: "Id, monstraos a los sacerdotes, acudid a la confesión!" Este es el maravilloso remedio y el milagro prolongado durante nuestra vida; vale más la confesión para la lepra del alma, que el milagro para la lepra del cuerpo; porque el milagro devuelve la salud corporal, pero la confesión devuelve la paz, recobra los méritos perdidos y abre las puertas del cielo.

Fijémonos todos en esta delicadeza de Jesús para con el sacerdocio, aunque sea judío, y no olvidemos la lección; porque es ciertamente incomprensible lo que llegan a proferir algunos cristianos, cuando por la conducta vituperable, cierta o incierta, de algún sacerdote, proclaman a gritos para que todos les oigan: "Estos sacerdotes nos hacen perder la fé; yo no puedo confesarme con ellos jamás!"... Como si la fé, la religión y la confesión dependieran de las cualidades y condiciones personales de quienes la predicán y representan! Pobre fe y pobre religión la de estas personas que la fundan, no en Dios infalible, sino en los hombres mudables, sean quienes fueran!

Conclusión.—Hoy, como siempre, aún existen cristianos que se preocupan demasiado de la lepra del cuerpo, sin acordarse apenas de la lepra del alma. A estos principalmente va dirigida la invitación tierna de Jesús: "Id a los sacerdotes, confesad vuestras culpas!"; y luego volved, como el samaritano, a dar gracias a Dios por vuestra curación, alavándole de todo corazón y glorificándole con las buenas obras de una vida virtuosa y santa.

FR. A. ROBEZO, O.P.

DOMINGO XIV DESPUES DE PENTECOSTES (27 de agosto)

En el Evangelio de hoy nos exhorta Jesucristo a no preocuparnos demasiado por las cosas de este mundo; y a poner toda nuestra confianza en El, cuya providencia cuida hasta de las aves y de las flores, y consi-

guientemente cuidará más aún de los hombres. Para convencernos a todos de esta verdad, Jesús acumula razones sobre razones, probando que Dios es nuestro Padre celestial y sabe perfectamente lo que necesitamos para proveernos de ello, ya que también se da cuenta de que nosotros valemos más que las aves del cielo y los lirios del campo, a quienes El alimenta; luego como epílogo de su discurso, termina con las siguientes palabras, que son verdaderamente la más alta consiga de vida

Tema: "Buscad primero el reino de Dios; y todas las demás cosas se os darán por añadidura".

Buscad primero el reino de Dios.—Porque Dios es nuestro primer principio y nuestro último fin; por eso tenemos que buscarle a El ante todo y sobre todo. Es esta una verdad fundamental, que nos enseña ya la primera página del catecismo; Dios es el creador y conservador de todas las cosas, y nada puede subsistir sin El; de ahí que el corazón humano sienta la zozobra de la fatiga, cuando está ausente de Dios. "Nos hiciste, Señor, para Tí, e inquieto estará nuestro corazón hasta que descanse en Tí", decía San Agustín; y otro autor, Jouffroy, añade: "Toda satisfacción terrestre se agota poco a poco y acaba por extinguirse en el fastidio y en el disgusto".

Según esto, la consecución del reino de Dios exige ante todo una prudente vigilancia; porque siempre será verdad que "quod deterius est, potiori insidiari solet", lo que es más abyecto suele poner acechanzas a lo más perfecto; y los pensamientos de la tierra, una actividad demasiado natural, puede oscurecer nuestro gran destino. La consecución del reino de Dios exige además que vivamos según la justicia divina, que ha de manifestarse en nosotros extrínseca e intrínsecamente; la justicia extrínseca está en el ejercicio de las buenas obras, en el cumplimiento de los mandamientos: "Si vis ad vitam ingredi, serva mandata"; pero este ha de ser un cumplimiento íntegro de lo fácil y de lo difícil; lo contrario sería puro fariseísmo. La justicia intrínseca es la gracia de Dios, que por ser la misma vida divina, tiene en nosotros la fuerza maravillosa de llevarnos al cielo; "Gratia Dei, vita aeterna", por la gracia a la vida eterna; por eso dice Santo Tomás que hemos de apreciar un sólo grado de gracia más que todo el universo y todas las riquezas del mundo.

Todas las demás cosas se os darán por añadidura.—Siendo Dios nuestro primer principio y nuestro último fin, necesariamente hemos de concluir que El es también nuestra primera causa y nuestro último destino, es decir, que Dios es nuestro Padre celestial providentísimo y amantísimo; y por consiguiente "sabe vuestro Padre celestial que necesitáis de las cosas de este mundo". Y el saber de un padre no es un conocimiento frío, sino anheloso y providente; ¡Cómo se esfuerza un buen padre para alejar el

hambre y la miseria de su hogar! Pues, ¿qué no hará Dios por los hombres, sus hijos predilectos, siendo como es el Padre por antonomasia y tan pródigo en derramar sus bienes sobre toda la naturaleza?

Los títulos de esta paternidad divina los estamos viendo diariamente en la creación y conservación de las cosas, sobre las que hace salir el sol y envía la lluvia benéfica; los contemplamos también con los ojos de la fe en las instrucciones y correcciones que a todos nos hace por medio de sus leyes, para que seamos más cautos y caminemos por el recto camino de la salvación; Todo lo que Dios nos envía, riquezas o pobreza, alegrías o sufrimientos, todo ha de culminar en la herencia a que nos destina, que es su misma felicidad y gloria. “Dios según su gran misericordia, dice San Pedro, nos reengendrará para una esperanza viviente, mediante la resurrección de Jesucristo; para una herencia incorruptible, incontaminable, inmarcesible, reservada en los cielos para nosotros”.

Conclusión.—Busquemos a Dios, trabajemos para servirle en todo y con la mayor perfección, y luego ya vendrán las demás cosas. Ciertamente que no condena Cristo el trabajo prudente y previsor, sino solamente las preocupaciones excesivas por las riquezas, desconfiando de la divina providencia; y esto lo hace porque es imposible servir a Dios y servir al mismo tiempo a las riquezas, es decir ser esclavo de ellas. Hay que valorar bien las cosas y establecer en ellas una graduación real y objetiva; en esta escala siempre ocupará el grado más alto el Ser Supremo que es Dios; viene luego en segundo lugar nuestra alma, imagen de Dios; el tercer puesto lo ocupará el cuerpo, compañero del alma; y en último término vendrán todos los otros bienes de este mundo. Sepamos, pues, hacer de estos bienes, no nuestra condenación, sino un simple peldaño, que pisándole nos suba al cielo.

FR. A. ROBEZO, O.P.

MORALITY OF "CIVIL MARRIAGE"

This is please a query on the following:

Whether a Catholic couple in the Philippines commits a sin or not by the mere act of entering into a civil union, commonly called "civil marriage", solely and exclusively for the purely civil effects thereof, with their full knowledge that the same is no marriage at all.

The couple in this case will not carry a common life nor use the privilege of marriage until they shall have been married in the Church.

An example of this is when one of the contracting parties is to go abroad, and that immediately before leaving the country they enter into a civil union for the sole purpose of binding themselves from not marrying any person other than themselves.

A CATHOLIC PRIEST

This case which occurs with relative frequency has been privately presented to us by a fairly sufficient number of students and some priests asking our opinion about its objective morality. We have been able to appraise that, the general belief of the consultants is that *the mere celebration of a civil marriage, according to the circumstances of the exposed case, does not constitute sin*. Not wanting to impose our humble opinion on the topic, we will point out some observations which can help to ascertain the morality of the act in question.

Well known to all is that the civil marriage is reproved by the Church for all catholics, who are bound to observe the canonical form of marriage. Only the canonical marriage is valid

and licit for them. Solely when force or necessity compels the celebration of a civil marriage is this lawful though not necessarily valid. Thus, where the government imposes it as obligatory or requires it, so that the contracting parties can enjoy the juridical effects as married couple, the catholics can and must celebrate such marriage. Is this our case? Frankly, we don't believe so, for there is no existing compulsion that demands its celebration, nor necessity that advises it. Perhaps some may see in the above-mentioned case, the necessity of a civil marriage to obtain the civil effects. We believe that no such necessity exists.

A means is regarded as necessary when without it the proposed end can not be attained. The proposed end in our case is to attain *the juridical effects of a civil marriage and to make sure that the contracting parties, being bound together, will not intend to contract marriage with a third person*. Frankly, we do not see how the civil marriage (without any value according to the contracting parties themselves) can assure them of the effects that they do not admit in principle. Because there exists here an evident contradiction in the way they reason out and act. It is declared in the case that the contracting parties *know and are convinced that the civil marriage is void for the catholics*, that is why they will not cohabit. We ask then: do the contracting parties by chance believe that the civil marriage, *being null and void*, will really produce civil effects? Because there is no effect without a cause. Only the *valid* civil marriage produces civil effects, not a *void* civil marriage. How then can they be sure that none of them will intend to enter into marriage with a third person? Being truly convinced of the nullity of the marriage, there is no room for such a security, since without being bound together they remain free to contract marriage with another person. But some will reply: It's because the civil marriage is *null and void before the Church* but it is *valid before the State*, and if anyone of them married a third person the other party can prosecute him before the court as a bigamist, and with such fear neither will celebrate marriage with another person.

Being this the true situation, we say that in this manner of acting the State is given a competence which in reality it does not have and this against the rights of the Church. By the civil celebration the State is given matrimonial competence over the catholic contracting parties, thus making impossible or very difficult a possible subsequent valid canonical marriage with a

third person, which the Church defends and sometimes can ask for. It is not then as easy to admit, as it appears at first glance, that the mere celebration of a civil marriage is exempted from sin, inasmuch as the consequences that may follow such celebration must be considered as well.

What to say about the possible scandal that follows such proceedings? Though very few persons would have the knowledge of the celebration of the civil marriage, we have at least the judge and two witnesses as necessarily present in the actual celebration. Besides, it must be taken into account that said celebration must be previously and publicly announced for some days. The act of celebration of civil marriage must be registered in the public records. These are some circumstances that hardly discard the scandal in those who have the knowledge of the celebration of a civil marriage.

Moreover, we have always objected to the manner of reasoning which favors the civil marriage. All the advantages attributed to it are likewise found in the canonical marriages. Following the formalities required by the civil law, the canonical marriage enjoys all the civil effects. What therefore dissuades the catholics from the celebration of the canonical marriage? Not certainly its publicity, because for its validity and lawfulness it does not demand more persons to be present than the civil marriage. Moreover in the canonical marriage it is possible a dispensation of the bonds when with certainty there is a proof of inexistence of matrimonial impediments, which does not happen in civil marriage. And this happens in the celebration of ordinary marriages not precisely in those so-called *secret marriages* or *marriages of conscience*. In the latter even the registration in parrochial books is omitted, being registered only in a special book of the Diocesan Curia.

We cannot see, therefore, how two catholics knowing the nullity and unlawfulness of a civil marriage can be immune from moral responsibility in its celebration, when they can celebrate a canonical marriage with all the advantages of a mere civil marriage.

FR. EXCELSE GARCIA, O.P., J.C.D.

Professor Univ. Sti. Thomae

MISAS VESPERTINAS CON OCASION DE BODAS

Veo en los periódicos que, con alguna frecuencia, se celebran Misas por la tarde con ocasión de boda, funeral o bodas de plata.

Comentaristas famosos (Cf. Regatillo: *Sal Terrae*, 1957; Coronata: *Jus Seraphicum*, 1958; Holzmeister: *The American Ecclesiastical Review*, 1960) opinan que no se pueden permitir tales Misas. De ahí mi perplejidad.

1º—¿Pueden permitirse o celebrarse Misas Vesper-con ocasión de bodas?

2º—¿Existe algún privilegio especial en Filipinas para celebrar dichas Misas?

UN SACERDOTE

La contestación a las dos preguntas formuladas por el consultante parécenos relativamente fácil. En las citas acotadas por él explicase perfectamente la cuestión de si puede o no permitirse la celebración de las Misas Vespertinas con ocasión de bodas. Resumiendo, formulamos la respuesta del modo siguiente. Por el Motu Proprio *Sacram Communionem* de 19 de Marzo de 1957 concedióse que "*Ordinarii locorum, exceptis Vicariis Generalibus sine mandato speciali, permitttere possunt Missae celebrationem horis postmeridianis quotidie, si bonum spirituale notabilis partis christifidelium id postulet*" (Cf. *Bolet. Ecles.*, Abril, 1957, pag. 250).

Dos cosas, pues, exigen para que los Ordinarios pueden permitir las Misas Vespertinas: primera *bonum spirituale*, segunda *notabilis partis fidelium*. Si ambas cosas no existen, la celebración de dichas Misas no está justificada. Como quienes pueden permitir dicha celebración son los Ordinarios del lugar, excluidos los Vicarios Generales sin mandato especial, a ellos toca juzgar sobre la existencia de esas dos cosas requeridas.

A este propósito es oportuno citar aquí el *Monitum* que el Santo Oficio publicó en el *Acta Apostolicae Sedis* (1955, pag. 218). Era del tenor siguiente:

"Constat huic Supremae Sacrae Congregationi haud raro Missae horis postmeridianis celebrari ultra fines, quos Constitutio Apostolica "*Christus Dominus*"¹ ad commune fidelium bonum recenset.

Itaque locorum Ordinarii licentiam ne dent celebrandi Missam horis postmeridianis ad externam dumtaxat solemnitatem decorandam aut in privatorum commodum".

Como el consultante apunta, autores de nombre no conceptúan la celebración de bodas como causa que justifique las Misas Vespertinas, por no tratarse del "*bonum spirituale notabilis partis fidelium*"; sólo el bien particular de los contrayentes y allegados está envuelto. Citan otrosí otros inconvenientes que, de permitirse las Misas Vespertinas con ocasión de bodas, pueden fácilmente seguirse.

La respuesta, por consiguiente a la primera pregunta es que la celebración de una boda no justifica de por sí la celebración de Misa Vespertina.

Si existe en Filipinas algún privilegio sobre este particular, es cosa que no sabemos. No recordamos haberse publicado nada a este respecto en el *Boletín Eclesiástico* de las Islas, ni tenemos tampoco noticia de ello por otro conducto. Agradeceríamos cualquier información sobre concesiones particulares que haya hecho la Santa Sede, para conocimiento de nuestros Sacerdotes.

FR. EXCELSO GARCIA, O.P., J.C.D.

Prof. Univ. S. Thomae

TAXES TO MEET DIOCESAN NEEDS

Our diocese being poor and underdeveloped can not meet its expenses with the ordinary diocesan income.

The cathedraticum paid annually to the bishop has proved inadequate to meet the ever increasing needs of the diocese.

¹ En la Constitución Apost. *Christus Dominus*, de 6 de Enero, 1953, concedíase a los Ordinarios de lugar facultad de permitir la celebración de Misas Vespertinas en ciertos días solamente.

In search of a solution to the problem we would like to know the answers to the following queries:

1. *Are there any other taxes the Ordinaries can impose without prejudice to the law?*

2. *Can the Ordinary exact a certain amount of money from the stipends of sung masses for that purpose?*

A PARISH PRIEST

The law enumerates several types of regular and extraordinary taxes the local ordinary may demand from his subjects in order to meet the expenses of the diocese. Contrary however to the presumption of our consultant, the *cathedraticum* is never mentioned by the law as a tax imposed to cover diocesan expenses. The *cathedraticum* is rather a moderate and uniform contribution paid to the bishop personally as a token of filial subjection (c. 1504), but never as a means of support. Only in this sense can the S.C. of the Council hold that the *cathedraticum* is not a payable obligation while the episcopal see is vacant, (AAS., IX, 497), and yet it can not be held that during a period of vacancy the diocese has no expenses to defray, nor that the vicar or apostolic administrator has no need of any means of support.

The same S. Congregation came to clarify this issue when it replied to several french bishops that it was not expedient (*prout exponitur, non expedire* to demand a *cathedraticum* from all parish churches, the tax to be proportioned to the number of parishioners, in order to meet the expenses of the chancery, (AAS., XII, 444). It is contrary to the nature of the *cathedraticum* (an uniform tax to be paid equally by all churches and benefices subject to episcopal jurisdiction) to make of it a personal pecuniary contribution to be paid unequally according to the number of persons in each place.

1.—Instead the local ordinary may adopt any of the following legal means to meet the needs of the diocese:

a) *Seminaristicum* or Seminary Tax for the establishment of the seminary and the support of its students. It must be paid by all who are in possession of ecclesiastical benefices, including exempt religious houses, unless its support comes en-

tirely from alms, or in it there is actually conducted a college of students or professors for the best interest of the church. Likewise subject to this tax are all parishes and quasi-parishes even though they have no income of their own and entirely depend on the offerings of the faithful. When the seminary lacks its own income, the bishop can impose the seminary tax which must be *general* and at the *same rate for all*, in proportion to the needs of the seminary; but it should never exceed five per cent of the net income remaining after the necessary charges and yearly expenses have been duly defrayed. This maximum rate of taxable revenue must be decreased as the seminary income becomes larger, (cc. 1355, 1356).

b) *Pension on benefices*. The ordinaries can impose pensions on parochial benefices in favor of the retiring pastor or vicar of the parish, provided however that the amount of the pension shall not exceed the third part of the parochial income, after all expenses and uncertain revenues have been deducted, (c. 1429, § 2). The local ordinary can accept a pastor's resignation with the reservation of a pension for the life of the pensioner as long as the amount does not exceed the above set percentage, (AAS., XVI, 116).

c) *Subsidium caritativum*. It is an extraordinary tax which can not be imposed regularly but on extraordinary occasions and only to meet a special need actually pressing the diocese ("*speciali diocesis necessitate impellente*") such as expenses incurred during the bishop's consecration and installation; reparation of the cathedral church; great indebtedness contracted by the bishop in the name of the diocese.

The pressing needs to be subsidized by this contribution must be real, and must concern the diocese as such, not the personal needs of the bishop or a charitable institution even if it is useful to the diocese. The S.C. of the Council replied in the negative to the question "*An episcopi pingues redditus habentes possent exigere subsidium caritativum a suis subditis diocesanis*".

The very nature of this extraordinary contribution points to the fact that it can only be imposed as a temporary measure and not as a stable taxation. On these grounds canonists of note regard as unlawful the practice which allows the imposition of the *subsidium caritativum* as a means of providing for the support of needy priests of the diocese. The contribution

then, extraordinary and occasional by nature, would become regular and stable in character.

The law abstains from fixing a sum to be paid as the *subsidium caritativum*. It simply states that the tax must be *moderate* and *extraordinary* to be demanded from all beneficiaries whether secular or religious, though authors commonly excuse exempt religious from the payment of this tax, (Vermeesch-Creussen, *Epitome*, II, 556; Abbo-Hannah, *The Sacred Canons*, II, 714, not., 19).

The amount therefore should be determined by custom or set for every singular case giving special consideration to the income of the benefice and the need of the diocese for which the contribution is intended.

d) *Ordinary tribute*. It can be imposed by the ordinary in favor of the diocese or the church's patron, upon churches, benefices, and other ecclesiastical institutes subject to his jurisdiction, but only at the time of their foundation or consecration.

All other taxes are against the common law.

2.—Regarding taxes to be imposed upon either manual or foundation masses the Code plainly rules: "*Sed nullum imponi tributum potest super eleemosynis missarum sive manualium sive fundatarum*", (c. 1506). The legislation on this matter appears so clear that all law commentators abstain from any further comment and merely limit themselves to reproduce the words of the law. Blat for instance has this to say: "*sed nullum seu quolibet ex motivo, nec minimum quoque imponi tributum potest a quolibet superiore ecclesiastico super eleemosynis Missarum sive manualium sive fundatarum, etiam quando ad instar manualium traduntur*", (*Commentarium* in c. 1506). Augustine likewise offers this seemingly rigorous but accurate translation: "*Never can a tax or contribution be imposed either upon manual or foundation masses*". (*Rights and duties of the Ordinaries*, p. 399).

The general rule governing this subject is that the entire stipend of manual masses belongs to the celebrant (c. 840), and we see no reason to depart from this law, for sung masses constitute no exception to the rule. The practice therefore followed in some places of demanding a portion of the stipend to be sent to the Curia to defray expenses of the diocese can cer-

tainly be questioned as to its lawfulness. We are rather inclined to believe that the diocesan schedule of taxes (Arancel) in which a tribute is imposed on sung masses lacks the approval of the Holy See required by law *ad validitatem* (c. 1507), and therefore does not enjoy any binding force on its subjects.

It will be enlightening in this regard the decision handed down by the S.C. of the Council in the following case as summarized by Bouscaren (*Canon Law Digest*, I, p. 403): In a certain diocese the tax for novena Masses and gregorian Masses was higher than that for other masses, even at a fixed hour. The S.C. of the Council was asked whether the entire tax, under these circumstances, should go to the celebrant, or whether part of it might be retained as compensation to the pastor and the church, giving to the celebrant an amount equal to the tax for Masses at a fixed hour. The reply of the S. Congregation was the following: "prout proponitur *negative* et *ad mentem*. Mens est ut in casu exterioris solemnitatis in missarum celebratione... episcopus praefigat modicam taxam, non autem ex eleemosynis missarum dessumendam, in compensationem pro parochis et rectoribus, monitis super hoc oblatores", (AAS., XIII, 532).

FR. F. TESTERA, O.P.

U. S. T. Professor

NATURE OF MARRIAGE

as reflected in

CANON AND CIVIL LAWS

by

Fr. Excelso Garcia, O.P.

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NEWS

FOREIGN

The Council will probably start in 1962. — The second Vatican Council could start during the last months of 1962 if the preparation of the great task continuous to progress as it has actually developed.

Mons. Pericle Felici, secretary of the Central Preparatory Commission said in a press conference that preliminary works are going on rapidly and satisfactorily, and admitted the possibility of holding the Ecumenical assembly next year.

His Holiness Pope John XXIII wishes that all members of the commission will come out with absolute liberty, so that the opinions and advices of the prelates may be known by him.

Mons. Felici said, on the other hand, that the Council will not treat of settled cases by other ecumenical assemblies and by Canon Law, for example, the priestly celibacy.

The Central Preparatory Commission has already studied thoroughly the problems of organization and the matter of invitations. "Non-catholics may come as observers if

they so wish," remarked Mons. Felici.

The participation of Catholic laity will be carried out through the respective bishops, so that it can be said that laity will participate actively but without an official character.

The Council will utilized the Latin language as an official medium, but any of the members may speak in another tongue, if they so desire.

Mons. Felici finally reiterated that a press information office will be set up to facilitate current news in due time.

Archbishop of Athens to attend the Council. — Mons. Theoclitos, Archbishop of the Orthodox Church in an exclusive interview conducted by the Italian Press Agency recently wherein he nodded to the question about the forthcoming Vatican Council, remarked: "If the Patriarch of Constantinople and the Holy Synod of Greece deem it proper, we will go to Rome to participate not in a council essentially between catholics, but to an assembly charged with the discussion of

principles on a high level concerning questions and common problems. The only path that leads to our Lord, is that of love. We firmly believe that the invitation to the Council convoked by His Holiness will serve indubitably the solid influence of Christianity over human minds in actual life and hereafter. The road may be long and hazardous, but it will be also a blessing in facing with vigor all oppositions for the great service of faith and love."

Archbishop Fisher speaks on universal concern for the unity of the Church. — The widely increasing universal concern for Christian Unity has been highly praised by the Archbishop of Canterbury, Dr. Fisher, upon presiding recently over a semestral reunion of the Council of Churches of England in Dublin, Ireland. It was the first conference of its kind held in Ireland.

In his inaugural address, Dr. Fisher, pertinent to his trips abroad, said: "That which I encountered always in the higher up is indicative of the whole world's grave concern over the cause for Christian Unity, which is important not only for the cause of religion but also for the whole world."

The Secretary of the Council, Reverend Kenneth Slack remarked that "many people were very much elated to see that the trips of the archbishop were turned into a pilgrimage. It helped strengthen ties and transcend all barriers."

The Catholic World needs ten thousand priests every year: — To

have a priest for every one thousand Catholics, it would need approximately 10,000 yearly ordinations, have said José Card. Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, speaking to an assembly of rectors of seminaries. Cardinal Pizzardo remarked: "However, in 1958 only 5,475 priests were ordained."

Cardinal Pizzardo referred to 1,100 sees within the jurisdiction of his Congregation, that for every town has 692 millions inhabitants, of which 418 millions are Catholics and 228,653 are priests.

He said further that while ordinations lessen, the death of priests increases. In 1955 there has been 6,193 ordinations and 3,323 priests died; four years after, in 1959, the number of ordinations diminished to 5,475 and 4,278 priests died.

In 1955, 2,560 priests died in Europe, and in 1959, the death rate mortality rose to 3,423, almost as many as the priests ordained that year.

The Cardinal appealed to Catholic Action to collaborate in promoting priestly vocations, and concluded that should be established "vital centers" of national character as well as diocesan and parochial, in close contact with the Pontifical Organization for Ecclesiastical Vocations. This facilities exchange of information regarding plans and programs designed to foster the number of young men who feel inclined to the priesthood.

The Queen of England's Visit to the Pope: — The Holy Father welcomed Queen Elizabeth and her husband Prince Philipp, in a private audience last May 5, 1961. It is the first time that the Pope receives the Princess of England. In fact, on two occasions in the present twentieth century the monarchs of England visited the Holy Father: one in 1903 when Pope Leo XIII received Edward VII; the other, in

1923 when Pope Pius XI welcomed George V and his Queen Mary. Other private audiences of the royal family of England took place as follows: in 1949 Pope Pius XI received Princess Margaret and in 1951 held an audience with Princess Elizabeth and Prince Philipp; finally, in 1959 Pope John XXIII granted an audience to the Mother Queen Mary and Princess Margaret.

LOCAL.

Mons. Bantigue Elected Bishop. — A Philam parish priest, Fr. Pedro Bantigue, was newly elevated to the episcopacy by Pope John XXIII as titular bishop of Catula and auxiliary bishop to His Eminence Rufino J. Card. Santos of Manila to replace Mons. Vicente Reyes, who was recently assigned to the newly-erected Diocese of Borongan, Samar.

The consecration rites of the bishop-elect are set on July 25, 1961, the Feast of St. James, the Apostle, at the metropolitan Cathedral of Manila, figuring the Cardinal as the principal consecrator.

The bishop-elect is the son of Mr. Marcos Bantigue and the former Miss Eusebia Natividad of Hagonoy, Bulacan. He has the distinction of being the first native of the province to become a bishop.

He was born in January 31, 1920. He has had his early schooling at Hagonoy Institute. After his third

year high school the new prelate entered the San Carlos Seminary of Manila, and was later ordained a priest by the late Archbishop Michael J. O'Doherty at the U.S.T. Santisimo Rosario Chapel on May 31, 1945.

He was first assigned as coadjutor to Father (now Monsignor) José de la Cruz of Trozo, Manila, from 1945-1947. Later on he was chosen prefect of discipline at the Manila Cathedral School in Tayuman. From there he was transferred to San Miguel church. Shortly after, he acted as Secretary to Archbishop O'Doherty.

He also obtained his BSE degree from the University of Santo Tomás. Later on he pursued post-graduate studies in the Catholic University of America finishing with the degree of Doctor of Canon Law in 1955-1957.

Upon his return to the Philippines he was assigned as parish priest

of the newly-created parish of Sta. Rita. And in the following year, March 1, 1958, he was made vicar forane of Sta. Rita vicariate.

Two years later on May 26, 1960, the title of Monsignor as Domestic Prelate was conferred on him.

Other organizations he headed were the Archdiocesan Catholic Women's League, the newly-formed Mother Butler Guild. He also served as chaplain of Sta. Rita Council of the Knights of Columbus.

The **Buletin Ecclesiastico** upon receiving the news of Mons. Bantigue's elevation to the episcopacy wishes to extend its heartfelt congratulations and earnest felicitations to His Excellency. **Ad Multos Annos!**

Msgr. Mabutas chosen Bishop of Laoag. — Rt. Rev. Msgr. Mabutas was recently raised to the episcopate as the first bishop of the newly-erected Diocese of Laoag by Pope John XXIII.

He was born in Agoo, La Union, on June 13, 1921. He finished up his priestly schooling in the diocesan seminary of Vigan, and was ordained to the priesthood on April 6, 1946. He is a holder of two degrees: a BSE and a doctorate in Canon Law received from the University of Santo Tomas, Manila.

Bishop-elect Mabutas was professor and rector of the old minor seminary of Laoag while serving as curate of San Jose, also in Laoag.

Prior to his elevation to the episcopacy he was Archdiocesan Chan-

cellor, Ecclesiastical Notary, Secretary of the Archdiocesan Board of Consultors, Defender of the Bond, Pro-synodal Examiner, Superintendent of Catholic Schools and Director of Catholic Action of the Archdiocese of Nueva Segovia. Likewise, last April 1961, he was nominated as burser of the Colegio-Seminario Filipino in Rome.

The **Boletin Ecclesiastico** extends to the Bishop-elect most heartfelt congratulations and best wishes for a fruitful episcopate: **Ad Multos Annos!**

Nuncio steps up drive for Council.

— Archbishop Salvatore Siino, Apostolic Nuncio to the Philippines, in addressing the opening session of the 6th national convention of Catholic Action of the Philippines held May 18-20 in Naga City, urged the gathering to pray for the success of the Second Vatican Council.

He likewise, advised the Catholic Actionists to form study sessions for the purpose of familiarizing the laity on the nature, aims and activities of an Ecumenical Council. Concluding his talk, he reiterated in prayer and unity for a fruitful outcome of the Ecumenical Council.

Cardinal Spellman cited for P.I. Honors.

— His Eminence Francis Cardinal Spellman of New York will be conferred the award of the Philippine Legion of Honor (Commander's rank) for "highly meritorious and valuable contribution to the Filipino people, particularly the veterans of World War II."

The citation text as revealed by Camp Murphy runs thus:

"Through the influence of his high position in the Church Hierarchy as well as in American Society, Cardinal Spellman succeeded in winning public support for the Rogers Bill in 1947-1948.

His abiding interest in and sincere attention to Philippine affairs were a constant source of inspiration to the veterans missionaries abroad. On many occasions he went out of his way to personally contact United States congressmen and senators who worked for the enactment of the bill.

These unselfish services of Cardinal Spellman toward the recognition of veterans' rights and the conferring of veterans' benefits earned for himself the high esteem and profound gratitude of the Filipino people."

Planned Pilgrimage to Rome: —

The first batch of pilgrims attending the solemn inauguration of the Colegio-Seminario built by the Philippine Hierarchy, clergy and people, intended to house Filipino priests and seminarians pursuing their studies in the Eternal City, will leave by the first week of September.

The newly-built edifice which is set for occupancy on September will

be blessed on October 7, 1960. On Aug. 8, 1959 the cornerstone was blessed by Pope John XXIII and was laid the next day on the construction site by Joseph Cardinal Pizzardo.

It was also announced by the special committee at the Arzobispado on pilgrimages that the tour will last 45 days. Principal cities and landmarks and shrines will be covered in the pilgrimage. Among these places will be Zurich, Paris, Lourdes and Fatima, and also the Holy Land.

Those who wish to avail themselves of this special trip, can secure information from the Arzobispado, 1000 Gral. Solano, San Miguel or Tel. 3-66-74.

Calbayog Priest's suspension lifted. — The Rev. Fr. Rufo Castro, who was suspended "a divinis" by his local Ordinary, Most Rev. Manuel P. del Rosario, D.D., Bishop of Calbayog, has been absolved from the said censure according to a recent communication received from the Curia of Calbayog. We wish to bring this notice to our readers since the announcement of his suspension was published in the Boletín Eclesiástico, issue of December, 1960, page 760.

BOOK REVIEWS

NATURE OF MARRIAGE AS REFLECTED IN CANON AND CIVIL LAWS

by Rev. Fr. Excelso Garcia, O.P.

Professor of Canon Law, University of Santo Tomas
Manila, Philippines

(Size 6×9, containing 122 pages, a reprint of a series of articles published in the *Unitas* and *Boletin Ecclesiastico*. Price: ₱2.00—*Novel Publishing Company, Inc., España - P. Noval Streets, Manila*)

This is a manual of the greatest utility. In it is treated the nature of marriage as a contract and a sacrament, its ends and essential properties, inexhaustibly supported by various views of eminent theologians and canonists, and above all, of the last Roman Pontiffs who have spoken very clearly concerning this sacrament. The appendix is devoted to divorce, explaining its incompatibility to the Divine and Ecclesiastical Laws and rebuttling the arguments presented in its favor.

The subject matter, in itself already of great interest, and the sane criterion with which the author makes his exposition, in all likelihood, recommend his lecture. So the priests as well as catholic lawyers can gain solid ideas in order to understand well the nature of the institution of matrimony and to be able to guide the faithful in the problems which present themselves relevant to its scope.

If the notions and concepts contained in this books would be inculcated more in our Christian country then neither would there be lamentably an overwhelming rise of unhappy unions nor would there be woeful separations which are frequent in our society today. We, therefore, recommend, his lecture to unmarried and married people, laymen and priests with the assurance that all would be benefited fully from this bountiful source.

The study of the nature of marriage is done by Fr. Garcia from the

provisions of both Canon and Civil Laws. He simplified them into one compact thing in the subject matter, which makes his piece doubly useful. It is full of commentaries coming from canonists and civilists, concerning the marital institution, pointing out some conflicting differences which separate them.

CHRIST'S LIFE IN US.

by. Bro. Dominic Edmund, F.S.C.

(Pamphlet, size 5½×8, 74 pages, A La Salle Publication, Manila)

It takes a good educator like Bro. Dominic Edmund, with vast knowledge of teaching technics combined with practical psychology to make thomistic doctrines presentable and easy reading for high school boys and girls.

The accommodated language coupled with clear diagrams bridges the gap which often hinders students from understanding catholic doctrines.

Though intended for H.S. boys and girls, this booklet should be in the hands of teachers and parents above all who have a grave obligation to mold the mind of children to good moral principles and right Christian living.

The concise resolutions are practical and soul-stirring.

..

FR. JEPHTE M. LUCENA, O.P.

RIZAL'S "DEFENSA" or "APOLOGIA PRO VITA SUA"

A "Must" for the Study of Rizal
in our School and Colleges

(20-page Pamphlet size 8½×11, a publication of J. Ma. Cavanna, 213 San Marcelino, Manila)

On the eve of our centennial celebration of Rizal's birthday, a long awaited publication, RIZAL'S "DEFENSA" or "APOLOGIA PRO VITA SUA" is offered to the public, in full, for the first time. This document, the least known and the most enlightening of our national hero's patriotic

writings, in an 8-page manuscript drafted by Rizal himself in his prison cell at Fort Santiago on December 12, 1896, and sent to his Defense Counsel to acquaint him fully with "his cause". These pages written almost by the same time when, in all probability, Rizal was preparing the draft of his immortal *ULTIMO ADIOS*, proclaim the noble flame of patriotism that burned in the heart of our greatest hero. They are a master key to understand Rizal's life, works and writings, and to correct serious misconceptions of his political program, his campaigns and his ideals.

Facsimiles of the document's 8 pages in their actual size, facing the Spanish original text printed with a concurrent English translation, and introduced by some pertinent remarks, are the contents of the 20-page pamphlet. On the front cover, a portrait of Rizal, drawn by the hero himself, and on the back cover, a facsimile of his retraction holograph, *in its actual size*, are other interesting features. This booklet should be in the hands of all those who are interested to know Rizal's mind and heart *from his own words*, rather than from second-hand interpretations.

Order your copies of RIZAL'S "DEFENSA" from J. Ma. Cavanna, 213 San Marcelino, Manila, or from local bookstores.

Price: 80 centavos a copy; 10% discount for orders of 100 or more.

MEDITATIONS AND SPIRITUAL READINGS

by Fr. Froilan Monsanto

(Booklet Form, size 4½×6, 156 pages)

Fr. Monsanto's booklet offers a filler to prevent spiritual emptiness that likely may occur in the life of a very busy priest.

A very handy vade mecum that can easily be tucked in one's pocket, it is divided into two parts; Meditations and Spiritual Readings.

Each meditation is a "made-easy" one waiting to be imbibed, while the spiritual readings taken from the Imitation of Christ and the Gospels, are fundamental for the personal sanctification of a priest.

The booklet reflects essential doctrines about the Priesthood, covers some "priest-alter Christus" aspects, and offers down-to-earth solutions and resolutions to lift a priestly soul higher to God.

The Filipino priests should be proud of Fr. Monsanto and other Filipino priests who find time to write spiritual books for the sanctification of their brother-priests.

FR. JEPHTE M. LUCENA, O.P.

THE CREATION OF THE FIRST FILIPINO CARDINAL

by Lopez-Campos

(Pamphlet, size 6×9 containing 40 pages with a preface by Dr. Jose Ma. Hernandez and is a reprint of a series of articles in THE CROSS, a Magazine of the Knights of Columbus in the Philippines.)

Noticeable after reading the pamphlet from cover to cover is the wide gap in style between the preface and the articles.

The first article is like a river of flowing lines that drowns enthusiasms after a few pages.

No doubt the colorful events narrated run smoothly, but so smoothly that the tendency to slide down the lines is inevitable.

The use of sub-titles such as: Creation, Its Meaning; Semi-Public Consistory; Public Consistory; Special Audience, could prevent "line-slides".

But in toto, it is a good narration; and as a historical piece, it should be included among Filipiniana Collections for posterity.

FR. JEPHTE M. LUCENA, O.P.