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SUMMI PONTIFICIS ALLOCUTIO

AD PONTIFICIAM COMMISSIONEM CENTRALEM

PRO CONCILIO OECUMENICO APPARANDO

(die 12 Junii, 1960)

Congregatos Vos, Venerabiles Fratres ac dilecti Filii, in hac Palatii Apostolici aula laetissimo salutamus animo, ubi preces adhuc resonare videntur, quae in novendiali Pentecostes supplicatione ubique terrarum Nobiscum Spiritui Sancto admotae sunt, ut caelestium gratiarum in eos praesertim copiam effunderet, qui, Concilio Oecumenico Vaticano altero parando, sedulam operam navant.

Lectissimam coronam conspicientes vestram, in qua tot praestant ex omni terrarum orbis regione profecti viri—scilicet Venerabiles Fratres Nostri Sanctae Romanae Ecclesiae Cardinales, Episcopi ac Praelati, Moderatores tum veterum tum recentiorum Religiosorum Ordinum, qui aequae de Ecclesia tam bene merentur—in prosperioris sane exitus eventusque spem adducimur.

Providentissimus Deus dedit Nobis, germinans tam cito, tam provide, illud conspicerem semen, quod humili sed fidentissimo animo in corde sevimus Venerabilium Fratrum Cardina-

lium, cum eos die vicesimo quinto ianuarii anno milesimo non-
 gesimo quinquagesimo nono apud Basilicam Ostiensem arces-
 sivimus, eisque primum de Synodo Romana, de Concilio Oecu-
 menico, deque Iuris Canonici Codice ad nostri temporis necessi-
 tates aptando locuti sumus.

O vere, a Domino factum est istud et est mirabile in oculis nostris (Ps. 117, 23).

Veniet, et cito, Iuris Canonici Codicis renovandi tempus. Sed iam annum Romanae Synodi Constitutiones vigent: earum volumen prae manibus est, idemque e longinquis quoque nationibus tanto requiritur studio, ut id denuo imprimi opus sit. Maxima demum, eaque comis et serena, est Concilii expectatio, non modo a dilectis Filiis Nostris, sed etiam ab his, qui extra Ecclesiae septa degunt. Quod quidem haud mediocrem animi tranquillitatem parit et ad laborem prosequendum Nos confirmat.

Interea in quindecim tomos iam egregie collecta exstant cum Episcoporum et Praelatorum vota, tum monita Dicasteriorum Romanae Curiae, tum denique consilia studiorum Universitatum. Ex hac copiosa materia, illa doctrinae disciplinaeque ecclesiasticae capita depromuntur, quae Commissiones studio subiiciant. In hoc studium qua navitate, sedulitate et consilio Commissiones et Secretariatus, a Nobis instituti, incumbant, Nos Ipsi, cum coetibus quibusdam interessemus, explorare potuimus.

Nunc, benedicentes Domino, novum ardui itineris gradum conscendimus.

Commissio Centralis, quae ceteris amplior exstat et gravior, hodie suos aggreditur labores, postquam eiusdem Secretaria inde ab initio prompte expediteque operam praestitit.

Quilibet coetus eo uberiores fructus reddit, quo magis disposite ipsius labores perficiuntur. Hanc propter causam Vos, Venerabiles Fratres et dilecti Filii, eas res nunc attente investigatis, quae convocationem, progressum et ordinem futurorum conciliarium conventuum respiciunt. Vestros hos primos coetus

alii sane subsequuntur, ut ea perpendantur schemata quae a singulis Commissionibus parata sunt.

Perdifficilis labor certe Vos manet, in quo manifestum erit qua sapientia, qua doctrina et prudentia, quo demum rerum hominumque usu donaverit Vos Dominus.

Vocati Vos estis ut magis participes sitis Nostrae sollicitudinis in felicem deproperandum tanti operis exitum. Quamobrem volumus, iam inde ab hoc primo coetu, verba Vobis facere Nostramque impertiri benedictionem, quae divinum concilium auxilium.

Cum vosmet circa Nos videamus, longius prospicimus in Ecclesiam universam, quae Vos exhibet electos humilis Successoris Petri adiutores, quaeque sua vota et optata Vobis fidenter committit. Hic igitur conventus magnas portendit spes, quae Nostro pariter ac vestro, id certum habemus, insident animo.

Re quidem vera Concilii est indelebilia vestigia in rebus Ecclesiae relinquere. Id prorsus factum est per iam celebrata Concilia, illa dicimus viginti veluti sidera, quorum lumine sancta splendet Ecclesia, quorum autem opera et efficacitate doctrinae integritas, morum sanctitas, fidelium pietas, ecclesiastica disciplina, missionalis impulsus aucta sunt incrementis.

Editis Conciliorum Oecumenicorum decretis, veluti ex sacro quodam germine, praeclara, variis temporibus, floruerunt incepta. Concilium Lateranense quartum, ut exemplum afferamus, rem Ecclesiae ita temperavit ut evangelii nuntius in eas iterum regiones ferretur in quas haeresis pernitiem erroremque invexerat. Concilium Tridentinum, nostris propinquius temporibus, Nobis idcirco magis notum, instituta plurima exceperunt cum caritati fovendae, tum tuendae doctrinae, tum clericis ad sanctiorem vitam commonendis excitandisque.

Si facta et vices, quibus Concilia celebrata sunt, perspicue consideremus, animum Nostrum ad magnam spem erigi sentimus, uberes fructus ex hoc etiam Concilio iure meritoque ex-

spectantes, quos carpere copiosius poterunt, qui operam Nostram prosequuntur.

Propter hanc causam supplices preces Divino Paraclito fundi in Festo Pentecostes mox celebrato decrevimus, ne desistemus Nostros e toto terrarum orbe filios ad precandum incitare, ut Dominus gratia sua hoc opus grande fecundet.

Nunc vero, ut labor iam tam egregie peractus a Commissionibus Praeparatoriis huic Centrali Commissioni plene manifestus sit, cupimus ut singularum Commissionum et Secretariatuum Praesides brevem sui operis afferant rationem.

Diebus qui sequuntur, quaestiones expendentur de Concilio celebrando, quae vestro sapienti studio subiectae sunt.

Nobis gratissimum est coetibus hisce praesse; at si contingat propter Nostra pastoralia officia eisdem adesse Nosmetipsos non posse, moderandae disceptationis officium committimus Em.mo Cardinali Praesidi Commissionis vel Secretariatus, in cuius ambitu est materia quae disceptanda est.

Cum autem quaestiones, quae in praesentibus horum dierum coetibus aguntur, ad unam spectent Commissionem Centralem, discussionem moderabitur, Nobis absentibus, Em.mus Cardinalis ordine senior.

Adsit Nobis suis gratiis Divinus Paraclitus, quem suppliciter exoravimus: Maria exaudiat, Advocata Nostra: opituletur Sanctus Ioseph, Ecclesiae Patronus.

* * *

Hic primus Conventus Supremae Commissionis Concilii Oecumenici postulabat profecto auspicalia verba, quae in exordio huius coetus Nobis adhibere placuit. Etenim, quo sollemniora fierent laborum initia, par erat quidem, Nos indicare quodammodo iter, ominari fausta, incitare studia.

Nunc autem trahimus verba auspicii e Romano Breviario et Misali. Ad memoriam redigimus Sanctos Caelites, quos hisce diebus Sacra Liturgia nobis recolendos proponit; videlicet hes-

terna die S. Barnabam; hodierna S. Leonem III Summum Pontificem, una cum S. Ioanne a S. Facundo et Martyribus Basilide, Cyrino, Nabore et Nazario; crastina S. Antonium Patavinum.

Ex omnibus hisce Sanctis Caelitibus manat evangelicae hortationis monitum: *Nolite timere puxillus grex, quia complacuit Patri vestro dare vobis regnum (Luc. 12, 32).*

Ac primum animus Noster ad S. Bernabam convertitur, comitem S. Pauli et postea S. Ioannis Marci in apostolatu actiuo et vivo, qui appellatur *filius consolationis (Act. 4, 36), vir bonus et plenus Spiritu Sancto (Ibid. 11, 24).*

Sequitur S. Leo III, Summus Pontifex, cuius liturgicum festum hodie celebratur, qui se Pontificem exhibuit piissimum, mitissimum, singulari in Deum religione, erga proximum caritate, prudentia in rebus gerendis, pauperum aegrorumque parentem, Ecclesiae defensorem, divini cultus promotorem. Eius nomen arto coniungitur nexu cum Caroli Magni rebus gestis, cui ipse Romani Imperii coronam detulit; idemque a Lateranensi sede per viginta annos pharus exstitit christianae religionis christianique cultus praeclarissima.

Una cum S. Leone III, sanctissima quoque Ioannis a S. Facundo memoria in Sacra Liturgia hodie recolitur; ipsi quoque supplices admovemus preces, ut propositis Concilii Oecumenici, patrocinio suo apud Deum, faveat atque obsecundet, quippe qui in terris "mirifica dissidentes componendi gratia decoratus" fuit.

Eundem, coronae instar, circumstant Romani Martyres qui via Aurelia passi sunt, et quorum primo, S. Leo III via Merulana antiquissimam basilicam, eius dicatam nomini, instauravit.

Cras S. Antonius Patavimus, cuius liturgicus cultus videtur quodammodo prosequi et sancire universalis pietatis obsequium, quod christiana plebs quasi poëma exquisitissimum et dulcissimum tribuit. Eius sane vita tota in alacri apostolatu exercendo fuit.

E deprecatione horum Sanctorum Caelitum sumimus auspi-

cium prosperi exitus et eventus apparitionis Concilii Oecumenici Nostri, cuius hodie magni ducenda praevia opera impenditur.

Propitiant caeleste auxilium verba que in Sacra Liturgia iterum iterumque personant: *Nolite timere puxillus grex* (Luc. 12, 32). *Capilli capitis vestri omnes numerati sunt* (Luc. 21, 7). *Nolite ergo timere: multis passeribus pluris estis vos* (Luc. 12, 7).

Praesentis coetus haec peculiaris dos est, ut ad Ecclesiae triumphantis communionem mentes nostras erigat. Sancti caelites aeterna fruantes gloria et pace ad nos lumina sua convertunt, itinera nostra considerant atque laeti adspiciunt crescere et amplificari operam, quam ipsi incoharunt in terris.

Hoc oblectamento Nobis esto in initio laborum, quibus vacamus, et faustum posteriori temporis exhibeat auspicium.

Haec ominati, vobis universis, qui hic adestis, Apostolicam Benedictionem superni auxilii pignus peramanter impertimus.

ALLOCUTIO SUMMI PONTIFICIS

AD PONTIFICIAM COMMISSIONEM CENTRALEM

PRO OECUMENICO CONCILIO APPARANDO

(die 20 Junii, 1960)

Venerabiles Fratres, dilecti Filii!

Progredientes leniter dies, quasi horae matutinae nitidam afferentes lucem, nos omnes, quotquot Oecumenico apparando Concilio pro sua quisque parte sollertes vacamus, ad huiusmodi spectabilis operis exitum, Deo opitulante, gradatim perdu-

cunt, ad quod in nomine Domini et caelestis gratiae quodam instinctu, aggressi sumus.

Etenim singularum Commissionum, quas vacare consuevit, labores actuose feliciterque procedunt, ut Nos ipsi haud levi cum animi oblectamento saepe praesentes conspeximus. Ecce nunc Princeps Commissio, cui humilis Petri Successor et adest et praeest, ad finem ducta est praeiorum suorum conventuum, qui tam nobili forma ac ratione superioribus diebus inaugurati sunt.

Apta sententiarum perspicuitate sumaque omnium consensione de iis praecipuis capitibus actum est, ad futurorum Concilii coetuum conformationem atque ordinationem spectantibus, eaque omnia illustrata et attento studio ponderata sunt, quae suum momentum patefacient, cum ultiores metas attingent. E quibus quaestionibus hic memorare placet, quae presse et enucleate dicta sunt de viris ad Concilium vocandis, ut magnam doctrinae disciplinaeque summam pertractent, e qua ipsius Concilii felix dependebit eventus; de theologis iurisque peritis deligendis; de normis, quae disputationibus re et usu moderabuntur; de suffragiorum ratione. Quod autem ad Latinam linguam attinet, ea officialis sit prorsus oportet; attamen, oblata occasione, si necessitas poscet, etiam vulgato sermone sententiae et cogitationes exprimi et colligi poterunt.

Haec omnia ad universae Ecclesiae utilitatem et delectationem respiciunt, et commune excitant studium.

Hoc sane pulchrum est, hoc ad cogitandum iucundissimum: omnia scilicet, quae hic tot per dies considerata sunt, res sunt totius Ecclesiae Catholicae, quae ad omnes pertinent, quos per terrarum orbem amantissimos habemus filios, eosque delectant, solantur, accendunt.

Non tantum vos hic estis, sed universa Ecclesia exsultantibus occupata laboribus hic adest; hic maternum eius palpitat cor, quod quaerit salutem laetitiamque singulorum hominum et

omnium gentium, e cuius gremio vos, quasi electa progenies, ut omnium veluti partes ageretis prodiistis.

Verum, hac alacrioris navitatis data occasione, silentio praeterire non possumus diuturnos labores, qui duos iam annos divite cum fructu progressi sunt: scilicet sacrorum Antistitum ex universo fere terrarum orbe collecta vota, Romanae Curiae expostulata consilia, a Catholicis studiorum Universitatibus sententias repetitas, quibus cleri populique christiani optata luculente significabantur. Ex hac gravissimae molis et auctoritatis materia singularum Commissionum cura sumpsit exordium, ita ut vere dici possit, in Concilio Oecumenico apparando rationem eorum habitam esse, quae a sacerdotibus et laicis hac in re desiderarentur.

Nec minore solatio animus Noster, qui omnes christifideles paterno amore complectitur, affectus est—et quam suave Nobis contingit, id vobis familiari veluti colloquio exprimere!—cum animadvertimus maiore in dies studio laicorum ordines et eorum maxime qui Sacrae Hierarchiae adiutricem operam navant, progredientes Commissionum labores proseguere, et, quod pluris est, ad aras ingeminare preces. Ad eos quoque ex hac Aula mens revolat Nostra, de hisce omnibus grata et gratulabunda, ab iisque petimus, ut inceptis laboribus eadem pietate eademque contentione favere pergant, neve omnino dubitent, quin ipsorum optata et consilia ea qua par est benevolentia a Nobis accipiantur.

Neque ephemeridum scriptores omittimus, qui magna semper humanitate et comitate, sed saepe non sine prooperatione, de Concilii actis certiores fieri cupiunt. Dum ipsis de huiusmodi attentata sollicitudine gratias agimus, eos tamen ad secum recogitandum paterne hortamur. Oecumenicam Synodum quandam non esse Academiam nec popularium legumlatorum coetum, sed potius Sacrae Hierarchiae sollemnem congressionem, quae ad Ecclesiae vitam navitatemque atque ad commune animorum bonorum respiciat. Id autem, ut omnibus patet, dum studium movet, modestam reverentiam prudentiamque expostulat singularem. **Oecumenici Concilii apparatio** proseguitur: et ubi primi eius

apparebunt flores, non deficiet occasio palam faciendi clero et fidelibus, quin etiam et cunctarum gentium hominibus, tantum eventum attentis oculis prosequentibus, nuntia, quae generosorum animorum votis obsecundabunt.

Venerabiles Fratres Nostri et dilecti Filii!

Ea verba Angelus quondam Eliae fecit, Nobis hodie hic etiam resonare videntur: *Surge, comede, grandis enim tibi restat via (3 Reg. 19, 7)*. Novi enim Nos manent labores, novae res gerendae. Cum autem Commissiones et Secretariatus, qui vocantur, commissa studia resumunt, viam Nostram, Dei ope unice confisi, persequimur, et eo quidem consilio, quod iam ab initio notum fecimus: ut scilicet Oecumenica indicta Synodus catholicorum operum vires generose exacuat, ut eae alacriore usque impulsione christiano populo eiusque necessitatibus inserviant.

Quae ut brevi oratione complectamur, Concilii rationes ad id spectant, ut cuncti cleri ordines nova sanctitate resplendeant; plebi Dei quam aptissime christianae doctrinae capita et praecepta tradantur; adolescentuli, novella veluti germina in melioris aevi spem sucrescentes, ad recte vivendum bene instituantur; socialis apostolatus foveantur opera; atque animi missionale studium alant: illud inquimus studium, quo fratres et amicos omnibus et cum omnibus se demonstrent.

Cum noster horum dierum coetus iam ad exitum vertat, Nobis videtur nonnulla hortari, quae et rei congruentia et utilia esse putamus.

Utrumque clerum atque christianum populum universum compellamus, ut cum Romano Pontifice cohaerentes ardentem precem fundant, ut Sancta Ecclesia mirabili qua nunc pollet unitate mutuaeque concordia semper refulgeat. Cum summi momenti sit huiusmodi coeptum, ad id perficiendum humani nisus humanaeque vires prope deficiunt. Quam ob rem inopiae nostrae virtus ex alto succurrat. Oportet omnino ut supplicationes votaue assidua Spiritus Sancti lucem et robur implorent. Tum suscipiendis curis et laboribus, e caelestis gratiae instinctu et auxilio, salutaria consilia et sapientiae plenae suasiones advenient, efficaces operis executiones deliberata consequentur.

Universae orbis terrarum gentes Oecumenici Concilii apparationem attentis oculis considerant; et praesertim cum hoc ad rem deducetur, singula quae illic decernentur hodiernis evulgandorum nuntiorum praesidiis diffundentur. Nihil Nobis tacendum, quod animorum emolumento prosit. Cum vero de gravibus negotiis agendum sit, in proponendo prudentia et simplicitas eloquii eluceant; ineptae curiositates facessant; acres contentiones amoveantur.

Serene, placide, rationum lucem afferens sermo procedat, male percepta dissipans, errores vi veritatis deturbans. Ad magis profuturum Ecclesiae universalialia optata votaue vertantur, ita ut, quantum possit, ea in sancta devotione tranquille constat.

Quid vero de fratribus nostris semper dilectis, sed ab Ecclesiae septis seiunctis? Quid de tam magna multitudine hominum, qui in fronte signum Christi non ferunt, nec tamen possunt non reputari creaturae Dei? Pro certo habetote animum Nostrum voces et officia eorum sincere aestimare. Etiam huius rei causa, *Concilium speculativus coetus non est*, sed potius corpus quoddam viventi vividaque natura, quod oculis conspicit, lacertis universum terrarum orbem amplectitur; domus, quae festivo cultu ornatur et vernis splendoribus vestitur; Ecclesia est, quae omnes homines ad sinum suum invitat.

Quibus dictis, Nobis temperare non possumus, quin vestram solertiam iterum iterumque laudemus, qui ad spectabiles prorsus exitus labores vestros perduxit. Ac vobis omnibus animum addimus, ut tam praeclari operis inceptionem egregia, qua praestatis, alacritate prosequamini: alacritatem dicimus, cui ne aestiva quidem tempora modum imponent. Vobis omnibus adsit Deus, *qui operatur in vobis et velle et perficere pro bona voluntate (Phil. 2, 13)*.

Haec imo e pectores ominati, vobis universis, et inceptis ad quae mentes intenditis, laude meritoque divitibus, itemque spei quam alitis, caelestia auxilia precamur, et horum pignus Apostolicum Benedictionem peramanter impertimus.

CAUSA DE BEATIFICACION Y CANONIZACION

O

DECLARACION DE MARTIRIO

de los Siervos de Dios M. R. P. Fr. Buenaventura García Paredes, M. R. P. Fr. Alfredo Fanjul Acebal, sacerdotes de la Orden de Predicadores y de sus Compañeros de la misma Orden; y del R. P. Miguel Léibar Garay, sacerdote Marianista y de sus Compañeros de la misma Congregación.

E D I C T O

Nos, el doctor D. JOSE MARIA GARCIA LAHIGUERA, Obispo titular de Zela y auxiliar del Excmo. Sr. D. Leopoldo Eijo Garay, Patriarca de las Indias Occidentales y Obispo de Madrid-Alcalá, delegado por S. E. Rvdma. para instruir la Causa de Beatificación y Canonización o Declaración del martirio de dichos Siervos de Dios

HACEMOS SABER

I.—Que a instancias del Vice-Postulador de la Causa, reverendo padre fray Felipe María Castro, O.P., y en nombre y por mandato del Rvdmo. P. Tarsicio M. Piccari, O.P., Postulador general de la Orden de Predicadores, se sigue en esta curia eclesiástica de Madrid-Alcalá la Causa de Beatificación y Canonización o Declaración del Martirio de los Siervos de Dios:

DOMINICOS.—P. Alfredo Fanjul Acebal. P. Félix Alonso Muñiz, padre Isabelino Carmona Fernández, Fr. Jacinto García Riesco, padre Juan Mendivelzúa Ocerín, P. José Gafo Muñiz, P. José López Tascón, P. Luis Furones Furones (Arenas), P. Reginaldo Hernández Ramírez. P. Vicente Alvarez Cienfuegos, P. Vicente Peña Ruiz, P. Vicente Rodríguez Fernández, P. Vidal Luis Gómara (de la Provincia de España), P. Buenaventura García Paredes, P. Antonio Varona Ortega, P. Amado Cubeñas Diego Madrazo, Fr. Cipriano Alguacil Torredeneida, Fr. Eduardo González Santo Domingo, P. Manuel Alvarez Alvarez, P. Manuel Moreno Martínez, Fr. Higinio Roldán Iriberri, P. Jesús Villaverde Andrés, P. Inocencio García Díez, Fr. Juan Crespo Calleja, Fr. Juan Herrero Arroyo, P. José María López Carrillo, P. José Luis Palacio Muñiz, P. José Santonja Pinsach, P. Leoncio Arce Urrutia, P. Maximino Fernández Marinas, Fr. Nicasio Romo Rubio, P. Pedro Ibáñez Alonso, Fr. Teófilo Montes Calvo, P. Victor

García Ceballos (de la Provincia del Santísimo Rosario), Fr. Manuel Santiago Santiago, Fr. Francisco Fernández Escosura, Fr. José Delgado Pérez, Fr. José Prieto Fuentes (de la Provincia de Bética).

MARIANISTAS.—P. Miguel Léibar Garay, D. Florencio Arnáiz Cejudo, D. Joaquín Ochoa Salazar y D. Sabino Ayástuy Herrasti.

Y habiendo Nos nombrado para instruir el oportuno Proceso Diocesano el Tribunal Delegado, constituido por el Excelentísimo y Reverendísimo P. Fr. Teodoro Labrador, O.P., Arzobispo de Foochow, como **Juez delegado**; el M. I. Sr. Dr. D. Enrique Valcárce Alfayate, Canónigo de la S. I. Catedral y Fiscal general del Obispado, **Promotor de la Fe**; el M. I. Sr. Dr. D. Francisco Cornejo Pérez, Teniente-Fiscal del Obispado, **Promotor de la Fe**, sustituto; el Rvdo. Sr. D. Juan Fernández Rodríguez, Beneficiado de la S. I. Catedral y Notario-Actuario del Tribunal Eclesiástico, **Notario-Actuario**; el Rvdo. Sr. D. Pedro Alvarez Soler, Notario del Tribunal Eclesiástico, **Notario sustituto**, y Fr. Casimiro Meléndez Tamayo, O.P., **Cursor**.

II.—Que, preceptuando los Sagrados Cánones que una vez abierto el Proceso Diocesano de Beatificación, se proceda a la búsqueda y recogida de cuantos escritos sean o se atribuyan a los Siervos de Dios que se pretende beatificar, con el fin de que, reunidos, se envíen a la Santa Sede.

DISPONEMOS

1. Que todos los fieles que posean algún escrito, impreso o inédito, de los dichos Siervos de Dios, v. gr., cartas particulares, tarjetas manuscritas por los mismos Siervos de Dios, diarios, autobiografías y cualesquiera otros escritos redactados de su propia mano o mandados redactar a otros por ellos mismos, los entreguen cuanto antes al Tribunal nombrado, o al Promotor de la Fe, o, por lo menos, los exhiban ante los mismos para sacar copia auténtica de ellos.

2. Que los que tengan noticia de algún escrito de los aludidos Siervos de Dios no entregado o exhibido al Tribunal de referencia, bien se halle en poder de personas particulares o bien en bibliotecas o archivos públicos, den pronto cuenta, o por carta o de palabra, al Tribunal instructor, indicando las circunstancias para poder reclamarlo en la debida forma.

3. Que se exhorte a los Reverendísimos Prelados de todas y

cada una de las diócesis de España, de las diócesis de Méjico (especialmente de la diócesis de Guadalajara), de todas las de Centroamérica (especialmente de San José de Costa Rica) y de las diócesis de Filipinas,¹ rogándoles que procedan a buscar y remitir los escritos relacionados con la fama de santidad o de los Siervos de Dios, y los que a ellos pertenecieron en calidad de autores o inspiradores, en sus obispados respectivos.

4. Que se requiera a todos los superiores de la Orden de Predicadores y de la Congregación de Religiosos Marianistas que remitan todos los escritos que posean de los dichos Siervos de Dios al Tribunal instructor de la Causa.

5. Que imponiendo el canon 2.023 vel vigente Código de Derecho Canónico la obligación sagrada de poner en conocimiento de la Iglesia, excepción hecha de lo conocido en confesión sacramental, cuanto se sepa en CONTRA de la santidad o martirio de los Siervos de Dios, cuya beatificación se pretende, disponemos:

a) Cuantos fieles tuvieron, en vida de los Siervos de Dios arriba nombrados, amistad o trato con ellos, lo manifiesten a Nos o al Promotor de la Fe, por carta o de palabra, para que puedan ser citados como testigos de información, si el Tribunal lo estimase conveniente.

b) Los que conozcan algún hecho particular, adverso o favorable a dicha sanctidad de vida o martirio, a no ser que hayan declarado ante el Tribunal, remitan a éste un relato breve del hecho, firmado por el remitente y con las señas de su domicilio.

c) Los religiosos y religiosas que se encuentren en las circunstancias anteriores, se dirigirán directamente al Tribunal instructor, o mediante su confesor, en carta sellada y cerrada, dando cuenta de lo anteriormente indicado.

d) Aquellos que no sepan escribir y se hallen comprendidos en los apartados anteriores, letras a), b), c), avisarán por conducto de sus párrocos o confesores, los cuales han de dar cuenta, sin dilación, a Nos o al Promotor de la Fe.

III.—Mandamos, finalmente, que este Edicto se publique en el BOLETIN ECLESIASTICO DEL OBISPADO, sea leído al ofertorio de la misa mayor de un domingo o día de precepto eclesiástico en todas las parroquias de la diócesis, y se fije un ejemplar del mismo en los lugares acostumbrados de las parroquias de la capital de la diócesis, advirtiendo a los fieles que,

¹ Algunos de los Religiosos, cuya beatificación se tramita, residieron en las diócesis de Manila, Tuguegarao y Lingayen. NOTA DE LA REDACCIÓN.

aun cuando no haya **plazo perentorio**, la Iglesia quiere que las disposiciones aquí enumeradas sean cumplidas en el plazo más breve, no excediendo, a ser posible, de dos meses, a contar desde la fecha de la publicación, a fin de no demorar el resultado de la Causa.

IV.—Exhortamos a todos a que eleven sus plegarias al Señor, para que se cumpla su Santa Voluntad en este asunto de tanta importancia y trascendencia para su mayor gloria y exaltación de nuestra Santa Madre la Iglesia.

Dado en Madrid, a 30 de abril de 1961.

✠ JOSÉ MARÍA
*Obispo de Zela, Auxiliar del
de Madrid-Alcalá*

Ante mí:
JUAN FERNÁNDEZ
Notario

MISANG SAGUTAN

(Misa Dialogada en Tagalog)

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“MISAS DE AGUINALDO”

Ab aliquibus Parochis et aliis Sacerdotibus quasdam consultationes receptae sunt circa praxim celebrationis Missarum vulgo “de Aguinaldo” dictarum; iuxta eam scilicet, adhuc post promulgata *Acta et Decreta Primi Concilii Plenarii Philippinarum*, die 15 Augusti 1956, solemniter canuntur praedictae Missae in omnibus novem diebus ante Nativitatem Domini, etiam nempe in Dominicis et Vigilia Nativitatis, et quidem cum unica Oratione, et *Credo*. Talis praxis, estne conformis Decretis ipsius Concilii Plenarii? Quid dicendum de concessione facta in praedicto Concilio Plenario, post editum *Novum Codicem Rubricarum*?

Ut securius procedamus et clarius, infra ponimus sub duplici columna textum ipsius Concilii: sub prima columna datur textus sive *Schematis Decretorum*, anni 1952, sive textus conformis approbatus ab Excmis. Patribus ipsius Concilii; sub secunda columna datur textus ipsius Concilii correctus a S. Congregatione Concilii, 23-25 Februarii 1956; et notamus litteris cursivis in utraque columna illa quae in altera non eodem modo habentur.

TEXTUS PROPOSITUS ET SUFFRAGATUS:

(1) “Legitima est consuetudo in his Insulis ab antiquissimis temporibus vicens, celebrandi Missas vulgo dictas *de Aguinaldo*, pro constantia philippinorum in fide et pro religionis conservatione in his partibus.

(2) “Novem nempe diebus Nativitatem Christi Domini praecedentibus, *nisi occurrat festum duplex primae classis*, Missa votiva sollemnis ‘Rorate coeli desuper’ cum magna solemnitate magnoque populi concursu cantatur, semel unoquoque die, in ecclesiis praesertim paroeccialibus et conventualibus.

TEXTUS CORRECTUS ET PROMULGATUS:

Novem nempe diebus Nativitatem Christi Domini praecedentibus, Missa votiva sollemnis ‘Rorate coeli desuper’ cum magna solemnitate magnoque populi concursu cantatur, semel unoquoque die, in ecclesiis praesertim paroeccialibus et conventualibus.

(3) "*Ex consuetudine plus quam centenaria, quae ad normam can. 63 § 2 inducit praesumptionem concessi privilegii*, Missae huiusmodi celebrantur cum Gloria, *Credo*, unica oratione, praefatione B. Mariae Virginis et ultimo Evangelio Sancti Ioannis; non obstante festo, feria, vigilia aut dominica occurrente".

(Schema Decretorum, 1952, n. 332, pag. 85-86; *Acta et Decreta*, 1953, n. 356, pag. 217).

Missae huiusmodi celebrantur cum Gloria, oratione propria, commemoratione *Feriae occurrentis*, praefatione B. M. Virginis et ultimo Evangelio S. Ioannis in fine, *exceptis diebus dominico et festis duplicibus primae classis fortasse occurrentibus*. (Cfr. *Decretum Sacrae Congregationis Rituum 'De Rubricis'*, diei 23 Martii 1955; *Acta Apost. Sedis*, XXXVI, pag. 218-224)".

(*Acta et Decreta*, 1956, n. 356, pag. 126).

In Puncto, n. (1) designato, quod est commune tribus textibus, apparet, 1. *consuetudo legitima*, quae locum tenet duarum rerum, scilicet a) *consensus vel mandati Ordinarii loci*, et b) quod datur facultas per *modum habitus*, loco facultatis per *modum actus*, quae duo generaliter debent intervenire. Praeterea, 2. indicatur uti *res gravis et publica causa*, constantia in fide et conservatio religionis. Ideo *Acta Sanctae Sedis*, in commentario ad Rescriptum 16 Februarii 1906, dicit: "huiusmodi Missa celebratur ad instar Missarum votivarum pro re gravi et publica Ecclesiae causa" (Apud, YLLA, *Indultos y Privilegios de Filipinas*, Manila, 1940, pag. 23).

In Puncto, n. (2), deficiunt in textu correcto verba textus suffragati ubi tantum excluduntur festa duplicia primae classis. Exceptio ponitur in Puncto (3).

In hoc Puncto (3) aufertur praeambulum, in quo continetur utique bonum principium iuridicum ex can. 63 § 2, sed non est ad rem, cum constet de absentia concessi privilegii: "contra praesumptionem autem stat veritas". Praeterea excluditur *Credo*, et loco *unicae orationis*, imponitur *commemoratio Feriae occurrentis*. Denique in fine, loco illius *non obstante*, nimis generalis, excipiuntur, praeter festa duplicia primae classis, etiam dies dominicus, et tanquam ratio istarum exceptionum, citatur *Decretum* 23 Martii 1955.

Super hoc in "Ordo 1957" pro Insulis Philippinis dantur annotationes pag. 3 et 127, de quibus facta fuit Consultatio, cui responsum datum fuit a P. SCHLOMBS, S.V.D. in *Boletín*, XXXI, 1957, pag. 232-234, conforme ad praedictum *Decretum*.

Sic stantibus rebus editus fuit anno 1960 novus *Codex Rubricarum*. In Litteris Apostolicis "Rubricarum instructum", 25 Iulii 1960, quibus praedictus Codex a Ioanne XXIII approbatur, dicitur sub N. 3: "Item statuta, privilegia, indulta et consuetudines cuiuscumque generis, etiam saecularia et immemorabilia, immo specialissima atque individua mentione digna, quae his rubricis obstant, revocantur". Nostra consuetudo celebrandi Missas de *Aguinaldo*, uti apparet in textu correcto anni 1956 Concilii Plenarii, estne contraria praedictis Rubricis?

In praedicto *Codice Rubricarum*, dicitur N. 342: "Missae votivae II classis, a rubricis generalibus praevisae, sunt: ... f) Missa pro re gravi et publica simul causa (nn. 366-368)". In N. 366 dicitur: "Nomine Missae votivae pro re gravi et publica simul causa intelligitur Missa quae de mandato vel consensu Ordinarii loci, cum populi consursu celebratur, pro aliqua gravi necessitate vel utilitate spirituali vel temporali, quae communitatem vel notabilem ipsius partem afficit".

Praedictae Missae reguntur sequentibus regulis ipsius *Codicis*: "341. Nomine Missae votivae II classis intelligitur Missa votiva quae celebrari permittitur omnibus diebus liturgicis II, III et IV classis". "343. Privilegia Missarum votivarum II classis sunt: a) dicuntur cum *Gloria*, nisi adhibeatur color violaceus paramentorum; sed sine *Credo*, nisi ratione Dominicae aut octavae occurrentis dicendum sit; b) admittunt unam tantum commemorationem, et excludunt collectam ab Ordinario loci imperatam; ... d) si in cantu celebrantur, adhibetur tonus sollemnis".

Sic ergo, Missa votiva "Rorate" permittitur diebus 16-24 Decembris: primus dies est III classis (N. 91, 25), ceteri dies sunt II classis (N. 91, 18). Duo dies dominici quae possunt istis diebus occurrere, sunt I classis (N. 91, 6), atque ideo praedicta Missa nequit in Dominicis celebrari. Item Vigilia Nativitatis est I classis (N. 91, 5), propter quod etiam Vigilia excludit talem celebrationem. Idem dicendum est de Festis I classis, sive Ecclesiae universae, sive propriis, sive indultis (N. 91, 11-13). Vigilia Nativitatis Domini, quae in textu Concilii anni 1956 non commemoratur, et propterea ibidem possit inveniri contrarietas ad novas rubricas, iam in *Decreto* 23 Martii 1955 ponebatur inter Vigiliis privilegiatas, et in Rubricis praecedentibus, erat Vigilia privilegiata I classis, quae in occurrentia Festis quibuslibet praeferebatur; ideo, exclusio Festorum I classis iam secum ferebat exclusionem istius Vigiliae, nec proinde aderat contrarietas. Quoad Evangelium S. Ioannis in fine Missae nulla adest diffi-

cultas. Quoad commemorationem Feriae, quae etiam requirebatur in textu Concilii correcto, haec est conformis novo *Codici Rubricarum*, ubi, N. 109, e), Feriae Adventus ponuntur inter commemorationes privilegiatas, quae, iuxta N. 108, fieri debent in omnibus Missis, sed una tantum, et cum sit de tempore excludit alias commemorationes etiam privilegiatas (N. 111, c), et 113).

Talis commemoratio Feriae fieri debet sub altera conclusione (N. 437), et non indicatur inter commemorationes positas sub N. 444, ubi indicantur orationes dicendae in Missa sub unica conclusione.

Ex praedictis sequitur quod substantia, seu melius dicamus, modus celebrandi has Missas votivas pro re gravi et publica simul causa, iuxta ea quae indicabantur in textu correcto Concilii anni 1956, N. 356, non erat contrarius praescriptionibus novi Codicis Rubricarum, ac propterea ex hac parte non abrogabatur.

Hoc anno obtentum fuit Indultum relate ad Missas *de Aguinaldo*, et simul quoad Missam votivam B. M. Virginis in Sabbato, ut hic apponitur:¹

**SACRA RITUUM
CONGREGATIO
N. D. 19/961**

Beatissime Pater,

Ab immemorabili tempore servatur in Insulis Philippinis consuetudo, a Missionalibus Hispanis pro constantia Philippinorum in Fide inducta, vi cuius:

1. novem diebus ante festum Nativitatis Domini, diebus scil. 16-24 Decembris, in singulis parocciis magno fidelium concursu celebrantur Missae vulgo nuncupatae "de Aguinaldo", quae nonnisi Festis Duplicibus I classis locum cedebant. Missa nempe votiva solemnitas "Rorate..." semel, unoquoque ex memoratis diebus, canebatur in ecclesiis paroecialibus et conventualibus;

¹ *Boletín Eclesiástico de Filipinas*, vol. XXXV, 1961, pag. 288; in Ephemeride "Filipinas", 6 Maii 1961, pag. 2, ubi tamen habetur praeambulum non recte redactum, ubi supponitur S. Congregationem omnia concessisse quae habentur in petitione Episcoporum, quod aliter accidit; hoc potest esse occasio erroris apud lectores.

2. singulis anni Sabbatis non impeditis Festo Duplici I classis, in eisdem ecclesiis, semel Missa votiva cantata de B. M. V. pro tempore pariter celebrabatur.

Eadem consuetudo sancita est anno 1953 a Primo Concilio Plenario Insularum Philippinarum.

Cum autem huiusmodi consuetudo suppressa sit a Motu Proprio "Rubricarum instructum" diei 25 Iulii 1960, infra-scriptus Archiepiscopus Caebuanus, Praeses Conventus v. "Catholic Welfare Organization", ad Pedes Sanctitatis Vestrae provolutus, nomine omnium Ordinariorum Insularum Philippinarum nuper coadunatorum occasione annui conventus hierarchici, humillime petit ut, non obstante promulgatione novi Codicis rubricarum, et perdurantibus iisdem causis conservationis Fidei, liceat in universa Ditione Insularum Philippinarum:

1. Missas sic dictas *de Aguinaldo*, ritu supra descripto canere novem diebus Nativitatem Domini praece-dentibus;
2. Missam votivam de B. M. Virgine de tempore canere singulis anni Sabbatis, dummodo non occurrat dies liturgicus I classis.

Et Deus...

† IULIUS ROSALES
Archiepiscopus Caebuan.

DIOECESIIUM INSULARUM PHILIPPINARUM

Sacra Rituum Congregatio, vigore facultatum sibi a Sanctissimo Domino nostro IOANNE PAPA XXIII tributarum, attentis peculiaribus expositis adiunctis, precibus supra descriptis ita rescripsit:

Ad I. Pro gratia, ad proximum quinquennium, dummodo non occurrat dies liturgicus I classis; servatis rubricis Missas votivas II classis spectantibus.

Ad II. Pro gratia, ad proximum quinquennium, primo tantum cuiusvis mensis Sabbato, dummodo non occurrat

dies liturgicus I et II classis; servatis de cetero rubricis Missas votivas III classis spectantibus.

Contrariis non obstantibus quibuscumque.

Die 24 Martii 1961.

HENRICUS DANTE, S.R.C.
a secretis.

Ad hoc Indultum, ad Missas de *Aguinaldo* quod attinet, aliquid notare debemus.

1. In petitione, offertur textus suffragatus Concilii anni 1953, non vero textus correctus anni 1956. Hic apparet clare contrarietas ad novum Codicem Rubricarum quoad ritum celebrationis, circa quod fit prima petitio, nam saltem ex hoc capite erat necessarium Indultum.

2. Concessio, ad dictum ritum quod attinet, continet omnino eadem quae iam habebantur in textu correcto Concilii anni 1956, et in hoc nulla apparet contrarietas ad ritum pro ista specie Missarum votivarum II classis, nec ad dies quae in ipsa concessione excluduntur.

3. Ex istis appareret quod nihil conceditur, et hoc *ad quinquennium*. Estne hoc verum?

Nobis videtur quod habetur contrarietas, ex contrapositione trium quae possunt esse fons istius iuris, scilicet 1. *mandatum seu consensus Ordinarii loci*, secundum notionem supra positam ex N. 366 *Codicis Rubricarum*; 2. *Consuetudo* plus quam centenaria et legitima, de qua supra ex tribus textibus Concilii Plenarii; 3. *Indultum* nunc concessum ad quinquennium a Sancta Sede. Ex notione liturgica, talis fons concedit has Missas *ad actum*, ex aliis duobus fontibus habetur facultas celebrandi *per modum habitus*. Haec videtur duplex contrarietas, ex qua sequitur derogatio seu potius abrogatio praedictae consuetudinis.

Contra opinionem satis communem antiquorum Liturgistarum, ut BOUWRY, DE HERDT, COPPIN-STIMART, AB APPELTERN, qui contendebant Romanos Pontifices generali modo et pluries expresse denegasse suum consensum adeo ut nulla consuetudo contra rubricas aut Sacrorum Rituum Congregationis decreta possit esse legitima, nisi specialiter fuerit a S. Sede probata, aliqui post *Codicem Iuris Canonici*, aequiparando consuetudines

iuridicas consuetudinibus liturgicis, putant *legitimum Superiorem* ecclesiasticum (non *legislatores*, ut aliqui intendunt corrigere) ex cuius consensu consuetudo habet vim legis (can. 25), esse Ordinarios ecclesiasticos, sive ad dandam vim pro consuetudinibus *praeter legem*, sive ad legem derogandam pro consuetudinibus *contra legem*. Ita CALLEWAERT, DE MEESTER, VAN HOVE, MORETTI, OPPENHEIM. Hic tamen ultimus Auctor, sibi contradicens, ait: "Quod attinet ad quaestionem, ut certa quaedam consuetudo certis sub conditionibus obtineat vim legis, utrum requiratur *consensus legalis*, si in ipso iure praevius est, an *consensus personalis S. Sedis*, solvi videtur ex praxi Sacrorum Rituum Congregationis; quatenus enim ex decretis elucet, requiri ut Pontifex ipse per se vel per Sacram Congregationem expresse consuetudinibus liturgicis consentiat; cfr. decr. 2646 ad 2; 2951 ad 13" (*De Iure liturgico*, Taurini, 1939, parte II, pag. 123, nota 2).

Quid autem dicendum de consuetudine in his Insulis quoad celebrationem Missarum *de Aguinaldo*? — Talis consuetudo apparet, utique modificata iuxta *Decretum* 23 Martii 1955, in *Actis Concilii Plenarii*, at ex hoc non apparet quod sit aliquo modo approbata a legitima auctoritate, scilicet a Sancta Sede: 1. Quia *Decretum recognitionis* S. C. Concilii 23-25 Februarii 1956 nullam secumfert approbationem (nec solet dari haec, contra modum loquendi aliquorum, etiam Canonistarum); 2. Quia una S. C. Sacrorum Rituum "ius habet videndi et statuendi ea omnia quae sacros ritus et caeremonias Ecclesiae Latinae proxime spectant" (Can. 253), ideoque S. C. Concilii nullum ius haberet circa hoc; utique tamen in correctione Decretorum Concilii Plenarii sese accommodavit ad praedictum *Decretum*.

P. YLLA, loco supra citato, ait hanc nostram consuetudinem fuisse expresse approbatam in una *Vilnen.*, N. 4180, 16 Februarii 1906, ad I, ex modo respondendi: *Iuxta Decreta*, quod optime potest admitti. SCHLOMBS autem, in loco etiam supra allato, negat legitimitatem opinionis aliquorum dicentium privilegium harum Insularum expresse deberi nominari ut abrogaretur, dicens sufficere modum abrogationis positum in N. 4 praedicti Decreti: "Indulta particularia quaelibet et consuetudines etiam *speciali mentione dignae*, quae his ordinationibus obstant, expresse revocata censentur". Hoc a fortiori habetur ex eo quod praedictum nostrum privilegium seu consuetudo esset tantum approbata modo generali in praedicta *Wilnensi*, non vero modo particulari.

Ex his sequitur quod nostra consuetudo, correcta in recognitione Decretorum a S. C. Concilii iuxta praedictum Decretum anni 1955, *manebat legitima* et vigorem legis habens ad legitimam praxim celebrandi Missas *de Aguinaldo* sine *interventu particulari* Episcoporum, et *per modum habitus*. Haec tamen praxis non est conformis notioni *Missae votivae pro re gravi et publica simul causa*, quae supra data fuit ex N. 366 novi Codicis Rubricarum, ac proinde *cadit sub revocatione* data in *Litteris Apostolicis* "Rubricarum instructum", N. 3, quae etiam supra affertur.

Ex istis omnibus consequitur:

1. Quod Missa *de Aguinaldo* potest celebrari novem diebus ante Nativitatem Domini, 16-24 Decembris, dummodo non occurrat *dies liturgicus I classis*, scilicet: Dominica III et IV Adventus, quae possunt intra tale tempus incidere; Vigilia Nativitatis Domini; et etiam forsitam aliquod Festum I classis quod sit *proprium* vel *indultum* alicui loco; haec omnia veniunt nomine diei liturgici I classis exclusi (*Codex*, N. 91, 5, 6, 12, 13).²

2. Quod in tali Missa fiat *commemoratio Feriae*, quae est privilegiata, ac proinde non omittenda, sed *una tantum* (*Codex*, NN. 108, 109, 111 c) et 343 b).

3. Quod dicitur *Gloria*, sed omittitur *Credo* (*Codex*, N. 343 a).

4. Quod haec valent ex *Indulto Sanctae Sedis*, non vero ex *consuetudine* plus quam centenaria, quae abrogata est, quamvis haec sit ratio concessionis Indulti.

5. Denique quod haec concessio valet tantum *ad proximum quinquennium*, scilicet usque ad annum 1965 inclusive, et opportune renovandum.

6. Hoc Indultum non limitat *facultatem Ordinarii loci* aliquam Missam vel etiam plures *per modum actus* permittendi vel praecipendi pro aliqua *re gravi et publica simul causa* (*Codex*, N. 366), servatis iisdem ritibus, ut supra.

FR. ALBERTUS SANTAMARIA, O.P., J.C.D.
Professor Univ. Sti Thomae

² Haec concessio non infirmatur *Instructione* S.C., 14 Februarii 1961 (*Boletín*, pag. 389), quae ait circa Missas Votivas quae in posterum concedentur, N. 65: "Huiusmodi Missae Votivae, si quae concedentur: a) gradu III classis potiuntur"; 1. quia expresse ponitur uti Votiva II classis; 2. quia est posterior, et dicitur: "contrariis non obstantibus quibuslibet," 3. quia esset inutile Rescriptum, nam prohiberentur toto tempore Adventus, ut habetur eodem loco *Instructionis*.

ST. CATHERINE OF SIENA¹

Conference delivered by Fr. Jaime Boquiren, O.P., to the
Members of the Third Order at Holy Cross Parish,
San Juan, Rizal

One of the greatest women the Church has raised to the honors of the Altar is St. Catherine of Siena. During her lifetime she wielded a tremendous moral influence on ecclesiastical as well as civil rulers. She brought the Pope back to Rome from France. She restored peace and order among warring families and political factions. She brought about the conversion of many sinners and hardened criminals.

Now, the Church raised her to the honors of the altar by proclaiming her Saint not only to acknowledge her heroic sanctity but also to set up before all Christians and, in a special manner, before Dominican Tertiaries, a model to admire and imitate.

If we make a close study of St. Catherine's life we would discover that her most outstanding qualities are her zeal for souls and her intense spiritual life. Her early biographers tell us that she was entirely taken up with her care for the sick and the unfortunate. Knowing the value of souls, she grabbed every opportunity to help save them through prayers, kind words, and acts of charity. Inflamed with the zeal for souls, she took up a big share in the apostolate. She worked to propagate and defend the Catholic Faith.

St. Catherine of Siena stands out as a severe reproof to those Catholics who have no interest at all in the spiritual welfare of their fellowmen. Many would seem to say: "Am I my brother's keeper?" And they forget all the time that these words were first uttered by Cain who murdered his own brother. Many would like, it seems, to monopolise the Catholic Faith with all its blessings. Against such Catholics, St. Catherine stands as a sharp reprimand.

In one of His discourses Christ spoke about a traveller who was waylaid by robbers and left half-dead by the roadside. A good Samaritan happened to pass by and took care of him. Nowadays, there are many of our own people who are falling

¹ This year is the 500th anniversary of her canonization. The festivities celebrated in her honor are described among the local news of this issue.

victims of "robbers", namely, heretical pastors and teachers. Like their model St. Catherine, Tertiaries must be "good Samaritans" to these unfortunate people.

To defend and spread the Catholic Faith is the work of the Pope, the Bishops and the Priests. But the necessities of our times compel not only these ecclesiastics but also the laymen and women to labor in the vineyard. The Church is calling all her citizens to propagate the faith, to instruct others, to repel the attacks of unbelievers. And, indeed, to keep silent when from all sides abuses are raised against the true Faith, when the Protestants and Communists are leaving no stone unturned to draw people to their camps, is cowardice and connivance with evil.

All Catholics should bear in mind that they can so far as possible preach the Catholic Faith by the authority of their example, by word, by writing, by constant profession of the obligations it imposes. The Church is continually appealing to all the faithful specially to those who are in prominent position and to those who are affiliated with religious organizations to help in spreading the Faith.

It must not be forgotten, however, that in St. Catherine zeal for souls or Catholic Action was the result of an intense spiritual life. If St. Catherine could successfully instil in the hearts of others the love of God it was because her own heart was overflowing with love. She taught others from the abundance of her contemplation. Before trying to correct others she saw to it that she herself was free from sin. The first concern, therefore, of a Dominican Tertiary must be his or her personal perfection for only when this is present that there can be a true Catholic Action.

On the walls of the rooms in St. Catherine's home are preserved in writing some of her famous sayings. One of them is "Amore e Sacrificio"—Love and Sacrifice. These two words summarize the life of St. Catherine. In her lifetime, she loved God above all things and for the sake of God she also loved her fellowmen. And her love for God and man was eloquently proven by sacrifices. In other words, she worked hard to acquire Christian perfection which consists in charity. And having reached her goal, she dedicated her life to the spiritual perfection of others—a work which entailed many sacrifices.

The Church has given you St. Catherine for a model. May God give you the courage and strength to imitate her.

LA HUELGA ANTE LA MORAL CRISTIANA

(continuación)

9. *La moralidad de la huelga.* A) A la luz de las *Encíclicas*. Solamente dos encíclicas, comunmente llamadas sociales, nos hablan de las huelgas: la "RERUM NOVARUM" de León XIII, y la "QUADRAGESIMO ANNO" de Pío XI.

León XIII, señalando la intervención que compete al Estado en la "Cuestión Social", después de señalar los deberes del Estado, y más en particular su obligación de mirar por la justicia distributiva, de proteger al obrero, defender la vida individual y la propiedad privada, dedica un largo párrafo al papel que el Estado ha de desempeñar en las huelgas, y que reza así: "Una mayor duración o una mayor dificultad del trabajo, y la idea de que el jornal es corto, dan no pocas veces a los obreros pretexto para alzarse en huelga y entregarse de su voluntad al ocio. A este mal frecuente y grave debe poner remedio la autoridad pública, porque semejante cesación del trabajo, no sólo daña a los amos y aún a los mismos obreros, sino que perjudica al comercio y a las utilidades del Estado; y como suele no andar muy lejos de la violencia y sedición, pone muchas veces en peligro la pública tranquilidad. Y en esto lo más eficaz y provechoso es prevenir con la autoridad de las leyes e impedir que pueda brotar el mal, apartando a tiempo las causas que han de producir un conflicto entre amos y obreros"⁵⁸

En las palabras citadas han de notarse: a) Las causas que, según León XIII, dan no pocas veces al obrero pretexto para alzarse en huelga: "Una mayor duración o una mayor dificultad del trabajo o la idea de que el jornal es corto"; b) que el Papa llama a la huelga "mal frecuente y grave" porque "daña a los amos, a los mismos obreros y perjudica al comercio y a las utilidades del Estado", y "muchas veces pone en peligro la pública

⁵⁸ "Rerum Novarum" de León XIII; trad. española publicada en el *Boletín Eclesiástico* del Arzobispado de Toledo, pag. 39.

tranquilidad porque suele no andar muy lejos de la violencia y sedición”; c) que la autoridad del Estado, “con sus leyes, debe prevenir e impedir que brote el mal, apartando a tiempo las causas de la huelga”.

¿Es lógico concluir que el Romano Pontífice condena la huelga como ilícita siempre? Ciertamente que la considera como un mal frecuente y grave; pero ¿eso quiere decir que son injustas en todos los casos? El Romano Pontífice aconseja al Estado que trabaje por remover las causas de las huelgas; ¿esto significa que si el Estado no ha podido impedir esas causas, la huelga es intrínsecamente mala, y que el Papa la condena en absoluto? Entre los expositores de la Encíclica ninguno, y aún entre los sociólogos y moralistas rarísimo es el autor que da una respuesta afirmativa a esos interrogantes.

Entonces, ¿por qué el Papa las califica de “mal grave y frecuente”? Si atendemos al contexto de la Encíclica caben varias interpretaciones. La huelga es un mal o porque causa muchas pérdidas económicamente, o porque suele ir acompañada de males morales: odios, blasfemias, riñas, murmuraciones, etc.; o porque frecuentemente con la huelga vienen notables trastornos sociales sobre todo si la huelga es de carácter general; o porque las huelgas muchas veces adolecen de algún defecto que las hace ilícitas o injustas; o porque la mayoría de las huelgas (particularmente en el tiempo en que se escribía dicha Encíclica) eran inmorales por carecer de alguna de las condiciones necesarias para hacer uso legítimo de ellas; o porque finalmente en tiempo del mismo Papa, las huelgas revestían un carácter político y subversivo no sólo de la propiedad, sino también del orden social, ya que el socialismo (que se combate tanto en la “*Rerum Novarum*”), atentaba contra la propiedad privada, en su afán de arrancarla de raíz, o estirparla como diríamos en lenguaje vulgar.

Pío XI en su inmortal encíclica QUADRAGESIMO ANNO escribió: “La huelga está prohibida; si las partes no pueden ponerse de acuerdo, interviene el juez”⁵⁹. ¿Qué sentido tienen esas frases? Viene el Papa recordando y aclarando algunos puntos que ya León XIII había incluido en la encíclica antes citada, como también afrontando “los errores de la ciencia económica *individualista*”, “la cual suprimiendo por olvido o ignorancia, el carácter social y moral del mundo económico, sostenía que éste debía ser tratado y juzgado como totalmente independiente por

⁵⁹ “*Quadragesimo Anno*” de Pío XI, Trad. Española, pag. 38.

la autoridad pública",⁶⁰ añade el Papa: "Es pues necesario que se reduzca y sujete de nuevo la economía a un verdadero y eficaz principio directivo"; y más adelante, como congratulado de las directivas del "Regimen corporativo" de Italia, da una breve idea de esa organización sindical donde están representados los sindicatos obreros y patronos de la misma profesión, y que entre sus artículos incluye éste: "La huelga está prohibida; si las partes no pueden ponerse de acuerdo, interviene el juez".

De la lectura de la Encíclica se desprende que Pío XI aprueba y recomienda las corporaciones sindicales en las que el Estado "constituye al Sindicato en persona jurídica" para que solamente éste pueda concluir "contrato de trabajo"; mas ningún juicio se emite allí sobre las huelgas.

Ambas encíclicas contienen un dato muy digno de tenerse en cuenta: Que el Estado ha de intervenir con su autoridad a poner freno a los artificios que usan los obreros para corromper la propiedad privada o para promover la huelga, como dice León XIII, ya que "en el Estado reside la autoridad suprema para regular sobre las huelgas"; y "el mismo Estado es quien constituye en persona jurídica al Sindicato" según Pío XI, por cuanto "las corporaciones son verdaderos y propios órganos e instituciones del Estado".

Esta doctrina nos mueve a rechazar la opinión de algunos sociólogos, como Grenier⁶¹ de que "la autoridad civil no puede suprimir la huelga como algo injusto ya que es lícita, aunque sí tenga derecho y obligación de buscar medios aptos que acaben con ese conflicto que tan graves perjuicios acarrea a la sociedad. Con la opinión de Grenier parecen estar Llovera que cita también a Fallon que la aprueba, y el mismo Fanfani.⁶²

B) *Según documentos Episcopales.* Desde hace diez años, la Jerarquía eclesiástica ha tomado parte en el asunto que tratamos; bien en cartas colectivas, bien en pastorales individuales insisten en la doctrina de las dos encíclicas "sociales", y también nos recuerdan algunos principios de moral natural relacionados con el problema presente. Recojamos algunos de esos testimonios.

a) Los señores Obispos de Australia abiertamente confie-

⁶⁰ "Quadragesimo anno"... pag. 37.

⁶¹ GRENIER, *op. cit.*, ibidem.

⁶² LLOVERA, *op. cit.* n. 190 (p. 243); FANFANI, *op. cit.* n. 502, Dub. II.

san que en las actuales circunstancias, el derecho a organizar asociaciones y el recurso a la huelga bajo determinadas condiciones hoy día son un derecho de los obreros: "Under modern conditions, the right to organize in trade unions and the right to strike, under certain defined conditions, are inseparable. It would be futile to urge the formation of trade unions if the Church did not realize that this involves recognition of the right to strike, as a last resort, and when other methods of achieving social justice have failed".⁶³

b) En términos parecidos hablan los señores Obispos de Irlanda: "Smashing of labor would be a wicked and barbarous program however it might be explained... It will not do to overthrow human society or reverse the wheels of progress."

"But where their strength ten times as great as it is, it would not be wise and it might be criminal to use it in the form of a strike to settle a labor dispute that could be fairly arranged in a conference between the parties. The same, of course, holds for a lock-out by employers. What is the use of saying that a sympathetic strike or lock-out is ruinous to the industry, and therefore to employment, unless it be fenced round with the most careful safeguards?"⁶⁴ Y luego hablan de la santidad de los contratos.

c) Los señores Obispos de Quebec, después de atribuir al Estado la autoridad sobre las disputas entre patronos y obreros,

⁶³ "Letter on Peace in Industry", by The Australian Hierarchy; cited by Horacio de la Costa, S.I., in "The Cross Magazine", June 1952, pp. 15 and 16. Y añaden: "The Church recognizes the rights of individuals to withhold their labor collectively because it regards the privailing system of industrial capitalism as a diseased growth, born of man's rebellion against Christian principles of social life, and bearing within itself the seeds of social anarchy and chaos. The catholic regards as futile the protest of those who proclaim their indignation on every occasion on which a union employs the strike weapon, but who nevertheless wish to perpetuate the very system which makes strike inevitable".

⁶⁴ Bishops of Ireland "On Labor", citados por Ryen and Husslein en su obra "Church and Labor", pag. 216. "What is the use of saying that a contract made under compulsion is not binding when the important point is that, unless the sacredness of contracts entered into by men enjoying average freedom in regard to them is upheld there is an end to the confidence of man's plighted word, which is the bond of human intercourse, the mainstay of fair dealing, and the bases of human enterprise everywhere? Those expedients are not readily justified they are destructive engines of war".

explican que las leyes del Estado han de perseguir la justicia y la imparcialidad.⁶⁵

d) Los Obispos de América del Norte, como pastores de sus rebaños, explican que el bien común ha de ser promovido preferentemente sobre el bien individual: "In the prosecution of their respective claims, the parties have apparently disregarded the fact that the people as a whole have a prior claim. The great number of unnecessary strikes which have occurred within the last few months is evidence that justice has been widely violated as regards the rights and needs of the public. To assume that the only right involved in an industrial dispute are those of capital and labor is a radical error. It leads particularly to the conclusion that at any time and for an indefinite period, even the most necessary products can be withheld from general use until the controversy is settled. In fact while it lasts million of persons are compelled to suffer hardships for want of goods and services which they require for reasonable living. The first step therefore toward correcting the evil is to insist that the rights of the community shall prevail and that no individual claim conflicting with these rights shall be valid".⁶⁶

e) Los Prelados de Glasgow, suplicados por muchos de sus súbditos, dieron estas normas: "It should by this time be obvious to all that the blessing of peace are immensurably greater than any good that may result from war, however necessary and

⁶⁵ Pastoral Letter on February 1950, Hierarchy of Quebec. "There are certain categories of workers who would seriously imperil the common good, were they to strike. In this not too frequent situation the law may suppress or suspend the right to strike, but not without at the same time giving such workers some compensating methods which are adequate to obtain justice. The law should, for example, provide for compulsory arbitration, adequately safeguarded in regard to impartiality, effectiveness, and promptness of decision.

"Since strikes always involve serious consequences and are justifiable only after normal means for securing a just agreement have been exhausted, the law may limit the exercise of the right to strike, for all workers, by imposing on the parties the obligations to submit to certain procedures such as negotiation, conciliation, and arbitration before recourse to a work stoppage.

"Since laws which suspend or delay the right to strike have the effect of maintaining the status quo, such laws should be carefully drawn to prevent any appearance of partiality. When workers feel that delay is both unnecessary and prejudicial to their interests, they become extremely restless under the laws. The state should improve existing laws so as to avoid such dangers" (Citado por CRONIN, J. F. en *Catholic Social Principles*, Milwaukee, 1955, pp. 407 y 408).

⁶⁶ Pastoral Letter, (Sept. 26, 1919) by The Hierarchy of The United States.

justified at times it may be to enter such a struggle. This is true in the industrial as it is in the international order...there are in our midst certain people who make it their profession and business to promote class-war and to stir up strikes in factories, regardless of the inevitable misery they cause in ever widening circles." Y luego dan estas direcciones sobre la huelga: 1) Its cause must be just and not emanate class hatred or any other evil motive; 2) Its cause must be grave and not out of proportion to the misery the strike will create; 3) It must be a reasonable chance or success because of the seriousness of the issues at stake; 4) It must be the last resort, after all reasonable negotiating machinery has been operated and failed, so that harm may be avoided or lessened; 5) It must not involve the breaking of a just contract, for it is immoral to break one's pledged word; 6) It must be carried on by just means, avoiding physical violence, intimidation and evil subterfuge".⁶⁷

f) La Jerarquía de Filipinas, en 1956, habló del derecho que los obreros tienen a formar sus gremios, y del procedimiento que han de usar antes de declarar la huelga: "The Church recognizes the right of the worker to associate freely with his co-workers for the defense of their rights and for the promotion of their mutual interests. And among the means at their disposal to achieve this end, the right even to strike is admitted as justifiable under certain conditions... First of all, the defense of his rights, the worker has the moral obligation to respect not only the physical property of his employer but also his reputation. Under no circumstances could personal offensive attacks, be morally justified... We have always taught you that the right to strike is one to be exercised with great prudence and as a measure of last resort, when it is clearly evident that not other means of defense remain to the worker for the protection of his rights. Only then could a strike be morally justified." Concluyen que la huelga declarada por algunos de los empleados en la Universidad de Santo Tomás moralmente no está justificada.⁶⁸

g) Algunos Prelados en particular han dirigido sus pastorales a los propios feligreses. En ellas se explican los principios de la justicia social y del salario familiar; y también el derecho que puede existir para declarar una huelga en defensa de tales principios.

⁶⁷ Pastoral Letter, Bishops of Glasgow.

⁶⁸ Catholic Hierarchy of the Philippines, 17th of March, 1956, publicada esta Carta en Bol. Ecles. de Filipinas (Mayo, 1956).

Así por ejemplo escribía su Eminencia el Cardenal de Boston, Mons. O'Connell: "Moreover workmen's association may peacefully agitate and seek to mould public opinion in their favor to bring about a redress of real grievances. A campaign of this kind must, however, be legitimately conducted free from violations of justice and of charity and of public peace. Finally, the worker in the last resort has the right to refuse to work, that is to strike, and to induce by peaceful means and lawful methods others to strike with him when this extreme measure becomes necessary to mitigate unendurable conditions or to wrest from an unreasonable employer just compensation for his labor, after all other measures have failed."⁶⁹

De una manera indirecta admite Mons. Gabriel M. Reyes, "que los obreros pueden usar de la huelga cuando sus derechos sobre el salario mínimo, el salario familiar, digna vivienda, alimentación suficiente, vestido decente, conveniente educación de sus hijos, y ciertos recursos para los casos de enfermedad y vejez, y algunos ahorros para adquirir alguna propiedad, no son respetados, y sí injustamente desatendidos".⁷⁰ A lo largo de su Carta Pastoral recuerda la doctrina social de la "Rerum Novarum" y de la "Quadragesimo Anno".

(Continuará)

FR. VICTORIANO VICENTE, O.P.

⁶⁹ Card. O'CONNELL, Pastoral Letter, Nov. 23, 1912.

⁷⁰ Mons. Gabriel M. REYES, *Minimum Wage Laws*, publicado en "The Catholic Mind" (Oct. 1951), p. 715.

SECCIÓN HISTÓRICA

WHY FEAST OF "ST." PHILOMENA WAS CANCELLED¹

The Congregation of Rites has not officially declared that Philomena is not a saint. But its decision makes it clear that she cannot be proved to be a saint and that, therefore, the Church cannot hold her up for veneration.

If anyone has ever been the subject of confusion, it is the former St. Philomena. First of all, there are two Philomenas. One was a virgin who is listed in the Roman Martyrology, a historical list of early saints dating to the fifth century. Nothing is known of this saint except her name. Her feast is 5 July.

The Philomena whose feast has been cancelled first came to light in 1802 when a crypt in the catacombs of St. Priscilla was discovered. The crypt was covered with three tiles which had writing on them. Although out of order when they were discovered, they were rearranged to spell out "Filumena Pax Tecum" or "Peace be with you, Philomena".

At the time that the crypt was discovered the fact that the tiles were out of order was not considered important. But later this fact became very important.

CRITICAL RESEARCH

Inside the crypt were found the remains of a young girl and a glass vial, believed at that time to have been placed in the grave of a martyr containing blood he or she had shed. On the basis of these findings it was concluded that the crypt held the remains of a virgin martyr named Philomena. Her remains were taken to the church at Mugnano del Cardinale, near Naples, which quickly became a place of great devotion.

In the meantime, however, critical research on the history, function and contents of the catacombs was begun by a number

¹Taken from "The Advocate", Melbourne, Australia, issue of May 4th, 1961, page 5.

of brilliant Catholic archaeologists. From about the fifth century on it had been believed that the catacombs were graveyards of the martyrs and that everyone buried there had shed his or her blood for the Faith. Special veneration for the thousands of unknown persons entombed in the catacombs sprang up, reaching its climax in the sixteenth and seventeenth centuries.

All the remains found in the catacombs became known as the *corpi santi* or the collective bodies of the saints. It became a pious practice to enter the catacombs and carry away fragments to be enshrined as relics of the early martyrs. So great did the invasion of the catacombs become that in the thirteenth century Pope Gregory IX ordered them placed under a special commission and decreed that the fragments taken from them be placed in the care of the Cardinal-Vicar of Rome.

Modern research has revealed that these so-called *corpi santi* were not necessarily martyrs or saints, but instead that they were persons who died in the first three Christian centuries.

The remains of the person identified in 1802 were part of the *corpi santi*.

Further study has discovered that the bodies of all known martyrs had been removed from the catacombs by the eighth century. This was done because the barbarian invaders plundered the catacombs for jewellery and other loot. The Popes removed all known relics of all known martyrs and saints to keep them from being profaned by looters, but left other crypts or niches alone.

It is believed today that the body of Philomena was removed during this period and that the tiles which had covered her crypt were re-used to cover another tomb, thus accounting for the fact that the writing on the tiles was out of order when the crypt was discovered in 1802. Archaeologists have also shown that glass vials were placed in a number of tombs not identified with martyrs and that, therefore, they cannot be used as evidence of martyrdom.

All this research was carried out in the last half of the nineteenth century and by 1911 the *Catholic Encyclopaedia* published an article on Philomena strongly questioning her authenticity.

During the twentieth century the Congregation of Rites has maintained a historical section dedicated to investigating and correcting liturgical books and the list of the saints. It is as a

result of those investigations that it has been decided that it is best to remove Philomena from liturgical calendars.

As a result, veneration of this Philomena is to be halted. But spokesmen for the Congregation of Rites stress the need for slowness and concern for the pious belief of Catholics and the need for explanation and education.

NEVER ADMITTED

The spokesman points out that the *corpi santi*, including Philomena, have never been admitted to the Roman Martyrology and that liturgically one cannot dedicate a church to a saint not in the Martyrology. Thus, churches dedicated to this Philomena must be rededicated. A new title for a church can be conceded by His Holiness Pope John XXIII with a rescript of the Congregation of Rites.

The Popes and the Congregation of Rites have consistently over the centuries refused to admit the *corpi santi* to the Martyrology or give them a collective feast or Mass. Philomena proved to be an exception because of the mistaken interpretation of the evidence existing at the time her crypt was found.

MIND OF CHURCH

In fact, so negative has the Church's attitude towards veneration of these relics been that Pope Saint Pius X ordered that the relics of a woman identified only as Fortissima, which had been taken from the catacombs to St. Mark's Church in Rome in the seventeenth century, be returned to the catacombs for reburial.

For the past fifty years the Congregation of Rites has urged bishops to halt the veneration of the *corpi santi*, even when it is only private, although it has not absolutely forbidden such veneration.

The mind of the Church regarding future veneration of "St. Philomena" is clear, according to a spokesman for the Sacred Congregation of Rites: No further devotion is to be paid to her.

According to the spokesman, the greatest impact of the ruling on Philomena falls on the church which preserves the remains of the person called St. Philomena. The church is at Mugnano del Carnale, in the Diocese of Nola, near Naples, and has long been a place of pilgrimage.

The local Church authorities there gradually and with great care must seek to remove the statues and paintings of "St. Philomena," the spokesman said. They must be careful to explain the reasons which have led Church officials to the conclusion that she is not worthy of veneration.

To avoid giving unnecessary scandal or offending those who have long had devotion to Philomena, Church authorities will move slowly in removing references to her, he said. This is particularly so in the case of the shrine, which has had great popularity and because local feeling is bound to run high.

Rededication of the church at Mugano del Cardinale will not be necessary, the spokesman continued, because the shrine church has never officially been given the title of "St. Philomena." While popularly known as St. Philomena's shrine, the title was never officially conceded by the Congregation of Rites. While will be needed, he said, is discouragement of popular use of the name.

The same spokesman said the ruling does not bar parents from naming their children Philomena. He said the name can be given at Baptism in the same way that such non-Christian names as Horace and Caesar are given.

Canon 761 of the Code of Canon Law instructs pastors to try to see that the person baptized receives a Christian name. They are told that if they cannot do this they are to add a Christian name of their own choice and enter it in the baptismal record together with the name selected by the parents.

The pastor of the shrine at Mugnano del Cardinale, Father Nicola Maglione, has said the townspeople there are very sad at the decision and confident that their Philomena will give a sign to prove her sainthood. He said the people are flocking to the shrine to pray for such a sign. Otherwise, they are faithful to the Church and obedient.

SECCIÓN PASTORAL

HOMILETICA

DOMINGO XV DE PENTECOSTES (3 Septiembre).

Introducción: Después de la predicación de las Bienaventuranzas y la curación del leproso y del siervo del centurión, Jesús vino a rubricar su poder de Taumaturgo con el milagro que S. Lucas, tan psicólogo y detallista, nos describe hoy con un realismo que echa por tierra las ficciones de materialistas y racionalistas empeñados en negar la resurrección del hijo de la vida de Naím.

Notemos en este episodio: que el difunto es un *joven*, y además hijo *único*; y por fin hijo único de una *viuda*: circunstancias todas que arrancaron de Jesús un profundísimo sentimiento de compasión hacia aquella desgraciada viuda. ¡Cuántas veces la Sagrada Escritura dignificó el estado de la viudez femenina! Y los Santos Padres abundan en elogios hacia ese estado. Nosotros hoy comentaremos sólo las palabras de Jesús: *Joven, a tí te lo digo: Levántate.*

Tema: Muerte y resurrección de la juventud. Sin detenernos en explicar por qué Dios permite la muerte del joven, digamos en qué consiste la muerte *moral* de la juventud, para ver luego cómo obtener la resurrección espiritual de los jóvenes.

1. *Muerte moral de la juventud.* Jesús, como declaró a la Samaritana, es fuente de vida. La comunica con su palabra, con su ejemplo, con su gracia, con su ley, tanto para las almas como para los cuerpos.

El mismo Jesús nos pinta la muerte moral de los adolescentes en aquella hermosa parábola sobre otro joven, el hijo pródigo: un decidido mancebo exige de su padre la parte de herencia que le corresponde para vivir por su propia cuenta, substraído de la vigilancia, cuidados y avisos de su padre.

Los jóvenes se precipitan hacia el abismo de la muerte moral por las propias pasiones cuando éstas, desenfrenadas, se lanzan con ímpetu hacia rastreros y egoistas ideales; cuando caen en los lazos del demonio, el cual usa todas sus armas (libros, cines, bailes, impudor público) para seducir a los corazones juveniles.

Otra circunstancia del evangelio: el joven *era llevado a enterrar*; no iba por sus propios medios. El joven con frecuencia no va por sí mismo al pecado, sino que lo arrastran o sus amigos, o el ambiente, o la moda... el prurito de su gloriosa libertad, arrastrada por instintos animales.

Causas de esa muerte: o la falta de seguridad y confianza en sus padres poco ejemplares, en la sociedad que no se cuida de la juventud, y en un mundo recatado. O la deformación moral de su conciencia para juzgar del bien y apreciar los valores espirituales.

2. *Resurrección espiritual del joven.* Jesús imperó: *Joven, levántate*; es decir: resucita, vuelve a la vida. ¿Cómo el joven recuperará su vida moral?

En primer lugar, necesita tener un ideal: Servir a la verdad. Tener siempre delante de sí a Cristo; enamorarse de la verdad que irradia Cristo. Si en esa edad llega a sentir a Cristo difícilmente desviará después sus caminos ideológicos.

También el resurgimiento moral requiere: la educación *física*, el cuidado del cuerpo para conservar en él las energías y desarrollarlas, mediante el deporte ordenado, la alimentación conveniente, el sueño reparador, etc.; la educación *intelectual*, no a base de la curiosidad que se afana por la novedad, la singularidad o la brillantez, ni a base de lecturas superficiales y pornográficas, sino eligiendo una filosofía sana, sólida y experimentada que frague en un hombre íntegro y recto; la educación *moral*, que dignifica la persona humana, y observa los postulados de una moral clásica: Vivir honradamente, no dañar a los demás, dar a cada uno lo suyo, etc; la educación *religiosa*, participando de los sacramentos y templando el carácter con la fortaleza, la esperanza, la caridad, la humildad y la paciencia; y la educación *profesional* en la oficina, en la clase, honrando el trabajo, distribuyendo bien el tiempo, y colaborando con los demás y coordinando los esfuerzos de los socios para el bienestar de la nación y de la sociedad.

Por fin se precisa una *ascesis*, no para cercenar, destruir, matar, sino para mortificar, someter lo inferior a lo superior, pero sin perjuicio de cultivar todo el hombre, para gobernarse según rectos principios y sin dejarse arrastrar por los primitivos impulsos interiores y las circunstancias externas.

Conclusión. El joven del Evangelio recobró la vida ante la presencia de Jesús. Nuestra juventud vivirá espiritualmente si es llevada a Jesús, "no sólo porque enderezará su vida por los caminos de la verdad y del bien, sino también porque el ideal de Cristo es el único suficientemente vigoroso para contrarrestar las mareas de sus pasiones".

FR. V. VICENTE, O.P.

DOMINGO XVI DE PENTECOSTES (10 Septiembre)

Introducción. La curación del hidrópico es la séptima que Jesús realizó en sábado. Las otras fueron: el endemoniado de Cafarnaúm; la

suegra de San Pedro; el hombre de la mano seca; la mujer encorvada; el paralítico de Betsaida, y el ciego de nacimiento de Jerusalén. En las dos partes de nuestro evangelio, la curación del hidrópico y el sermón del Maestro, hallamos un modo excelente de santificar las fiestas, ocupándonos en obras de caridad, y oyendo la palabra divina. Hoy tocaremos otro punto también relacionado con el evangelio leído.

Tema: Conducta en las reuniones e invitaciones sociales. I. No obstante el precepto de la santificación del Sábado que prohibía unos 39 grupos de acciones, Jesús en esta ocasión primero sana al hidrópico y luego echa una plática a los comensales, "doctores de la ley y fariseos" en verdad, sobre el modo de portarse el hombre cuando es invitado a un banquete formal, a reuniones sociales, o a comidas de gala, o a festines serios, etc....

Más de una vez Jesús en su vida pública acepta la invitación y asiste a actos sociales, sobre todo si en estos se incluye sentarse a la mesa y comer en compañía de pecadores. Lección práctica mediante la cual nos enseña Jesús que está permitido, y a veces es necesario, acceder a las invitaciones que se nos envían: bien porque sirven para estrechar más los lazos de la caridad, bien porque proporcionan al hombre un recreo necesario.

Así, llamado Jesús con sus discípulos a tomar parte en las bodas de Caná acepta sin ninguna dificultad la atención que tuvieron los contrayentes o los padres de éstos. Si el publicano Leví prepara un agasajo especial para el Maestro, Este con sumo gusto lo recibe y no se desdeña de presentarse en medio de publicanos y fariseos y sin temor de que le lancen este reproche: ¿Por qué Tú y tus discípulos os sentais a comer con publicanos y pecadores?

Más aún, Jesús no rehuye las invitaciones de sus enemigos, a quienes desea ilustrar y de quienes no desespera hasta el último momento. El mismo fariseo Simón se atreve a invitar a Jesús para tenerle de comensal; y Jesús no rehusa tal cortesía, aun sabiendo que ese fariseo le ha de recriminar porque se deja tocar los pies por una *mujer, pecadora* además. Otro fariseo le suplica asista a una comida en compañía de muchos legisperitos y fariseos; y sin reparo Jesús satisface también los deseos de este mal intencionado fariseo al cual Jesús pronto le hará una corrección fraterna. Por los cuatro evangelistas sabemos que Jesús se sienta a comer entre los pecadores a pesar de las murmuraciones de los escribas y fariseos. El evangelio de hoy nos presenta a Jesús dentro de la casa de un *príncipe* o principal entre los fariseos.

Singular coincidencia que Jesús comience su vida pública con un banquete de bodas y la termine con la última cena, y allí instituyendo el sacramento del matrimonio y aquí el sacramento de la Eucaristía.

II. El evangelio de hoy señala este detalle: Durante la comida *los fariseos le estaban observando*, esto es, le acechaban, como lo solían hacer en semejantes ocasiones. Hasta seis veces le acusan de violar el sábado: cuando curó al hombre de la mano seca, cuando sanó a la mujer tullida durante dieciocho años; cuando devolvió la vista al ciego de nacimiento; cuando sanó al paralítico junto a la piscina probática; cuando curó al hidrópico, y cuando permitió a sus discípulos coger unas espigas. Por eso hemos de ver las virtudes que hemos de practicar en semejantes ocasiones.

Los invitados ante todo brillarán por su *caridad y amabilidad*, que entre todas las virtudes sociales contribuyen preferentemente a la unión de los corazones. Jesús, habeis oído hoy, concede al hidrópico el bienestar corporal, y da a los otros oyentes una instrucción sobre el recto modo de santificar el Sábado y sobre el lugar que han de ocupar al llegar al banquete. La amabilidad irá asociada a la dulzura y suavidad en el trato con los demás comensales o asistentes a la reunión social.

Jesús en extenso discurso nos señala otra norma de conducta en tales ocasiones: ocupar los puestos humildes no con disimulación o ficción, sino en atención a la propia pequeñez y para evitar la ambición, porque *la humildad*, según S. Bernardo es "un conocimiento verdadero con el que uno conoce y tiene a sí mismo en poco", y según Santo Tomás de Aquino se define: "Aquella virtud por la cual el alma frena las tendencias inmoderadas hacia las cosas altas".

Otra virtud que Jesús nos exige es *la modestia* tanto en el vestido como en los modales y gestos. El evangelio de hoy nos dice expresamente que los "fariseos observaban a Jesús", para indicarnos que al presentarnos en sociedad debemos tener en cuenta que hay muchos ojos que siguen nuestros ademanes y atisban nuestro comportamiento.

Por fin Jesús, en contraposición a la hipocresía farisaica, nos pide *sinceridad, franqueza, nobleza*, aún para corregir una sospecha o una murmuración o desenmascarar un escándalo farisaico.

Conclusión: Jesús se sienta en medio de todos. Vive en la sociedad, sintiéndose un miembro de la misma. "Es Dios pero no le vemos exigiendo honores, ni pagándose de ellos. Se limita a cumplir con su misión, superior a la de todos, pero ordenada al bien común y particular de cada uno. No desatiende a los poderosos; habla con ellos; les enseña, unas veces de un modo directo, otras indirectamente."

DOMINGO XVII DESPUES DE PENTECOSTES (17 Septiembre)

El pasaje del Evangelio de hoy puede centrarse muy bien en la explicación del *amor a Dios y al prójimo*. El primer mandato, el capital, el que abarca todos los demás, es el del amor a Dios: "amarás al Señor Dios tuyo con todo tu corazón, con toda tu alma y con toda tu mente". "El segundo es semejante al primero: amarás a tu prójimo como a ti mismo". En este doble mandamiento está cifrada toda la Ley y los Profetas.

Tema: Aun a sabiendas de tener que separarnos del sentido práctico que procuramos dar a nuestras pláticas, vamos a intentar una explicación sumaria, genuinamente teológica y cristiana, de estos dos amores: el amor de Dios y el amor del prójimo.

Amor de Dios.—Amor es, en general, la tendencia hacia el bien de una cosa; es decir que amar una cosa es querer esa cosa, y por lo mismo amar a Dios es querer a Dios. Pero, como dicen unánimemente los teólogos, podemos distinguir un *doble amor* a Dios, a saber: 1) *amor imperfecto o mercenario o de concupiscencia*, por el cual amamos a Dios sobre todas las cosas dignas de ser deseadas, pero no mirando a El, sino a nosotros, en cuanto nosotros hemos de gozar de este bien, que constituirá nuestra felicidad; por eso se llama amor mercenario, porque es propio del obrero que ama únicamente a su amo por el jornal que espera; se le llama además amor de concupiscencia, porque mira a Dios como al bien más digno de ser apetecido; este amor es interesado y por tanto es un amor imperfecto. 2) *Amor perfecto*, llamado también *gratuito*, por el cual amamos a Dios *en sí mismo* y sobre todas las cosas. Este se subdivide en amor de *benevolencia* y de *amistad*. Por el amor de *benevolencia* amamos a Dios con todo nuestro corazón, con toda nuestra alma y sobre todas las cosas, por ser El la bondad suma en sí misma, prescindiendo de premios y de castigos. Se llama amor de benevolencia, porque con él deseamos que Dios sea conocido, amado y adorado por todos los hombres. Por el amor de *amistad* amamos a Dios en cuanto es la bondad suma en sí mismo, no para nosotros, pero sintiéndonos como por añadidura amados por El; este amor supone, pues, reciprocidad o flujo y reflujo en el amor, aunque debemos notar que esta reciprocidad mutua no es precisamente el motivo de la amistad, como en seguida veremos, sino sólo una de sus condiciones. De todos estos amores, que acabamos de enumerar, el amor *imperfecto* no engendra en nuestro corazón la caridad, sino solamente la esperanza. En cambio, el amor *perfecto* de benevolencia y de amistad engendran en nosotros la caridad perfecta, y para cumplir con el precepto fundamental de amar a Dios sobre todas las cosas es preciso amarle con amor perfecto.

En este *amor perfecto*, llamado también caridad para con Dios, o sea, amistad del hombre con Dios, y caridad para con el prójimo, o sea, amistad

del hombre con sus semejantes, podemos distinguir su *objeto material* o lo que hemos de amar, y su *objeto formal* o el motivo fundamental por el cual hemos de amar; y así, el objeto material *primario* de este amor perfecto o de esta caridad sobrenatural es el mismo Dios, según nos dice el mismo Jesucristo en el Evangelio de hoy: "Amarás al Señor tu Dios sobre todas las cosas". El objeto material *secundario* son todas las criaturas capaces de la eterna bienaventuranza, es decir, todos los hombres, según las palabras que añadió Jesús a continuación: "El segundo es semejante a este: amarás a tu prójimo como a ti mismo". Finalmente, el objeto formal o motivo por el cual hemos de amar a Dios y al prójimo es la bondad de Dios en sí misma, su suma bondad.

Aunque llamemos *perfecto* a este amor, sin embargo podemos distinguir en él tres grados distintos: poseemos el primer grado cuando por ninguna cosa creada, aunque fuese a trueque de perder la vida, cometeríamos un solo pecado mortal. Nos encontramos en el segundo grado, cuando por ninguna cosa creada, ni siquiera ante la amenaza de la muerte, quisiéramos cometer deliberadamente un pecado venial que nos disminuyese la amistad con Dios. Y nos hallamos en el tercer grado de este amor, cuando optamos siempre por lo más perfecto, estando en la feliz disposición de no querer regatear jamás a Dios sacrificio alguno ni nada que redunde en su mayor gloria. Los que viven en el primer grado, que ya es suficiente para cumplir con el precepto fundamental, se encuentran en la *vía purgativa*, porque luchan denodadamente contra el pecado mortal y los peligros u ocasiones del mismo; y se les llama *incipientes*, porque empiezan en la vida espiritual, en la cual este primer grado es indispensable para poder permanecer en la amistad con Dios. A los que se encuentran en el segundo se les llama *proficientes*, porque ya van progresando en la vida espiritual, y están en la *vía iluminativa*, en la cual se esfuerzan por ir adquiriendo las virtudes y perfeccionarse en ellas. Por último, los que viven en el tercer grado están en la *vía unitiva*, íntimamente unidos con Dios, y son los *perfectos*. Este es el grado más alto a que puede llegarse en esta vida y al cual hemos de aspirar todos.

Y llegamos ya a lo más sublime y elevado en este precepto de amar a Dios sobre todas las cosas. Este amor perfecto se traduce en muchos actos de vida espiritual, todos los cuales podrían incluirse en los tres siguientes: *gozo*, *deseo* y *celo*. El *gozo* es en este caso la complacencia de los bienes que el Señor posee; "si me amaseis, dijo Cristo a sus Apostoles, os alegraríais porque voy al Padre"; y San Agustín exclama: "Señor, yo te amo tanto, que si yo fuese Dios y Tú fueses Agustín, preferiría que Tú fueses Dios y yo Agustín", o sea que prefiere para Dios lo mejor. San Francisco de Sales, en su preciosísimo *Tratado de amor a Dios*, dice: "Señor, me alegro de tus infinitas perfecciones mucho más que si fuesen mías, y me alegro porque en el mundo no hay nada ni nadie que pueda quitártelas o disminuirtelas". Este amor perfecto engendra un ardiente de-

seo de promover la gloria de Dios por todas partes; un modelo hermosísimo de este deseo lo hallamos en los tres jóvenes hebreos echados al horno de Babilonia, los cuales, rodeados de llamas sin quemarse, "como si no tuviesen más que una sola boca, alababan y glorificaban a Dios", invitando a todas las obras de la creación a que les imitasen: "Todas las obras del Señor, bendecid al Señor... Angeles del Señor, cielo, sol y luna, estrellas del cielo, bendecid al Señor... Loadle y ensalzadle sobre todas las cosas, por los siglos de los siglos". (Daniel, 3). Este amor perfecto produce, finalmente, *celo* para promover la gloria divina en múltiples formas, ya que el amor no consiste sólo en el afecto, sino principalmente en las obras. "Non satis est bene velle, sed etiam oportet bene facere", nos dice San Ambrosio. Y San Juan evangelista nos encarga que "non diligamus verbo neque lingua, sed opere et veritate", (I Joan. 3, 18) y en otro lugar añade: "qui servat mandata mea, ille est qui diligit me" (14, 21).

Amor del prójimo.—El verdadero amor a Dios lleva siempre en su compañía el amor al prójimo, ya que éste es imagen de Dios, hermano de Jesucristo y capaz de su gloria. Se funda, pues, el amor del prójimo en el amor divino; y en realidad no son dos amores, sino uno sólo, puesto que el motivo formal por el que amamos a Dios y al prójimo es el mismo, o sea, la bondad de Dios en sí mismo. "Tenemos este mandamiento de Dios: que quien ama a Dios, ame también a su hermano" (I Joan. 4, 21). Y de hecho, este amor al prójimo es la mejor y más cierta señal del amor a Dios; pues el que no ama a su hermano, a quien ve, no es posible que ame a Dios, a quien no ve; el mismo Señor nos lo dijo con aquella famosa frase: "Lo que habéis hecho a uno de estos pequeñuelos, a Mí mismo me lo habéis hecho". El amor al prójimo es el principio de nuestro bien y del bien de toda la humanidad; todos sabemos cuanto contribuiría a la paz y felicidad del mundo moderno el amor universal entre los individuos y entre los estados. A fin de hacer íntima la amistad entre todos los hombres y entre todos los pueblos, el mismo Mediador divino y universal de salvación y de paz, en el sagrado silencio del Cenáculo, mientras se preparaba el sacrificio supremo, dejó caer de sus labios la palabra que debiera repercutir vivísima en todas las almas y a través de todos los siglos: "Un nuevo mandato os doy, que os améis los unos a los otros como Yo os he amado" (Joan. 15, 12).

Ahora bien, hemos de saber distinguir este amor al prójimo, que nos ordena Cristo, del amor natural o caridad no cristiana, llamada por los modernos *filantropía* y *altruismo*. Este amor natural suele buscarse a sí mismo en el bien que aparentemente hace a otros; y de hecho nos consta por la experiencia palpable de nuestros días, que no produce la paz que todos anhelamos.

Finalmente, los *actos* en los cuales debe traducirse este amor cristiano para con el prójimo son de dos clases, a saber: actos de *benevolencia* y actos de *beneficencia*; los primeros hemos de ejercitarlos con todos, aun

con los Santos y Angeles del cielo, exceptuando únicamente a los condenados del infierno que son incapaces de la bienaventuranza; estos actos de *benevolencia* son muchísimos, todos los que nos dicten la comprensión y el cariño puro hacia nuestros hermanos; compendiados, podrían reducirse a los siguientes, como principales: a) querer para el prójimo todos los bienes de gracia y de gloria y todos los bienes temporales que a éstos conduzcan; b) alegrarse de todos los bienes que posea y dolerse de sus males; c) excusar y disimular sus defectos por el lado que tengan excusa, como lo hizo Jesucristo desde el púlpito de la Cruz; d) sufrir las molestias que nos ocasionen y perdonar sus injurias, sin considerar a nadie como enemigo; e) hacer bien a todos indistintamente y según orden; f) celar activamente la salvación de las almas y trabajar cuanto se pueda por esta causa en todas sus esferas. Los actos de *beneficencia* hemos de ejercitarlos con el prójimo que de alguna manera está necesitado; y el compendio de todos estos actos, que también son muchísimos, lo tenemos en las *catorce obras de misericordia*, practicadas alegremente y con el sentido del buen humor sobrenatural.

Conclusión: El doble precepto del amor de Dios y del prójimo es la primera ley de la vida cristiana y la más elemental; por eso, no podremos ser felices, en tanto que no la comprendamos y la pongamos en práctica, plenamente convencidos de que Dios y también nuestros semejantes devuelven la sonrisa que se les dirige, y nuestro amor hacia ellos es luz resplandeciente, que a quien primero ilumina es a quien la proyecta. Si vivimos bien persuadidos de estas verdades eternas y las practicamos con fidelidad, entonces habremos cumplido totalmente el precepto fundamental de nuestra vida.

FR. A. ROBEZO, O.P.

DOMINGO XVIII DESPUES DE PENTECOSTES (24 Septiembre)

Vamos a fijarnos en un sólo detalle del Evangelio de hoy: *las críticas destructoras de los fariseos*, al ver la estupenda obra de misericordia que Jesús realizó con el paralítico, perdonándole sus pecados y curándole de su enfermedad.

Tema: Precisaremos el concepto de la crítica destructora en primer término, observando luego los lamentables comportamientos que desafortunadamente la tipifican.

Concepto de la crítica destructora.—La crítica destructora es, en general, un mal hábito que tiende a difamar al prójimo ausente, o sea, un mal hábito que tiende a censurar y denigrar injustamente la fama y el honor del prójimo ausente. Y notemos bien que puede quebrantarse la fama y honor del ausente bien con el *pensamiento*, sospechando mal y haciendo juicios temerarios, bien con la *palabra*, revestida unas veces

con el ropaje de la murmuración, o de la detracción, o de la calumnia; y mezclada otras veces con la zizaña de la susurración y del falso testimonio.

La *sospecha temeraria* es la opinión floja y vacilante acerca de la existencia o verdad de una cosa; es de suyo pecado leve contra la justicia, aunque podría convertirse en pecado grave en determinadas circunstancias, por ejemplo, si recayera sobre un pecado gravísimo, o sobre una persona de renombrada virtud, o procediera de envidia u odio grave. Estas sospechas temerarias proceden de diversas causas, según explica maravillosamente Santo Tomás en su inmortal Suma teológica, 2-2, 60, 3.

El *juicio temerario* es ya la afirmación o negación de una cosa, sin tener motivo suficiente para ello; es de suyo pecado grave contra la justicia, por la injuria grave que con él se infiere al prójimo, aunque también admite parvedad de materia. ¡Con qué tristeza oímos frecuentemente de cristianos aquel aforismo: "piensa mal y acertarás"!; como si esto no estuviera en franca oposición con las normas de sentido común acerca de la solidaridad y felicidad común y propia, con la Sagrada Escritura que prohíbe severamente el juicio temerario, y con el prudente aviso que nos dió Jesucristo al prevenirnos que seremos juzgados con el mismo juicio con que juzgáremos a los demás (Mat., 7, 1-3).

La *murmuración* es el reproche de las acciones públicas del prójimo ausente, rasgando la preciosa tela del honor y de la fama que rodea la vida y costumbres de todo hombre. La Escritura (Eccle. 10, 11) ha pintado al murmurador mordiendo, como serpiente venenosa, al hombre en el descuido de su ausencia; y eso es efectivamente: una víbora recomida por la envidia que tiene represada en su corazón. Murmurar, como dice el Crisóstomo, es de gente baja y soez, de gente amargada y frascasada que oculta en sus palabras el descalabro o la herida de sus aspiraciones.

La *detracción* consiste en manifestar sin justa causa un vicio o defecto oculto del prójimo; y puede ser directa o indirecta; es *directa* cuando se manifiesta abierta y claramente el pecado ajeno; es *indirecta* cuando se niegan, o se disminuyen, o se callan maliciosamente, o se alaban muy remisamente las buenas cualidades del prójimo, adoptando para ello formas variadísimas, que envuelven casi siempre hipocresía, malicia y envidia.

La *calumnia* es la falsa imputación al prójimo de un crimen que no ha cometido, envolviendo en sí una perniciosísima mentira. Este pecado encierra una malicia tan sorprendente, que no puede absolverse hasta que no se desdiga; y es porque el calumniador es un verdadero *ladrón* que ha arrebatado injustamente el honor del prójimo, y por lo tanto no merece ser perdonado hasta que no restituya lo que ha robado, mediante la rectificación de la calumnia que ha asesinado alevosamente la personalidad del hermano.

El sentir común de los teólogos ha precisado claramente la malicia de estas tres especies de difamación, al afirmar que son en sí mismas *pecado*

grave: a) contra la justicia conmutativa y legal, por lesionar el derecho estricto del prójimo a su propia fama y acarrear innumerables disgustos que perturban la tranquilidad social; b) contra la caridad fraterna, que nos manda amar al prójimo como a nosotros mismos y nos prohíbe hacerle daño.

La *susurración* es la injusticia del que siembra cizaña entre los amigos con el fin de disolver su amistad; es, de suyo, pecado grave contra la caridad, y muchas veces también contra la justicia, sobre todo si se vale de la detracción como procedimiento para conseguir sus perversos fines. La Sagrada Escritura fustiga duramente este pecado en los Proverbios: "Seis cosas aborrece Yavé y aun siete abomina su alma: ojos altaneros, *lengua mentirosa*, manos que derraman sangre inocente, *corazón que trama iniquidades*, pies que corren presurosos al mal, *testigo falso que difunde calumnias y al que siembra la discordia entre los hermanos*."

Finalmente, el *falso testimonio* consiste, propiamente hablando, en afirmar o negar como testigo algún hecho falso en favor o perjuicio de alguien. Puede aducirse fuera de juicio o en privado, en cuyo caso coincide totalmente con la clase de mentira a que pertenezca, y por ella ha de ser medido y valorado; y puede aducirse además en juicio solemne ante el juez oficial, en cuyo caso es pecado mortal gravísimo, por envolver la triple deformidad de *perjurio*, de *injusticia* y de *mentira*.

Lamentables comportamientos que desafortunadamente la tipifican.— Nos dice hoy San Mateo que ciertos escribas y fariseos, al oír aquellas palabras de Jesús "tus pecados te son perdonados", pensaron mal en su corazón y empezaron a murmurar contra El. Es el continuo y lamentable comportamiento de todos los empedernidos críticos que, al verse derrotados ante las excelentes cualidades y las buenas obras de sus compañeros, tratan de neutralizarlas poniendo "peros" a su conducta.

Observamos a veces con agrado a personas sencillas y nobles que, al ver que un compañero de su estado, oficio o profesión, empieza a abrirse paso ganando popularidad y adquiriendo fama, se sienten solidarizadas con él y honradas con sus triunfos, y hasta le arriman el hombro para ayudarle a subir más; pero observamos a veces también desafortunadamente, con una profunda indignación, que muchas personas hacen todo lo contrario.

Las almas grandes y los corazones nobles que con alegría saben reconocer los méritos de otras personas y saben apreciarlos, son dignas de los más encumbrados y sinceros encomios. En cambio, indican ser merecedoras de conmiseración las almas que sofocan con el veneno de la maledicencia a todo el que les hace sombra, para así actuar ellas solas en la vida como ridículos protagonistas. ¡Pobres almas, que con sus críticas no hacen sino confirmar la bobaliconería de su ordinariez, inspirando en cuantos las contemplan sentimientos de desagrado y desprecio! Y, lo peor del caso, es que abunda tanto esta clase de almas! ¡En cuántas tertulias de

café, en cuántas reuniones y en cuántas salas de visita se podría colocar el letrerito que tenía San Agustín en su comedor: "*Ninguno del ausente aquí murmure; antes, quien piense en desmandarse, procure de la mesa levantarse*".

Estos criticones son árboles de mala sombra, que ni dan fruto ni dejan crecer cuanto tienen a su alrededor. Y sucede, a veces, que si, a pesar del veneno que despiden por su boca, no logran la realización de sus perversas intenciones, por ser siempre más poderosa la bondad de Dios que la malicia de los hombres, esas pobres almas se agitan angustiadas en todas direcciones, devanándose los sesos y desecándose interiormente por la tristeza que se apodera de ellas y se les mete hasta en la médula de los huesos, perjudicándoles notablemente su salud corporal y experimentando en todo ello el justo castigo que se merecen. "Lamentable" es la palabra que mejor califica el comportamiento de estas pobres almas.

Estas reflexiones empalman admirablemente con las palabras que leemos en el mismo Evangelio de San Mateo, cap. 7: "No juzguéis a los demás, si no queréis ser juzgados"; en efecto, a la autoridad toca el juzgar a los culpables; este es el oficio del juez; mas nosotros hemos sido dados a nuestros hermanos por compañeros y no por jueces; por eso nos advierte sabiamente San Agustín: "Cuando no sepas con qué intención ha obrado tu hermano, échalo, en caso de duda, a buena parte y así no perás"; y en otro lugar nos dice: "Etsi mala videantur, bona suspicentur vel bona intentione facta". "Y tú, continúa diciendo el Evangelio de San Mateo, ¿con qué cara te pones a mirar la mota en el ojo de tu hermano, y no reparas en la viga que está dentro del tuyo?... Hipócrita, saca primero la viga de tu ojo, y entonces verás cómo has de sacar la mota del ojo de tu hermano". La mota es un nudillo o granillo que constituye un defecto muy leve en los tejidos; pues bien, los hay que, teniendo vigas atravesadas en sus ojos, buscan pajitas en los ojos ajenos. A estas almas las llamaríamos *almas topos* y *almas lince*: son almas topos, para no ver nada o muy poco, cuando se miran a sí mismas; y son almas lince que incluso quieren penetrar en las interioridades de los demás, juzgando de las intenciones que sólo Dios ve.

Los mismos gentiles ridiculizaban el proceder de los criticones; y así Horacio, en tres de sus versos inmortales, dice: "Tú, legañoso, cuando con tus ojos ungidos miras tus defectos, ¿por qué considerando las pecados de tus amigos atentamente, eres tan lince como el águila o de Malvasia la serpiente?" Es decir, a éstos los satiriza el poeta latino llamándolos *legañosos* que, por tener los ojos ungidos, cuando se miran no ven sus defectos; pero les llama lince con ojos de águila o de la astuta serpiente de Malvasia, cuando consideran los defectos ajenos.

Conclusión: procuremos entusiasmarnos cada vez más por la caridad, que es la reina de todas las virtudes, como lo hizo Jesucristo y como lo hicieron todos sus seguidores, que alcanzaron por ella su plena felicidad.

FR. A. ROBEZO, O.P.

ENAVID — A CONTRACEPTIVE OR A MEDICINE?

In this southern city, doctors prescribe to some of their women patients a drug known as ENAVID. I have read something in secular magazines about these new kinds of anti-fertility drugs but, of course, there was no mention in said periodicals of the moral issue involved, if any. A doctor I have consulted informs me said pill has a therapeutic effect which justifies its use. Nevertheless, the opinion is gaining ground that this pill is just a disguised form of contraception. May I have a brief authoritative statement on this matter?

A PARISH PRIEST

The discovery of an *anti-fertility factor* seems to be a *major objective* in many research laboratories and health centers today.

New anti-fertility drugs are being studied and their effects as verified in research centers are made known to the general public from time to time. It is by means of these anti-fertility drugs that the physiologic control of fertility or births is brought about. One of them is that mentioned by our consultant — ENAVID.

One may ask: what is behind this anti-fertility drugs research? *To what immediate use* will they be put once said anti-fertility drugs are discovered?

The main factor and chief motivation of this intensive and extensive research work for the discovery of an *'acceptable' anti-fertility drug* (i.e. with a minimum of harmful effects, easy to take, of little cost) is to be traced to a desire to find a solution to the problem of *population growth* in areas of the world economically, culturally and ethically underdeveloped, a problem created by the decline of the death rate while the birth rate

keeps on mounting. It can be traced also to the *standing demand* coming from countries of the world economically and culturally well developed but morally degenerated, clamoring for something less harmful, less discomfiting in the means they employ when they practice that "trade most foul" known as ABC (artificial birth control). Other factors, such as *financial* considerations of big businessmen, are not excluded.

Scientists and the general public regard "physiological control of fertility" by means of anti-fertility drugs as but a *new form of contraception*; hence the common expression (technically not very accurate) *contraceptive pills*. People judge of these drugs in terms of *their effects and end results*, since these pills either prevent or render *fecundation* impossible, at least temporarily, *by inhibiting ovulation or by destroying* the product of fecundation, viz.: by rendering the uterus unfit to keep the fecundated ovum etc. They are right.

The physiological control of fertility is a *new form* of bringing about the *sterilization* of men and women, a new form of *functional mutilation*, and consequently, in assessing the morality of this physiological control of fertility or birth, one has to be guided by the basic principles shedding light on the morality or immorality, lawfulness or unlawfulness of sterilization and mutilation. The fact that a *process* is followed in bringing about a control of births *different* from previously observed methods, does not make the practice less objectionable morally, though it may become more acceptable medically and aesthetically to persons physically sane but morally insane.

In assessing the morality of the administration of these new drugs, several facts and factors must be borne in mind:

1. The effects of some of these drugs are *clear, definite, certain, reliable*, it is said, whereas the effects of other drugs are still *not well defined, uncertain and unreliable*.
2. Some of these drugs have *one immediate effect only*, and this is precisely the *one intended* when administered, i.e. rendering the person *sterile* (Hesperidin, is one of these drugs, they say). This is *direct* sterilization, something *intrinsically* wrong morally.
3. A second group of anti-fertility drugs are still under study. They are being experimented on human beings, mainly women, but their effects on fertility are still not well defined, or if well defined, their harmful side effects make said pills un-

acceptable. Experimenting on human beings presents another moral problem today.

4. A third group of pills has been discovered; they exert definite action on fertility by suspending ovulation, but at the same time it is claimed they have *a therapeutic value* and consequently they may be used *either* as an anti-fertility drug *OR as a medicine to correct pathological conditions existing in the person* for whom they are prescribed, for instance, ENAVID, the drug mentioned by our consultant.

We have referred our consultant's query about the nature and effects of Enavid to Prof. J. Alcid, M.D., faculty member, Department of Obstetrics and Gynecology, College of Medicine, U.S.T., and it is an honor to have his information and comment printed here in full:

"Let us analyze the nature and the medical background of these pills. The pills are synthetic progesterone-like compounds (Progestogens) which exhibit similar actions as progesterone, the natural hormone from the corpus luteum of the ovary. The chief function of progesterone is to prepare the endometrium (mucosa of the womb) for the nidation of the fertilized ovum and to maintain pregnancy. It has long been established that progesterone inhibits ovulation so that this is in abeyance in the presence of an actively functioning corpus luteum as is found in pregnancy.

Extensive researches and numerous scientific papers have been done on these oral progestogens. There are so many available preparations but the most commonly used are the ENOVID (ENAVID in the Philippines) and NORLUTIN (not available here). These compounds were found effective in the treatment of various gynecological and pregnancy disorders such as functional uterine bleeding, amenorrhea, endometriosis, threatened and habitual abortion, infertility, dysmenorrhea, etc....

Many investigators, notably Rock, García, Pincus, Kupperman, Heller, Tyler, Olson, etc. have definitely established that these products inhibit ovulation. Pincus also found sterilizing effect in men.

After demonstrating the inhibiting effect of several oral preparations, the group of Pincus, Rock, García et al., embarked on a field trial in Puerto Rico in 1955. ENOVID was used. 265 Puerto Rican wives from slum areas were selected. There was not a single pregnancy when the regime of treatment was meticulously followed, while occasional omissions of medication

resulted in pregnancies. There were some side reactions. Almost 1/2 of the original patients discontinued it for various reasons. This study extended up to August, 1957.

A later report of Rock, García & Pincus published in April, 1960 in the American Journal of Obstetrics & Gynecology gave the following observations:

The most dramatic effect of ENOVID is the unfailing suppression of ovulation as observed at the Reproductive Study Center in Massachusetts, and in Puerto Rico and Haiti. Among 830 patients in these islands, only one pregnancy occurred in those who took ENOVID one tablet (10 mg.) per day from Day 5 through Day 24 of each cycle.

Side reactions encountered were: Nausea, mastalgia, pelvic pains, edema. Careful study of patients showed no serious ill effects on health. It was feared that the ovaries might be damaged, thus causing subsequent infertility or premature menopause but the study failed to reveal any destructive effect. In fact, the sudden rise of pregnancy rate during the 6 months following withdrawal of ENOVID appeared confirmatory of safety. Rock emphasized their findings that ovulation consistently follows treatment with this product even for 2 to 3 years.

The most recent report from Puerto Rico points that the original dose of 10 mgs. a day can be lowered to 2.5 mg. This constitutes much financial saving. (ENOVID costs ₱1.60 a tablet in Manila).

Another group of investigators, Tyler and Olson of Los Angeles School of Medicine and Los Angeles Planned Parenthood Centers, undertook a study of these potent oral progestogens as contraceptive agents in 1956, after a preliminary research on their effects in various clinical problems. In these conception control centers, patients were asked to choose oral contraceptive method or other methods. 715 patients chose the oral methods. Of the 715 patients, 241 were actively using the method and 474 had stopped it. The most common reason for its stoppage was the side reactions. The reactions were: gastrointestinal reactions, abnormal bleeding, amenorrhea, weight gain, edema, decreased libido, unusual headaches or dizziness.

22 pregnancies occurred during the therapy, a pregnancy rate of 8.6% compared to 4% with standard contraceptive measures as diaphragm and contraceptive jelly.

Tyler and Olson claim this method as a simple means of family planning. It initiates the use of antifertility measure

which exerts constitutional actions. Heretofore, the standard contraceptive measures only exert local effects.

Greenblatt observed these products may constitute an excellent oral contraceptive because of inhibition of ovulation with little untoward effect.

Rice-Wray (Family Planning Association of Puerto Rico) gave ENOVID to 221 mothers under age 40 in Puerto Rico. No method failures. 17 patient failures because medication was stopped. 17% developed reactions, especially dizziness, nausea and headache. ENOVID gives 100% protection against pregnancy. However, it causes too many side effects to be acceptable generally.

COMMENTS:

These potent oral progestogens have achieved a high degree of success in the management of many gynecological and pregnancy disorders to which I bear witness in my personal cases. It is an incontrovertible fact that the same products do bring about inhibiting effect on ovulation. It is unfortunate that with this knowledge, they were used as a contraceptive measure. From the studies presented above, it appears that as an oral contraceptive method it is very effective, although side reactions were encountered. The Puerto Rico and the Los Angeles Groups showed a rather large number of patients who backed out of the project for one reason or another, indicating that if a patient is to take pills for a long time, she must be strongly motivated. Although up to the present no serious deleterious effects have been reported, still there is always the possibility in the long run, of harmful results because of their systemic effect, particularly the long term suppression of the pituitary function. Only time will tell.

Finally, the advocates of mass conception control and family planning direct their guns mostly on poor people or low income groups. I am just wondering whether they can meet up with the additional expenses of P32.00 monthly (P1.60 a table for 20 days) for this method.

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The use of anti-fertility drugs of the *third group*¹ for established therapeutic purposes is lawful and moral, if its application or use conforms strictly to the exigencies of the principle of *double effect*, which says:

“It is lawful to perform an action (administering of the Enavid pill) having two effects: one, good (the treatment of an *existing* pathological condition in the person), and the other, evil (making the person sterile or unfertile), when the following conditions are present:

a) *The act must be good in itself or, at least, indifferent.*
— Administration of a drug as such complies with this requirement.

b) *The good effect must follow as immediate from the cause as the evil effect.* Otherwise the good effect would be

¹ *Enavid* belongs to this group. — “De medio quod dicitur “enovid” iam affirmatur illud omnino non inhibere ovulationem” (!!) I. Fuchs, S.J., (cfr. *Periodica*, etc. [50], 1961, fasc. 1, p. 32.

caused by the evil effect. We may never do evil in order that good may result. Such is the case of drugs in group III.

c) *The intention of the individual must be good, that is, the evil effect may not be intended.* Perhaps, it will not be out of place the well-known advice—"This above all to thine ownself be true."

d) *There must be a proportionately great cause for placing the action.* It is unreasonable to permit a very great evil in order that a minor good may result. There must be a *proportion* between the good intended and the evil permitted." A conscientious doctor is the competent person to pass judgment on whether or no this conditions is verified in individual cases.

Furthermore, in a complete assessment of the objective morality of the several cases of anti-fertility drugs possible, one has to consider the various effects of the said anti-fertility drugs employed. Hence write Gibbons and Burch:

"In each instance where marriage is used while deliberately frustrating or intending to frustrate the role of nature, there is involved a sin of unchastity. But then depending on the factor or procedure employed, physiological interference also involves an objective sin of unjustifiable mutilation (functional sterilization) and/or feticide or abortion as well. Subjectively, of course, individual state of knowledge and his deliberate intent must be taken into account in accordance with theology norms of action." (The American Ecclesiastical Review, Vol. 138, 1958, p. 269)

As these anti-fertility drugs find their way into the market and become more and more *acceptable* a moral issue emerges. This moral issue is an *old one*, but the proportions this moral issue is going to take on are dreadful to contemplate. Men and women, unless properly instructed, may come to think that these physiological methods of controlling fertility are morally lawful. The more so that these new processes of control take place automatically without interference with the marital act. Once a drug is taken in the appropriate quantities and at the correct time, the results will follow automatically and perhaps without their accomplishment being perceived by the subject. Fallen man, specially the poorly instructed, is prone to accept as lawful anything which fits into his philosophy of life, mainly

oriented or directed to the elimination of disease and poverty, and it is precisely to the removal of these two evils that ultimately the administration of these drugs is directed.

FR. FRANCISCO DEL RÍO, O.P., S.Th.M.
Prof. of Sto. Tomas Univ.

ANTICIPATION OF LAUDS

When the Novus Codex Rubricarum was published the question was raised, whether Lauds could be anticipated, as the Matins, in the previous day. The question was proposed to the Boletín Eclesiástico de Filipinas, and Fr. F. Testera, O.P. answered in the issue of April 1961 pg. 256 fol. that, according to the new rules the anticipation of Lauds could not be done. Now, against this view I have seen in Sal Terrae, for two consecutive times (January 1961, pg. 46 fol.; April 1961, pg. 231) that Fr. E. F. Regatillo, S.J. expresses the contrary view and believes that the recitation of Lauds may be anticipated tuta conscientia. This divergence of opinions engenders confusion in those who are bound to pray the Divine Office, leaving the mind perplexed as to whether such anticipation is licit, or not. What is your view on the matter?

A RELIGIOUS PRIEST

Let us begin by transcribing the three regulations given in the *New Code of the Rubrics* that, in our opinion, are the key to the right solution of the problem.

"143. Attamen ad satisfaciendum obligationi Divini Officii recitandi, sufficit ut omnes Horae Canonicae intra spatium viginti quatuor horarum diei dicantur".

However, to fulfil the obligation of the recitation of the Divine Office, it suffices that all the Canonical Hours be said within the twenty-four hours of the day.

"144. Matutinum, ex iusta causa, horis postmeridianis diei praecedentis anticipare licet, non tamen ante horam quartam-decimam".

Matins, for a just reason, may be anticipated in the afternoon of the preceding day, but not before 2 p.m.

"145. Laudes, cum sint precatio matutina, in choro et in communi primo mane dicuntur: quod convenienter servatur etiam in recitatione a solo facta".

Lauds, being morning prayer, are said in the early morning in choir and in common: it is becoming to observe this rule also in the recitation alone.

In number 143, therefore, a general rule is established for the validity of the recitation of the Divine Office: all the Canonical Hours should be said within the natural day, that is from midnight to midnight. In number 144 an exception to the general rule is made regarding *Matins* that, existing a good reason, may be anticipated in the preceding afternoon. In number 145 a fixed time for *Lauds* is established, when its recitation is made in choir or in common. Such time is the early morning, that is encouraged as convenient for the private recitation too.

The wording of number 145: *quod convenienter servatur in recitatione a sola facta*, cannot be interpreted in the sense that, if Lauds are not said in the private recitation in the early morning, may be anticipated in the preceding afternoon, like *Matins*. It simply means that Lauds can be said at other convenient time during the same day, according to the general rule established in number 143. The only exception made by the legislator to the general rule is the one contained in number 144 regarding *Matins*. We cannot, therefore, extend such exception to Lauds, that should follow the general rule.

As the consultant declares in the proposed case, Fr. Regatillo holds that "as long as no prohibiting declaration be promulgated in the *Acta Apostolicae Sedis*, Lauds may *tuta conscientia* be anticipated" in the afternoon of the preceding day (*Sal Terrae*, Abril, 1961, pag. 231). Considering the clearness of the three new regulations above-quoted, we rather say that as long as no permitting declaration appears in the *Acta Apostolicae Sedis*, Lauds may not *tuta conscientia* be anticipated. If the law states that all the Canonical Hours should be said within the twenty-four hours of the day, and there is no exception granted by the legislator but the one regarding *Matins*, it logically follows that such exception cannot be applied to Lauds which rather are to be recited within the twenty-four hours of the day. In order that the exception made for *Matins* may be extended to Lauds, an official declaration allowing it

becomes imperative, not so when in its recitation the general rule is followed.

Though no such an official pronouncement is necessary, nevertheless the Sacred Congregation of the Rites has already issued a declaration on the matter, that has been published in *L'Osservatore Romano*, December 30, 1960, page 2. It runs as follow:

SACRA RITUUM CONGREGATIO DECLARATIO

Cum circa interpretationem nn. 144 et 145 novi Codicis rubricarum dubium ortum sit utrum scilicet, post diem lum. ianuarii anni 1961, Laudes inde a tempore postmeridiano diei praecedentis, in recitatione *a solo* facta, adhuc liceat anticipari, haec S.R.C., ne in re quae directe ad publicam Ecclesiae precationem pertinet, remaneat incertitudo, necessarium esse duxit declarare:

1) N. 144 proprie et *exclusive* permittitur anticipatio *Matutini*, sive *in choro*, vel *in communi*, aut *a solo*.

2) N. 145 proprie et *exclusive* statuitur, recitationem Laudum, *in choro* et *in communi*, fieri posse tantummodo primo mane, id est, absque ulla anticipatione, recitationem vero *a solo*, quae *similiter anticipari non licet*, convenienter fieri eodem matutino tempore.

Romae, die 28 Decembris, 1960.

HENRICUS DANTE
S.R.C. Secretarius

We wonder indeed why despite the foregoing declaration of S.C. of Rites, which is a simply *declaratory interpretation* of the existing law, it is still required that such declaration be included in the *Acta Apostolicae Sedis*, in such a way, that as long as the declaration is not made public in the official organ of the Church, still Lauds may be anticipated in the afternoon of the previous day, and this be done *tuta conscientia*. Canon 17, § 2, clearly states: "*Interpretatio authentica, per modum legis exhibita, eandem vim habet ac lex ipsa; et si verba legis in se certa declaret tantum, promulgatione non eget et valet retrorsum*".

FR. EXCELSO GARCÍA, O.P., J.C.D.
Univ. Sti. Thomae Professor.

NEWS

FOREIGN

U.N. Meeting sustains Deanship of Papal Nuncios—In the conferences on diplomatic practice held last March and April in Vienna, the United Nations thru the International Law Commission sustained the regulation that an apostolic nuncio is dean of the diplomatic corps in a country in which he is accredited.

Thus the precedence accorded Vatican ambassadors by Congress of Vienna in 1814-15 stands as reaffirmed by the meeting of 500 diplomats and international lawyers representing 84 governments.

While upholding the deanship of papal nuncios over the diplomatic corps, and thus conferring seniority, regardless of length of service, the conference agreed that no special precedence is given to internuncios — diplomatic representatives of the Holy See who have ministerial, rather than ambassadorial, rank.

Actually, the Vatican has apostolic nuncios in thirty-one countries and internuncios in eleven. It does not appoint its diplomatic representative a nuncio unless the gov-

ernment to which he is being accredited will in fact recognize him as dean of the diplomatic corps.

The voting on recognition of the nuncio as dean shows the following result: fifty-nine delegations in favour, one opposed, and seventeen abstentions. The lone negative vote was Yugoslavia's while other communist-dominated states represented abstained. In fact the Holy See has no diplomatic relations presently with any of the Red-bloc nations either in Europe or in Asia.

The Holy See's donation the biggest.—The Holy See made a donation of \$460,000 to the United Nations refugee aid program. It has been the largest contribution made by any of the 76 countries participating in the WRY stamp plan. A series of six denominations issued in three designs by the Vatican City reproduced Fra Angelico's "Flight into Egypt", Masaccio's "Alms of St. Peter" and Piero della Francesca's "Madonna of Mercy".

Msgr. Maltoni, the Holy See's Delegate, stipulated that this contribution be distributed as follows:

\$210,000 for relief programs of the U.N. High Commissioner for Refugees and the U.N. Relief and Works Agency for Palestine Refugees; \$100,000 for refugees from Algeria in Tunisia and Morocco; \$25,000 for Palestine refugees in Jordan; \$25,000 for Palestine refugees in Lebanon; \$50,000 for Vietnamese refugees in South Vietnam; and \$50,000 for Chinese refugees in Hongkong.

Budget for the Seminarians of the Missions—The budget appropriated for the aid to seminarians of the mission outposts during the school year 1961-1962 raises to 7,450,000 dollars has informed the secretary of the Pontifical Work of St. Peter the Apostle, Mons. Antonio Maza. This sum is assigned to 93 major seminaries with 5,500 students, and 338 minor seminaries with 23,711 seminarians. It is less than 1,500,000 dollars to the total of requests received. The national societies for the propagation of the faith have contributed 3,900,000 dollar.

Three Cures Scientifically Inexplainable—The International Medical Commission of Lourdes has declared "Inexplainable" from the light of science three cures occurring in that Marian shrine. Ginette Nouvel (French) was healed from chronic hepatic pain in 1956; Elise Aloï (Italian), from bone tuberculosis, in 1958; and Angele Thua (German), from multiple sclerosis, in 1950. The last one has joined the religious life and lives actually in Lourdes.

The cases have been transferred to the ecclesiastical commission

charged with determining whether such cases were miraculous in nature.

No Ringing of Church Bells before 7:00 A.M.—More than 300 churches of Rome will not ring their bells before seven o'clock in the morning upon orders from the Vicariate of the capital, being an example to other dioceses of Italy, in consideration of benefiting the inhabitants while taking rest. The injunction also states that the bells will not be rung after the sunset, except on Christmas and Easter.

Feast of Corpus Christi—One hundred thousand persons participated in the Corpus Christi procession of Varsovia. Card. Myszyński protested in his sermon against the attitudes of the civil authorities concerning the religious processions. Prior to the festivities there erupted a conflict between the ecclesiastical hierarchy and the government. Since the octave of Corpus Christi was abolished by the Sacred Congregation in the last liturgical regulations, the Polish civil authorities ruled not to allow any procession along the streets during the week which follows said solemnity. The Catholic Hierarchy replied that she is more qualified than the government to interpret the decrees of the Holy See. During the octave of the feast numerous eucharistic processions are celebrated in Poland, which reflects a popular tradition with many centuries of existing vitality. The Hierarchy considers that there is no reason to abolish them, even though in other countries the Catholics may

adopt different measure or customs.

13 Millions more Northeamerican Catholics expected within ten years

—In the United States there are actually 42,104,900 Catholics, the figure representing a raise of 1,233,598 over the statistics of the previous year and 13 millions over the corresponding number that existed 10 years ago. During the past year 136,953 persons were converted in that country. This figures are taken from the Official Catholic Annual Report of the United States.

8 Million Catholics in Canada—

It is expected that the Canadian census, upon its completion within a two-month period, reveals a total of more than 8 million Catholics, equivalent to 45% of the population, including Catholics of Ukrainian origin which number approximately about more than 250,000. In the 1951 census it is stated that there were 6,069,496 Canadian Catholics, 43% of the population.

Percentage of Catholics in Africa

—According to the supplement number 12 of statistics on African territories, dependent on the Sacred Congregation of the Propaganda Fide, the percentage of Catholics in Africa with respect to the number of inhabitants shows the following:

Isla Reunion, 97% ; Fernando Poo, 92% ; Seychelles Islands, 88% ; Gabon, 44% ; Basutolandia, 41% ; Ruanda Urandi, 40.5% ; Guinea, Sierra Leona, Mali, Somelia and Tchad do not reach one percent.

In the percentage of adults baptised by priests in 1960, the principal countries are the following:

Kenya, 135 ; Nigeria, 93 ; Ruanda Urandi, 92 ; Sudan, 90. There is no information of statistics about other countries.

Catholic Archbishop of Liverpool fetes out the Anglican Primate of England to a Luncheon—

The Catholic Archbishop of Liverpool Mons. John C. Heenan tendered a luncheon for the anglican archbishop of York, Dr. Michael Ramsey and his successor, Rev. Frederick Coogan, presently angelican bishop of Bradford. Dr. Ramsey has succeeded Geoffrey Fisher as anglican archbishop of Canterbury and primate of England.

* * *

The approach of Anglicanism to the Catholic Church is a matter of time—

“The convergence of Anglicanism to the Catholic Church is a question of time,” said Dr. Fisher in an interview conducted by television throughout England on the occasion of the anglican prelate’s retirement as primate and archbishop of Canterbury. He is succeeded by the present archbishop of York, D. Michael Ramsey. Dr. Fisher continues as member of the House of Lords, which membership bears a lifetime character.

Two illustrious Englishmen converted to Catholicism—

The conversion to Catholicism of John Walter, a descendant of the founder of the famous daily of London “The Times” and until two months mem-

ber of the Advisory Council, was disclosed in this capital. Another recent conversion is that of Lord Dudley, 76 years old and ex-president of the Iron and Steel British Federation.

300,000 Orthodoxes received to the Church since December:—

"Three hundred thousand orthodox members were received to the Church since last month of December," declared Mons. Gregorius B. Thangalathil, Archbishop of Syro-Malankaric of Trivandrum, during his stay in Rome to assist the reunion of the Preparatory Commission for the Oriental Church in view of the Second Ecumenical Council of the Vatican.

40 Nestorian families return to the Catholic Fold—A priest of the Chaldean rite who has prepared a group of 40 Nestorian families together with their priest, in order to return to the Catholic Church, remarked that the repeated appeals of the Pope for Christian Unity have been made principally for the return of these Christians.

Fr. Thomas M. Bidawid, curate of St. Efren, Chicago, received last January a letter from Fr. Eshai S. Joseph, curate of the Syrian Nestorians, in which the latter informed him of his intention of returning to Catholic fold together with his parishioners. In reply to this communication Fr. Bidawid left for Turlock and there, every night a month-period, he explained the Catholic doctrine to these astray brothers.

He refers that Fr. Jose said to

him: "His Holiness Pope John XXIII has shown such a fatherly solicitude for those who are outside the fold that we desire to respond to his warm invitation. We are convinced that this is the right path which leads to the true Church."

Baptism has been administered to these nestorians conditionally by Fr. Manuel F. Alvarez, parish priest of the Sacred Heart Church of Turlock.

Indoctrination of Youth in Red China—Following an exposé made by the **Sunday Examiner**, Hong Kong Catholic weekly, it is noted that an intensive indoctrination campaign is being conducted among the youth of Red China. The aim of this movement is to inculcate a more efficacious and revolutionary virus and to direct the young en masse towards the "agricultural front".

The two methods to further the Communistic aims are mobilization and indoctrination. Through the first process the youths are "mobilized for training in combat in the midst of privations." Through the second process they are made to "reflect on the past, to consider the present and to foresee the future." The comparison between the past and present would bring light to illuminate the future and contribute to the formation of the young Red worker. One means utilized is the preaching of **atheism**.

In Peking the so-called "movement of the five good things," which are five rules having been laid down to ensure an exceptional

harvest this year, has been started. They are the following: 1. Listen to the Party's orders and carry out its directives. 2. Be a leader in the work of the fields. 3. Overcome difficulties and act as shock troops. 4. Take care of public property and respect common interests. 5. Work in harmony with the local members, respect the aged peasants, study techniques.

Another tool for the campaign is the journal for youth. In this publication is posed this inquiry and sweeping injunction to the youth: "Do we rely on ourselves or on Heaven to produce an exceptional harvest this year? We must rely only on ourselves and not in Heaven for man alone is the decisive factor in our enterprises."

LOCAL

New Appointments in the Diocese of San Fernando—In a letter from the Bishop's Chancery Office it is said that Most Rev. Emilio Cinenese, D.D. recently made new appointments in his diocese.

Effective such dates as set the appointments are the following:

May 5, 1961.

Pastors: Very Rev. Msgr. Serafin Ocampo for Angeles, Pam.; Rev. Melchior Garcia for Lourdes, Angeles, Pamp.; Rev. Bienvenido Bustos for Matatalaib, Tarlac; Rev. Anastacio Silvestre for Pilar Bataan; Rev. Fernando Franco for O'Donnell, Capas, Tarlac; Rev. Conrado Gosioco for Pamp.; Rev. Eulalio Yabut for Sapangbato, Angeles, Pamp.; Rev. Domingo Guilas for Sto. Domingo, N.E.; Rev. Felipe Dayao for Laur, Nueva Ecija.

Curates: Rev. Jesus Estonilo for Cabanatuan City, N.E.

May 26, 1961.

Rev. Macario Lacap for Cabanatuan City, N.E.; Rev. Luciano Gueco for Floridablanca, Pamp.

June 6, 1961.

Rev. Luis J. Llamas for Tarlac, Tarlac. Rev. Apolonio Mallari for Masantol, Pamp.; Rev. Alfredo Lorenzo for Bacolor, Pamp.

Professors: Rev. Aquilino Ordoñez for Mater Boni Consilii Sem. Rev. Aniceto Franco for the same seminary.

Students: Rev. Rogelio Flores to study at the Gregorian University in Rome; Rev. Emilio Santa Rita to continue his studies at the Pontifical Seminary, U.S.T.

Private schools to adopt their own curricula ok'd—In a letter to Education Secretary Jose E. Romero, President Garcia urged the issuance of an education order to imple-

ment the new policy, granting more concessions to private schools to adopt their own curricula subject to the recommendation of the private schools director and subsequent to the approval of education secretary.

However, it was stressed that corresponding penalties would be imposed for any abuse of such concessions accorded to private schools.

The President's unprecedented step was premised basically on the recommendation submitted to him by a special committee charged with the study of the legal aspects of the presidential directive to Secretary Romero.

Likewise, the committee informed the President that the new policy could be carried out administratively without asking Congress to enact it into law.

Previously the committee had been created chiefly to draft legislative measures and implement the presidential recommendations incorporated in the President's last state-of-the-nation address to the Legislature.

Solemn Academic Opening in U.S.T.—The solemn opening of the scholastic year 1961-1962 of the University of Santo Tomas took place on the 12th of June. Like in previous years, it was performed in a solemn act in the chapel of the University, with His Excellency Most Rev. Salvatore Siino, D.D., Apostolic Nuncio to the Philippines presiding. There was a low Mass heard by the Academic Senate, Pro-

fessors and the whole student body. During Mass the seminarians of the Central Seminary under the baton of Fr. Gregorio Garcia, O.P., sang some devout motets. Holy Mass culminated with the singing of the "**Veni Sancte Spiritus**". Then followed the opening address on the "**Nature of Marriage**" delivered in Tagalog by Fr. Excelso Garcia, O.P. After the address the Apostolic Nuncio presented to the Very Rev. Fr. Rector Magnificus the Congratulatory Letter which His Holiness Pope John XXIII sent on the occasion of the 350th anniversary of the University and which Fr. José Ortea, O.P., Rector of the Seminary, read from the pulpit. The ceremonies ended up with a short talk from Very Rev. Fr. Rector Magnificus expressing his deep gratitude to the Holy Father. Finally the Papa Nuncio in the name of the Holy Father officially declared the opening of the school-year of 1961-1962.

The actual enrollment of students in the Ecclesiastical Faculties raises to 164; in the Civil Faculties, to 28,400.

St. Catherine's 500th Anniversary.

—This year of 1961, being the 500th anniversary of the canonization of St. Catherine of Siena, a Sister of St. Dominic's Third Order, has been commemorated this event with special festivities in all the houses of the Dominican Order in the Philippines.

Thus, the Santo Domingo Convent, Mother-House of the Dominican Fathers located in Quezon City, was the center of solemn centennial festivities in honor of St. Ca-

therine from April 27 to 30. A High Mass was sung by Rev. Fr. Agapio Salvador, O.P., Prior of Santo Domingo on the 27th, 28th and 29th of April. In the afternoon of the same days there were Rosary, Triduum prayers, sermon, and Benediction with the Blessed Sacrament.

To climax the festivities a solemn High Mass was celebrated on April 30, the feastday of the Saint. Rev. Fr. Mario Baltasar, O.P., Novice-Master, preached the sermon. A fraternal breakfast was served after the Mass, followed by an informal meeting under the presidency of Rev. Fr. Ruperto García, O.P., acting-Director of the Santo Domingo Chapter of lay-tertiaries.

The Congregation of the Missionary Sisters of St. Dominic marked the occasion in all its houses with Triduum and Novenas, including Solemn High Masses with sermon. Likewise, it was observed, too, in the houses, colleges, hospitals owned by the Congregation of Dominican Sisters of St. Catherine of Siena. In their Mother House, located at Legarda, Manila, a solemn triduum took place with the following program.

April 30:—8:00 a.m.—None sung, followed by Solemn Mass with sermon. Celebrant: Very Rev. Fr. Juan Labrador, O.P., Rector Magnificus of the University of Santo Tomas. The eulogy was delivered by Rev. Fr. Ramon Perez, O.P., Procurator and Professor at San Juan de Letran College.

May 1:—7:00 a.m.—Low Mass

with motets, celebrated by His Excellency Mons. Peregrin de la Fuente, O.P., Bishop of Batanes. 5:00 p.m. Singing of the Compline, benediction of the Blessed Sacrament and sermon by Very Rev. Fr. Narcisco Dominguez, O.P., Spiritual Director of the Central Seminary, and U.S.T. professor.

May 2:—7:00 a.m.—Low Mass with motets, officiated by His Excellency Mons. Juan B. Velasco, O.P., Bishop of Amoy and Vicar General of the Chinese in Manila. Singing of Compline, sermon and benediction of the Blessed Sacrament, with Rev. Fr. Jaime Boquiren, O.P., National Promoter of the Holy Name Society, officiating.

May 3:—7:00 a.m.—Solemn High Mass celebrated by Msgr. Jesus Tizon, Protonotary Apostolic, Parish Priest of Sampaloc. 5:00 p.m., singing of Compline, sermon and benediction of the Blessed Sacrament with Rev. Fr. Francisco Muñoz, O.P., Director of the Perpetual Rosary in the Philippines, officiating.

Rev. Fr. Teodoro Robredo, C.M., condecorated—If we read the citation of the President of the Philippines, we can appreciate the works of R. Fr. Robredo:

“For his meritorious educational work in having devoted fifty-one years of his life in the instruction of the Filipino Clergy and laity in local colleges and seminaries most notably those located in Naga, Jaro, Calbayog, San Pablo, Lipa, and Manila;

“For his achievements and con-

tributions to the training of Filipinos for the priesthood with two of them ultimately becoming Archbishops, two more as Bishops, nine as Monsignori, and 109 others as parish priests found all over the Islands;

For his humanitarian and charitable deeds while spending the greater part of his life in this country in order to dedicate his labors to the spiritual enlightenment and upliftment of the people and in view of which he can look back at nearly seven decades fruitfully spent here in service to God and humanity with a deep sense of personal fulfillment now that he has already reached the venerable age of ninety years."

In view of all this His Excellency the President Carlos P. Garcia on the 26th of last June conferred to Rev. Fr. Teodoro Robredo, C.M., the Presidential award Medal. Present at Malacañang for the occasion were some of his former pupils, among them His Excellency Archbishop Julio R. Rosales and Hon. Senator Decoroso R. Rosales. Archbishop Juan B. Velasco, O.P., was also present. Present was also the Rector Magnificus of the University of Santo Tomas, Rev. Fr. Juan Labrador, O.P.

Very Rev. Fr. Leandro Montañaña, C.M., Provincial Visitor of the

Vincentians headed a number of the confreres of the decorated Rev. Fr. Robredo. Rev. Fr. Zacarías Subiñas, C.M., Director of the Daughters of Charity of St. Vincent de Paul was also present with a good presentation of the Sisters.

The previous day at the residence of the Spanish Ambassador in Forbes Park we witnessed a similar ceremony in the name and for the Spanish Government. Rev. Fr. Teodoro Robredo, C.M., was awarded — dated April 1st., 1961 — the Encomienda de Isabel la Católica. The Spanish Government gave a similar Citation to that of the President of the Republic of the Philippines. Representatives of the Vincentian Fathers and practically of all the Spanish Religious Congregations were present to the solemn ceremony.

Lastly on the 15th of April, His Eminence Cardinal Santos conferred to Fr. Robredo the Pro Ecclesia et Pontifice Medal granted to him by His Holiness the Pope John XXIII.

No doubt that Rev. Fr. Robredo is the most decorated Vincentian of the Philippines. He represents Tradition and Contemporary Mission Work in the Philippines. Ad multos annos, Fr. Robredo and till you hear that coronam justitiae.