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EDITORIAL

CHRISTMAS' JOY

St. Paul writing to the Corinthians issues an invitation to rejoice, to be happy that sounds more as a command: "Rejoice in the Lord always; again, I say, rejoice. The Lord is nigh". It is the thought of the Lord's nearness that should fill our hearts with happiness, the peace and contentment that surpasses all human understanding that the world cannot give.

This invitation to rejoice, to be happy is not a discordant note in the liturgy. Happiness is essential to Catholicism. There are many people reluctant to take seriously their spiritual life, fearing that if they do so they will have to give up many things and consequently their lives will become tedious, monotonous, drab and sad. They seem to have gathered that impression by reading the lives of the saints. But this could not be farther from the truth. It is only a misrepresentation, a misinterpretation of the lives of the saints. There is always something wrong with a sad man; he cannot be possibly a saint. A sad saint would not make any sense at all. It is only when we live our christian life in its fullness and integrity as the saints do that the fruits of the Holy Ghost will be manifested in us. 'Sadness' is not a fruit of the Holy Ghost; 'Peace' and 'Happiness' are. Sadness is the fruit of the Evil Spirit. Catholicism is not a negative and sad religion; on the contrary it allows us to use and to enjoy all the things created by God; only the abuse and the misuse are condemned. Ours is not a religion based on fear but on love; and if there is love there is also happiness and joy.

In his intimation to rejoice, to be happy, St. Paul tells us the reason why, because "the Lord is nigh".

This should make us realize that there is a tremendous difference, an open antagonism, between the concept of happiness as it is understood by the world as it should be understood by us. In the first case there is no true and real happiness to speak of, but rather the lack of it that must be disguised with fake substitutes. The human soul is made for happiness and cannot possibly rest till she finds it. We commit a tragic mistake whenever we look for happiness where happiness cannot be found. True, real and lasting happiness cannot be found in power, in pleasure, in wealth, in popularity. These things are poor substitutes for happiness, and all of them together cannot make up for the absence of God. Without God the poor human soul goes through life like a ship without ballast, off-balance, with a sickening feeling of frustration, trying in vain to achieve something that only God can give. There is no possible happiness without God. The standards for happiness are not those of the world, but those of Christ; happiness is the privilege of the humble, the poor of spirit, the clean of heart.

We have the right to enjoy, to be happy only when and if the Lord is nigh, near us. When He is indwelling in us, so close to us that we become the living temples of the Holy Ghost. When we live in the surrounding of God. Only the feeling of this nearness can bring peace and happiness to our hearts. But if God is not with us, if we find ourselves separated from him, then we do not have the right to be happy; we do not have even the possibility of being happy, in spite of all the poor substitutes that the world may offer us.

Christmas is fast approaching, already at hand. The Lord is nigh. We have the right to rejoice and to be happy. But there is still the possibility that the Lord may come to us and still be miles away from our hearts. There are many Catholics for whom Christmas means nothing else but plenty of noise, parties to attend, cards to write, gifts to exchange. All these things will not have meaning at all without Christ. The slogan 'bring Christ back to Christmas' is but a crying need of our times. Christmas will have a meaning only when Christ is born in our hearts. Let it not be said of us that He came to His people but they did not receive Him.

Together with St. Paul the *Boletín Eclesiástico* invites you all to rejoice and to be happy, for the Lord is nigh.

Fr. E. NEIRA, O.P.

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

DECRETUM

De facultate delegandi ministros extraordinarios ad Confirmationem conferendam tempore Concilii Oecumenici Vaticani II.

Proxime adventante Concilio Oecumenico Vaticano II, cum praeter ceteros Patres eidem intersint oporteat locorum Ordinarii, qui episcopali dignitate sunt insigniti, ab universis Catholicae Ecclesiae finibus convocati, ne christifideles eisdem commissi ob eorumdem Praesulum absentiam a suis sedibus, quae forte poterit etiam per notabile tempus protrahi, detrimentum patiantur, praesertim pueruli canonicam aetatem consecuti ut Sacramentum Confirmationis suscipere possint ac debeant, Sanctissimus Dominus Noster Ioannes Divina Providentia Papa XXIII, enixis susceptis precibus a pluribus Episcopis residentialibus Sibi exhibitis universis Catholici Orbis Ordinariis, haud exceptis iis latini ritus qui iurisdictioni subsunt S. Congregationis pro Ecclesia Orientali, sequentes generales facultates perlibenter indulgere dignatus est:

1.—Omnes et singuli locorum Ordinarii, qui ad praefatum Oecumenicum Concilium conveniunt, nisi iam per peculiaria indulta huic necessitati consuluerint, facultate donantur ut, pro suo quisque territorio, quatenus ipsis non suppetat copia Episcopi huic muneri explendo idonei, delegare valeant suum Vicarium aut Pro-Vicarium Generalem, et si plures sint constituti, eorum unum dumtaxat, vel Delegatum Episcopalem, aut Abbatem Ordinis vel Congregationis monasticae aut religiosae, qui careant episcopali caractere, aut etiam simplicem sacerdotem, ad valide et licite Confirmationem conferendam intra limites sui territorii.

Si quis autem ex praefatis Ordinariis Episcopum aut Episcopos habeat sibi adsignatos Vicarios Generales aut Auxiliares

ad Concilium convenientes, non prohibetur tot Delegatos eisdem subrogare quot sunt isti Episcopi ad Concilium participantes.

2.—In hoc Sacramento administrando praefati Delegati servare tenentur Institutionem ab hac S. Congregatione editam die Pentecoste, 20 m. maii, anni MCMXXXIV (cfr. A.A.S., a XXVII, p. 11 ss).

3.—Idem Delegati debent esse in aliqua ecclesiastica dignitate constituti, nisi necessitas, iudicio Ordinarii loci, postulare videatur ut etiam simplices sacerdotes praefatae dignitatis expertes delegentur.

4.—Praefata facultas valere dicenda est quousque memorati Ordinarii a suis abesse coguntur dumtaxat pro ipsorum interventu ad Concilium Oecumenicum et donec istud non fuerit absolutum ipsique ad suas sedes remeaverint; ac proinde a momento eorum discessus e dioecesi usque ad reditum in eandem exacto Concilio, licet ob quamdam ad tempus Concilii intermissionem aut fortuitam necessitatem ad illas se contulerint.

5.—Indulta Apostolica in casibus determinatis ab hac S. Congregatione concessa pergere valent usque ad eorum expirationem et quatenus pendente Concilio forte vigere desierint praefati Ordinarii facultate sibi per praesens Decretum commissa uti valent ad normam superioris n. 4, nisi malint ad hanc S. Congregationem recurrere rescriptorum prorogationem petitori.

6.—Mens tamen Sanctitatis Suae est ut sarta tecta maneat facultas relata sub n. 3 Litterarum Apostolicarum, olim vulgo "Trans Oceanum" nuncupatarum, pro Dioecesibus Americae Latinae (Cfr. A.A.S., a. XXI, a. XXXI, pag. 224 et a. XXXXI, pag. 189 ss.).

7.—Pariter Sanctissimus in pleno suo robore permanere declarat Decretum huius S. Dicasterii "Spiritus Sancti munera" pro Confirmatione conferenda iis qui ex gravi morbo in periculo mortis sunt constituti (cfr. A.A.S., a. XXXVIII, pag. 349 ss.); nisi de eodem per peculiaria indulta aliquid fuerit derogatum.

Contrariis quibuscumque minime obstantibus.

Datum Roma, ex aedibus S. Congregationis de disciplina Sacramentorum, die 4 octobris anni MCMLXII.

✠ B. CARD. ALOISI MASELLA
Episcopus Praenestin., *Praefectus*.

✠ C. ZERBA
Arch. tit. Colossen. *a Secretis*.

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

ORDINATIONES AD CONSTITUTIONEM APOSTOLICAM «VETERUM SAPIENTIA» RITE EXSEQUENDAM

(*Continuatio*)

CAPUT III

De studio et usu latinae linguae in Seminariis Maioribus

ART. I—*De studio linguae latinae.*

§ 1. Seminarii Maioris alumni studium latinae linguae non omnino deponere debent, at illud prosecui ac perficere in iis praesertim, quae sunt propria ac peculiaria latinitatis fontium sacrae Traditionis, documentorum Ecclesiae et disciplinarum, quibus operam navant.

§ 2. Non modo igitur privata classicorum christianorumque Auctorum lectione hanc linguam excolant, sed, ut haec quasi vernacula, quasi materna ac nativa evadat, varia ratione in ea assidue exerceantur, quomodo olim fiebat ac fit etiam nunc in recentium linguarum studio, quae ipsa colloctione, potius quam praeceptis discuntur. Quare commendanda erunt latina colloquia certis diebus inter animorum relaxationem et cum professoribus in privatis explicationibus; neque neglegenda latina compositio, cuius fructus, sollemnioribus praesertim diebus, in publicis academiis recitari vel exponi possunt.

§ 3. Ut alumni qui maioribus disciplinis operam navant studium latinae linguae constanter prosequantur ac paulatim introducantur in peculiarem fontium latinitatem, praecipitur ut:

1° a perito professore peculiaris huius latinitatis cursus pro om-

nibus alumnis latine habeatur, qui horam saltem in hebdomada complectatur per integrum Theologiae curriculum;

2° in eodem cursu, variarum disciplinarum praecipua documenta et fontes—ut scripta SS. Patrum, et Theologorum, documenta Pontificum et Conciliorum, textus Liturgiae—ex communi cum singulis professoribus consensu delecta, legantur et explicantur;

3° ab hoc cursu frequentando nemo eximatur, et eo absoluto, examen omnes subeant, ac repetant qui plene non satisfecerint.

Sic fiet ut ex perspectis proprietatibus suae cuiusque latinitatis, non modo solidum ponatur fundamentum ad exegesim doctrinae, sed etiam augeatur directa fontium cognitio et vera eorum percipiatur interpretatio—sine qua nulla dari potest tuta ac sincera institutio ecclesiastica—et simul complementum magni pretii addatur scholasticis praelectionibus.

ART. II—*De usu linguae latinae.*¹⁶

§ 1. In maioribus disciplinis ecclesiasticis tradendis latinae linguae usus prompte et plene instaurandus ubique est, quibusvis superioris difficultatibus; nullique Antistiti vel Moderatori iam liceat arbitrio suo aliquid indulgendo permittere contrarium.

§ 2. Disciplinae latine tradendae erunt Philosophia theoretica, Theologia universa, dogmatica et moralis, generalis et specialis Introductio in S. Scripturam, Ius Canonicum. Eximi ideo possunt disciplinae quae ad doctrinam pastorem proprie dictam ad catechetica et eloquentiam sacram pertinent; item Historia Philosophiae, Historia Ecclesiastica et reliquae disciplinae.

§ 3. Quavis contraria reprobata consuetudine, praecipitur:

1° ut libri disciplinarum latine tradendarum in usum scholae editi et in schola adhibiti, sicuti etiam privata professorum scripta in auditorum usum multiplicata, quibus quaedam doctrinae capita opportunum censeant illustrare, semper sint latine exarata.

2° ut auditores singuli non modo librum de singulis disciplinis latine tradendis, latine conscriptum possideant, sed etiam integram S. Scripturam iuxta editionem Vulgatam, Codicem Iuris Canonici et varia documentorum Enchiridia latina.

3° Index librorum in scholis adhibitorum Sacrae Studiorum Congregationi significetur, secundum eiusdem praescriptum.¹⁷

¹⁶ *Const. Apost.* n. 5 (p. 134).

¹⁷ Cfr. infra Cap. VII, § 3, 2.

§ 4. Assuefiant praeterea alumni, quae latine legerint vel audierint, latine etiam in mente evolvere, perpendere, repetere, retinere; vocabula locutionesque cuiusque disciplinae propria bene intellegere ac memoriae mandare, ut dein in repetitionibus et examinibus usque expeditius et polito eloqui possint.

§ 5. Examina sive scripto sive ore habenda de disciplinis latine tradendis, latine fiant; idem autem dicatur de publicis disputationibus et praelectionum repetitionibus.

§ 6. Professores quibus superiores ecclesiasticae disciplinae latine docendae sunt:

1° omnia latine parent accurate, dilucide, emendate, ut dignitas ipsa harum disciplinarum postulat, nec formam dicendi relinquant temporali afflatui;

2° quare ita deligantur, ut in eis non tantum in propria disciplina peritia, etiam singularis, attendatur, sed ratio quoque habeatur debitae eorum scientiae et usus linguae latinae;¹⁸

3° tempestive igitur moneantur, ut in hac etiam parte parare se possint, et eis congrua ad hanc praeparationem suppeditentur auxilia;

4° si vero praescriptum latinae linguae usum in habendis praelectionibus neglegant et contemnant, ne et doctrina et exemplo auditoribus noceant, a munere amoveantur.¹⁹

§ 7. Moderatores Seminariorum solliciti curent quae de bibliotheca apte instruenda, etiam ad linguam latinam et graecam quod attinet, infra edicuntur (Cap. IV, Art. II, § 14).

CAPUT IV

De studio et usu latinae linguae

in Universitatibus et Facultatibus studiorum ecclesiasticorum

ART. I—*De studio linguae latinae.*

§ 1. Cum altiorum praecipue studiorum munus sit auditores «ad fontium cognitionem, ad investigationis laborisque scientifici usum atque ad magisterium exercendum instruere»,²⁰ patet huiusmodi audi-

¹⁸ *Const. Apost.*, n. 5 (p. 134).

¹⁹ *Const. Apost.*, nn. 2 et 5 (pp. 133 et 134).

²⁰ *Const. Apost. Deus scientiarum Dominus*, Tit. I, Art. 2: A. A. S. XXII (1931) p. 247.

tores peculiari etiam instructos esse debere scientia et usu latini sermonis, qui scientiae sacrae clavis est necessaria.

§ 2. Nemo igitur in Universitatem vel Facultatem ad gradus academicos adipiscendos ascribi potest, nisi curriculum medium studiorum classicorum rite absolverit,²¹ quod utique probandum erit documentis authenticis, firmo iure Universitatis vel Facultatis imponendi examen, quodcumque documenta allata non sufficere censeantur. Falsa enim hac in re indulgentia aliaeque humanae rationes non poterunt gravi non esse detrimento et studiis ipsis et debitae horum auditorum institutioni.²²

§ 3. Quo latius et fructuosius alumni pateat aditus ad fontes (quorum cognitionem, ex Art. 2 Const. Apost. «*Deus scientiarum Dominus*», spectare debent Universitates et Facultates studiorum ecclesiasticorum) et eorum accuratior habeatur exegesis philologica — cuiusvis ulterioris exegesis fundamentum primum ac necessarium — et inde plena certaue intellegentia, praescribitur:

1° ut in Facultate Philosophiae et in Facultatibus atque Institutis superioribus disciplinarum sacrarum peculiaris habeatur cursus, quo alumni de propria fontium lingua (graeca et latina) edoceantur;

2° ut huiusmodi cursus unam minimum horam in hebdomada duobus annis saltem per semestre complectatur;

3° ut haec disciplina computetur inter *auxiliares*, ad normas Const. Apost. «*Deus scient. Dominus*» Art. 33, § 1, 3; Art. 34). Quare ab hoc cursu frequentando nemo eximatur, et eo absoluto, examen est ab omnibus subeundum. ac repetendum ab iis qui plene non satisfecerint.

§ 4. Poterunt cum hac disciplina coniungi peculiares illae exercitationes, quae in doctrinali selectorum textuum interpretatione versantur,²³ dummodo horarum numerus (iuxta praescriptum § 3, n. 2°), augeatur, ita ut distincta explanatio philologica et doctrinalis detur vel ab eodem professore, si sit in utraque parte peritus, vel a diversis.

§ 5. In hoc cursu, post traditas praecipuas proprietates grammaticas et lexicales latinitatis documentorum quae explicanda veniunt, philologice et semantice explanentur delecti loci, qui et lingua et argumento possunt auxilio esse praecipuis disciplinis illustrandis. Sic verbi gratia, in Philosophia, quaedam hac ratione exponantur ex praecipuis antiquis philosophis et praesertim ex S. Thoma; in Theologia seligantur, congruenter cum variis tractatibus theologicis et

²¹ Const. Apost., n. 3 (p. 133).

²² Cfr. Const. *Deus scient. Dominus*, Tit. II, Art. 25; «*Ordinationes*», Art. 14: A. A. S. XXIII (1931) pp. 252 et 267.

²³ Cfr. Const. Apost. *Deus scient. Dom.*, Tit. III, Art. 30 § 1, et eius «*Ordinationes*», Art. 22-23 (pp. 254 et 269 iuxta ed. A. A. S.).

ex eorum professorum consilio, loci SS. Patrum, praecipuorum Theologorum, Doctorum Ecclesiae, Conciliorum et Documentorum Pontificum, textuum dogmaticorum S. Scripturae, partes Liturgiae, etc.; in Iure Canonico et Romano, introducantur alumni in cognitionem lexicum ac generis dicendi proprii harum disciplinarum, illustrando vim propriam praecipuarum vocum, et exponendo delectos locos antiquos et recentes.

ART. II — *De usu latinae linguae.*

§ 1. Usus latinae linguae in studiorum Universitatibus et Facultatibus, quavis superata difficultate integre restituatur, nulli facta potestate ex arbitrio hac in re dispensandi.

§ 2. Disciplinae latine tradendae erunt Philosophia theoretica, Theologia universa, Sacra Scriptura, Ius Canonicum et Romanum.²⁴

§ 3. Reliquae disciplinae vernacula lingua tradi possunt, nisi ex necessitate — quod nimirum auditores ad varias pertineant gentes et linguas — vel ex laudabili consuetudine aliter cautum sit.

§ 4. Publicae pariter disputationes et praelectionum repetitiones latine fiant.

§ 5. Quod ad examina attinet, haec praeciuntur:

1° Examina sive scripto sive ore habenda de disciplinis latine traditis, latine fiant;

2° peculiari ratione latine pariter fiant examina praeponenda cuivis gradui academico in dictis disciplinis suscipiendo, «lectio coram» et thesis defensio;

3° In his latinis examinibus iudicium etiam de latinitate ne leviter feratur, sed debita severitate, ut reapse, praeterquam de doctrina, de examinerum etiam expedito et emendato huius linguae usu constet; que vero non satis, hac etiam in parte, instituti ac periti videantur, ad gradus ne promoveantur.

§ 6. Experimentum ad licentiam consequendam requisitum ad normam Art. 37 «Ordinationum» ad Const. Apost. *Deus scientiarum Dominus*, in disciplinis de quibus supra (§ 2), latino sermone exarandum est.

§ 7. Thesis ad doctoris lauream assequendam in disciplinis de quibus in eadem § 2, suadendum valde est ut latine conscribatur.

²⁴ Cfr. Ordinationes ad Const. Ap. *Deus scient. Dom.*, Art. 21 (p. 268).

Quod si Universitatum vel Facultatum statuta decernunt vel decernent in posterum latinae linguae usum in conscribendis thesibus, hic firmiter retineatur.

§ 8. Cum thesis lingua aliqua ex vernaculis, quae ex Statutis cuiusque Universitatis vel Facultatis admittuntur, conscripta est, ei congruens summarium latine exaratum praemittatur.

§ 9. Quod autem attinet ad professores tum mature designandos parandosque ut in usu quoque latinae linguae bene sint exercitati, tum amovendos si inepti in hac parte sint vel renitentes, eadem valent, quae pro Seminariorum Maiorum professoribus dicta sunt (Cap. III, Art. II, § 6).

§ 10. Auctoritates academicae Universitatum et Facultatum ecclesiasticarum in professorum nominibus Sanctae Sedi proponendis, quibus disciplina aliqua latine tradenda erit, declarent etiam, praeter ea quae praescribuntur in Const. Apost. «*Deus scient. Dominus*» (Tit. II, Art. 21), utrum ii debitis latinae linguae scientia et usu praediti sint.

§ 11. Ex iis quae in Constitutione Apostolica dicta sunt de praestantia latinae linguae pro Catholica Ecclesia, cuius iure meritoque dicitur et est lingua propria, valde optandum est ut, qui in Actis periodicis de sacris disciplinis scientificas commentationes conscribunt ad clerum destinatas, id latine faciant, hoc est lingua harum disciplinarum propria, quo periculum vitetur inducendi, pro cuiusque arbitrio, profanas vocum novitates et, per eas, in dogmata varietates et ambiguitates atque etiam perversiones, et quo plures cuiusvis gentis et linguae sacerdotes eas legere et intellegere valeant.

Quod si id fieri non possit, saltem congruum commentationis summarium latine addatur.

§ 12. Enixe pariter commendatur usus latinae linguae in criticis apparandis editionibus documentorum primaevae Aetatis christianae et Medii Aevi, et in versionibus scriptorum Ecclesiarum Orientalium. Hoc enim non modo cum huiusmodi documentorum natura consentaneum est, sed plurimum etiam confert ad universalitatem doctrinae provehendam facilioremque reddendam eruditionis acquisitionem.

§ 13. Idem dicendum est de latinae linguae usu in ecclesiasticis coetibus, qui ad quaestiones sacrae disciplinae, doctrinae vel pastoralis muneris tractandas coaguntur ex gentibus et linguis diversis. Plurimum enim communis omnibus lingua confert ad mutuam animorum coniunctionem, ad faciliorem promptioremque communicationem, quam tot linguarum multitudo impedit, efficitque ut magis in dies intra cuiusque gentis confinia sacri Universalis Ecclesiae ministri conclusi

et constricti, omnia prope ignorent atque etiam scire neglegant, quae alibi a sodalibus in eodem implendo munere fiant.

§ 14. Curent pariter Seminariorum et Facultatum scholarumque ecclesiasticarum Moderatores ut bibliotheca, etiam quod attinet ad latinam graecamque linguam, diligenter instruatur ac ditetur, ne desint, professoribus praesertim, debita auxilia ad propriam institutionem perficiendam et ad opera etiam critice conscribenda. Si enim debita librorum suppellex desit, nullus etiam erit stimulus ad investigandum et scribendum, nulla curiosa conquisitio et progressio, at modo inertia animi et confidens ignorantia.

CAPUT V

De studio linguae graecae²⁵

§ 1. Etsi Apostolica Constitutio spectat praecipue instaurationem studii et usus linguae latinae, minime tamen neglegit claram definitamque dare normam de studio etiam linguae graecae. Maxima igitur cura addiscatur oportet, cum et ipsa non modo multum conferat ad adulescentium mentes informandas, et sit cum latina lingua peculiari affinitate coniuncta, ita ut ad plenam veramque illius scientiam requiratur, sit praeterea in quavis fere civili ratione classicorum studiorum recepta, sed etiam necessaria prorsus sit tum alumni omnibus qui maiores disciplinas in Seminariis aggrediantur, ac praesertim iis qui in Universitatem vel Facultatem ecclesiasticam ad gradus academicos adipiscendos ascribi velint;²⁶ tum ecclesiastico cuique viro, cui ex munere docendi Philosophiam vel Sacras disciplinas, veteres ipsi fontes sacri et profani adeundi sunt.

§ 2. Quare praescribitur:

1° ut in illis quoque gentibus, ubi in publicis scholis, scientiarum institutionem praecipue spectantibus, non traditur graeca lingua, tradatur in Seminariis et aliis scholis ecclesiasticis, ne alumni ad superiores disciplinas discendas imparati admittantur.

2° Tempus, tum quod attinet ad annorum tum ad horarum numerum in hebdomada, huic linguae discendae tribuatur, quod ad debitam eius praescriptam cognitionem, pro rerum locorumque adiunctis necessarium requiratur.

²⁵ *Const. Apost.*, n. 7 (p. 135).

²⁶ Cfr. *Const. Ap. Deus scient. Dom.*, Tit. II, Art. 25; *Ordinationes*, Art. 14 (pp. 252 et 267).

3° Quod spectat ad Auctores cum profanos tum sacros explicandos atque ad graecae grammaticae cognitionem, proportione facta, ea ratio minima et sufficiens servetur, quae pro latina lingua praecipitur in harum Ordinationum Capite II (Art. III, §§ 1-3; Art. IV, §§ 2-6).

4° Professor linguae graecae sit reapse peritus et in litteris doctoris laurea in Studiorum Universitate donatus.

5° Ratio etiam docendi enarrandique Auctores accommodata sit oportet ad debitam utilemque huius linguae cognitionem, iuxta ea quae traduntur in his Ordinationibus (Cap. II, Art. IV).

Quare in scholis peculiaris impendatur cura in verborum etymis detegendis, in illustrandis vocabulorum familiis, quae ex illis derivantur in recentes etiam linguas et artes, ut apprehensis etymis eorumque vi, plures inde voces intellegantur ac vera utilitas habeatur pro altioribus studiis.

§ 3. Constituenda peritorum Commissio ad studiorum rationem in singulis gentibus secundum Pontificis Constitutionem et has Ordinationes aptandam,²⁷ in hac quoque parte rationem definiat, ab hac Sacra Studiorum Congregatione probandam.

§ 4. Quod attinet ad linguam hellenistico-biblicam, praecipitur:

1° ut in Seminariis habeatur inter studia theologica peculiaris cursus unius horae in hebdomada per annum, examine absolvendus;

2° ut in Facultatibus theologicis quoad omnes effectus religiose servetur praescriptum Ordinationum ad Const. Apost. *Deus scientiarum Dominus*, pro huiusmodi disciplina *auxiliaribus* adnumeratur (Art. 27, I, 2).

CAPUT VI

De Visitoribus

§ 1. Constituitur munus Visitorum, quorum erit, certis temporibus, inspicere utrum, ad sedulam executionem Constitutionis Apostolicae,²⁸ omnes et singulae Ordinationes cum debita promptaque diligentia atque etiam cum fructu, qui iure exspectandus est, religiose servantur.

§ 2. Secundum propriam constitutam Visitationis rationem, Visitatores praesertim inquirent: de docentium numero et debita prae-

²⁷ Cfr. supra, Cap. I, Art. I § 2.

²⁸ Const. Apost., nn. 1-2 (n. 133).

paratione ac diligentia; de studiorum rationibus, prout fuerint a constitutis peritis digestae secundum has Ordinationes; de omnibus quae ad debitum tribuendum tempus, ad Auctores explanandos, ad rationem docendi, ad exercitationes faciendas, ad adhibendas industrias, pertinent.

§ 3. Poterunt etiam quibusdam praelectionibus interesse, discentes interrogare, pensa videre, aliquid scripto vel ore declarandum proponere, omnia denique experiri, quibus certiores fiant de vera et plena huius studii efficacitate.

§ 4. Nec Maiora Seminaria et Ecclesiasticas Facultates neglegant, in quibus inspicient utrum alumni debite parati in latinae linguae scientia et usu veniant ex inferioribus scholis; utrum latinae linguae usus servetur in praescriptis tradendis disciplinis; utrum textus et Enchiridia documentorum Ecclesiae, latine conscripta sint et a singulis alumni possideantur; utrum cursus latinitalis christianae institutus sit, et quanta cum utilitate proficiat; utrum examina quoque latine habeantur, et exerceantur alia ratione alumni in usu et cultu latinae linguae.

§ 5. Visitatione peracta, de vero latinae linguae statu referent ad Sacram studiorum Congregationem; remedia, quae iis aptiora videbuntur, eidem proponent; significabunt pariter quae laudanda et imitatione digna invenerint.

§ 6. Singula in explendo munere fusius inquirenda Visitatores inspiciant in Appendice I^a his Ordinationibus adnexa.

CAPUT VII

De Relatione ad Sacram Congregationem de Seminariis et Studiorum Universitatibus mittenda

§ 1. Relatio de ratione et statu instaurationis linguae latinae mittatur:

1) singulis annis ad quinquennium (nisi pro locorum condicionibus S. Congregatio ad longius tempus eam mittendam exquirat), ut constet utrum Ordinationes plene iam inductae sint, vel aliquid cunctationis adhuc remaneat, et possint postrema impedimenta definitive amoveri;

2) dein relatio erit quinquennalis, una simul mittenda cum relatione generali de statu Seminariorum;

3) Universitates vero et Facultates ecclesiasticae, post primum quinquennium, relationem ex more mittent triennalem.

§ 2. Relatio conficienda erit a Praefecto studiorum, subsignanda vero ab Excellentissimo loci Ordinario; in Universitatibus et Facultatibus conficienda et subsignanda erit a Rectore vel Praeside.

§ 3. Relatio mittenda:

1) a Seminariis Minoribus ceterisque scholis in quibus sacri futuri administri curriculum infimum et medium studiorum classicorum peragunt, erit praecipue: de temporis spatio huic studio tributo, de magistrorum numero et doctrina, de ratione docendi discendique, de examinibus, de omnibus denique, quae pro his scholis in Ordinationibus praeciuntur (cfr. *Appendix I*);

2) a Seminariis Maioribus, Universitatibus et Facultatibus studiorum ecclesiasticorum, erit praesertim: de peculiari cursu latinitatis fontium, quomodo habeatur et quibus magistris; de latinae linguae usu in tradendis disciplinis, indicando quae latine, quae vernacula lingua tradantur; de auditorum professorumque praeparatione et peritia in lingua latina; de variis industriis ad latinae linguae studium in alumni fovendum, continuandum; de libris manualibus in scholis adhibitis; de ceteris, iuxta Ordinationes.

CAPUT VIII

Normae transitoriae

§ 1. Quae in his Ordinationibus ex mandato Summi Pontificis praescribuntur, integre valere incipient a primo die anni academici 1963-64 vel 1964 pro cuiusque hemisphaerii consuetudine.

§ 2. In regionibus autem in quibus latinae linguae scientia et usus ita tepuerint, ut in maioribus disciplinis alumni intellegere professores latine loquentes non possint, ac brevi edoceri vel usum loquendi nequeant sibi comparare: ne debita in his disciplinis institutio detrimentum patiatur, omnino curandum est:

1° ut interim, harum disciplinarum textus latine conscripti adhibeantur, et conatus fiant a professoribus explicandi gradatim latine aliquam praelectionem ac dein libri partem, ut auditores idoneam huius linguae intellegentiam sensim acquirant;

2° ut sollerti pariter industria Moderatores studium huius linguae in scholis superioribus varia ratione promoveant, ei designando definita

quaedam cotidiana temporis intervalla, quibus, moderante magistro, alumni assiduae exercitationi dent operam ut quam citius possint praelectiones sequi cum fructu;

3° ut peculiaris annus propedeuticus instituatur — quod quidem magis opportunum et efficax videtur — quo qui parum exculti ex scholis humanitatis veniant (donec instauratio suos dederit fructus), in latinae linguae cognitione et usu congrue perficiantur, antequam ad disciplinas superiores accedant.

§ 3. Ordinarii locorum, antequam Seminarii Maioris professoribus munus committant docendi aliquam ex disciplinis latinae tradendis (cfr. Cap. III, Art. II, § 2), eorum nomina — donec aliter cautum fuerit — Sacrae Congregationi de Seminariis et Studiorum Universitatibus proponant, significantes utrum candidati, praeter ceteras requisitas qualitates, latinae quoque linguae adhibendae peritiam habeant.

Quas Ordinationes omnes et singulas Ssmus D. N. Ioannes divina Providentia Pp. XXIII ratas habuit, confirmavit, evulgari iussit, contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus SS.CC., die xxii mensis Aprilis, in Resurrectione Domini, anno MCMLXII.

✠ IOSEPHUS Card. PIZZARDO, *Praefectus*

L. ✠ S.

† Dinus Staffa, *a Secretis*

APPENDIX I

Delineatio Relationis ad Sacram Congregationem de Seminariis et Studiorum Universitatibus mittendae²⁹

I. DE STUDIO LINGUAE LATINAE IN SCHOLIS INFERIORIBUS ET MEDIIS

1. Quot *anni* studio linguae latinae tribuuntur? Quot *horae* singulis hebdomadis et singulis annis? Sufficiuntne ad totam Auctorum et grammaticae, etc. portionem explicandum convenienti modo? Qui Auctores explicantur singulis annis? iidem an diversi quam qui in Ordinationibus indicantur? eodem ordine? Habentne singuli alumni proprios textus?

²⁹ Cfr. *Ordin.*, Cap. VII. § 3.

2. Debitne *ratio huius studii* accommodari, ut *Ordinationum praescripta* servarentur? quomodo accommodata est?

3. Si «*Collegium-Seminarium*» sit, qua ratione pro tironibus, qui ad *Sacerdotium* adspirant, supplentur quae publica ratio non habet?

4. Praesens ratio agnosciturne a publica Potestate?

5. Si non agnoscatur, huius *Seminarii* (vel *scholae*) alumni subeuntne *examina publica*, ut *publicos titulos* assequantur? omnes, vel *optimi tantum*?

6. Quot *Professores* *linguae latinae* dantur? Quot *horae* singulis *tribuuntur* et in quibus *classibus*? Habentne etiam *alia munera* domi vel extra, quibus a proprio hoc munere *distrahantur*?

7. Suntne omnes *doctoris laurea* in *litteris classicis* donati? Si secus, quas alias superiores *scholas* frequentarunt? vel qua alia ratione *praeparati* sunt?

8. Quid fit ut quidam apti praeparentur?

9. Habentne *latinae linguae usum* in loquendo et scribendo, praesertim qui in superioribus *scholis* docent?

10. Quo exitu docent? Suntne *debitis dotibus* *paedagogicis* ornati? Frequenter *permutantur*, an *stabiles* (praesertim qui in superioribus *scholis* docent) sunt?

11. *Examina* fiuntne post singulos annos, etsi publice haec non fiunt?

12. Si publica fiant, fiuntne etiam privata in *Seminario*, ut iudicium de singulis feratur an debitum cuiusque anni progressum fecerint et an propriam alumni institutionem habeant, iuxta *Ordinationes*?

13. Qua ratione *examina* habentur? Fitne *conversio* ex utraque lingua? *compositio*, in superioribus *scholis*?

14. Constatne de vera *scientia* et usu *latinae linguae* in iis, qui ad altiores *disciplinas* ascendunt?

15. Danturne alumni qui *maturiores ingressi* sint? quibus *classibus* attributi sunt? suntne *impedimento* ceteris? habentne proprias *scholas*? vel qua ratione edocentur omnia, quae exigenda sunt hac in re, antequam in *Seminarium Maius* admittantur?

Quomodo totum hoc studium distributum est pro his vocationibus? Quot anni *tribuuntur*? Exigitur ab iis eadem *latinae linguae scientia* et usus antequam altiora studia petant? Qua ratione student *linguae graecae*?

16. *Quae ratio docendi? Estne, ut Ordinationes praescribunt, sic accommodata, ut non eruditionem tantum, sed praecipue veram latinae linguae scientiam et usum spectet? Conanturne magistri, praesertim superiorum scholarum, propositam in Ordinationibus rationem sequi?*

17. *Qui usus loquendi in scholis habetur? Quae exercitatio scribendi latine? Habenturne frequentes repetitiones, interrogationes, etc.?*

18. *Qui textus grammaticae latinae adhibentur? Quae partitio grammaticae, etc. servatur singulis annis? Absolviturne pars theórica et Auctorum explanatio singulis annis ab Ordinationibus assignata? Traditurne sufficiens notitia totius rei litterariae latinae seu litteraturae?*

19. *Quae difficultates peculiares habentur in hoc Seminario? ex parte professorum, alumnorum, rationis docendi, temporis, Auctorum explicandorum, numeri disciplinarum, etc.?*

II. DE STUDIO ET USU LINGUAE LATINAE IN SEMINARIIS MAIORIBUS

1. *In disciplinis maioribus tradendis, servaturne firma praescriptio adhibendi linguam latinam? Iamne vigeat haec ratio? an modo inducta est? Consciine sunt Professores et alumni de firma voluntate Ecclesiae circa usum latinae linguae in his disciplinis tradendis?*

2. *Professores possuntne latine docere? Si vero omnes vel aliquis non possint, quid interim cautum est? Danturne qui huic usui adversentur?*

3. *Auditores singuli habentne textus latine conscriptos et Enchiridia latine pariter conscripta? Possidentne integram S. Scripturae Vulgatam editionem? Suntne satis parati ut latine docentem intelligere valeant? an averso sunt animo linguae latinae?*

4. *Quid ad prosequendum perficiendumque latinae linguae studium fit in Seminario Maiore? Danturne academiae vel scholae vel exercitationes ad hoc peculiares?*

5. *Circa peculiarem cursum latinitatis christianae, omniāne executioni mandata sunt, quae in Cap. III Ordinationum praescribuntur circa tempus professores, rationem illum habendi?*

6. *Examina fiuntne latine? adhibeturne de hac re debita severitas?*

7. *Satisne parati in scientia et usu huius linguae veniunt ex Seminario Minore? Admittunturne aetate maturiores sine debita in his studiis humanioribus scientia?*

III. DE STUDIO LINGUAE GRAECAE

1. Studio linguae graecae quot anni tribuuntur? quot horae? Absolviturne grammatica? Qui Auctores singulis annis? qua mensura? Traditurne sufficiens notitia litterarum graecarum? Suntne sufficienter in hac disciplina parati alumni qui ad altiores disciplinas ascendunt?

2. Peculiaris schola de lingua graeco-biblica habeturne inter studia theologica?

3. Professores suntne debita doctoris laurea donati in litteris classicis?

Relatio fiat de singulis, non perfunctorie, sed debito conscientiae munere, ut remedia, si necesse sit, tempestive et efficaciter adhibeantur.

APPENDIX II

**Praecipua SS. Patrum opera
e quibus apti ad explicandum loci desumi possunt
in cursu Latinitatis Christianae³⁰**

Finis huius peculiaris cursus non modo est breves SS. Patrum locos vel sententias explicare, quibus theologica suffulciantur argumenta, sed etiam alumnos introducere in intellegentiam et consuetudinem latinitatis christianae.

Opportunum igitur est ut, praeter breves delectos locos Enchiridiorum, quorum vim plenam dabit ipse Theologiae professor, etiam longiora excerpta, explicatio primum breviter eorum sensu, clare et distincte legantur a latinitatis christianae professore, qui propriam alicuius verbi vel locutionis significationem detegat, obscuriores formas et constructiones illustrabit, paucis significabit proprium cuiusque scriptoris genus dicendi.

Sic auditores ad amorem SS. Patrum excitabuntur; eos adire et legere frequenter, intellegere et sensu suo gustare consuescent; non modo sua studia perficient, sed haurient ex iis amorem veritatis et rationem defendendi catholicam fidem contra cuiusvis generis novitates et corruptelas; discent quo studio, qua intellegentia, scientia, sapientia amplificandus sit religionis profectus in Ecclesia Christi, «ut vere profectus sit ille fidei, non permutatio», hoc est «ut religionis dogma

³⁰ Cfr. *Ordin.*, Cap. III. Art. 1, § 3.

annis consolidetur, dilatetur tempore, sublimetur aetate, incorruptum tamen illibatumque permaneat et universis partium suarum mensuris cunctisque quasi membris ac sensibus propriis plenum atque perfectum sit, quod nihil praeterea permutationis admittat, nulla proprietatis dispendia, nullam definitionis sustineat varietatem».³¹

• Quaedam Scriptorum ecclesiasticorum et SS. Patrum opera hic indicantur, e quibus apti ad explicandum legendumque loci desumi possunt; non tamen latinitatis christianae professor prohibetur alia scripta pro opportunitate seligere.

I. Theologia Fundamentalis

ATHENAGORAS, *Supplicatio pro Christianis*.

S. IUSTINUS Martyr, *Apologiae*.

EPISTOLA ad Diognetum (praesertim cc. 5-6).

TERTULLIANUS, *Apologeticus*; *De praescriptione haereticorum*; *De Idolatria*.

S. CYPRIANUS, *De catholicae Ecclesiae unitate* (praesertim cap. IV); *Epistolae* (praesertim ad Cornelium Papam).

LACTANTIUS, *Divinae Institutiones*.

S. AUGUSTINUS, *De doctrina christiana* (Lib. II-III: De exegesi biblica); *De vera religione*; *De utilitate credendi*; *De consensu Evangelistarum*; *De symbolo ad catechumenos*.

S. LEO MAGNUS, *Epistolae*.

VINCENTIUS LERINENSIS, *Commonitorium*.

II. Theologia Dogmatica

1. De Deo Uno et Trino.

MINUCIUS FELIX, *Octavius*, cap. 14-38.

TERTULLIANUS, *Adversus Praxean*.

NOVATIANUS, *De Trinitate*.

S. HILARIUS Pict., *De Trinitate* (praesertim libri II-III).

S. BASILIUS, *Tractatus de Spiritu Sancto*.

S. AMBROSIIUS, *De fide*, ad Gratianum; *De Spiritu Sancto*.

S. AUGUSTINUS, *De Trinitate* (praesertim lib. V).

S. GREGORIUS NAZIANZ, *Sermones*.

S. IO. CHRYSOSTOMUS, *De incomprehensibilitate Dei*.

S. GREGORIUS NYSSENUS, *De Trinitate*, ad Eustathium (agit praesertim de divinitate Spiritus Sancti).

³¹ Vincentius Lerin., *Commonitorium*, c. 23.

2. *De Deo Creante et Elevante.*

- S. GREGORIUS NYSSENUS, *Liber de hominis opificio.*
 S. AMBROSIUS, *Hexaemeron; De Paradiso.*
 S. HIERONYMUS, *Dialogus adversus Pelagianos.*
 S. AUGUSTINUS, *De Genesi contra Manichaeos; De Genesi ad litteram; De gratia Christi et de peccato originali.*

3. *De Verbo Incarnato.*

- S. IGNATIUS ANTIOCH., *Epist. ad Ephes., ad Smyrn.*
 TERTULLIANUS, *De carne Christi.*
 S. AMBROSIUS, *De Incarnationis Dominicae sacramento.*
 S. ATHANASIUS, *De Incarnatione Verbi.*
 S. GREGORIUS NYSSENUS, *Oratio magna catechetica (cap. 10-32).*
 S. AUGUSTINUS, *Contra sermonem Arianorum; In Ioannis Evangelium tractatus.*
 CASSIANUS, *De Incarnatione Christi contra Nestorium.*
 S. GREGORIUS MAGNUS, *Homiliae in Evangelia.*
 S. HIERONYMUS, *Adversus Helvidium de perpetua virginitate B. Mariae.*
 S. HIERONYMUS, *Epistolae.*
 S. LEO MAGNUS, *Sermones.*

4. *De gratia et virtutibus.*

- S. HIERONYMUS, *Epistolae.*
 S. AUGUSTINUS, *De libero arbitrio; De fide rerum quae non videntur; De natura et gratia; De gratia Christi et de peccato originali. De gratia et libero arbitrio; De dono perseverantiae; Enchiridion ad Laurentium sive de fide, spe et caritate.*
 S. PROSPER AQUITANUS, *De gratia Dei et libero arbitrio liber contra Collatorem.*
 S. FULGENTIUS, *De fide ad Petrum liber.*

5. *De Sacramentis.*

- TERTULLIANUS, *De Baptismo; De Paenitentia.*
 S. CYPRIANUS, *De lapsis.*
 S. CYRILLUS JEROSOL., *Catecheses.*
 S. AMBROSIUS, *De Paenitentia; De Sacramentis, De Mysteriis.*
 S. AUGUSTINUS, *De Baptismo.*
 S. IO. CHRYSOSTOMUS, *Catecheses ad illuminandos; De Sacerdotio.*

6. *De Novissimis.*

TERTULLIANUS, *De carnis resurrectione; De anima.*

S. CYPRIANUS, *De mortalitate.*

LACTANTIUS, *Divinae Institutiones* (liber VII).

S. AMBROSIUS, *De bono mortis; De Iacob et vita beata.*

S. AUGUSTINUS, *De cura pro mortuis gerenda; De praedestinatione sanctorum; De dono perseverantiae; De Civitate Dei* (lib. XXII, de caelesti beatitudine).

III. *Theologia Moralis et Pastoralis*

CLEMENS ALEXANDRINUS, *Paedagogus.*

S. AMBROSIUS, *De officiis; De Virginibus.*

S. AUGUSTINUS, *Contra mendacium; De continentia; De bono coniugali; De moribus; Enchiridion* (cap. LXIV-LXX, de peccatis). *De catechizandis rudibus; Sermones; Confessiones.*

S. GREGORIUS M., *Moralia in Job; Liber Regulae pastoralis.*

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The Administration

DOCTRINAL SECTION

THE MARCH OF PHILIPPINE MASONRY

First attempts to regather strength were made during the formation of the Revolutionary Government in Malolos. It is almost trite to mention here that this Government was controlled by Masons. From the top to the lowest rung of the administrative staff, Masons were found.

Aguinaldo, member of Lodge Pilar, had a Cabinet composed of well known Masons, as Apolinario Mabini, Timoteo Paez, Ambrosio Flores, Mariano Llanera, Vicente Lukban, and others. History is a witness to the influence of these men in the shaping of the Constitution of the Malolos Government. The provision on the so-called separation of Church and State was a glaring proof of such influence.

Incidentally, the provision on Religion could not easily pass the objections of Delegates to the Convention. In fact, the overwhelming number of delegates, headed by Felipe Calderon, favored a close collaboration with the Filipino Catholic Clergy that clamored for such collaboration. As Calderon recalls in his "Memorias", the "Pro" Delegates were so numerous that everybody felt the original provision drafted by Calderon himself would be approved. But the Delegates were so confident that a good number of them stayed in their homes on the day of voting. Even then, it was only by a parliamentary trick concocted by Masons that the original provision lost by one vote. Upon the protest of the Delegates headed by Calderon, the effectivity of the provision favoring separation of Church and State was suspended by Aguinaldo. A temporary provision for cooperation was consequently drawn up, ironically, by Mason Mabini, and approved by Aguinaldo.

With the outbreak of hostilities between the Americans and Filipinos, Masonic work was interrupted again. The revolutionary government, together with the leaders of Masonry, retreated to Tarlac. Worried over the fate of Masonic activities, the Mason gathered in Tarlac and in plenary session directed an appeal to American Masons. Part of this appeal runs as follows:

"Kindly, therefore, Illustrious and Powerful Grand Masters, Worshipful Masters and all Brothers of the Grand Lodges of the United States, deign to act as representatives of the inhabitants

of these Islands in the *profane world*,¹ and, through our mediation, offer to the Democratic Party of that great and powerful Nation, the unswerving friendship and gratitude of the Filipino people."

"The brothers signing this communication, residing in the Valleys of the Far East... sincerely trust that, by every possible means, both in the Masonic and in the profane world, *be it through diplomatic or political channels*, the task already started and that so greatly honors the above-mentioned Democratic Party and American Masonry, will be carried on until *the Philippine flag*, that ensign *carrying all the Masonic symbols and colors*, is officially hoisted in our country and recognized and saluted by all other nations."²

These paragraphs show to us the link between Philippine Masonry and other Masonic bodies all over the world. They also reveal to us a Masonic cause which constitutes a "mystery" to the "profane world".³ And important to note is the revelation of the channels through which Masons carry out their activities... "diplomatic or political channels."

The first Lodge to be reorganized after the Filipino-American War was Lodge Modestia, headed by Valentin Polintan as Worshipful Master. An American Lodge, composed of American military personnel, came to existence prior, however, to the reorganization of the Filipino Lodge. While the Filipino Lodge owed allegiance to Oriente Español under Morayta, the American Lodge founded in Malate in August of 1898 was an affiliate of the Grand Lodge of North Dakota. This Lodge was short-lived, because its members returned soon to the United States.

The organization of other Lodges followed. Another American Lodge under the jurisdiction of the Grand Lodge of California was constituted on April 2, 1900. Founded by Manly B. Curry, the Lodge was known as "Sojourner's Club." Two other American Lodges rose: the Manila Lodge and Cavite Lodge (both still existing).

Dr. Trinidad Pardo de Tavera also founded a Lodge (Lodge Rizal), introducing into the Philippines the jurisdiction of the Grand Orient of France. After multiplying Lodges outside the City, the Lodge passed on to the jurisdiction of the Grande Oriente Español.⁴

¹ Masons consider non-Masons profane. Non-masonic world, therefore, constitute the "profane world".

² Cf. KALAW, *Philippine Masonry*, p. 132.

³ What this mystery is, consult Leo XIII's Encyclical "*Humanum Genus*" and Fr. Denis Fahey's "*The Mystical Body of Christ in the Modern World*," Brown and Nolan, Waterford, Ireland, 1939, 364 pp.

⁴ A Lodge is the basic unit of Masonic organization. Grand Lodges are central lodges which count on Master Masons as members.

The Grand Oriente de España, another Grand Lodge in Spain that had jurisdiction over a few Lodges here, also worked for the revival of its affiliates.

In 1904, there were as many as four Grand Lodges that claimed jurisdiction over numerous Lodges in the country. And this caused no little concern in Masonic circles, particularly the Lodges under the Oriente Español which aspired to form a local Grand Lodge ahead of others. The existence of a Grand Lodge would mean that all other Lodges had to be subject to it.

But the American Lodges beat all others in forming a Grand Lodge to the chagrine of the Oriente Español Lodges composed of Filipinos. The Lodges under the "Español" now hastened to form another Grand Lodge and protested to the entire Masonic world of the existence of an American Grand Lodge in the country. (Note again the rivalry in the Masonic world where "Fraternity" exists!) The new Grand Lodge protested to Morayta, head of the Oriente Español, in the following:

"Our situation has taken a new turn for the worse. The American Grand Lodge is working with Filipino elements and Lodges of its jurisdiction, with an organization based on a stricter discipline and broader central powers; a *keen competition* has been established between the two Grand Lodges, not only in Manila but also in the provinces... The situation, let me repeat, has now taken a new turn and we are entering a period of unusual strain and unrest."⁵

After many appeals to the Gran Oriente Español for a ratification of the local Grand Regional Lodge, the Filipinos, frustrated by the indifference of the Spanish Mother Lodge, decided to work for a fusion with the American Grand Lodge. Quezon, then President Commissioner to the United States, was availed of to convince the Filipino Masons to work harmoniously with the Americans and to appeal to the latter for a better understanding.

On the 13th of February, 1917, the fusion took place. In consonance with the agreement arrived at between the American and Filipino leaders, William H. Taylor, Grand Master of the fused Lodges. Manuel L. Quezon was chosen Deputy, while Rafael Palma and Timoteo Paez were elected Grand Junior Warden and Grand Treasurer respectively. According to the agreement entered into, the office of Grand Master go alternately to an American and Filipino Mason. Thus, the following year, it was Manuel L. Quezon who took the reins of Masonic government as Grand Master.

⁵ Cf. KALAW, op.cit., pp. 182-183.

Following the example of the former Filipino Grand Lodge, other lodges affiliated to other foreign Grand Lodges, likewise joined the fusion.

During all the years of Masonic reconstruction, Masonic activities against the Church were unrelentless. A propaganda on the abuses of a number of Friars was continued, making these abuses appear as the work of all members of the Religious Orders and thus indirectly discrediting the Church. Masons helped Aglipayanism rise and the adherents to protestant sects multiply. A concerted effort to prove the falsity of Rizal's retraction constituted one of the most important activities, for the well-known retraction meant that Masonic teachings about God were bad and false, and that the Church was correct after all.

Masons hurled attacks against the Church dogmas, claiming belief in these was fanaticism and religious intolerance. While Masonry continued to set itself up as the champion of light and liberty, it continuously dubbed the Church as Father of Obscurantism and King of Darkness. It was 1920 and Masonry, contrary to its pretended love of all religions, attacked the Catholic Church, the Religion of the majority of Filipinos, particularly for her doctrine of one true Faith.

The strength of Masonry in its vilifying propaganda against the Church was found in its 56 lodges with a total membership of 4,105 as of 1917. Masonry was strong particularly in Manila and nearby provinces. North of Pangasinan and Nueva Ecija, there was but one lodge, the Mabini Lodge in Aparri, Cagayan.

Masons in the Government

From the American occupation to the last days of the Philippine Commonwealth, Masonry controlled the Government in the Islands. The Executive Branch teemed with Masons. Filipinos known for their sincere adherence to the Catholic Faith hardly got a high office of trust. The Bureau of Education was particularly a place of Masons, while the legislature counter with many a ranking Mason.

One American Mason, Luther B. Bewley, may typify the entrenchment of Masons in the field of education. Presumably one of the Thomasites, Bewley began his work as a classroom teacher on December 20, 1901, successively became school principal, supervisor, Division Superintendent in Ambos Camarines in 1909, promoted Superintendent in the City of Manila in 1914, made Director of the Bureau of Education in 1916 until June 1, 1938, when President Quezon appointed him Adviser on education until June 30, 1954. From 1919 to 1947, Bewley was a member of the Textbook Board, having thus a say on what attitude the students had to learn towards Religion. A member of the Board of Regents of the University of the Philippines from July 1, 1919, to June 1, 1938, he had all the chances to strengthen the Masonic position in the State University.

His promotion in Masonic ranks practically coincided with his promotion in the Government.⁶

We must remember that the most bitter discussions about religious instruction in the public schools took place from the first years of American occupation to the Putong-Paṅgilinan-Trinidad days. These were the years Masons of the type of Bewley had their "happy days" in the field of education.

In 1938 the Catholic Bishops urged the Assembly to make religious instruction more vigorously implemented in the public schools. A Bill to this effect was passed, but President Quezon, pressed by Masons through Gen. MacArthur, vetoed it. In vetoing the Bill, Quezon stated:

"I emphatically deny the right of the constituted authorities of any religious organization, church or faith, to speak as such and to influence the Government or any of its branches in the determination of its policies."⁷

Placed against its proper background, the statement can easily point out who the presidential advisers were.

In 1948 Masons plotted to "frustrate the movement" making religious instruction obligatory and "to have the religious instruction law repealed."⁸ A "Special Committee for the elimination of Religious Instruction in Public Schools" was subsequently formed the following year with Mauro Baradi as chairman, and Venancio Trinidad, Cecilio Putong, Benito Paṅgilinan as members. Acting on the complaint of Catholics, a committee of inquiry instituted by Malacañang absolved these Masons (Adm. Order No. 213). The presence of some top Masons in Malacañang, like Bewley, can give us an idea on how the "absolution" came about.

Until these recent years, Masons still roam around in the field of education. A report from a source close to the education officials said about two years ago that more than fifty of the superintendents of public schools were Masons.

Masonry has always aimed to use government positions to further their ends. The Grand Orient of Brussels, toeing the Masonic line, had this to say:

"It is not simply the right but also the duty of Freemasonry to occupy itself with political and religious questions, since by these means alone can we succeed in putting our theories into practice. . . . The Craft must be represented in all official posts."⁹

⁶ *Cable Tow*, Vol. 1, January, 1959 (New Series), p. 82.

⁷ *Cable Tow*, Sept. 1954, p. 729.

⁸ WEISS A., ARTHUR, *Freemasonry and Communism*, C.T.S., Manila, 1955, p. 109.

⁹ WEISS, S.J., *op. cit.*, p. 86.

Cable Tow takes pride in enumerating names of big men in the Government who were Masons. Jose E. Racela, a past master, gives us some names in his article recalling a Masonic lodge inauguration in 1923:

"Abra Lodge No. 86 at Bangued, Abra, was constituted April 27, 1923. The ceremonies were held at the public plaza of Bangued with Bro. Francisco A. Delgado, Grand Junior Warden, acting as Deputy Grand Master; Bro. Manuel L. Quezon, PGM, acting as Chaplain and Bro. Francisco Gumila acting as Master of Ceremonies. The first Master of the Lodge was Bro. Julio Borbon. Brother Paredes spoke in Ilocano, Brother Quezon in Spanish, Bro. Delgado and the Grand Master, Most Wor. Bro. Stevens in English..."¹⁰

Masons claim with no little pride that they have helped frame the Philippine Constitution in 1935. The *Cable Tow*¹¹ gives a list of Masons in the Constitutional Convention:

"MASONS IN THE CONSTITUTIONAL CONVENTION"

"1. Bro. Gaudencio E. Abordo	Palawan No. 99
2. " Marcelo Adduru	Gonzaga No. 66
3. " Manuel Albero	Marble No. 58
4. " Jose Alejandrino	Gran Oriente Español
5. " Jose Altavas	Makawiwili No. 55
6. " Eugenio Baltao	Malolos No. 46
7. " Antonino Barrion	Batangas No. 35
8. " Felix B. Bautista	Pampanga No. 48
9. " Conrado Benitez	Bagumbayan No. 4
10. " Julio Borbon	Abra No. 86
11. " Nicolas Buendia	Malolos No. 46
12. " Leon Cabarroguis	Walana No. 13
13. " Rafael S. Castillo	Sarangani No. 50
14. " Castro P. Cruz	Silanganan No. 50
15. " Domingo T. Dikit	Bagumbayan No. 4
16. " Manuel C. Fernandez	Maguindanao No. 40
17. " Vicente J. Francisco	Sinukuan No. 16
18. " Pedro Guevara	Pinagsabitan No. 26
19. " Jose Gutierrez David	Pampanga No. 48
20. " Felipe E. Jose	Baguio No. 67
21. " Alejo Labrador	Pinatubo No. 67
22. " Jose P. Laurel	Batangas No. 35
23. " Cipriano Liboro	Tamaraw No. 65

¹⁰June, 1957, p. 478.

¹¹Vol. I (New Series), No. 3, January, 1959, p. 90-91.

24. "	Saturnino Moldero	Noli Me Tangere No. 42
25. "	Luis Morales	Isagani No. 96
26. "	Ricardo Nepumuceno	Luz Oceanica No. 85
27. "	Luciano Ortiz	Sinukuan No. 16
28. "	Camilo Osias	Bagumbayan No. 16
29. "	Rafael Palma	Sinukuan No. 16
30. "	Menandang Piang	Noli Me Tangere No. 40
31. "	Demetrio Quirino	Magat No. 68
32. "	Manuel A. Roxas	Makawiwili No. 55
33. "	Florentino Saguin	Mount Apo No. 45
34. "	Teodoro Sandiko	Gran Oriente Español
35. "	Exequiel M. Santos	Cabanatuan No. 53
36. "	José G. Sanvictores	Bagumbayan No. 4
37. "	Eusebio V. Sison	Pangasinan No. 56
38. "	Enrique Sobrepeña	Bagumbayan No. 4
39. "	Hermenegildo Villanueva	Mount Kaladias No. 91
40. "	Antonio Villarama	Ibarra No. 31
41. "	José Zurbito	Sinukuan No. 16."

While present-day Masons boast of Masonic brethren in the Convention, we must be wary in not condemning many of those Delegates as Masons at their deathbed. Although we have not been in a position to determine exactly who of them returned to the Catholic fold we can be sure that many of them retracted at the last moment of their lives.

Other Masonic personalities in the Government today and until recently are Senator Camilo Osias, Past Grand Master and present Grand Orator of the Supreme Council of the 33rd and last Degree of the Ancient and Accepted Scottish Rite of the Republic of the Philippines; Vicente Orosa, ex-Secretary of Public Works, present Sovereign Grand Inspector General; Florencio Medina, Past Master of the Quezon City Lodge No. 122, Member and Technologist of the Philippine Atomic Energy Commission; Dr. Emiliano C. Ramirez, President of the Philippine Normal College; Manuel Camus, Past Grand Master, Boy Scout Official; Francisco Delgado, former head of the Philippine Delegation to the U.N.; Mauro Baradi Van. Lt. Grand Commander, permanent Delegate to the U.N.; Conrado Benitez; U.P. President Sinco; Dr. Emilio M. Javier, former professor of Law in U.P.; Venancio Trinidad; William Quasha, executive official of the Boy Scouts of the Philippines; Luis F. Reyes, retired President of the Philippine College of Commerce; Jose M. Trinidad, 32nd Deg., Undersecretary of Agriculture and Natural Resources; Luis Montilla, former Director of Public Libraries; Isidro Angangco, member of High Twelve No. 88, former Collector of Customs.

Juan S. Alano, present Grand Master, Congressman (1935-1949); Rizal Adorable, member of Scottish Rite Bodies, York Rite Bodies, etc.,

Principal Officer of the Philippine Consulate, Agana, Guam; Mariano G. Almeda, Scottish Rite and Philippine Bodies, Asst. Director, N.B.I.; Leopoldo F. Boquiren, KCCH, Scottish Rite and Philippine Bodies, Customs Appraiser, M.I.A.; Bernardo Bumatay, Lawyer-Accountant, Budget Commission; Juan Capalad, Deputy Collector of Customs; Noli Ma. Cortes, Ven. Master of Lakandola Lodge, Provincial Fiscal, Cavite; Melchor D. Encabo, Examiner, Bureau of Customs, M.I.A.; Mariano C. Floresta, Plant Superintendent; PHHC, Q.C.; Bonifacio I. Javier, Municipal Mayor, Mandaluyong; Casimiro Llobrera, Bureau of Customs; Pablo C. Mariano, Grand Lodge Inspector, Deputy Commissioner of Customs; Vicente Tagle, Senior Warden, B.I.R. Regional Director, Dist. No. 2; Salih Ututalum, Div. Supt., Member, Board of National Education; Emilio Virata, U.P. official.¹²

That Masons teemed in the tribunals of Justice years ago can be gleaned from a paragraph in the *Cable Tow*:

"Just 24 years ago four hundred and forty two Brethren assembled in the Blue Lodge room on November 20th to witness the conferring of the Third Degrees of Masonry on Brother Benjamin Shannon Ohnick of Manila Lodge No. 1, by a special team of Justices of the Supreme Court and prominent lawyers."¹³

Another *Cable Tow* report¹⁴ reveals what positions Masons occupied in the Government years ago:

"Time was when many high positions in the government were occupied by Masons. This was especially so before Independence when we were a territory of the United States and later a Commonwealth. Many American functionaries were Masons and many Filipinos who had joined Masonry before and during the Philippine Revolution had been *asked* to help in the government when peace was restored. Still others in the government service, then as now, joined Freemasonry..."

"Time was in the recent past when Masons in high positions were removed from office by ecclesiastical intervention. Even those rising and many out of the government service who could do good when brought in were prevented from coming in. It seemed that the Mason's moral fiber and love for freedom were threats to religious domination, graft and corruption."

The last paragraph of this report is very revealing:

¹² These names appear scattered in the different issue of the *Cable Tow* of the past four years.

¹³ *Cable Tow*, October, 1958, p. 69.

¹⁴ *Cable Tow*, October, 1959, p. 44.

"Apparently there is a change in policy and *now again* Masons are given high positions. No one seems to keep good men down. We congratulate those planning to get it in by invitation, application or draft."

In the field of business and private education, we find well-known Masonic names, as Howard Hick, Past Grand Master, president of Peter Paul Phil. Corp.; Warner P. Schetelig, Past Grand Master, Coconut Oil Manufacturer; Dr. Sinforoso C. Padilla, Past Master, Grand Lodge Inspector, Dean of the College of Education, Lyceum of the Philippines; Dr. Gumersindo Garcia, Director of the Mary Johnston Hospital; Crispulo Antolin, proprietor, C.B. Antolin Enterprises, Sta. Ana, Manila, Master of King Solomon Lodge; Eliseo Belen, Asst. Vice President, Manila Banking Corp.; Domingo F. M. Domingo, piano dealer, Grand Lodge Organist; Dr. Romeo Y. Atienza, President Phil. Medical Association; Leopoldo Ruiz, President Phil. Medical Association; Leopoldo Ruiz, President, Siliman University.

Among the ranking members of the religious sects appear the names of Jose L. Valencio, 33rd Deg., Methodist Bishop of Baguio Area; Enrique Sobrepeña, United Church head; Juan Nabong, protestant minister and President of Phil. Christian Colleges. In the field of music, Teofilo Abejo and violinist Gilopez Kabayaw are considered Masons of good standing. The three Kabayaw sisters, Punay, Nita and Marcelita, are members of Masonic Sampaguita Chapter No. 3, O.E.S.¹⁵

In the United States, there were five Masons in Eisenhower Cabinet: Charles E. Wilson, Sec. of Defense; Wilbur Bruker, Sec. of the Army; Arthur Summerfield, Postmaster General; Fred Wheaton, Sec. of the Interior; and Sinclair Weeks, Sec. of Commerce.

In the Supreme Court are Earl Warren, PGM, Chief Justice Tom Clark, and Harold Burton.

In the House of Representatives are 212 out of a total of 435. There were also 33 Governors, while a woman, Mrs. Ruth A. Jones, a representative of Connecticut, was a Past Most Worthy Grand Matron of the General Grand Chapter of the Order of the Eastern Star.¹⁶

American Masons likewise boast of a glorious past. "Fifty-two of the fifty-six men who signed the American Declaration of Independence were Masons. Also, it is a matter of record that all of Washington's officers in the Revolutionary War above the rank of major were Masons with the exception of Benedict Arnold. In the army of the Revolution, the practice of Masonry was not omitted. Authentic records of 'Washington Lodge' of which Gen. Patterson was the Master, and which was

¹⁵ *Cable Tow*, October, 1959, p. 68.

¹⁶ *Cable Tow*, April, 1959, p. 123.

constituted by the Grand Lodge of Massachusetts as a Traveling Lodge in the Revolutionary War are extant. In that great struggle, it was not unusual for Washington and his copatriots to assemble in some secure tent, open a lodge and offer up their devotions to the Deity."¹⁷

The direct influence of Masons in shaping some delicate constitutional provisions can be seen from the long list of Masonic Delegates. But the American Masons had already started the work in framing—the U.S. Constitution, the pattern of our Constitution.¹⁸ Indeed, "the Masonic life and learning of many of the framers of the American Constitution and its early amendments played a large part in giving vigor and beauty to that immortal document..."

The well-placed Masons in national as well as international posts have naturally paved the way for the progress of Masonry all over the world. *William J. Whalen*, in his book "Christianity and American Freemasonry"¹⁹, says that one out of every dozen American *men* belongs to the Masonic craft. This organization is estimated at 4,000,000 in United States alone.

In France, "for eighty years now they have two Grand Lodges: the Grand Orient of France with 16,000 members and the National Grand Lodge of France with 11,000 members,"²⁰

Incidentally, "the Grand Orient has eliminated the Bible from its altars," say Mason Eugene Stransky, member of Rafael Palma Lodge No. 147, who has gone around the world visiting Masonic lodges. Stransky says: "(The Grand Lodge) therefore enjoys recognition from only a few Grand Lodges in the world. The Grand Lodge of the Philippines recognizes the National Grand Lodge, whose temple is a former Jesuit convent. While the present government allows Freemasonry in the country, it is hostile to the Craft and more often than not, Brethren have to be secretive about their Masonic affiliation."²¹ Masonry in France suffered setbacks during the Nazi occupation.

Introduced in 1740, Masonry in Austria grew steadily, although the Craft also suffered persecution especially during the time of Hitler. The Grand Lodge of Austria comprises 13 lodges.²²

Masonry entered Turkey as early as 1782. Introduced by foreigners it drew Turkish nationals only as late as 1909. Today, the Turkish Grand Lodge counts with 32 blue lodges with 2,000 members.

¹⁷ *Cable Tow*, April, 1961, p. 61, Grand Master's Message.

¹⁸ *Cable Tow*, April, 1961, Grand Master's Message.

¹⁹ *Cable Tow*, October, 1959, op. cit., p. 10.

²⁰ *Cable Tow*, October, 1959, p. 69.

²¹ *Cable Tow*, October, 1959, l.c.

²² C.T., October, 1959, p. 70.

The first lodge in Israel was established in 1891. Today there are 43 blue lodges of 2,000 members of all nationalities.

In the June issue of the *Cable Tow* (1857), we find a report on the strength of Masonry in Ireland in the following words:

“In the annual report for 1956 of the Grand Lodge of A. F. & A. Masons of Ireland we find no exact figures of membership, however, in the Grand Master’s report to the Grand Lodge we find: ‘there are 60.000 Masons in the Craft Lodges of the Irish Constitution.’ The World Almanac of 1956 gives the population of Northern Ireland, 1951 census, as 1,369,579, and in the Republic the U.N. estimate of 1954 we have the figure of 2,933,000. An estimated total population of 4,302,579. Sixty thousand Masons in combined Ireland with a population of only 4,302,579.

“*What is wrong with the Philippines* with a population of 22,000,000 and only 12,000 Masons on the roll of the Grand Lodge? *Is it the Roman Catholic influence?* The Republic of Ireland has a larger percentage of Roman Catholics to their population than the Philippines.”²³

The comparison the Masonic writer makes between Irish and Philippine Masonry is very flattering to the Catholic Church in the Philippines. This is an unconscious tribute to Filipino Catholicism!

But the exact number of Masons in the Philippines is not 12,000. The Report of the Grand Master, Macario Oflada to the Forty-Fourth Annual Communication held in Manila reveals a total membership of 10,732 as of April, 1960. At least a thousand Masons are foreigners living in their own countries, as Japan, Taipeh, etc., although subject to the Philippine Grand Lodge. The Grand Secretary, Esteban Munarriz, PGM, reports the details as follows:

Membership

Total Master Masons Dec. 31, 1958	9,890
Gain during the year	958
	10,848
Losses by Death, Dimits & SNPD	716
Total Master Masons at end of year 1959	10,132
Fellowcrafts	198
Entered Apprentices	393
	10,732

²³ p. 453.

Lodges

At the close of our Annual Communication last year,	
the number of our Lodges was	111
Lodges constituted during said fiscal year	2
Total number of Chartered Lodges as of April 26, 1960	113
Lodges under dispensation	5 24

Although smaller in proportion to masonic population in other countries, still Philippine Masonry is progressing. Thus, the Grand Master reported: "Gains are gratifying although Freemasonry in the Philippines as everywhere else is not dependent upon big membership merely. We are concerned with qualitative quantity only."²⁵ The Grand Master is probably right to some extent, for as mentioned in the previous paragraphs, there are still a good number of Masons in high government positions, particularly in the Department of Education, Bureau of Customs, Foreign Affairs, as well as in the American Bases in the country.

The fusion of lodges into one Grand Jurisdiction 45 years ago certainly has drawn Masonic strength from American sources. The roster of officials of the two most important Bodies, Philippine and Scottish, given below will reveal some important names, both foreign and Filipino:²⁶

“TABLEAU”

“Members of the Supreme Council of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines.

Emeriti Members of Honor

- Rene Jean Raymond, February 15, 1957 (Died Dec. 1958)
Douglas Fraser, January 11, 1952
Thomas Joshua Harkins, January 10, 1953
George Edward Bushnell, February 12, 1954
Clarence MacLeod Pitts, February 12, 1955
Luther A. Smith, February 10, 1958
Gianfranco Alliata Di Montereale, February 10, 1958
James A. Simpson, February 14, 1959
Alberto Barrocio, February 12, 1960
Frederic Harper Stevens Sovereign Grand Commander
P. O. Box 1598, Manila, Philippines

²⁴ *Proceedings*, 44th Annual Communication, April 26-28, A.D. 1960, A.L. 5960, pp. 45-46.

²⁵ *Proceedings*, p. 21.

²⁶ *Far Eastern Freemason*, Vol. 41, No. 4, Dec., 1960, p. 2.

Francisco Afan Delgado	Ven. Lt. Grand Commander
Conrado Benitez	Ven. Grand Prior
Warner Paul Schetelig	Grand Chancellor
Michael Goldenberg	Grand Minister of State
Henry Gilhouser	Grand Secretary General
P. O. Box 555, Manila, Philippines	
Benito Maneze	Asst. Grand Sec. Gen.
Albino Zarate Sycip	Grand Treasurer General
Henry Gilhouser	Grand Almoner (Acting)
Jose Valencia y Labarete	Grand Chaplain
Camilo Osias	Grand Orator
Walter Henry Schoening	Grand Master of Ceremonies
Jose Celestino Velo	Grand Chamberlain
Luther Boone Bewley	First Grand Equerry
Teofilo Araniego Abejo	Second Grand Equerry
Ildefonso Santos Reyes	Grand Standard Bearer
Juan Salonga Alano	Grand Sword Bearer
Nicanor Espiritu Santos	Grand Herald
Clinton Floren Carlson	First Grand Steward
Manuel Garcia y Gonzalez ...	Second Grand Steward
William Hendrickson Taylor ..	Sovereign Grand Inspector
Edwin Emil Elser	" " "
Macario Mapili Ofilada	" " "
Vicente Orosa	" " "
Gregorio Robles y David	" " "

Past active members

Luis Michael Housman	Past Ven. Grand Prior
Manuel Blanco	Past Grand Minister of State
Douglas MacArthur	Past Grand Orator

Inspector general honorary

Hermogenes Perez Oliveros ...	33rd Deg., Grand Tyler
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With foreign Masons in Asia

Philippine Masonry does not only work in the country. It also works in other Asian countries. "The Grand Lodge of the Philippines in 1919 reached out into other countries and in the Marianas Islands the first lodge was constituted at Guam; now there are two."²⁷

²⁷ STEVENS, FREDERIC, in Kalaw's "Philippine Masonry", p. 207.

"Filipino Masons also chartered Amity Lodge No. 106 in 1931 at Shanghai, China²⁸, and by 1949 there were seven lodges under a District Grand Lodge all working under the Grand Lodge of the Philippines."²⁹

Japan had its first lodge in the Yokosuka naval base under the Grand Lodge of the Philippines. Constituted in 1947, this lodge was composed of Japanese nationals who were allowed to enter Masonry for the first time. Until the American occupation, no Japanese was allowed to be a Mason, for Japan was apprehensive of secret meetings. It was only through the request of Gen. Douglas MacArthur to the Japanese authorities that the Japanese nationals joined Masonry. Today Japan has more than 12 lodges under the Philippine jurisdiction. In 1955 Ichiro Hatoyama, Prime Minister of Japan, and Yahachi Kawai, President of the House of Counsellors of the Japanese Diet were raised by Philippine Grand Master Warne P. Schetelig to the degree of Master Mason.

In Okinawa, there are now two lodges functioning under the auspices of Philippine Masonry. These were founded after the liberation.

The relation of Philippine Masonry with International Masonry cannot be denied. In the 44th Annual Communication held in Manila in 1960, 102 Masons from 53 nations were present. Philippine Masons likewise "feel at home" with their brother Masons abroad. Filipinos, who can prove the validity of their credentials, are accorded in Masonic lodges in foreign lands.

In one lodge alone, an activity worth recalling by Masons was joined in by 422 Brethren representing 67 lodges of this Grand Jurisdictions with 31 visitors coming from 19 different jurisdictions in the United States.³⁰ Visits of Grand Masters from foreign Grand Jurisdictions are often made, including visits at meetings of women's masonic appendant organizations.

REV. NICOLAS LL. ROSAL.

²⁸ Now in Taipei. Cf. C.T. Jan 1960, p. 114.

²⁹ C.T., October, 1958, p. 69.

³⁰ C.T., May-July, 1958, p. 16.

ECUMENISMO Y UNIONISMO

Los eclesiólogos católicos ponderan por un lado los esfuerzos realizados ya por todos los Papas desde Pío IX en favor de la conquista de los cristianos disidentes, y por otro los “movimientos ecumenistas” para la unión de las Iglesias que en nuestro siglo adquirieron carta de universal intento. Basta recordar al movimiento “Faith and Order” nacido en 1910 después del Congreso misional de Edimburgo, donde se encontraron por vez primera, después de la reforma, representantes de casi todas las confesiones protestantes. Ante ese común esfuerzo cabe preguntar: ¿Por qué de hecho el movimiento unionista ha alcanzado tan escasos e insignificantes resultados? La respuesta radica en el concepto distinto de “ecumenismo” según los cristianos disidentes (protestantes y ortodoxos) y según los católicos.

El “ecumenismo” según lo conciben “los hermanos disidentes”.—En 1952 podíanse contar entre las Iglesias separadas de la Iglesia Romana nueve movimientos ecumenistas, bajo estos dos tipos: a) movimiento por la “unión de todas las confesiones cristianas en una sola Iglesia con la misma profesión de fe para todas e igual constitución orgánica”; b) movimiento hacia “un frente único de acción o apostolado social de todas las Iglesias cristianas respetando por completo sus diferencias dogmáticas y constitucionales”. Representaba a la *primera* tendencia el movimiento *Faith and Order* (Fe y Constitución), y a la *segunda*, el movimiento *Life and Work* (Vida y Acción).

Los defensores del movimiento “Fe y Constitución” tienen este ideal: “Sacar a las Iglesias de su aislamiento y hacerlas que traten conjuntamente de sus problemas; a nadie se le exige que abandone su obediencia o que comprometa sus convicciones; pero debe cada cual esforzarse tanto en explicarlas a los demás como en comprender los puntos de vista que estos mantienen. Las divergencias irreductibles que existan entre las diversas Iglesias, deben mencionarse con la misma lealtad que los puntos en que estén de acuerdo”. No es necesario aducir los estatutos que regulan este ideal.

Los patrocinadores del movimiento “Vida y Acción” se precian de buscar un “cristianismo práctico”, o una “Alianza universal Internacional

por medio de las Iglesias". Para tan árdua empresa recurren a dos métodos: a) el de los *compromisos doctrinales*, que persigue la unidad real de la fe después que los espíritus se pongan de acuerdo; b) el de la *unidad pragmática* que sostiene: para obtener la unión "no es preciso esperar a que se pongan alguna vez de acuerdo los teólogos individuales". El primer método consiste "en ponerse de acuerdo sobre una expresión de fe lo suficientemente vaga para que todos los que la aceptan puedan interpretarla interiormente según sus propias convicciones". El segundo método da esta garantía: "Obligando a las comunidades separadas a conocerse, a colaborar, se las lleva a percatarse que bajo formulaciones diferentes hay aptitudes religiosas idénticas; salen de sus torres de marfil y comienzan a plantarse cuestiones unas a otras; los prejuicios se atenúan y las divergencias menores endurecidas por la historia se decantan".

Hoy día, después de muchas asambleas celebradas por el movimiento "Vida y Acción", podemos asegurar con certeza que el método "*de los compromisos dogmáticos*" ha sido abandonado para fomentar más el método de la *unidad pragmática* que "como recurso propedeútico es una medida sana, pero si de medio se convierte en fin, es ilusorio y nocivo".

Para los protestantes modernos "hay que rehacer la unidad que (a su juicio) ha perdido la Iglesia a lo largo de los tiempos"; o es preciso "intensificar la visibilidad de la Iglesia, hoy en ciernes".

El "ecumenismo" de origen protestante, como explica el P. Congar en su *Chretienne desunis*, representado hoy día principalmente por "El Consejo ecuménico de las Iglesias" es el fruto maduro de los dos movimientos anteriores. Podría definirse: "El conjunto de esfuerzos de la mayor parte de las confesiones separadas de Roma y que se profesan cristianas, encaminados a realizar corporativamente la unión de todas las Iglesias, incluso la Romana, en la única y hoy existente de N. S. Jesucristo".

Así lo pinta el especialista P. Congar: "Sólo Cristo y el cristianismo, afirman los protestantes, poseen toda la verdad. Ninguna Iglesia es la Iglesia. Todas, sin embargo, tienen parte de la verdad cristiana y todas están ya unidas en la superior unidad de Cristo y del Cristianismo. La tendencia liberal no exige otra unidad que la adhesión a Cristo, que es común a todas las almas cristianas de todas las Iglesias. Para Barth, la Iglesia verdadera está donde se obedece a Cristo y se cree en su palabra. A esta Iglesia se pertenece perteneciendo a una Iglesia. El ecumenismo tiene por fin hacer visible entre las Iglesias la unidad interior ya existente entre ellas".

Y los cristianos *Ortodoxos*, en qué posición se hallan? La Iglesia ortodoxa, comenta el P. Congar, se considera la verdadera Iglesia. No obstante acoge el movimiento ecumenista porque cabe una Iglesia ecuménica con

una plenitud de verdad que supere los límites de la confesión ortodoxa. Las cristiandades orientales poseen casi todos los principios constitutivos de la Iglesia (los protestantes aceptan muy pocos principios: el bautismo, matrimonio, algo del magisterio, una dogmática parcial y una tradición espiritual empobrecida); de suerte que, en frase del P. Congar, "las cristiandades ortodoxas poseen una verdadera, bien que incompleta, realidad eclesiástica, y en cierto sentido pueden ser llamadas Iglesias". Mientras que respecto de los protestantes sólo cabe hablar de unión a la Iglesia; "para las cristiandades orientales no sería falso hablar de *reunión* de las Iglesias; aunque sería más justo hablar de integración de Iglesias particulares imperfectas en la Iglesia" (LLAMERA, O.P. *Legitimidad del Ecumenismo Católico*; sept. de 1952).

El "unionismo" católico. — Objetivamente hablando las palabras "ecumenismo" y "unionismo" son sinónimas; pero en lenguaje teológico, mientras que el "ecumenismo" expresa el movimiento peculiar de los no católicos para llegar a la unión de las Iglesias, de suerte que resulte la unidad católica de la única Iglesia, el "unionismo" significa propiamente "la tendencia y el afán apostólico de los católicos a hacer que todos los disidentes vuelvan a entrar en el redil de Cristo, bajo el gobierno de su Vicario en la tierra, que no es otro que el sucesor de Pedro".

El "unionismo" que persigue la Iglesia Católica se especifica por estos cuatro elementos:

1) Por parte *del punto de partida*, los cristianos segregados forman "un estado de cosas donde hermanos nuestros tienen indebidamente separados valores y realidades que, destinados por naturaleza a desarrollarse en comunión con todos los otros valores y realidades de la unidad de una plenitud, están en ellos aislados, y por ende, siempre incompletos, frecuentemente desviados y mutilados e imperfectos";

2) En cuanto al *término de llegada*, los disidentes son conducidos a "la Unidad católica, es decir a la unidad de la plenitud. Se trata de una integración en la *Una, Catholica*. El problema de la reunión es el de incorporación de todos los valores auténticamente cristianos esparcidos por el mundo a la *Catholica* visible. Problema de Catolicidad tanto como de Unidad".

3) *El camino a recorrer* para la reunión requiere el abandono de los errores y la integración de la verdad. "Se trataría para nuestros hermanos separados de renunciar a lo que forma en ellos bloque de sentimientos particularistas y sectarios; de renunciar no a sus valores religiosos como reales y positivos, sino solamente como separados; de renunciar a lo que en su estado separado, tienen ellos de falseado, de torcido, de precario; de renunciar a la mixtura de errores que los vuelve, como tales, inadmisibles al Cuerpo de Cristo" (P. Congar).

4) *Las normas directivas* de acción ecuménica serán “un mútuo conocimiento exacto que llegue a la comprensión y a la simpatía, y sobre todo a la caridad que no busca el triunfo sobre el hermano, sino su triunfo sobre el error en la plenitud de la verdad; el retorno a las Fuentes y a la vida profunda; reintegración a la catolicidad, dejando los errores que malean los valores cristianos y el falso concepto que los disidentes se han formado de la Iglesia Católica; y la renovación católica, reconociendo en la Iglesia la catolicidad de toda la herencia de Cristo donde los disidentes conservarán sus pobres tesoros, incomparablemente enriquecidos y transfigurados por una plenitud de posesión y de comunión” (P. Congar).

La actividad unionista de los católicos se caracteriza por estar regida por los principios dogmáticos referentes a la naturaleza de la unidad y la Catolicidad de la Iglesia y por el concepto adecuado de los disidentes a la luz de esos principios.

De ahí que no encuadre en el marco de esos principios el *falso irenismo*, tendencia que “no se contenta con presentar la verdad a tiempo y según el gusto y progreso de los tiempos, sino que llega a pensar que tal verdad ya no vale para nuestro tiempo y por lo mismo debe ser reformada, arrinconada o negada en interés de la unión de todos con Cristo” (*Humani Generis*); que sacrifica al oportunismo la posición que debe mantenerse y cree haber ganado al adversario cuando le ha hecho cesión de sus propias defensas. Con razón tal irenismo fué condenado por Pio XII. Pero el *irenismo sano* sí que es compatible con el “unionismo” católico porque “trabaja como hay que trabajar en la hora presente, según exigen los tiempos, según consienten los propios talentos, pero con una sola condición: la de salvaguardar la integridad de la verdad, al mismo tiempo que procede con prudencia en el estudio y difusión de la verdad. Por eso Pio XII, en la citada Encíclica, exhortaba a los maestros católicos a trabajar por el progreso de las disciplinas eclesiásticas, teniendo en cuenta los modernos adelantos de la ciencia.

FR. V. VICENTE, O.P.

PASTORAL SECTION

HOMILETICS

OCTAVE OF CHRISTMAS (Jan. 1)

CIRCUMCISION:

The circumcision is a religious custom that had existed among the Jews long before the birth of Christ, and still exists with them up to this time. By prescription of their law, that had its beginning from the time of Abraham, circumcision was practised upon all male children of the Jews eight days right after their birth.

This rite, this religious ceremony, meant and did to them what our sacrament of Baptism means and does to us now. A Jew, upon being circumcised is received officially into the number, and forms a part of the chosen People of God. Circumcision forgave his original sin, and invested him with the rights and duties of a privileged son of Israel. It is at that moment all that he is given a name.

A PAINFUL RITE:

The operation was a painful one, performed not necessarily by their priests, but ordinarily by the father of the child, and in exceptional cases even by its mother. Relative and friends would be around to celebrate the event as it is considered a joyful thing that the Name of God should be honored by one more Israelite, prepared and initiated to the Jewish religion by the circumcision.

There was therefore in this ceremony a mixture of tears and joy, of compassionate tears for the one undergoing the operation, and of exulting joy for the same sufferer who now shares in the privileges of the chosen People of God.

BABY JESUS IS ALSO CIRCUMCISED:

Baby Jesus submitted Himself to this time-honored religious practice, shedding the first drop of that blood which thirty-three years later He would shed so copiously on the cross. But here also there was that mix-

ture of tears and joy: of tears for the suffering of such a delicate Child, a divine Child on Whom was practised this painful operation, as if He was another sinner in need of forgiveness for His original sin, which He had none at all; but at the same time there were cries of exultant joy, of triumph for He was given a name that foreshadowed the mission He was to take upon Himself: to save all men from their sin. He was called, at the moment of His circumcision, by the name of Jesus, which means Saviour.

How powerful must this Name be that had come down from heaven itself; and how melodious must it sound to the ears; how sweet to the lips; how delightful to the heart. Through it, dead men have arisen; the blind recovered their sight; hearing restored to the deaf; the crippled made to walk. Through it men repent of their sins, rise above their miserable selves to soar the heights of sanctity.

And you, beloved brethren, shall know this to be all true, if you honor and love this Name by living a good life, by often pronouncing it lovingly with your lips and with your hearts. And you shall also conclude with us, that under Heaven, there is no sweeter name than the name of Jesus, no other name by which we are meant to be saved from our sins.

FEAST OF THE HOLY FAMILY (Jan. 6)

THE MODEL OF CHRISTIAN FAMILIES:

Two weeks ago or more, on Christmas Day, we were given to behold a charming Babe, surrounded by the loving care of its Virgin Mother and chaste Foster-father. Today, Feast of the Holy Family, we are given to contemplate a lovely Child growing under the sheltered care of its prudent Mother and diligent Foster.

While the story of Christmas filled our hearts with exuberant joy, the story of today fills our minds with sober thoughts. The Gospel that was read to you just now, is replete with moral lessons for everyone: fathers, mothers, children, sons and daughters. St. Joseph stands out as model for fathers; our Lady a model for mothers; and the Child Jesus a model for sons and daughters.

A LESSON FOR THE PARENTS:

This Gospel is addressed in the first place to you, dear parents, and we exhort you to study the life and virtues of Joseph and Mary, parents of Jesus. We see them going up to the temple on the appointed seasons there to fulfill their obligations to God. In going up to the temple-city of Jeru-

saalem, they did not fail to bring along the Child Jesus in order that He too may fulfill His duties to His heavenly Father.

This is a lesson for you, dear parents, to start early in the education of your children in the ways of holiness and virtue. And once started there must be no relenting in your painstaking effort to bring them up along God's way through the years of their childhood, but most specially during their adolescence.

Nowadays, discouragement, if not despair, is common on the lips of parents: they complain that their children do not obey them anymore. But have we taught them to obey in their early years? Have we gained, by our example, their respect and veneration? If we want them to live a virtuous and orderly life, we must be the first to lead the way. Remember, Joseph and Mary did not send the Child Jesus alone to the temple to fulfill His duties there; they themselves went to Jerusalem to satisfy their personal obligations, and in going there brought Jesus along. We want our children to be good? Let us be the first to be good. We want our sons and daughters to be obedient? Let us be the first to obey the laws of God, and of His Church, and of the country.

A LESSON FOR THE CHILDREN:

This is a lesson for us, too, dear children, young men and young ladies, to practise obedience, a virtue most pleasing to God, otherwise He would not have practised it Himself. As God, Jesus was not obliged to obey anyone, not even Joseph or Mary; it is He Whom all should obey, Joseph and Mary included. But what does Scripture say? "And He went down with them, and came to Nazareth, and was subject to them." He who was God, willed to obey His own creatures. Why?

Our age, dear brethren, has been called the great age of emancipation, of liberty. It can also be rightly called the great age of disobedience. We disobey our parents, we disobey our teachers, we disobey our pastors, we disobey the laws of the land. And we disobey God! But we obey our evil inclinations, we obey our caprices, we obey our passions. We deny obedience to whom it is due; we give it to whom it is not due.

Now, to correct this prevalent disorder, to teach us how to obey, Jesus our God, our King, our Lord, came to Nazareth and was subject to Mary and Joseph.

Dear children, dear young men and young ladies, will you still find it hard to obey when you see your very God obeying His own creatures? Do you want to know one more reason why it is good to obey? Listen to what Holy Scripture says: "And Jesus advanced in wisdom, age, and grace with God and men." Be obedient, be willing to obey, love to obey, and you too will advance in wisdom, in age, and in grace with God and men!

SECOND SUNDAY AFTER EPIPHANY (Jan. 13)

THE MIRACLE AT CANA:

It was St. John the Apostle who said at the end of his gospel-book that if he were to write all that Jesus did, he was afraid the whole world would not contain all the books that would have to be written. We don't know exactly how many miracles Jesus made during His mortal life. In His gospel, St. John recorded only seven. And of these seven, one is the miracle read to you just now, the miracle done at a marriage feast at Cana.

What led St. John to choose this miracle for recording into his book from among the many others that Jesus had done? Some reasons may be brought forward: 1) because it was the first public miracle performed by Jesus; 2) because of the lesson it teaches us; 3) because of the effect this miracle had on His disciples. Let us center our attention on the second reason: on the lesson that this miracle-story teaches us.

KILL-JOY OR A JOY-KILLER?:

Many accuse our Catholic Religion of being a kill-joy. The attitude of some of our Catholics, with their exaggerated fear of sin, their outlandish mode of doing their devotions, perhaps may have given fuel to this accusation. But such recrimination hardly deserves a rebuttal. If anything in this world really merits to be called the joy-giver par excellence, that is the Catholic Religion.

Like other peoples of the world, and perhaps, more than any of them, the Jews celebrate their marriage feasts during several days amidst lively joy and general merriment. Jesus, Who was going to be the founder of the Catholic Religion, attended one such feast, and so did His Blessed Mother and His disciples. This shows that Jesus Christ does not censure the manifestation of legitimate joy in any event of human life; on the contrary. He participates in those joys and even contributes His share in making those joys full and unembarrassed. And Mother Church reflecting faithfully the spirit of Christ, is neither an enemy of joy. She is opposed only to that kind of joy which is without Christ, or is against Christ, but not to that joy which is sanctified with the presence of Christ.

THE DUTY TO REJOICE:

Our Catholic Religion is not then inimical to joy; nay, a Catholic, by reason of his Faith, is entitled more than any other man to the full enjoyment of happiness; he has, more than any other, the capability to rejoice; and if we be allowed the phrase, he has the obligation of rejoicing always, at least interiorly in his God.

This may prove hard to accept, and the experiences of life demonstrate only too well that we have more reason for weeping than for rejoicing. Be it so; but the Catholic does not, should not waste his time lamenting his condition and that of his neighbors. He believes all the sorrows, in and around him, will sooner or later come to an end. He believes he can help in reducing these sorrows, and in mitigating their poignancy. He knows that in his efforts to reduce these sorrows he is not alone: that there is an omnipotent God Whom he can pray to intervene on his behalf and on his neighbor's, and that this God is as infinitely good as He is infinitely powerful; that this God is just as ready to change water into wine to help us out of a difficult situation as to change a persecutor into an apostle to save many souls. The Catholic believes furthermore that he can count on the Blessed Virgin to intercede on his behalf before the Lord much as She interceded, even without being asked, on behalf of the newly-wed whose story has been read to you.

In view of these advantages, may we not conclude that the Catholic, more than any other man, has all the reasons for rejoicing at all times and in all places? Has he not all the reasons to rejoice even in the midst of disheartening situations and adverse circumstances? God, in becoming man, has contracted a kind of marriage with our human race, so we are taught by the ancient Fathers of the Church. Naturally God would want all of us to rejoice in Him and with Him. And, provided we always trust in Him and in His Blessed Mother, He will see to it that the wine of joy, of patience, of courage, and of strength, will always flow, until the blessed day, when, free from all anxiety and sorrow, we shall sit down at the heavenly feast where there will be no more want, no more scarcity, but all is joy, abundance, happiness in God for all eternity.

THIRD SUNDAY AFTER EPIPHANY (Jan. 20)

INSTRUCTIONS AND MIRACLES:

We who read the Gospels, do we not sometimes get the feeling of being at a loss because we don't know which to admire more in Jesus, whether His instructions or His miracles? For His instructions are indeed miraculous in the sense that no one but he who is divine can teach such things as are contained in the Gospels. But His miracles are also instructive; apart from the relief that they give to the body, Christ's miracles also convey a message to the mind. Miraculous instructions and instructive miracles, these are the things we find very often in the Gospels.

Take for example the two miracles narrated in today's Gospel. The first is that performed on behalf of a leper. Leprosy is a most terrible

disease. Beside the pain that it causes, and the slow death that it brings about, leprosy gradually changes the human body into a fearful mass of ugliness and horror, condemning ultimately the person to a life of seclusion, of banishment from the rest of the world. The lepers shy away from society, aware of their horrifying condition; while society recoils with terror from such as have been struck with the disease.

SPIRITUAL LEPROSY:

What other sickness is there that symbolizes more appropriately the state of a soul in mortal sin? Mortal sin is also a sickness, a disease of the soul, still more terrible than leprosy inasmuch as this is only a sickness of the body which will end surely upon death, but a soul in mortal sin is not relieved upon death; on the contrary his real sufferings will begin from death.

Mortal sin is leprosy of the soul. And those who have mortal sin, by their ugliness cause horror even to God Who is forced to drive them as far away from His presence as distant hell. Such is the fate of the leprous souls, of the souls who love their leprosy. But those who are ashamed of their spiritual disease can hope for a complete cure from the Lord. They only have to imitate the leper of today's Gospel, to throw themselves at the feet of Jesus and sorrowfully beg Him: "Lord, if thou wilt, thou canst make us clean." And you will hear the kind voice of the Saviour telling you: "Yes, I will. I want it. But go, show yourselves to the priest, confess all your sins to him who holds My place, and you will certainly be made clean."

SPIRITUAL PARALYSIS:

Happy to say, many of us are not affected with the spiritual leprosy of mortal sin. God be praised for it. But also sad to say, many of us have a loved one, a father, a mother, a husband, a wife, a son, a daughter, a relative, a friend, who is struck with this spiritual malady. For months and even years to an end they live far, far from God. They live, yes, but what a life! Their faith? it is cold and stiff. Their hope? it is faint and hardly recognizable. Their love for God? It is dried up with no traces of life. They are lying sick, paralyzed, and grievously afflicted, just like the servant of the centurion in today's Gospel. They are grievously sick even though they will not acknowledge it. And we, because of the love we bear them, suffer alongside with them.

To whom should we turn for remedy? Who will cure these our loved ones who have strayed away from God? The centurion of Capharnaum approached Jesus with great faith and unlimited trust: "Lord, my servant is lying sick in the house, paralyzed. But only say the word, and my servant

will be healed. Lord, you don't even have to trouble yourself by coming under my roof; I am not worthy of that favor, but just say the word, and my servant will be fine again."

Beloved brethren, such is the faith we should imitate when praying to the Lord for our dear ones who have strayed away from His love. Approach the Lord with trust, with humility, with love; before a request inspired by such sentiments, our Lord cannot help but wonder, and will also tell us, as He told the centurion: "Go thy way, as thou hast believed, so be it done to thee."

FOURTH SUNDAY AFTER EPIPHANY (Jan. 27)

ON PETER'S BOAT:

Today's Gospel is a very brief Gospel, but in it you'll find everything: charm, tranquil beauty, drama, suspense, admiration, encouragement, a reminder, everything!

Jesus got into a boat, doubtlessly Peter's boat, to cross the lake of Galilee over to a more quiet place or perhaps to carry the light of the Gospel to other towns and villages. If He was in search of rest for Himself and His Apostles, it was more sensible to get into a boat and travel by sea than to walk along the coast where He would certainly meet with more people who will importune Him still more and more with their entreaties and supplications.

And besides, the lake of Galilee was very inviting at that hour. The rippling surface of the lake that reflected happily the deep azure of the sky, the cool and refreshing breeze, the magnificent panorama of the surrounding mountains, the cluster of houses that dotted the coast here and there, all this conspires to make one prefer to travel by sea than by land. Riding on a boat, one is gently led to think, to contemplate on the beauty of nature, and on the divine Artist Who created all that. Riding on a boat, and especially after an exhausting schedule of preaching and healing activity, one is gently led also to fall asleep.

A SUDDEN STORM:

So it was that while Peter's boat was negotiating the opposite shore across the wide expanse of the lake, our Lord Jesus Christ, exhausted from the day's work, quietly fell asleep. Suddenly, as if from nowhere, a strong wind began to whip the water causing big waves to rise. Peter and his companions, at first, gave it no attention. Experienced fisher-

men that they were, they knew the proverbial fickleness of the weather around this lake, and expected the wind to calm down as quickly as it came around. But the wind grew into a gale, and in a matter of few seconds the boat was being tossed about perilously by the swollen waves. To make matters worse, as the waves whipped against the sides of the boat, the spray of water gave the impression that the waves were covering it all over. But all the while Jesus continued to sleep.

Peter sensed at once the imminence of a disaster. As an experienced fisherman, he knew they were in proximate danger, he knew they would perish. But there remained a flicker of hope: Jesus. They must wake up Jesus if they must avert a catastrophe. The acuteness of the situation can be gauged by the piteous exclamation that rang from the lips of all in the boat: "Lord, save us! we are perishing!"

JESUS CALMS THE STORM:

Jesus being awoken not by the winds but by the cries of the frightened Apostles, chided them gently: "Why are you fearful, O you of little faith." He wished to imply that there was no reason for them to be afraid, even in those circumstances because He was with them. Seeing them still pale and trembling with fear, He had compassion over them and decided to put an end to their fears. So He stood up and commanded the wind and the sea to be quiet, and instantly there came a great calm.

Beloved brethren, this incident reminds us that we also are journeying towards heaven, we also are crossing the sea of this life. The waves of temptation, of trials, of discouragement, of fear of failure, of insecurity, make our trip very dangerous at times. But we must not fear, we should have no reason to fear. Because Jesus is with us, that is, if Jesus is truly with us, if Jesus is truly in our souls. For if He is not with us owing to a mortal sin deliberately and voluntarily committed, then we have all the reasons to fear, to fear lest the abyss of eternal damnation should swallow us up. I hate to think what fate should have awaited Peter's boat, had Jesus not been with them. I hate also to think what fate would await our souls if on account of mortal sins, Jesus is not with us.

FR. MARIO BALTAZAR, O.P.

DE LEGE ABSTINENTIAE ET IEIUNII IN PERVIGILIO NATIVITATIS DOMINI

Dies 23 decembris huius anni 1962 dominica incidit. Lex ergo abstinentiae et ieiunii pervigilii Nativitatis Domini servanda estne die 24, prout ipse can. 1252, § 2, statuit, aut die 22, iuxta iudultum S.C. Concilii diei 9 Oct. 1956 concessum Ordinariis Insularum Philippinarum, prout in nonnullis Calendariis signatur?

* * *

Responsum, si secundum rigorem iuris fiat, *negativum* necessario erit; aliter tamen consiliandum, si ad vitae christianae et liturgicae profectum attendatur, ut fideles rite ad festum se praeparent abstinentia et ieiunio. Ad diem 22 decembris obligatio praefatae legis transferri abs dubio nequit vi indulti 9 Oct. 1956, quia huiusmodi iudultum datum fuit *ad quinquennium*, ideoque ultra annum 1960 seu ultra diem 9 Oct. 1961 extendi non licet, elapso tempore pro quo praedictum iudultum concessum est (c. 77). Cfr. *Boletín Eclesiástico*, Octubre, 1961, pp. 655-660.

Praesens igitur dubium solvendum ad normam can. 1252, § 2 et 4, atque sensum decreti S.C. Concilii diei 3 Dec. 1959 (AAS, 17 Dec. 1959, p. 918; *Boletín Eclesiástico*, 1960, p. 140). Erga sensum can. 1252 iam pluries exorta sunt dubia, quibus Commissio Interpretum responsionem dedit, prout videri potest in AAS, 1918, p. 170; 1920, p. 575; 1938, p. 160, ubi dicitur "*non expedire concedere dispensationem a lege abstinentiae et ieiunii in pervigilio Nativitatis Domini*", addendo, insuper, mentem S. Sedis esse "*ut Ordinarii satagant opportunis instructionibus fideles inducere ad ius commune servandum*", atque dispensationi obstare "*quod lex c. 1252, § 2, data est ut fideles rite praeparerentur ad festum*". Praxis, ut ibidem dicitur, in nonnullis regionibus existens huic legi contraria reprobatur, ut abusus ex-

tirpandus; pro casibus tamen particularibus recurrendum, additur, ad principia moralia de causis a ieiunio excusantibus. Ordinarii tamen locorum ex multis Nationibus, ut Episcopi Insularum Philippinarum, facultatem deinceps transferendi obligationem abstinentiae et ieiunii pervigilii Nativitatis in diem praecedentem expostulabant. Quapropter Ssmus. D. N. Ioannes XXIII, votis Ordinariorum benigne obsecundans, dignatus est concedere, per S.C. Concilii decretum, "*gratiam anticipandi obligationem abstinentiae et ieiunii*" ad diem 23 mensis Decembris "*omnibus orbis catholici fidelibus*" (AAS, 1959, p. 918).

Praescriptum itaque can. 1252, § 2, in suo vigore remanet, nec obligatio, de qua hic agimus, ad diem 23 simpliciter transfertur, sed alternativa tantum redditur, ne tam salutifera et antiquissima praxis poenitentiae et liturgicae praeparationis ad festum a pervigilio Nativitatis omnino avelleretur. Quod in decreto definitive immutatur est comma 4 eiusdem c. 1252 "*nec pervigilia anticipantur*", quatenus in decreto facultas tribuitur hanc vigiliam anticipandi ad libitum singuli fidelis. Summus Pontifex, praesenti decreto, utitur sua potestate ordinaria, *immediata* et independenti a quacumque humana auctoritate in omnes et singulos fideles totius orbis (c. 219, § 2), quibus facultatem concedit anticipandi singulis annis praefatam obligationem ad diem 23, quin ullus annus excipiat; ideoque, sicut anno 1961, in quo dies 24 incidit die dominica, quilibet fidelis uti gratia concessa potuit, ita praesenti anno 1962, in quo dies 23 est dies dominicus, eodem iure eademque gratia uti valet.

In facultate saepe saepius Ordinariis concessa ante 1959 anticipandi obligationem huius pervigilii legebatur haec clausula: "...cauto tamen ut, si dies proximus pervigilio Nativitatis Domini dominicus sit, vel festus de praecepto, obligatio ieiunii et abstinentiae pervigilii Domini *ad diem immediate antecedentem transferatur*". In gratia autem a Summo Pontifice nunc ipsis fidelibus concessa, nec minimum quidem vestigium huius clausulae remanet. Suppressa ergo praefata clausula, nulla amplius adest ratio cur huiusmodi obligatio ad diem 22 transferri debeat aut possit.

Sicut ergo anno praecendi 1961 cessavit lex can. 1252, § 2, relate ad omnes fideles, qui deliberate diem 24 elegerint ad impletionem obligationis huius pervigilii, ita hoc anno 1962 similiter cessat eadem lex pro illis, qui diem 23 eligant, prout legitime eruitur ex natura obligationis alternativae. Haec electio usque ad momentum impletionis variari potest ab ipso fidei. "Si enim quis *elegerit diem 23 et haec dominica inciderit* (ut hoc anno 1962), *non obligatur ad ieiunandum* (nec abstinendum)

illa die 23, quia lex abstinentiae et ieiunii diebus dominicis cessat (can. 1252, § 4), nec die 24, quia pro die 23 legitime optaverat. Hoc tamen ad apicem iuris; contrarium enim est consiliandum, utpote vitae christianae magis conforme” (*Commentarium pro Religiosis et Missionariis*, 1960, p. 48; *Vida Religiosa*, 1961, pp. 380-381).

FR. C. ALONSO, O.P.

SOBRE RÚBRICAS Y LITURGIA

En una reunión sobre rúbricas y liturgia surgieron algunas dudas sobre ciertas interpretaciones modernas que no parecen estar de acuerdo con las “Ordinationes circa Editiones Missalis Romani” recientemente salidas de Roma. (Cfr. Ephem. Litur., 1961, p. 427-442)

En particular quisieramos algunas aclaraciones sobre los siguientes puntos. Se puede o debe:

a) *Hacer pausa entre el “Oremus” anterior a la oración Colecta y el texto de la Colecta misma, entre el “Amen” del final de la Secreta y el resto del diálogo antes del Prefacio, entre el “Amen” del final del Canon y el principio del “Pater noster”, entre el “Oremus” anterior a la Poscomunión y el texto de esta.*

b) *Permanecer de cara al pueblo al “Dominus vobiscum” hasta que se responda “Et cum spiritu tuo”.*

c) *Omitir el celebrante el “Gloria” y el “Credo” en el altar cuando lo canta en el escaño con el pueblo.*

d) *Estar los fieles de pie siempre que canten algo, incluso el “Gloria” y el “Credo” aunque se siente el celebrante.*

e) *Tocar la campanilla al entrar al altar el celebrante desde la sacristía.*

f) *No tocar la campanilla en los altares laterales cuando hay misa en el altar mayor.*

g) *Omitir las preces leoninas siempre que una porción considerable de fieles, aunque sean minoría, comulguen.*

* * *

a) En las nuevas rúbricas de la Misa, según la edición *novísima* del Misal Romano, ninguna mención se hace de tales pausas, y ni tampoco en las antiguas ceremonias. Además la razón que se da a veces: “de que empieza una parte distinta de la Misa” no es muy real y convincente.

b) No parece conforme a las rúbricas generales que no exigen esperar a la respuesta “*Et cum spiritu tuo*”: la rúbrica del Misal o bien señala el orden únicamente, o dice expresamente: “*Et dicit Dominus vobiscum, et iunctis, ut prius, manibus, revertitur per eandem viam ad librum*”. No hay por que complicar las rúbricas.

c) No creemos esté conforme a las rúbricas el omitir el *Gloria* o *Credo* rezados: bien porque esa omisión solamente se permite cuando el celebrante mismo dirige el coro, según explican los liturgistas; bien porque el poder sentarse es permisivo (no rúbrica obligatoria); bien porque las rúbricas de la Misa Solemne cantada dicen expresamente que “dicho el *Gloria* el Sacerdote va a sentarse”, o “dicho el *Credo*, el Sacerdote puede ir a sentarse”. Sobre esta rúbrica ningún cambio tenemos en el “Nuevo Código de Rúbricas”.

d) No hay rúbricas especiales aún en el “Nuevo Código” tocante a las diversas posturas de los fieles durante la Misa. Si el pueblo canta, ya aconsejan los liturgistas que el pueblo siga los normas del coro cuando éste canta; pero si el pueblo no canta, puede el pueblo sentarse si el sacerdote está sentado. En varias naciones la Jerarquía ya ha dado o está dando normas sobre la posición de los fieles en la Misa; son normas muy convenientes, y mientras no vayan contra las rúbricas, es muy oportuno el ajustarse a ellas.

e) Nada de esto hallamos en las rúbricas. Pero sí sabemos que es costumbre ese toque en algunas naciones, como Italia; puede retenerse esa costumbre, que sirve de aviso a los asistentes.

f) Se han de seguir las rúbricas antiguas, porque ninguna innovación ha hecho el “Nuevo Código” sobre este particular. Ahora bien, la campanilla al *Sanctus* y a la *elevación* se ha de tocar siempre a excepción de tres casos: 1) durante la Exposición; 2) durante el Canto Coral (incluida por tanto la Misa Coral celebrada en el altar que se vea desde el Coro); 3) durante las Procesiones. El caso citado en la consulta no está incluido en las tres excepciones. Cfr. *Boletín Eclesiástico*, Nov. de 1959, p. 610.

g) La citada circunstancia no basta para omitir las preces leoninas, porque sería contravenir el último Decreto de la Sa-

grada Congregación de Ritos, de 9 de marzo de 1960 (Cfr. *Boletín Eclesiástico*, Julio 1960, p. 403) que ya detalla bien los varios casos en que se permite la omisión de las preces leoninas; y entre esos casos no se incluye el de nuestro consultante.

FR. V. VICENTE, O.P.

REMOVAL OF THE UTERUS

"A patient is about to deliver. Her obstetrical condition at present is very problematic.

"In her last delivery, she had a prolonged labor, because her cervix failed to dilate completely. The physician was able to deliver the baby, later there was profused bleeding because the uterus failed to contract.

"In her present pregnancy, upon examination the fetal parts is very superficial, which is not found in a normal pregnant uterus. In the physician's experience, ATONY of the uterus in this case is common danger.

"Permission is requested to perform Cesarean Section and REMOVE THE UTERUS in order to prevent further accident."

* * *

The case as described does not constitute a clear and sufficient indication for the removal of the uterus. Under the alleged conditions the cesarian section is amply justified if the physician believes that the possibility of a normal delivery is quite remote or that waiting for the pregnancy to come to term would pose a serious risk to the mother's life. The decision to remove or to save the uterus should be taken only after its actual condition has been closely observed by a competent and conscientious obstetrician. If the uterus does not normally contract even under the administration of drugs, or if it is found to have undergone some pathological changes rendering it unfit to carry on its natural functions, then the hysterectomy is allowed. This operation is not permitted if the intention is to avoid a new pregnancy and the probable risks that may arise from it. Obviously this would be the case of a contraceptive sterilization which is simply immoral.

FR. J. DIAZ, O.P.

NEWS

FOREIGN

Half Million People pack St. Peter's Square to see Opening Council Procession.—An estimated 500,000 people jostled and strained to witness the passing of history as the members of the Second Vatican Ecumenical Council marched in procession across St. Peter's Square and into the basilica to begin the council.

This high moment in the Church's history started at 8:30 a.m. when the long procession of the world's bishops made their way to the basilica walking in front of His Holiness Pope John XXIII, who was carried on his portable throne.

The council Fathers had assembled at 8 a.m.: the cardinals in the Vatican's Hall of Benedictions and the Borgia Apartments; the bishops in the Hall of Inscriptions, and the Pope in the Hall of Vestments. The Pope vested in mantle and jeweled miter, the cardinal bishops in copes, the cardinal-priests in chasubles and the cardinal deacons in tunics.

The Oriental Rite patriarchs were vested in the solemn vest-

ments of their own varying rites. The bishops, archbishops and abbots donned white copes. All — cardinals, patriarchs, archbishops, bishops and abbots—put on simple white miters with their double pointed crowns rising high on their heads. Oriental Rite prelates wore the episcopal crown, a tall bulbous metal head-dress, richly ornamented, modeled after the crown of the Roman Emperor Constantine.

When all were vested, the Pope entered the Pauline Chapel of the Vatican Palace where the Blessed Sacrament was exposed. There he intoned the antiphone, *Ave Maris Stella* (Hail Star of the Sea,) and the solemn procession began.

Walking before the Pope, the long procession wound its way down the Royal Stairs, led by the Crucifix and followed by the guards, the laymen and the ecclesiastics of the papal court. Behind them followed the officials of the Vatican's courts, ministries and offices; then the representations of Religious orders, the abbots, the bishops, archbishops,

patriarchs, cardinals and prince assistants at the papal throne — all in finery to befit the solemn event and following the sign of their Saviour.

The procession moved slowly through the great Bronze Doors and into St. Peter's Square, passing between two lines of the assembled diocesan and religious clergy of Rome. They marched through the huge throng in the square, chanting the fifth-century hymn: "Singular Virgin, make us meek and chaste."

For a full hour the procession passed: every race and color and tongue, every rite, every degree of dignity, every circumstance of human existence, respected and persecuted, affluent and poor — all one in creed, by baptism, in purpose of salvation.

At the end, flanked by the immediate members at his court, borne on his portable throne, came Pope John. He was solemn faced and in prayer as the supreme judge and legislator on earth of Christ's Church.

The procession ended as the Pope stepped down from the portable throne and went to the altar erected before the tomb of St. Peter. There he intoned a second hymn, the *Veni Creator Spiritus*, by which he and all those present who took up the chant implored the guidance of the Holy Spirit in the work now begun.

The Pope went to his throne and Eugene Cardinal Tisserant, Dean of the College of Cardinals, began

preparing to celebrate Mass in honor of the Holy Spirit as the assembly continued the hymn: "Enlighten our senses; implant love in our hearts."

At the end of the Mass the Pope removed his miter and mantle and vested as for Mass. After a ceremony similar to the "dry Mass" of the former Good Friday ritual, the Gospel was read from the podium — the same which was used in the First Vatican Council — and then the book of the Gospels was placed on the center of the altar. It would, in a manner, reign there for the duration of the council.

Now the Fathers of the council went to the papal throne to make their obeisance to the Pontiff: first the cardinals, then the patriarchs, then two each of the archbishops, bishops and abbots representing the whole assembly.

All then in one voice made the profession of faith and recited a prayer together, asking God for the graces necessary to accomplish the work of the council. After the chanting of the litany of the saints, the Gospels was chanted in Greek and in Latin by cardinals, one of the Latin and one of an Eastern Rite.

The ceremony of the opening of the Second Vatican Council concluded with an allocution by the Pope.

3,000 Take Part in Largest Council in History of Church.—History is in the making here.

The greatest meeting of Church dignitaries in all the Christian era is in session in St. Peter's basilica.

In many ways already one of the great assemblies of all time, its full impact is expected to be felt far in the future. Events of enormous importance, probably unfolding slowly over many years, will be traced to it.

Gathered about His Holiness Pope John XXIII are cardinals, patriarchs, archbishops and bishops from the farthest corners of the earth to the number of some 2,600. Together they constitute the Fathers of the Second Vatican Ecumenical Council. Theologians and other expert consultants swell the number of those present to about 3,000.

Scholars and Theologians at the Council.—A galaxy of Catholic scholars and theological experts such as rarely assembles at one time has gathered here for the Second Vatican Council.

These men represent every shade of opinion. Contrary to views expressed by the sceptics, they are far from being just "yes-men" or rubber stamps.

The imposing list reflects not only the universal scope of the council, but also the desire of His Holiness the Pope and the Council Fathers to make full use of all the knowledge and learning available in the Church. The men below named are serving either as official "experts" of the council so named by the Pope, or in other

conciliar positions or as personal advisers to bishops individually.

Among the theologians are: Fathers Yves Congar of Strasbourg; Jean Daneilou of Paris; Henri de Lubac of Lyons; and Josef Jungmann of Innsbruck, Austria; Msgrs. Romano Guardini and Michael Schmaus of Munich; Fathers Karl Adam and Hans Kueng of Tuebingen, Germany; Otto Karrer of Lucerne, Switzerland; and Reginald M. Garrigou-Lagrange of the Angelicum, Rome.

Council Greetings from Heads of State.—The heads of states and governments who have sent greetings to His Holiness Pope John XXIII on the opening of the Second Vatican Ecumenical Council include President Antonio Segni of Italy, President John F. Kennedy of the U.S., Chancellor Konrad Adenauer of Germany, President Adolf Schaerf of Austria, President Eamon de Valera of Ireland, the Spanish Chief of State Francisco Franco, King Baudouin of the Belgians, President Fuad Chehab of Lebanon, President Leopold Senghor of Senegal, President Diosdado Macapagal of the Philippines, President Maurice Yameogo of the Voltaic Republic, and President William V. S. Tubman of Liberia.

81 Cardinals at Council Opening.—Eighty-one of the 85 cardinals were present for the opening ceremony (Oct. 11) of the Second Vatican Council.

The absentees were Cardinal Micaela, Vicar General of Rome, and Cardinal Richaud, Archbishop of

Bordeaux, who were ill, and Cardinal Arteaga y Betancourt, Archbishop of Havana, and Cardinal Mindszenty, Archbishop of Esztergom, who live in the Communist-ruled countries of Cuba and Hungary respectively.

Cardinal Mindszenty is living at the U.S.A. legation in Budapest. Cardinal Arteaga has taken refuge in the Argentine embassy in Havana.

85 Missions at Council.—Eighty-five special diplomatic missions were present at the opening of the Second Vatican Ecumenical Council.

Italy and Ireland were represented by their heads of state.

Foreign ministers headed the delegations of Costa Rica, France, Germany, Monaco, Nicaragua, and Spain.

Portugal was represented by the president of its National Assembly.

Non-Catholic Observers at the Council.—His Holiness the Pope regards Vatican Council II as an "opening" which is to pave the way towards a better understanding among all believers in Christ, irrespective of denominational barriers.

The 28 non-Catholic observers officially invited by the Holy See

do not expect any very spectacular steps in this direction; but, as one of them has put it, "The very fact that we are here means a great step forward.

They were assigned what turned out to be the choicest seats in the basilica, directly opposite the Pope, at the left side and in front of the stalls reserved for the diplomatic corps. They thus had the closest possible view of the proceedings with a full view both of the nave, where the Council Fathers were seated, and of the galleries above.

Syrian Catholic Schools Forbidden to Reopen.—The re-opening of Catholic schools above the elementary level has been forbidden until further notice by Syrian Minister of Education Rashad Barmada.

The re-opening of Catholic primary schools was postponed until October 1. The same order also applies to religious schools operated by the Orthodox.

The government has explained the ban by saying that it fears that schools whose teachers are not civil servants can be exploited for anti-government subversion in the nation's current tense political situation.

LOCAL

Trace Delinquency to Lack of Instruction on Religion.—Senator Oscar Ledesma said "today's juvenile delinquency problems could probably be traced back to the lack of religious instruction especially from our public schools, which started at the turn of the century with the coming of a secularistic-minded educational system."

"So now it seems," Ledesma continued, "that we are reaping the fruits of an educational system that gave over-emphasis to materialistic academic pursuits, while almost completely ignoring the role of religion in the proper upbringing of the youth."

Ledesma was guest speaker of Iloilo councils 3345, 5019 and 5028, of the Knights of Columbus who were holding their joint anniversary celebration last weekend at the University of San Agustin.

Ledesma said "the theory of separation of church and state has been carried to such an extreme that it has been difficult for our moral and religious leaders to promote the teaching of religion in the schools.

"The teaching of good manners and right conduct without the proper religious background cannot be a substitute for the teaching of the fundamental precepts of religion which form the base of the Christian way of life and conduct."

"It is time now," Ledesma said, "for the government and all those

concerned with the welfare of our youth, especially our civic leaders and organizations, to see that religion is given its proper place in our schools through the integration of this subject in the curricula."

This arrangement, as a complementary to proper parental attention at home, would go a long way toward solving today's juvenile delinquency problems."

U.S.T. Bares Student Data.—Following the close of the first semester, the office of the secretary general of the University of Santo Tomas released the following data and information:

A total of 29,307 students were enrolled during the first semester, of whom 804 were foreigners, among them Chinese, Spaniards, North Americans, Indians, Britishers, Indonesians and Thailandese. Vietnam, Argentina, Korea and Germany are represented by a student each.

A total of 67 laboratories are in full operation in several faculties and colleges, such as medicine, pharmacy, engineering, education, liberal arts, nursing and graduate school.

Sixty-six societies and organizations cater to the varied cultural needs of both the faculty and student body, while there are six associations exclusively religious in character to complement the spiritual education of the students.

From June, 1959 a total of 179 books and 2,000 articles have been written and published by faculty members.

Aside from a general museum of arts and sciences, there are three specialized ones at the faculty of medicine and another one at the faculty of pharmacy.

Currently the following research projects are being undertaken: medicine—40; pharmacy—9; engineering—28; liberal arts—3; commerce—6; graduate school—79.

Seven publications of a general character are edited within the campus. The faculties and colleges, for their part, publish specialized magazines totalling 20.

During this semester the university has sent official delegates to 43 national congresses and conventions and 28 international meets.

The amount of ₱20,515 was spent during the semester to attend a total of 100,309 free patients at the out-patient department of the university.

A total of 674 full and half scholarships have been granted, representing a total of ₱69,617.15 by way of free tuition fees. In addition, 8,605 students have been granted discounts amounting to a grand total of ₱194,858.56.

Feast of Christ the King in Mabalacat.—The feast of Christ the King was a success this year in the small village of Mabalacat, Pampanga. The celebrations started in the morning with a solemn high mass with Msgr. F. Cancio officiating and Fr. L. Pasion, O.P., delivering the sermon.

A solemn procession was organized in the afternoon with representations from thirty parishes headed by their respective pastors, the Seminary of the Sacred Heart, Catholic Schools, Knights of Columbus, Boy Scouts... Msgr. P. Puno Vicar General of the diocese closed the procession with an eloquent exhortation to the faithful.

The festivities ended with a Holy Hour directed by Fr. F. Dabu.

His Excellency the Bishop of San Fernando sent the following message to the parish priest of Mabalacat: "Although far, we remember you and your parishioners in your preparations for the Feast of Christ the King. We are with you in spirit and we are joining you in your prayers and the acts of rendering honor to Christ the King. My best wishes for a successful celebration. May Christ the King reign in the hearts of all men and also in every heart and in every home."

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