

# BOLETIN ECLESIASTICO DE FILIPINAS

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## EDITORIAL

### 12 JUNE, 1898

A presidential order has given the nation a new date for Independence Day. Rather, the historical date of the proclamation of our Independence has been restored to us. Though the order came in none too propitious circumstances, few will care to dispute its intrinsic wisdom.

12 June, 1898, signified the self-assertion of a people who had come of age and was acutely aware of the exuberant vitality coursing through its veins. The fruit ripens and detaches itself from the branch to fall and give rise to a new tree. The seed in the mother's body, upon reaching its term, emerges from her womb as a separate individual. The child, nurtured in the warm tender nest of the family, grows into a man and shakes off parental authority and leaves the home to kindle his own hearth for his brood. It is not that he has ceased to love his parents, or that he loves them less. It is simply the law of life. It is only the natural flowering of maturity.

Independence, then, connotes and is grounded upon the mental as well as the moral maturity of a people. The mental maturity that allows men to envision themselves not merely as individual persons, but also as welded into a supra-individual entity, as a people; the mental maturity that makes men grow aware not only of their own particular interests and purposes, but also of the higher common end and interests that belong to them as a whole, as a people. The moral maturity that enables a people to acknowledge and accept its duty towards the common good, and to freely and spontaneously subordinate the particular interests and purposes, that belong to them as individuals, to the common weal.

Independence, then, is not so much a right, as a responsibility.

12 June, 1898, did not mean hatred and rancour—nor should we allow these sentiments to debase our present celebrations. José Rizal fell, not hating Spain, but loving the Philippines more. There

was pain and bloodshed, yes; but these are present, too, at childbirth.

12 June, 1898, meant that the Filipinos had attained mental maturity as a people. Perhaps at no other time of her history was the Philippines better fitted to govern herself. That was the heroic era of the country's history — the era of the Rizals, Bonifacios, Lunas, del Pilars, López Jaenas, Aguinaldos, Mabinis, Arellanos. . . . from whose shoulders the mantle of greatness was to fall on the Quezons, Osmeñas, Sumulong, Unsons, Laurels, Rectos. . . . A great breed this. A breed that was vitally conscious ever of the Philippines as a nation, of the Filipinos as a people. A breed in which, for all the weaknesses and frailties to which all humans are heirs, we can truly and nobly take pride.

12 June, 1898, meant that the Filipinos had grown to the moral maturity required of those who would rule their own destinies. Those were heroic days. And heroism was found not only in the men whose names are now enshrined in the Hall of our Great, but also in the countless poor and humble and unsung and unknown. There are no heroic leaders without a heroic people, just as there is no flower without roots. The Filipinos gave all — property, homes, children, limbs, and life — and gave freely, spontaneously, for the common good of their country.

12 June, 1898, was no overnight mushroom growth. It was in making for three centuries, and the blood and sweat and toil of many good men went into its fashioning. Lapu-Lapu, the freedom fighter. Humabon, Sikatuna, Lankandula. . . the men of vision who had the courage to sever the ties with the past, and align themselves with Christianity and Western civilization. The missionaries and educators who spent themselves to make the vision take body and shape. For 12 June, 1898, proclaimed the emergence of the Philippines as a free Christian Nation.

Let us today ask ourselves three searching questions.

Are we as fully aware of ourselves as a whole, as a people?

Are we as ready to subordinate our individual purposes and ambitions to the common good?

Are we as deeply and vitally Catholic, or at least, Christian in outlook and attitude?

The answers to these questions will give us the measure of our progress — or decay — in maturity. To advance in years and go backwards in maturity is to approach the second childhood.

And that is a rather alarming thought.

FR. ANTONIO PIÑÓN, O.P.

## EASTER MESSAGE

*(English translation of the 1962 Easter Message  
of His Holiness John XXIII.)*

Once again this holy night sees the renewal, to the benefit and joy of men, of the liturgical rites according to the very old traditions of the East and West.

For a long time now we have been acquainted with the poetry of this paschal vigil.

In the first 10 years of Our now long-distant ministry as papal representative in the Balkan countries, and in Bulgaria in particular—a country so rich in venerable religious memories, and whose memory remains dear to Our heart because of the lovable persons We met and still remember—Our residence was near the principal church of Sofia. We were so near that We could witness the bringing forth from the great church of the first flame which announced the Resurrection. We could follow it in its bright and exultant path through the night to the chief points of its rapid course—to Pleven, to Sumens and to Varna—hailed everywhere with “Kristos vos kreche” (Christ has risen), a cry which made the slopes of the great Balkans ring.

At the same hour on Holy Saturday, it is pleasing to recall that at Rome, from the first centuries of Christianity to the 14th century, the announcement of the Resurrection was made by the pope himself before he went to sing the Mass at night in Saint Mary Major.

The pope, leaving the Lateran, paused for a short time at the Chapel of Saint Lawrence, called the "Sancta Sanctorum," and there, having venerated the picture of the Divine Redeemer, made three times in succession the festive announcement: "The Lord has risen from the grave, alleluia." To this all replied: "Who hung for us on the Cross, alleluia."

The prelates of his retinue then made the same act of veneration to the sacred picture, after which they received from the pope the kiss of peace. The pope said to each one: "The Lord has risen indeed." And each, in words which surely touched the heart of the successor of Saint Peter, replied: "And has appeared to Simon."

The testimony of the great mystery, and of this particular incident, is found in the Gospel of Saint Luke at the end of that delightful account of the two disciples on the way to Emmaus (Luke 24, 34).

Saint Mark, "the son and interpreter of Peter," adds his testimony also and hands down to us for his part the words of the angel to the pious women: "You are looking for Jesus of Nazareth who was crucified. He has risen... Tell His disciples and Peter that He goes before you into Galilee." (Mark 16, 6-7).

And does not the Fourth Evangelist also describe in vivid words the emotion and haste of the two who ran to the sepulcher—of Peter, that is, and of John himself—in order to declare the reality of the Resurrection which had taken place?

Some days later—as Saint John also tells us—the wonder of the miraculous draught of fishes is repeated at the lake, and Peter flings himself into the water to go to his Lord. Jesus, after having charged him with a triple confession of love to continue and direct in His place the work of evangelization of the world, makes him shepherd of the whole flock, "Father and shepherd, to build up and to plant" (Jer. 2, 10).

Beloved children, the work for souls, such as preaching and other acts of the sacred ministry, is a testimony of the Resurrection of Jesus. And the response on the part of each of the

faithful to live up to the obligations of a Christian life—which the pope does not cease to encourage—contributes to strengthening the visible unity of the Holy Church and to paving the way for the many and fruitful apostolic activities which are carried on to the farthest reaches of the earth.

This is the meaning of the triple announcement of this sacred night: "The Lord is truly risen." From this fact is drawn the inspiration not only of the missionary apostolate, but also of the courageous defense of the principles upon which is built the edifice of human dignity and of Christian civilization.

It is on account of the Resurrection of Christ that the Gospel has been preached over the whole world even by men who withstood the onslaughts of the forces of evil and overcame every type of difficulty."

The evil which recognizes the "prince of this world" (John 12, 31) as its leader takes advantage of human weakness to lead men to give in to compromises, succeeding throughout the centuries in wearing down the resistance of countless fragile creatures vowed to sacrifice. But, in spite of all this, the Gospel has penetrated like a fertile seed into the souls of men. "The Lord has reigned" (Psalms 92, 1; 93, 10; 96, 1; 98, 1).

Peter, living in his successors, continues to announce the great message of the Resurrection. And those Christians who more fervently profess their Faith have put into practice the logical consequences of this message, even in the social order. This Easter message also has given rise to principles of action because of which man fears nothing, shrinks from nothing when he loves the truth and the truth illumines his way.

Jesus Christ endured Calvary. He died, but He has risen again. With these truths in mind, a Christian is able to meet the vicissitudes of this life. Pain and death, tragedy and misery can weigh heavily upon his shoulders, but they cannot break his spirit.

Beloved children, it is natural to expect that you would wish to reply to the Easter greetings of the Pope with the words of

the Evangelist: "Yes, He is risen indeed and has appeared to Simon."

You look upon the Pope this year with a particularly joyous expression. You wish to accompany him up to the threshold of the ecumenical council which promises to be, like Easter, a great awakening, a strong incentive to walk more confidently in the ways of God. Just as the Apostles experienced an awakening after the Resurrection and after Pentecost—which put the seal of approval upon the teaching of the Divine Master—so today a reawakening of Christian life under the ardent inspiration of the Holy Spirit is about to give a new impetus to further conquests, to more generous efforts in the service of the Lord. The opening of the council will be as a new Easter morning brightened by the countenance and sweet words of the Risen Lord: "Peace be to you." It will be as a new Pentecost which will give renewed vigor to the apostolic and missionary enterprises of the Church exercised to the full extent of its mandate and of its youthful zeal.

It is still Peter in his most recent, humble successor who, in the presence of an immense assembly of bishops, speaks to the multitude in trembling accents, but full of confidence. His words echoing through 20 centuries are not his words, but those of Jesus Christ, the words of the Father and Redeemer of all men. Even today it is still Christ who shows the human race the true way that leads to a life of truth and justice. Your good wishes and prayers, beloved children, bring this vision before your eyes as we prepare for the great event.

And Peter prays for you: "And though being once converted, confirm thy brethren" (Luke 22, 32). It is with great affection that We remind you of that assurance during the Easter vigil. Our alleluias will soon greet the Risen Jesus. May He be close to each of you, come into your hearts by His grace, take His place in your homes, bringing you His salvation and His peace; "Peace be to you." May He find souls ready to welcome Him with docile wills and hearts renewed by the forgiveness of sin. May He, by His gifts, bring joy to your families, especially

where there are sick or needy or those afflicted in mind and body. May He stir up priests and Religious to a more fervent seeking after perfection. May He bring new courage to apostolic laymen and revivify the Christian meaning of life in many noble hearts.

Beloved children, as We prepare to call down God's great blessing upon all of you who are listening in every part of the world, we think again of the kiss of peace given by the pope to the prelates who accompanied him from the Lateran to St. Mary Major according to the ancient Roman usage.

How happy We should be if We, the humble successor of the first Apostle, Peter, were able to do the same today. To Peter the Lord Jesus gave the universal charge of feeding the lambs and the sheep. From Our heart We wish that We, who have inherited this responsibility, could come to you in person to greet you with a holy kiss (Rom. 16, 16), could come to you, pastors and people of the One, Holy, Catholic, Apostolic Church who ever bear active witness to the Lord throughout the world. And with what longing do We desire Our invocation of Heaven's blessing to reach out to all those who, though they own another allegiance, are ennobled by the glorious sign of the Cross of Christ; to reach out indeed to all men without exception, for all bear upon them the seal of the image and likeness of God their Creator, and all are redeemed by Christ. May all of them be touched by the joy of this exultant news: "The Lord is risen indeed and has appeared to Simon."

In this solemn moment of deep emotion, which is felt in every corner of the world, We are happy to renew Our greetings and to join to them the strong help of the apostolic blessing as a sign of fatherly affection, heavenly grace and true consolation.

## Epistula Apostolica

DE MARIALI ROSARIO PRO FELICI EXITU CONCILII  
OECUMENICI VATICANI II RECITANDO

IOANNES P P. XXIII

AD VENERABILES FRATRES, PATRIARCHAS, PRIMATES,  
ARCHIEPISCOPOS, EPISCOPOS ET LOCORUM ORDINARIOS  
PACEM ET COMMUNIONEM CUM APOSTOLICA  
SEDE HABENTES

VENERABILES FRATRES, SALUTEM ET APOSTOLICAM  
BENEDICTIONEM

Oecumenicum Concilium quo propinquius accedit, eo instantius ad illud digne celebrandum christifidelium animi incitantur.

Hanc ob rem postremis hisce mensibus, praesertim postquam Litteras "Humanae salutis" edimus, crebra prodierunt acta, quae animi Nostri sensa apariebant, ut ea, quae ad praegrave hoc eventum pertinerent, sancte et religiose pararentur. Quae quidem acta altera sollemnis, altera familiaris indolis, perquam sane cognita sunt, atque, ut Nobis relatum est, a catholicis flagranti studio, a ceteris autem mente officiosa sunt excepta.

Pontificio magisterio Nostro idem semper spiritus afflat: monendo scilicet hortandoque contendimus, ut mentes supernae gratiae pateant, itemque ut usus et agitatio vitae veritatis aeternae lumine collustrentur, Iesu praeceptis diligenter et alacriter ad effectum adductis.

Paschate Resurrectionis accedente, Venerabilibus Fratribus et dilectis Filiis, qui in supremum Consilium parandae Oecumenicae Synodo praepositum adlecti sunt—Cardinales, dicimus

Episcopos, Prelatos, religiosos sodales, qui in se universum orbem terrarum omnesque populos praesentia sua quodammodo referunt—auream tradidimus rosam, quae fragranti veluti omne significaret ornamentum et decus virtutis et pulchritudinis, quibus oportet christianos mores exornari: *Hoc est omen, aurea illa Innocentii III Decessoris Nostri rosa bene significatum, quae caritate rutilat, amniumque christianarum virtutum fragrantia suaviter redolet. Quod omnibus animum addat opus est, ad praestantissimam sanctitudinis formam in exemplum colendam.*<sup>1</sup>

Quemadmodum praeterito tempore iterum iterumque nuntiavimus, ita nunc sollicita fiducia universum catholicum orbem, immo vero omnes homines bona voluntate rectoque iudicio praeditos, compellamus, Mariae, Rosae Mysticae, nomine invocato: Mariae, dicimus, matris Iesu et nostrae, deprecatione postulata, dulci pioque oculorum obtutu implorato. Omnes ad impensiores preces fundendas hortamur, ut christianae vitae studium latius refervescat, itemque ut sanctimoniae stabiliora firmentur proposita; sicut Oecumenicum Concilium poscit atque suadet.

Ecce mensis Maius arridet. Ad praestanda Deiparae Virgini Mariae venerationis specimina singulari amore sponte christifidelium animi conspirant atque contendunt. Religiosi ritus precesque, quae in sacris aedibus habentur catholici orbis, a celeberrimis templis Mariae Virgini dicatis usque ad aedes sacras montanorum oppidulorum, a sacelis terrarum ubi Missionalium labor consudat, ad domesticos ipsos christianorum, parietes palam testantur, sanctissimam Virginem efficaciter omnes ad se attrahere et sibi devincire filios suos.

Flagrantissimis igitur optamus votis, ut christifideles omnes hunc mensem transigant, intima cum Maria Virgine consuetudine et veluti colloquio coniuncti, eique quasi se comites adiungant in via, quae ad montem perducit, e quo Christus in coelum conscendit. Revera, hoc volvente anno, marialis mensis magno Ascensionis festo concluditur, quod quidem inde ab antiquissimis temporibus Ecclesia cum in Oriente, tum in Occidente, singulari sollemnitate celebrare consuevit; nec sine suavi solacio animum

<sup>1</sup> cfr. *L'Osservatore Romano*, 4 aprile 1962.

componimus ad commemoranda postrema verba, et ad suprema excipienda mandata, quae Christus Iesus ad Patrem reversurus nobis locutus est, una cum Beatissima eius Matre sanctisque Apostolis, animorum coniunctionem quasi renovando, quae in Cenaculo facta est, cum *omnes erant perseverantes unanimiter in oratione cum... Maria matre Iesu.*<sup>2</sup>

Probe animadvertendum est, adhortationem hanc Nostram, ut marialis mensis pie fructuoseque celebretur, ad sacerdotes, uti patet, in primis pertinere; quorum quidem erit non solum de ea christifideles certiores facere, verum etiam ita eandem proponere atque illustrare, ut ipsi preces supplicationesque suas ad felicem Concilii Oecumenici exitum convertere velint; ut scilicet grande huiusmodi eventum veluti nova Pentecostes evadat, ac rursus Spiritus Sanctus prodigali modo in Ecclesiam caelestium donorum copiam effundat.

Quam ad rem tres proponere placet sententias, quae et sacerdotibus ad Dei verbum nuntiandum argumentum suppeditent, et christifidelibus ardentiore praeditis pietate materiam praebeant ad caelestia meditanda et novam iis omnibus afferant lucem, qui a celebrando Concilio abesse nolint. Atque a postremis Iesu Christi verbis et rebus gestis initium capimus, quae in sacro Libro, cui index *Actus Apostolorum*, leguntur: *usque ad diem, qua praecipiens apostolis per Spiritum sanctum, quos elegit, assumptus est; quibus et praebeuit seipsum vivum... per quadraginta dies apparens eis loquens de regno Dei. Et convalescens praecepit eis ab Ierosolymis ne discederent, sed expectarent promissionem Patris, quam audistis, inquit, per os meum: quia... baptizabimini Spiritu Sancto non post multos hos dies... Accipietis virtutem supervenientis Spiritus Sancti in vos.*<sup>3</sup>

I.—Primum Christus Iesus quadraginta dierum spatio se Apostolis conspiciendum dedit, ut ipsorum animos praesentia sua confirmaret: tunc ille *praebeuit seipsum vivum.*

Sed etiam post eius ascensum in caelum, ubi ad dexteram Patris sedet, nobis seipsum vivum praebere pergit; nam una

<sup>2</sup> Act. 1, 14.

<sup>3</sup> Act. 1, 2-5, 8.

nobiscum permanent, quemadmodum ipse pollicitus est: *Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*<sup>4</sup> Re quidem vera Redemptor noster nunc etiam praesens adest Ecclesiae suae, quae divini Conditoris opus exsequitur, ac per terrarum orbem propagat; praesens adest praeterea humanis eventibus, quae ad ipsum tamquam ad finem referuntur, atque, ipsis insciis hominibus, ad perficiendum ipsius Redemptionis et salutis opus conducunt; praesens adest denique singulis hominum animis, quos caelestis gratiae lumine divinaeque Eucharistiae alimonia confirmat.

Quam quidem praesentiam luculentissime testabitur Oecumenicum Concilium proxime celebrandum. Etenim labores omnes suscipiendi, quibus Ecclesiae structura ad nostrorum temporum rationem aptatur, itemque variae leges, quae vel condendae vel renovandae sunt in proximis sessionibus, eo unice spectabunt, ut scilicet homines Christum magis magisque noscant ac diligant, eumque generosiore usque animo imitentur.

Cum oporteat *illum regnare*,<sup>5</sup> ad illum, vel in tenuissimis vitae muneribus, unice contendamus; cum illo uno vitae foveamus consuetudinem, quoniam Ipse *verba vitae aeternae*,<sup>6</sup> habet. Ad id potissimum spectat sive celebrandum Concilium, sive praesertim virtutum morumque, instauratio, quae Deo opitulante Concilium consequetur. Unusquisque ergo integra fide, quae actu vitae solidetur, in Divinum Redemptorem iam nunc magis magisque credat, eius doctrinae sincero animo penitus adhaereat, atque eum praesentem esse laetissima persuasionem persentiat.

II.—Diebus deinde, quibus Christus Iesus his in terris versatus est, antequam in caelum conscenderet, cum Apostolis suis collocutus est, ut sacrae Litterae docent: *loquens de Regno Dei.*<sup>7</sup> Ad id profecto divinitus venit, ut in omnium animis regnum constabiliret Patris, idemque per redemptorum hominum familiam propagaret, iis etiam rationibus adhibitis, quae exterius conspici possent. Ut plane tamen patet, huiusmodi regnum in

<sup>4</sup> *Matth.* 28, 20.

<sup>5</sup> *1 Cor.* 15, 25.

<sup>6</sup> *Io.* 6, 69.

<sup>7</sup> *Act.* 1, 8.

primis ad spiritualium rerum excellentiam spectat, quae caelestem beatitatem et praeparant et pollicentur; etenim Christi regnum, quamquam hic in terris initium sumpsit, *de hoc mundo* tamen non est, ut ipse ait: *regnum meum non est hinc*.<sup>8</sup>

Hac una ratione—cum scilicet caelorum regnum magni existimatur—hominis quoque condicio atque necessitates non ex una tantum parte, sed penitus intelleguntur, cum is immortalis animo praeditus sit, qui post terrena discrimina ad aeternam vitam adipiscendam se parat. At gravissima munera exinde profisciscuntur, quae sive ad singulares homines, sive ad universam hominum societatem pertinent. Nam in huius vitae communitate nullo modo fas est caduca et mortalia bona veritatem, iustitiam aequitatemque evertere. Caelorum enim serena lux veluti opprimitur, sive Deum esse negando, sive homines, quos omnes habemus fratres, quoquo modo interimendo, vel eorum nativa iura contemnendo, quae ab ipsis abalienari nequeunt, utpote quae oriantur ex ipsorum natura, libertate fruente, atque e christianae vitae munere et dignitate.

Ut igitur Oecumenicum Concilium recta conscientia expectetur, necesse omnino est, omnes maiore usque contentione privatam socialemque iustitiam colant, flagrantiore usque sollicitudine caritatem provehant, seque suasque res in comune bonum alacres impendant, ut aequior vitae temperatio et ordinatio, in familiarum, civitatum nationumque inter se necessitudinibus, continenter proficiat ad totius humani generis utilitatem aptius provehendam.

III.—Divinus Redemptor promisit denique se caeleste donum, Paraclitum scilicet Spiritum, e Patris sinu missurum esse, cum dixit: *accipietis virtutem supervenientis Spiritus Sancti in vos*.<sup>9</sup>

Virtus ista divina, quam Spiritus Dei in hominum pectora infundit, magnum est spei argumentum, magnus vigor, unum humanae vitae verum praesidium: gratiam dicimus, quae sanctos nos facit, quamque innumerae gratiae, quae sunt in effectu, et

<sup>8</sup> Io. 18, 36.

<sup>9</sup> Act. 1, 8.

antecedunt et comitantur. Hoc profecto maximi est momenti ac ponderis: ut scilicet christianorum hominum animi, re et veritate nascentes, intus renoventur. Quod si plane deficiat, Oecumenicum Concilium exspectatis carebit fructibus: quapropter facile intelligitur quam necesse sit, christifideles impensiores Deo admoveant, ac per frequentem sacramentorum usum ingenia, mores, vitam denique totam penitus informet, eaque ad superna bona dirigant atque convertant, ita ut mentem ac voluntatem, opiniones ac proposita, immo vero varias humanae sollertiae consuetudines imbuant, nempe humanitatis cultum, ministeria, nobiles fabrilesque artes.

Haec nimirum illa est christiana iudicandi ratio, qua terrena res aequissime existimantur, quamque Decessor Noster S. Gregorius Magnus his verbis apte contraxit: *caelestem patriam desiderare; carnis desideria conteri; mundi gloriam declinare; aliena non appetere; propria largiri*: quae verba dilectissimis filiis e Nostra Romana dioecesi meditanda nuper proposuimus,<sup>10</sup> qui Nobis, utpote beati Petri, Apostolorum principis, successoribus, in primis concrediti sunt.

Ut autem huiusmodi proposita ad effectum aducantur, Spiritus Sancti virtute opus est, qua omnium animi imbuantur ut caelesti instinctui fideliter respondeant: quodsi omnes, quotquot habemus dilectissimos filios, flagranti hac voluntate prae-cellere studuerint, dubium plane non est, quin celebrandum Concilium nova sit ac mira reflorescentis gratiae renovatio, quam praesagum Nostrum pectus exspectat.

Venerabiles Fratres et dilecti Filii, mensis maius opportunam nobis praebet occasionem huius impensae atque firmae animorum nostrorum praeparationis ineundae. Quam ob rem, unanimam consiliorum precumque coniunctionem redintegrantes, quae circa Mariam, Matrem Iesu, in caenaculo facta est, mensem hunc singulari caritate traducamus, diversis susceptis consuetudinibus, quas sui cuiusque populo pietas attulit: *Ac mariale Rosarium pulcherrimus sit suavisque florum fasciculus inter alternas laetitiae et maeroris vices, quae in hominum vita continen-*

<sup>10</sup> cfr. *L'Osservatore Romano*, 12, aprile 1962.

*ter coniectuntur, dum dulcissimam caelestem Matrem recogitamus atque imploramus.*<sup>11</sup>

Haec autem marialis Rosarii pietas propria esse videtur sacerdotum, quibus ad imitandum exemplum proponimus sancti Ioannis Baptistae Vianney, Curionis Arsensis, quem commoto animo contemplari iuvat, religione summa globulos illius coronae manibus volventem. Utinam exinde sacerdotes incitamentum sumant ad sanctimoniam assequendam suo munere dignam; quod quidem munus Deus nobis commisit, ut animorum salutem quaeramus.

Sit igitur Mariale Rosarium placidum veluti pectoris suspirium: sacerdotum praesertim, Nobis tantopere dilectorum, atque sacrarum virginum, quae perfectae castitatis vinculo atque in-somnis caritatis operibus Deo se devoverunt, una cum christi-anis familiis, quibus lex divina veluti caput est cogitationum at-que affectuum; puerorum manus coniungat atque aegrorum an-nectat, cotidianos parentum labores corroboret, fragrans sit odor egregiae pietatis, quae instanti Oecumenico Concilio caelestis Matris lectissimas impetret gratias.

Dum suavem animo concipimus spem, fore ut hae Nostrae adhortationes impensam meditationem atque sollertem operis diligentiam omnibus suadeant, vobis, Venerabiles Fratres, singu-lisque sacerdotibus et fidelibus, vigilantiae vestrae commissis, Apostolicam Benedictionem, superiorum bonorum conciliatricem, peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XXVIII mensis Aprilis anno MDCCCCLXII, Pontificatus Nostri quarto.

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<sup>11</sup> cfr. *L'Osservatory Romano*, 12 aprile 1962.

## Sacra Congregatio Consistorialis

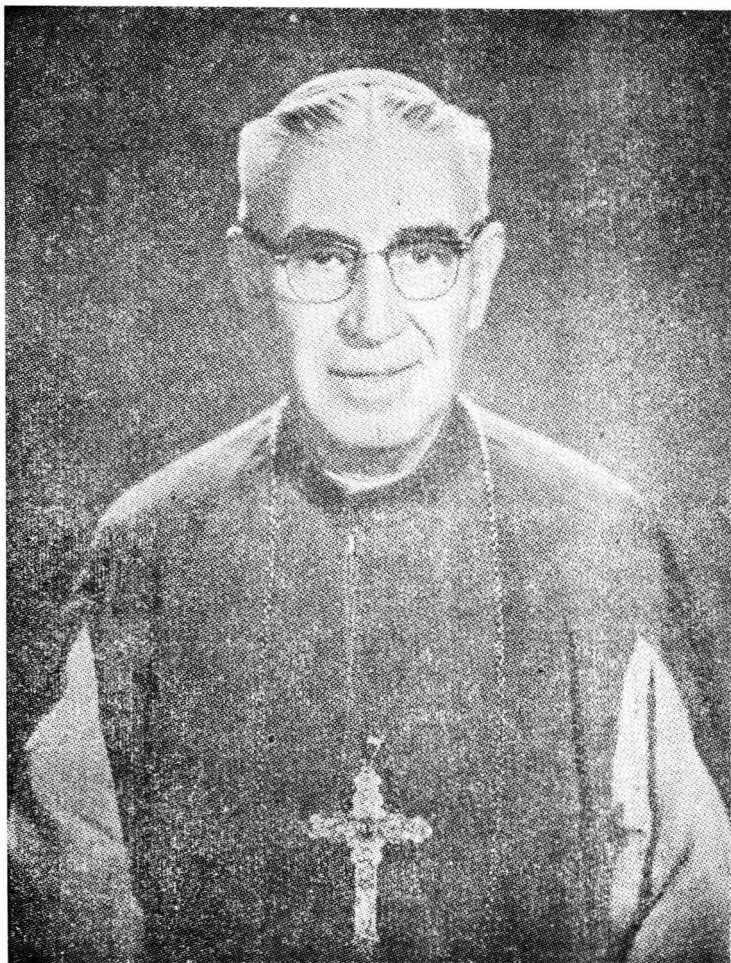
### BULLAE ERECTIONIS PRAELATURAE NULLIUS TAGAMNAE

JOANNES EPISCOPUS, SERVUS SERVORUM DEI

Ad perpetuam Dei memoriam.

Quandoquidem studium et industria unius Praesulis, etsi egregia sunt, haud semper regendae Ecclesiae sufficiunt, si nempe haec in nimiam latitudinem pateat scateatque frequentissimis incolis, idcirco in more positum est huius Romanae Ecclesiae, utpote quae apostolica auctoritate ceteris omnibus antecellit, de Sedibus quasi de vitibus frondosis Sedes alias constituere, certa spe fore ut, auctis numero pastoribus, etiam fructus pietatis bonarumque virtutum multiplicentur. Quam ob rem, cum venerabilis Frater Salvator Siino, Archiepiscopus titulo Pergensis idemque in Insulis Philippinis Apostolicus Nuntius, id consilium inierit ut, diviso territorio Praelaturae Nullius Davaensis, nova excitaretur, Nos, audita sententia venerabilium Fratrum Nostrorum S.R.E. Cardinalium Negotiis Consistorialibus praepositorum, itemque sacri Praesulis Praelati nullius Davaensis, haec potestate Nostra statuimus atque iubemus.

A Praelatura quam memoravimus sequentes curias seu paroecias separamus: Tagum, Maniki, Santo Tomas, Nabunturam, Compostela, Monkayo, Pantukan-Kingking, Lupon, Mati, Manay, Caraga, Baganga, Cateel et Panabo, excepta huius paroeciae parte quae ad occasum fluminis Lasang sita est, quaeque adhuc Praelaturae Davaensi erit obnoxia, quibus terris novam Praelaturam Nullius condimus, ab urbe Tagum TAGAMNAM appellandam, quam iidem fines continebunt ac paroeciarum e quibus fit.



**MOST REV. JOSEPH W. REGAN, M.M., D.D.**  
**Titular Bishop of Isinda and First Prelate Ordinary of Tagum**

Itaque Praelatura confinis erit: ad septentrionem, dioecesi Surigensi, seu civilibus provinciis Surigao et Agusan; ad orientem solem, Oceano Pacifico; ad occasum, Archidioecesi Cagayanae; ad meridiem, tandem, Praelaturae Nullius et Sinui Tabaensi. Novae Praelaturae caput urbe Tagum erit, in qua Praelatus domicilium collocabit, templumque ibidem extans Jesu Christo Regi sacrum ad dignitatem aedis praelatitiae cum iuribus et privilegiis extollimus. Quam praeterea Praelaturam Ecclesiae Cagayanae suffraganeam facimus, cuius Metropolitanae scilicet Praesul Tagamnus obnoxius erit. Ad Seminarium quod attinet, Antistitem iubemus illud quam primum aedificare, ad normas legum ecclesiasticarum. Cum vero iuvenes eo processerint aetatis ut in studiis philosophiae atque sacrae theologiae incumbere debeant, qui optimi fuerint, Romam mittantur, in Pontificium Collegium Seminarium Philippinum. Mensa, quam dicunt, fiet: Curiae emolumentis, fidelium collationibus, bonorum parte, quae Praelaturae obvenient, secundum Canonis 1500 C.J.C. praescriptum. His autem litteris ad officium deductis, sacerdotes saeculares, si adsint, ei Sedi addicantur, in qua beneficium vel officium habeant, ceteri clerici et sacri Seminarii alumni ei, in qua legitime degant. Acta denique et documenta quae ad novam Praelaturam respiciant ad eiusve fideles, eius Curae mittantur, ibique religiose custodiantur. Ceterum hae Litterae Nostrae a venerabili Fratре Salvatore Siino ad rem adducentur, vel ab eo quem ipse delegaverit, factis debitis potestatibus. Quod si alius eo tempore Apostolicae Nuntiaturae in Insulis Philippinis praesit, hic quae iussimus faciet. Re vero peracta, idem documenta exarari iubebit, sincerisque exemplis ad Sacram Congregationem Consistorialem cito mitti curabit. Has vero Litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae per eas decreta sunt ab iis quorum res est religiose serventur; atque igitur vim suam obtineant. Quarum Litterarum efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per has Litteras iisdem derogemus omnibus. Quapropter si quis, quavis praeditus auctoritate, sive sciens sive insciens contra egerit ac Nos ediximus, id prorsus irritum atque inane haberi iubemus. Nemini praeterea haec voluntatis nostrae documenta vel scindere vel corrumpere liceat; quin immo harum

Litterarum exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferat in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae hisce haberetur, si ostenderentur. Quae Nostrae decreta in universum si quis vel spreverit vel quoquo modo detrectaverit, sciat se poenas esse subituras iis iure statutas, qui Summorum Pontificum iussa non fecerint.

Datum Romae, apud S. Petrum, die tertio decimo mensis Ianuarii, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto.=F.T.=

JACOBUS A. CARD. COPELLO  
*S.R.E. Cancellarius*

CAROLUS CARD. CONFALONIERI  
*S.C. Consist. a Secretis*

FRANCISCUS TINELLO  
*Apostolicae Cancellariae Regens*

Franciscus Hannibal Ferretti, *Prot. Ap.*

Albertus Serafini, *Prot. Ap.*

Expedita die XXIII Febr. anno Pontif. IV

RODOMONS GALLIGANI, *pro Plumbatore*

# Sacra Paenitentiaria Apostolica

(Officium de Indulgentiis)

## I

### DECRETUM

#### De Indulgentiis, insolitis, quae quibusdam Rosarii coronis attribuuntur

Sacrae Paenitentiariae Apostolicae relatum est quasdam inter fideles Rosarii coronas distribui, quas insolitis omnino Indulgentiis ditatas aliqui asserunt, adeo ut recitationi uniuscuiusque *Ave Maria* plures Indulgentiae plenariae adnectantur.

Cum autem non sit Romanae Ecclesiae consuetudine certos discretionis limites in elargiendis Indulgentiis excedere, Sacrum hoc Tribunal, cuius est de ipsarum Indulgentiarum concessione et usu iudicare, ad falsas praecavendas interpretationes et indiscretam fidelium devotionem vitandam, declarat has Indulgentias, praedictis coronis attributas, nullatenus validas esse.

Ssmus D. N. Ioannes Providentia Pp. XXIII, in Audientia infra scripto Cardinali Paenitentiario Maiori die 3 Februarii vertentis anni concessa, praedictum Decretum approbavit atque publici iuris fieri iussit.

Datum Roma, e Sacra Paenitentiaria Apostolica, die 6 Februarii 1962.

A. M. Card. LARRAONA, *Paenitentiarius Maior*

L. ✠ S.

I. ROSSI, *Regens*

## II

**Oratio pro felici exitu Concilii Oecumenici Vaticani II, a Summo Pontifice Ioanne Pp. XXIII exarata, Indulgentiis ditatur.**

Aceptum tibi sit, Domine Deus, sacrificium laudis, quod divinae maiestati tuae offero pro felici exitu Concilii Oecumenici Vaticani secundi, et praesta, ut quod simul cum Pontifice nostro Ioanne suppliciter a te petimus, per misericordiam tuam efficaciter consequamur, Amen.

*Die 16 Februarii 1962*

*SSmus D. N. Ioannes div. Prov. Pp. XXIII Clericis, qui ante Divini Officii oblationem, praefatam orationem devote recitaverint, Indulgentias quae sequuntur benigne dilargiri dignatus est, videlicet: 1. partialem quingentorum dierum saltem corde contrito lucrandam; 2. plenariam, suetis conditionibus, semel in mense acquirendam, si quotidie per integrum mensem eandem recitationem persolverint. Praesenti ad exitum praedicti Concilii Oecumenici Vaticani valituro.*

*Contrariis quibuslibet minime obstantibus.*

I. ROSSI, *Regens*

L. ✠ S.

M. SCHIERANO, *Substitutus*

## III

**De Indulgentia Plenaria lucranda occasione anniversarii  
canonizationis S. Petri Baptistae**

BEATISSIMUS PATER, Rector sanctuarii Sancti Francisci del Monte Ordinis Fratrum Minorum, intra fines archidioecesis Manilensis, ad pedes Sanctitatis Tuae provolutus, occasione centesimi anniversarii canonizationis S. Petri Baptistae, humiliter petit *plenariam Indulgentiam* a christifidelibus confessis, sacra Synaxi reffectis necnon ad mentem Sanctitatis Tuae orantibus acquirendam per totum annum 1962: 1) semel in hebdomada, si praedictum sanctuarium devote visitaverint; 2) semel in die, si ad memoratum sanctuarium pietatis causa invisendum *turmatim* peregrinati fuerint.—Et Deus, etc.

Die 8 martii 1962 SACRA PAENITENTIARIA APOSTOLICA benigne annuit pro gratia iuxta preces. Presenti *hoc anno tantum* valituro.

Contrariis non obstantibus quibuscumque.

I. ROSSI, *Regens*

M. SCHIERANO, *Substitutus*

5054/62.

✠ Sigillum Officii Sacrae Paenitentiariae Ap.licae.

## NUNCIATURA APOSTOLICA

N. 4649/62

### MALOLOSINAE

Dioeceseos Erectionis

#### DECRETUM EXSECUTORIUM

Litteris Apostolicis sub plumbo datis die vicesimo quinto mensis Novembris, anno millesimo nongentesimo sexagesimo primo, quaeque CHRISTI FIDELIUM inscribuntur, Sanctissimus Dominus Noster Joannes Divina Providentia Papa XXIII, precibus benigne annuens quas Exc.mus D.nus Salvator Siino, Nuntius in Insulis Philippinis Apostolicus, post auditum Rufinum S.R.E. Cardinalem Santos, Eminentissimum Archiepiscopum Manilensem, adhibuit, civilem provinciam "Bulacan" ab archidioecesi Manilensi separavit atque ex ea novam dioecesim, MALOLOSINAM cognominandam, fundavit.

Ut autem omnia rite perficiantur quae ad erectionem novae huius dioecesis spectant et in memoratis Litteris Apostolicis decernuntur, idem Sanctissimus Dominus Noster infrascripto Nuntio Apostolico facultates necessarias tribuere dignatus est. Quibus igitur usi facultatibus, ea quae infra ponuntur, praesenti Decreto executioni mandamus:

- 1) Dioecesis erigitur Malolosina quae iisdem terminatur finibus ac civilis memorata provincia "Bulacan": eadem Ecclesia Malolosina Sedi metropolitanae Manilensi constituitur suffraganea, eiusque Episcopus iuri metropolitano Archiepiscopi Manilensis obnoxius;
- 2) Episcopus Malolosinus sedem suam in urbe Malolos ponat, cathedram vero in curiali ibidem exstante templo, in honorem Beatae Mariae Virginis absque labe originali conceptae dicato, quod etiam ad gradum et dignitatem sacrae aedis cathedralis attollitur: Ecclesiae ita conditae omnia iura et privilegia dantur quae ex iure eidem competunt,

eiusque Episcopo omnia iura iustaeque obligationes quibus ceteri per terrarum orbem Episcopi afficiuntur;

3) Mensa episcopalis, quae dicitur, Curiae proventibus efficietur, liberis fidelium collationibus atque ea bonorum parte, quae ad normam canonis 1500 C.J.C. conditae dioecesi contingent;

4) Episcopo Malolosino maximae curae sit ut minus saltem seminarium in suo territorio exstruatur, e quo lectissimi quique iuvenes suo tempore Romam mittentur ut, in Pontificio Collegio-Seminario Philippino excepti, philosophicis theologicisque disciplinis imbuantur;

5) Quoadusque Capitulum cathedrale canonicorum constituatur iuxta regulas per alias sub plumbo Litteras Apostolicas edendas, Consultores deligantur dioecesani qui sacrorum Antistitem consilio et ope iuvent;

6) Ad regimen Ecclesiae Malolosinae et administrationem quod attinet, ad Vicarii Capitularis, sede vacante, electionem, ad idque genus alia, Codicis Iuris Canonici praescripta adamussim serventur;

7) Praesenti Decreto promulgato, Ecclesiae illi clerici censeantur addicti, in qua legitimum domicilium habeant.

Quae omnia hucusque disposita vim suam iugiter retinere volumus, et ab universis quorum res est fideliter servari: contrariis quibuslibet minime obstantibus.

Praecipimus denique ut, cum primum fas erit, acta et documenta novam dioecesim quovis modo respicientia ad Curiam Malolosinam transferantur, ibidem in tabulario religiose custodienda.

Datum Manilae, ex aedibus Nuntiaturae Apostolicae, die 9 mensis martii, anno 1962.

AUGUSTINUS CACCIAVILLAN  
A Secretis

✠ SALVATOR SIINO  
Archiepiscopus Pergensis  
Nuntius Apostolicus

**IMUSENSIS**

Dioeceseos Erectionis

**DECRETUM EXSECUTORIUM**

Litteris Apostolicis sub plumbo datis die vicesimo quinto mensis Novembris, anno millesimo nongentesimo sexagesimo primo, quaeque CHRISTI FIDELIUM inscribuntur, Sanctissimus Dominus Noster Joannes Divina Providentia Papa XXIII, precibus benigne annuens quas adhibuit Exc.mus D.nus Salvator Siino, Archiepiscopus titulo Pergensis et in Insulis Philippinis Apostolicus Nuntius, post auditos quorum interesset locorum Ordinarios, Venerabilem scilicet Rufinum S.R.E. Cardinalem Santos, Archiepiscopum Manilensem, atque Alexandrum Olalia, Episcopum Lipensem, ab Archdioecesi Manilensi totum separavit territorium quod intra fines civilis provinciae vulgo Cavite exstat; a dioecesi autem Lipensi, territorium civitatis vulgo Tagaytay City, eiusdem provinciae Cavite partem; ex iisque novam dioecesim condidit, ab urbe principe, IMUSENSEM appellandam.

Ad ea autem omnia exsequenda quae ad huius novae dioecesis pertinent erectionem, idem Sanctissimus Dominus Noster infrascripto Nuntio Apostolico facultates necessarias tribuere dignatus est. Quapropter, huiusmodi usi facultatibus, ea quae infra sequuntur ad effectum exitumque deducimus:

- 1) Dioecesim erigitur Imusensis quae iisdem finibus circumscribitur ac memorata provincia civilis "Cavite": eadem Ecclesia Imusensis metropolitanae Sedi Manilensi suffraganae constituitur, eiusque Episcopus Manilensi Metropolitanae obnoxius;
- 2) Episcopus Imusensis sedem in urbe vulgo Imus collocabit, cathedram vero episcopalis magisterii in curiali templo ibidem exstante Deo dicato in honorem Beatae Mariae Virginis a columna, quod ad gradum et dignitatem cathedralis aedis attollitur: Ecclesiae ita conditae omnia iura et

privilegia conceduntur quae ex iure eidem competunt: eiusque Episcopo iura iustaeque obligationes quibus ceteri per orbem terrarum Episcopi afficiuntur;

3) Mensa quae dicitur episcopalis conditae dioecesis constituetur tum liberis fidelium collationibus, tum Curiae emolumentis, tum denique ea bonorum parte quae ex praescripto canonis 1500 C.J.C. illi continget;

4) Episcopo Imusensi maximae curae sit ut minus saltem seminarium in suo territorio exstruatur, e quo lectissimi quique iuvenes suo tempore Romam mittentur ut, in Pontificio Collegio-Seminario Philippino excepti, philosophicis theologicisque disciplinis imbuantur;

5) Quoadusque Capitulum cathedrale canonicorum constituatur, iuxta regulas per alias sub plumbo Litteras Apostolicas edendas, Consultores deligantur dioecesani qui sacrorum Antistitem consilio et ope iuvent;

6) Ad regimen Ecclesiae Imusensis et administrationem quod attinet, ad Vicarii Capitularis, sede vacante, electionem ad idque genus alia, Codicis Iuris Canonis praescripta adamussim servantur;

7) Praesenti Decreto promulgato, Ecclesiae illi clerici censeantur addicti, in qua legitimum domicilium habeant.

Quae omnia hucusque disposita vim suam iugiter retinere volumus, et ab universis quorum res est fideliter servari: contrariis quibuslibet minime obstantibus.

Praecipimus denique ut, cum primum fas erit, acta et documenta novam dioecesim quovis modo respicientia ad Curiam Imusensem transferantur, ibidem in tabulario religiose custodienda.

Datum Manilae, ex aedibus Nuntiaturae Apostolicae, die 12 mensis aprilis, anno Domini 1962.

AUGUSTINUS CACCIAVILLAN  
A Secretis

✠ SALVATOR SIINO  
Archiepiscopus Pergensis  
Nuntius Apostolicus

## COMMISSION OF BISHOPS FOR THE INTERPRETATION OF THE DECREES OF THE PLENARY COUNCIL

### Decree 50

30. *Dubium*: Some priests have different interpretations of this Decree. To simplify my queries, may I ask:

- 1) Is attending classical opera performances where very decent people are present included in this prohibition?
- 2) What about instrumental performances, like symphonies, piano and violin concertos and the like
- 3) And folk dances, like "Bayanihan"?

*Answer*: Affirmative. They are included, si in publico theatro exhibeantur.

31. *Dubium*: I know that some priests attend all kinds of movies, in public movie-houses, with no permission of the Ordinary. Can this permission be presumed, provided that the film is rated A-1 or A-2, etc., and not the condemned or objectionable category?

*Answer*: Negative.

32. *Dubium*: What sin is committed by a priest who violates any of the prohibitions of Decree 50?

*Answer*: Verba in Decreto adhibita "sub gravi praecepto," "graves has prohibitiones," "suspensionem a divinis contrahunt," clare ostendunt ejus violationem constitutere posse gravis peccati materiam.

Confer praeterea responsum datum ad dubium 12. (*Boletín Eclesiástico*, 1957, pág. 922.)

33. *Dubium*: Can't there be a general ruling regarding the seeing of films by priests, so that there will be no need of asking permission from the Ordinary every time they want to see a film for educational, cultural aims or even honest recreation?

*Answer*: Recurratur ad proprium Ordinarium loci.

THE COMMISSION

## MISSION COLLECTIONS, 1961

<i>Dioceses</i>	<i>Pro-Fide</i>	<i>Sancta Infantia</i>	<i>Opus. St. Petri</i>	<i>Pro Nigritis</i>	<i>Total</i>
1. MANILA	128,308.79	17,745.41	2,139.92	2,528.04	150,722.16
2. CEBU	24,042.43	445.00	241.73	375.04	25,086.20
3. TUGUEGARAO	11,596.92	1,062.05	1,627.21	358.29	14,644.47
4. BACOLOD	13,194.95	357.67	474.18	456.83	14,483.63
5. SAN FERNANDO	11,623.65	1,181.25	269.76	208.64	13,283.30
6. CACERES	11,715.00	110.50	107.70	127.60	12,060.80
7. MT. PROVINCE	8,749.41	1,767.83	821.13	395.97	11,734.34
8. LINGAYEN- DAGUPAN	9,227.62	230.29	276.53	120.09	9,854.53
9. PALO	7,836.67	456.68	460.61	418.60	9,172.56
10. LEGASPI	7,655.88	288.80	108.60	191.62	8,244.90
11. LUCENA	7,243.24	433.55	162.03	180.05	8,018.87
12. JARO	7,952.20	49.50	—	—	8,002.20
13. NUEVA SEGOVIA	7,376.59	98.71	118.38	46.80	7,640.48
14. LIPA	7,002.68	227.63	165.25	211.27	7,606.83
15. MARBEL	6,533.71	—	—	—	6,533.71
16. DUMAGUETE	5,925.94	88.24	373.35	79.08	6,466.61
17. DAVAO	4,873.19	757.66	315.85	473.76	6,419.66
18. SURIGAO	5,042.72	406.50	167.80	415.03	6,032.05
19. TAGBILARAN	5,307.15	184.73	—	73.43	5,563.31
20. OZAMIS	3,808.63	466.44	241.20	294.43	4,810.70
21. CAPIZ	4,104.15	132.35	107.42	113.34	4,457.26
22. ZAMBOANGA	3,015.23	224.35	240.20	301.35	3,781.13
23. CALAPAN	3,261.28	140.20	89.75	96.67	3,587.90
24. IBA	2,917.30	163.85	124.00	132.15	3,337.30
25. BANGUED	2,501.42	98.46	57.70	65.30	2,722.88
26. SORSOGON	2,237.00	145.06	91.26	189.28	2,662.60
27. LAOAG	2,648.13	—	—	—	2,648.13
28. CALBAYOG	1,859.38	325.97	112.62	176.21	2,474.18
29. CAGAYAN	1,150.00	461.30	206.20	330.01	2,147.51
30. COTABATO	1,475.75	215.60	159.85	172.20	2,023.40
31. BORONGAN	2,000.00	—	—	—	2,000.00
32. PALAWAN	1,678.67	75.00	108.00	68.00	1,929.67
33. SULU	1,856.00	—	—	—	1,856.00
34. BATANES	620.00	—	30.00	—	650.00
35. INFANTA	501.89	—	—	—	508.89
	<u>326,844.07</u>	<u>28,340.58</u>	<u>9,397.43</u>	<u>8,579.08</u>	<u>373,161.16</u>

## **DIOCESAN CURIAE**

### **ARCHDIOCESE OF CEBU**

#### **CIRCULAR NO. 3/62**

**Mi reverendo Padre:**

Como se sabe se celebró en el Palacio Arzobispal la Junta de Vicarios Foráneos y Consultores Diocesanos con tres párrocos representantes de cada Vicaria el día 26 del mes pasado. Ante dicha Junta hemos aprovechado la ocasión para dar mis mas sinceras gracias a los Párrocos por sus generosas atenciones y benévola cooperación prestada a los Padres Misioneros que dieron misiones en sus respectivas parroquias y debido a esta cooperación los trabajos de dichos misioneros fueron fructíferos en bienes espirituales para los fieles.

Según mis informes, en las parroquias donde pasaron los Misioneros se ha notado un resurgimiento espiritual y se han verificado grandes reacciones religiosas que consuelan y satisfacen nuestros ánimos. Fieles descarriados y apartados de la fé han vuelto al redil, y los tibios e indiferentes se han sacudido de su letargo y se apresuraron a recibir los Sacramentos de la Confesión y Comunión — son hechos que no dejan de consolar nuestro corazón. Ahora toca a los Párrocos conservar ardiente el fervor adquirido porque sería una lástima que se malogren los frutos espirituales tan pronto como flores de un día por abandono o negligencia del párroco. Cuanto sea posible se ha de dar a los fieles todas las oportunidades para que se atiendan sus necesidades espirituales mas especialmente en la recepción de los sacramentos.

En la Junta se han puesto de manifiesto los vivos deseos del Santo Padre para que todos los fieles de todos los estados y condiciones sociales y hasta los niños eleven sus oraciones y

plegarias al Altísimo por el éxito del próximo Concilio Vaticano que se ha de celebrar dentro de este año para bien de la cristiandad.

Para este efecto mandamos y ordenamos:

1. Que se celebre en todas parroquias de la Archidiócesis el Día de Niños que se ha acordado celebrar el día 30 de este mes de Mayo y la celebración ha de consistir en una Misa Cantada, con sermón alusivo al acto, Comunión General de Niños, programa, fotografía y otras actividades que el párroco crea convenientes. Dentro de la Misa se recitará la Oración de Niños que se compone ex professo para la ocasión. Las oraciones de los niños serán mas escuchadas y atendidas por Dios misericordioso porque salen de sus corazones candorosos e inocentes.

2. Para conseguir la mayor concurrencia posible de niños, que se intensifique la campaña por la instrucción catequística de todos los niños en la población y en los barrios enseñándoles los rudimientos de la fé suficientes para recibir la Confesión y Comunión. Para esto, se han de movilizar todas las asociaciones piadosas de la parroquia como la Cofradía de la Doctrina Cristiana, Legión de Maria, Catholic Women's League, Apostolado de la Oración y otras mas para que avuden al Párroco para reclutar e instruir al mayor número posible de niños y de esta manera puedan participar en la Comunión General de Niños.

3. Que se celebre con mayor solemnidad la Fiesta del Sagrado Corazón de Jesus este año con la intención especial por el éxito del Concilio Vaticano Segundo. Que cada párroco procure que dentro del mes de Junio haya mayor número de fieles que asistan a la Misa y reciban la Comunión porque la Sagrada Eucaristia debe ser la base fundamental de toda piedad y devoción. Se distribuirán certificados en blanco (pledges) donde se anotarán los nombres de las familias con sus miembros que hayan asistido a la Misa y Comunión diaria con la intención especial de que dichos actos piadosos se practicasen por el éxito del Concilio Vaticano Segundo, y una vez, firmados o anotados dichos certificados serán estos devueltos a la Curia no después del 15 de Julio de 1962 donde se compilarán en un album especial que se ofrece al Santo Padre como testimonio de fidelidad de los fieles de la Archidiócesis de Cebú.

Otro asunto que se ha tratado en la Junta es el hecho de que la Archidiócesis de Cebú todavia tiene cuentas que saldar para su cuota por el Colegio Filipino en Roma en la suma de ₱40,000.00. Por lo visto los productos de Raffles y de las

Misas Pontificales celebradas en las parroquias no fueron suficientes para cubrir la cuota. Así que fue acordado en la misma Junta que dicha suma sea prorrataada por las parroquias según su clasificación. Todos los presentes han dado palabra de Sacerdote de ir cubriendo sus cuotas a plazos hasta el año de 1963 Deo volente. Su cuota correspondiente es ₱———. Se deja a la discreción del Párroco ingeniarse los medios que crea más convenientes para cubrir su cuota. Queda sobreentendido que por la repetición de una Misa Pontifical ipso facto la cuota queda cubierta.

Como último acuerdo para el glorioso éxito del Concilio Ecuménico, se ha de celebrar la Santificación del Clero el día 4 del mes de Junio en el Seminario Mayor en Mabolo tal como se ha practicado antes, dando pequeña remuneración al Predicador y la comida en la cantidad de ₱5.00.

Comenzará el primer acto desde las nueve de la mañana. Se suplica que todos sean puntuales. Se manda a todos los párrocos y coadjutores asistir a esta jornada sin ninguna excepción.

El último acto se terminará a las cuatro de la tarde y después de esto se procedera a la Catedral asistir a la Investidura de los nuevos Prelados Domésticos y la Imposición de Medallas de los Condecorados Pontificios.

Por último, se suplica a todos marden cuanto antes los pledges firmados sobre el Family Rosary Crusade.

Cúmplanse estas órdenes.

Dado en el Palacio Arzobispal, Ciudad de Cebú, hoy a 2 de Mayo de 1962.

✠ JULIO R. ROSALES, D.D.  
*Arzobispo de Cebú*

Por mandato de Su Excia. Revma., el Arzobispo, mi señor:

MANUEL S. SALVADOR  
*Canciller*

## DIOCESE OF IMUS

TO THE VENERABLE CLERGY AND FAITHFUL OF THE  
NEWLY ERECTED DIOCESE OF*I M U S*

Greetings in the Lord!

It is in the spirit of true humility, coupled with that of deep gratitude to Almighty God, that we invite you, on this highly significant occasion, to raise our prayers in unison to the King of all men in order to adore Him and beseech Him, through our Heavenly Patroness the Virgin of the Pillar, to bless and guide us in all our common undertakings.

May these lines also express our common feeling of respect and devotion to His Holiness Pope John XXIII, who gave us our new diocese, as well as to his worthy Representative in our midst, His Excellency the Most Rev. Salvatore Siino, D.D., Apostolic Nuncio, for all the kind solicitude and interest which the latter has shown in executing the will of the Holy Father on this matter.

To His Eminence, Rufino J. Cardinal Santos, beloved Archbishop of Manila, whose unfailing paternal benevolence and inspiration we have all been unworthy beneficiaries in the past, and who — we are sure — will continue to guide, help and protect us in the years to come, we wish to dedicate a special pledge of deep loyalty, love and veneration in the best way we can.

But this letter will not be complete if we fail to mention our fond appreciation and esteem to each and every one of the Imus Clergy, to this group of men endowed with the sacerdotal dignity, who will join forces with our humble self for the preservation, defense and spiritual nourishment of the flock entrusted to our care, and who, together with their respective parishioners, will form the Mystical Body of the Lord in this portion of His vineyard.

Lastly, our words of thanks are hereby proffered to the hospitable and kind Provincial and Municipal Officials of Cavite, as well as to the enthusiastic and generous benefactors. Officers and Members of the different Committees organized for the success of this memorable occasion, without whose spirit of sacrifice and selflessness this day of the Erection of our new Diocese and my Installation as its humble Shepherd would not have been worthy of mention.

To all those mentioned above and to many other souls outside of our Diocese of Imus, whose prayerful best wishes, generous spiritual and material assistance and tokens of best regards have been eloquently expressed to us in more than the ordinary way, we say: "May the good Lord bless, reward and sanctify them in this and in the life to come!"

For our part, we have nothing much to offer to you. Like the Psalmist, we can only exclaim to the Lord: "To Thee, do I lift up my soul, O Lord, my God. In Thee do I put my trust: let me not be put to shame!" (Psalm 24: 1-2). But, please God, we shall try the best we can to serve you in all things that bear relation to the welfare of your souls. We shall pray, then, for each other, work with each other, help sanctify each other — through the powerful intercession of our Heavenly Mother and Queen.

God love you all!

Imus, April 26, 1962

✠ ARTEMIO G. CASAS  
*Bishop of Imus*

P.S. — To be copied in the Parish Book of Orders and Providences.

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#### DIOCESAN OFFICIALS

##### VICAR GENERAL:

Very Rev. Msgr. Pedro L. ABAD, P.C., V.F.

##### CHANCELLOR:

Very Rev. Fr. Hernando S. GODOY, S.T.L.

##### OECONOMUS:

Very Rev. Fr. Barraquiel MOJICA

##### DIOCESAN CONSULTORS:

Very Rev. Msgr. Pedro L. ABAD, V.F.

Very Rev. Fr. Gabriel B. HOCSON, V.F.

Very Rev. Fr. Mauro de LEON, V.F.

Very Rev. Fr. Francisco DOMINGO, V.F.

Imus, April 25, 1962.

✠ ARTEMIO G. CASAS, D.D.  
*Bishop of Imus*

## DOCTRINAL SECTION

### **"MATER ET MAGISTRA" AND THE PRINCIPLE OF SOCIAL JUSTICE**

Several months ago, the whole world, in particular the catholic world, was stirred at the appearance of a new social encyclical. It was the "Mater et Magistra" of the reigning Pontiff John XXIII. The comment it immediately evoked was that, it was a very comprehensive encyclical on modern social problems, an important social document incorporating progressive views and most timely directives. Once more the social leadership of the Catholic Church in modern times had been reaffirmed.

Now, the following question cropped from the lips of many, when they came to know about the encyclical, for the first time. "What is new in the present social encyclical, that is different from the previous ones?" It contains new applications of the principles enunciated by the previous Pontiffs, as called for by the socio-economic and political changes that have transpired seventy years after the publication of Leo XIII's "Rerum Novarum", and thirty years after the *Quadragesimo Anno* of Pius XI. However, if we are to do justice to the new encyclical, we must say that it contains a more intensive and extensive appraisal of the nature and implications of Social Justice in this modern world, not only as they apply within the confines of the national community, but also as they extend beyond national barriers, following the transcendence of human sociality and nature.

Indeed, the principles concerning the representation and participation of workers in management, of extension of social security, price control and of the other socio-economic urban benefits to the rural folks; and, at the same time, the principle that workers, whether agricultural or industrial, should reconcile their rights and interests with those of other working classes in the interest of the common good, are just extensions of the applicability and virtuality of the fundamental and all-encompassing principle of social justice. On the supra-national level and in the international sphere, the principle of assistance by the more endowed countries to the less privileged ones, out of a sense of responsibility for them, with-

out ulterior designs for economic or political domination over them, follows from a deeper appraisal of the nature and demands of social justice.

Writes the Holy Father: "There are countries which produce consumer and specially farm products in excess, while in other countries large segments of the population suffer from misery and hunger. Justice and humanity demand that the former come to the aid of the latter. To destroy or squander goods that other people need in order to live, is to offend against justice and humanity. While it is true that to produce goods, specially agricultural products in excess of the needs of the political community, can cause economic harm to a certain portion of the population, this is not a motive for exonerating oneself from the *obligation* of extending emergency aid to the indigent and hungry".

With these words the Pope breaks down the national barriers before the demands of social justice, which, of its virtuality and nature, it was bound to transcend, because it is founded on the social nature of men, which surpasses political and national barriers. At the same time, the Pope rules away the attitude of indifferentism and smug unconcern of individualistic Liberalism, which was once accepted as the consort of successful economics, and may be expressed in the words of the First Individualist: "am I my brother's keeper?" The Pope also makes the demands of social justice coextensive and even coincident with the demands of the human nature that is found in all men. There are obligations towards our fellow-men that attend to the human nature that is in each of us, and the fulfillment thereof is the demand of justice that is called social.

## II

Although social justice was already latent in the *Rerum Novarum* of Pope Leo XIII, who strongly inculcated that employers must not consider workers as mere cogwheels in the economic machinery of production; nor in the assigning of salaries, should employers attend only to the terms of a supposedly "free" contract entered upon by the economically weak with the economically powerful, but to the human needs of the workers; and finally that, in watching over the interest of the community, the State should give special consideration for the welfare of the less fortunate; however, it was Pope Pius XI who expressly spoke of Social Justice and elaborated on it, in its new terminology and form, in the encyclicals "*Quadragesimo Anno*" and "*Divini Redemptoris*".

The concept of social justice was already known to the ancients under the name of general justice. It was so called, inasmuch as it attended to the common good, and adjusted the actions of individuals and of the public authority to the demands of the common good. Because it was concerned with the common good, and because law is also concerned with

the common good, it was also, on that account, called and known as Legal Justice, not indeed in the strict sense of the term which means conformity with the demands of the written law, but in a wider sense and by similarity to the action of the Law, which seeks the common good. However, the ancient concept of social justice was hemmed from exercising greater beneficent social action, owing to the narrowed view that considered general justice as immediately concerned with the common good, that is essentially and specifically different from the private good of individuals. It was said that, the common good is the greater and superior good of the individuals, but it is not the same, nor does it coincide with the private good of the individuals. This view did not open to social justice a sphere of action, that was beneficially prolific in the private sector.

It was the particular merit of Pius XI to point out clearly that the common good was fundamentally the good of the community, which could not exist without the basic human good of the individuals that compose it. This view opened to social justice a field for socially beneficial activity in the private sector. It is a new view, but not entirely different from the old view, but related and even more fundamental. In order to understand the view of Pope Pius XI we must bear in mind, that the common good, or good of the community, is not of one exclusive kind, and may be compared to the good of the individual. In the instance of the good of the individual, we can distinguish the internal or constitutional good of the individual, which consists in his health or internal well-being. This necessarily implies and involves a certain necessary minimum of well-being and physiological balance among the different organs and constituent parts.

Then, we can distinguish the external well-being of the individual, which includes external goods as instrumentalities. In the order of values, the health of the individual, which implies a certain minimum of well-being of the constituent parts, is more fundamental than the external well-being and external goods of the individual. The same is true with the good of the community. Aside from the external goods of the community that are properly common to all, there is also the internal constitutional good of the community, which cannot exist without a certain minimum of wellbeing of its fundamental classes and of its members at large. The latter wellbeing cannot exist without a certain measure of economic well-being, that is necessary for a human and virtuous life, and for the discharge of the individual and social responsibilities of the members of society at large.

Writes Pius XI: "Just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions; so it is impossible to care for the social organism and the good

of society as a unit, unless each single part and each individual member — that is to say, each individual man in the dignity of his human personality — is supplied with all that is necessary for the exercise of his social functions. If social justice is satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquility and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism". (Div. redempt. On Atheistic Communism, n. 51; Five Great Ency., p. 196, Paulist Press, N. Y.)

It was not the Pope's idea to teach that the necessities of life should be simply doled out to the proletarian members of society. That is not feasible and would be destructive of earnest individual endeavour, which is a necessary factor for social productivity and progress, and would also be destructive of the basic human values of individual responsibility and self-providence. It would foster laziness and, therefrom, will result instead of the envisioned "undisturbed regularity and perfect efficiency of the whole organism", economic unproductivity and social bankruptcy. Social justice does not give any claim to the poor on the goods of others, simply because they are poor; it does not give right to special consideration to the irresponsible, simply because they are underprivileged; it does not give to workers special prerogatives simply because they are workers. However, it does bind everyman to consider his fellowman as a companion in human life on earth; it requires that employers should deal with the workers as his associates in the productive venture. And finally, it demands from the State authorities the implementation of policies that shall create conditions, which should enable proletarians, by their diligence and honest effort, to acquire the wherewithals for a decent human life and for the discharge of their family responsibilities.

But, the sociality of human nature cannot be contained within the limits of national boundaries, particularly in modern times, and this fact makes all the nations of the earth companions by nature as to earthly existence. It was reserved to Pope John XXIII to point out clearly the dues that attend to this companionship and bind all the nations of the world with respect to each other. The fulfillment of such dues is a requirement of justice that is called "social", or of companionship, as its Latin etymology denotes, and ultimately a requirement of human nature.

### III

It is commonly said that man is social because he needs the help of his fellowmen in order to procure for himself the necessary things for human existence. But, even if it is not so commonly stated, the converse is also true: that man is social because his fellowmen, society, need him, his private initiative and responsibility, his rational talents for the advance-

ment of science, his economic capabilities for the administration of productive property for the maintenance and progress of civilization. All of these things transcend the narrow sphere of his individual needs and utility, and have their proper sphere of action only in society.

In fact, if private men have a natural right to possess goods in greater measure than is necessary for the private needs of their own person and families, it is because society needs the economic administrative talents of private men for the benefit of society and its members. No man can claim to have a natural right to wealth and extended possessions, merely on the grounds of his private needs for decent subsistence. If we were to insist on this basis, we should rather deny, as Marxists do, such right of private individuals: for, there is no need for a man in order to carry a decent human existence for himself and his family, not even in order to have private freedom of action, to possess 50 cars or one million pesos. For, although it is not possible to assign, in a positive manner, the limits to which the natural right of the individual to possession extends, as based on his individual needs, owing to the fact he has need of different kinds of goods and in varying amounts; yet, we can determine such limit, in a negative manner and in relation to specific goods; because the need of individual subsistence does not extend to so much.

This thing should be clearly and emphatically stated once and for all: the possession of wealth and of extended possession can be justified in natural law, only on the ground and scope of a socially beneficial administration, in other words: because the human and orderly productive economy necessary for society, calls for the private administration of productive goods. Hence, the right to extended possession accrues by natural law to the individual, not precisely in his capacity as individual and attended with individual needs; but in his capacity as natural member of society and qualified thereby to discharge the private role that belongs to him for the good of society. Thus, the possession of extended possession is a private role for a socially beneficial purpose. This has been the doctrine of the ancient Fathers of the Church and of her distinguished Theologians. And this is the doctrine which Pius XI and John XXIII have re-echoed again, when they remind us, that the private possession and administration of productive capital is a private role charged with the social function of being beneficial to society and its members; and for that reason, management cannot lawfully appropriate to itself all the benefits and profits. It is not primarily for amassing more wealth; and the great returns obtained from economic enterprises should be more equitably apportioned in favour, not precisely of the State, or of an anonymous collectivity; but of the less privileged members of the community, in particular of those who have contributed to the acquisition of such returns by their work.

If we delve deeper into the matter we shall find that the root of human sociality is not precisely his material needs, but his rational nature: in other words, man is social, not so much because of his material needs, as because of his rational nature and way of life. Rational life cannot do without communication, and much less develop or thrive without it; and communication necessarily implies society. Indeed, we can forego external communication with our fellowmen for some time and still exercise rational life; yet, even in the sanctuary of our minds, our minds live and thrive on the communication with the ideas we have absorbed from the conversations with our fellowmen, or from the papers and books we read. A man plans to carry out schemes in coordination with his fellowmen, based on rational communication with them. His endeavours, even his pastimes are based on rational communication with his fellowmen. Without rational communication with his fellowmen the rational life of the individual will soon come to a wane.

Without rational communication the greater and richer world of rational life would be robbed away from man. His rationality could not develop; because the learning process is essentially absorption of knowledge through communication with the ideas of other men. Then, a whole array of human virtues could not be exercised except in society; so that without society man's capacity for them would be defeated. So also, without society, the human capacity for economic administration, for art and culture would be defeated. Thus, we come to grasp that man is social because of his specifically rational nature. All men are social too, because of the rational nature that is in them: this means that Nature has destined them to be essentially companions in leading earthly existence, because she has endowed them with rationality. Indeed, that is precisely the meaning of the expression that, men are social by nature, namely companions, as the Latin original word "*socius*" indicates. Human sociality, therefore, is not just the adventitious outcome of a social pact entered upon by originally solitary men, in order to put an end to the destructive and meaningless individualistic struggle for survival; but it is rooted in human rationality itself. It is the law of nature for men; so that rationality is tantamount to sociality.

This is, therefore, the basic due that men owe to each other, namely, to consider and deal with each other as companions in human existence and in their endeavour to materialize and attain the aims assigned by Providence to human life, both socially and individually. It is the due of sociality that is imbedded in the rational nature that is in all men; and hence, using the expression of Pope John XXIII, it is the due of social justice and humanity. It is a fundamental due stemming from human sociality and nature, that binds not only the human individuals with regards to teach other; but also the national groups of human individuals with respect to each other. This due does not exclude the individual dili-

gence and effort that should be exercised by individual men or individual national groups; on the contrary, companionship and sociality requires that no one should be an unnecessary load and encumbrance to the others. However, it does require that necessary and possible assistance should be extended.

Like human nature itself, the dues of human sociality are anterior to the political distinction of nations, and to the political constitution of a nation that distinguishes men in authority from the subjects; so that men in authority are still fundamentally bound to regard and deal with the latter as companions in earthly existence, and as to the materialization of the aims assigned to human existence, socially and individually. The same dues of sociality attendant to rational nature, affect all men, prior to the economic distinction of managers and workers, and prior to the accidental distinction of rich and poor; so that the individuals of each group should consider the others as essentially destined by God and nature to be their companions in human existence and in human endeavours. Thus, the economically privileged and powerful should do what is in their power, whether singly or in cooperation with others of his class, to alleviate the hard lot of the less fortunate; and the less privileged are bound not be an encumbrance, much less exercise hostility and antagonism towards the former; and this means that when labor unions foment hostility against management, and do not want to come to terms with the reasonable propositions of management, they violate social justice.\*

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(\*) Likewise, workers or labor unions that pursue and demand a *closed shop* policy, that debar from employment within their firm anyone that is not an affiliate of their union, not only renounce to their due of fellowship with other men; but also disown to the latter their fundamental right to obtain the necessities of life through labor, and subordinate that right to their selfish interest. They do not, in the words of Pope John XXIII, reconcile their rights and interests with those of other laborers, as social justice and fellowship with them demand. Finally, unionists who coerce their fellow workers to abstain from labor, that is for the only means to obtain the wherewithals for themselves and for their families, trample on the more basic personal and parental rights of the latter, and subordinate them to a due that arises from merely voluntary unionism, or one that should be so.

To press forward the claims of unionism to the extent of blocking the exercise of the basic personal rights of fellow workers to self-determination, and to labor, as necessary means to obtain the wherewithals for life and for the discharge of parental responsibility, is to violate social justice. Men cannot renounce to such basic rights even for the aims of the union: all the more so, because unions exists for the defense of such natural rights of the workers. It would therefore be a grave abuse and deviation on the part of the unions to trample on the very rights which they are supposed to protect. There are many who claim and demand for social justice for themselves, on the one hand; while, on the other, have no qualms at all in denying it to fellow workers. This attitude discloses either a lack of the basic concept of social justice, or

An example will illustrate the issue. When several individuals go for a hunting trip or for an excursion, and one of them forgets to bring food, or sufficient food, the others readily share from their abundance as a due of companionship. So also, when they go climbing, and one experiences difficulty, the others readily extend a helping hand, and take it as a due of companionship; even if this is just a case of companionship, that is voluntary in nature, temporary and accidental, in connection with a pleasurable pastime. If there are dues that arise from a mere accidental association in an excursion or in a hunting trip, so also, and with greater reason, there are dues arising from the essential sociality and companionship of men. Hence, some one has said that, if two survivors of a shipwreck were stranded on a lone island, and one of them fell weak and ill from exhaustion and could not provide himself with food, while the other remained capable to do so; even laying aside all other considerations of charity and mercy, the latter would still be bound by the sociality attendant to human nature that is in both of them, to share his food with the other and to help him. It is a due of sociality and humanity.

This is, then, social justice, that men render to other men the dues of sociality and fellowship attendant to the rational nature that is in them. Because human nature is so fundamental in us, the due to consider and deal with our fellowmen as companions is also fundamental and prior to the simplified view of commutative justice, or even of legalistic justice, which considers men merely as equal individuals.

The dues of human sociality indeed, bind more on those who are more proximate companions to each other, like those living within the same national community. However, human nature is not contained only within the boundaries of a nation, and so neither is human sociality that is rooted in human nature, but transcends all national boundaries. And hence, the dues of human sociality also transcend national barriers and affect one nation with regards to the other. It is on this account that Pope John XXIII speaks of the emergency aid, that prosperous nations should extend to the indigent and hungry ones, as "a duty imposed by humanity and justice". And he points out that "in these recent years, the realization has grown and matured that efforts should be made to favor the economic development and social progress in the countries which face the greatest difficulties." He also points out "that the scientific, technical and economic cooperation between the economically developed political communities and those just beginning, or on the way to development, needs to be increased beyond the present level."

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one that is so slanted as to be coincident primarily with one's self interests. Before workers are classified into union leaders and mere members, they are all men alike and attended with the basic dues of sociality inherent to human nature.

It should not be just a matter of doling out money to the less advanced countries, the Pope points out, that help should be given in terms of developing in them the capacity for self-reliance and self-providence, so that they may be able to stand on their own. And this aid should be extended to them, without ulterior motives of economic or political domination, but from a sense of responsibility towards them, in accordance with the demands of international social justice. It should also be done, with due respect for the personality and for the human values and culture of the less advanced nations.—In the light of this more profound and extensive view of the dues of social justice and humanity, which binds one nation with respect to the other, we can understand the ever growing international sentiment against forceful aggression. It is the greatest sin against international social justice, not only against the invaded group, but also against the other nations as well, towards which the aggressor renounces its sense of sociality and fellowship.

Viewed in this light, social justice differs from Philanthropy, that does good and socially uplifting works, out of love for the less fortunate, but not from the sense of responsibility towards them, and feels free in doing so: for, social justice does good, out of the sense of dutifulness towards the less fortunate by virtue of the common human fellowship in earthly existence. We may say that, it is the counterpart of charity in the natural order: because charity is based on the regard of our fellowmen as called to be companions in the supernatural destiny of men; while social justice is based on the regard of our fellowmen as companions in earthly existence. It is the virtue that nations are called to exercise with respect to one another in this earth; because there will be no nations in the heavenly kingdom of God.

Following the path of his predecessors, Pope John XXIII envisions a social order, in which the different parts and classes of the national community should apply, in greater measure, the principles of social justice and of fellowship in human life and endeavours. And on the international level, the Pope envisions "a world community in which all members are subjects conscious of their own duties and rights, working on a basis of equality for the bringing about of the universal common good." The solution of the Church to modern socio-economic problems, on the national and on the international level, is the deeper appreciation and greater fulfillment of the dues of social justice. And social justice is nothing else but the fulfillment of the dues of human fellowship that is imbedded in the rational nature found in individuals and in nations.

## THE GROWTH OF PHILIPPINE MASONRY

### *Origin of Universal Freemasonry*

Many Masons love to fancy that their craft was founded during the building of King Solomon's Temple. Some even go to the extent of tracing Masonry to the Tower of Babel era. If the claim is worth anything, its worth consists in its obvious intention to mislead.

Freemasonry did not originate from Old Testament times. It originated in 1717. The first "Grand Lodge" was established in a tavern in London.

We are not merely guessing when we point out that Masonry is a creation of 1717. An admission of his "secret" date slipped from the pen of the present Grand Master in his *Message* in the masonic quarterly, "Cabletow":

"As we know," the Grand Master writes, "speculative Masonry was developed in the British Isles and dates from A.D. 1717, and the Masonry we practice today is founded on that of 1717."<sup>1</sup>

An important factor in the establishment of Freemasonry was the weakening of medieval guilds of workmen, particularly of the working masons, builders of the now historical edifices of Europe. Equally interesting to note is the fact that the protestant so-called Reformation had much to do about the sad fate of the working masons.

When the Reformation, with its consequent disturbances, started, the building of magnificent edifices was practically stopped. Membership dwindled. Soon the guilds of masons "began to admit 'honorary' or non-working members to their ranks".<sup>2</sup> And the masons who had dedicated their work to the expression of their Catholic Faith were eventually cast aside by "outsiders" who took control of the organization.

<sup>1</sup> Vol. 3, No. 4, April 1961, p. 97; published by the Grand Lodge of the Philippines, 1440 San Marcelino, Manila.

<sup>2</sup> WILLIAM J. WHALEN, *Christianity and American Freemasonry*, Bruce Publishing Co., Milwaukee, 3rd print., 1959, Ch. II, p. 14.

Most daring of these "honorary" members were Dr. John Teosophilus Desaguliers and Dr. James Anderson, two protestant pastors, who organized four old groups or lodges of masons into the *Mother Grand Lodge of England* in a tavern in London. This Lodge grew to immense proportions under the auspices of "Deists and Jews with a measure of Huguenot assistance."<sup>3</sup>

Incidentally, another Mason of note, Sidney M. Austin, also admits the tavern birth of Masonry in 1717. Sidney mentions "Gridiron Alehouse Lodge", "Crown Ale-House Parkers Lane Lodge", "Apple Tree Tavern Lodge", and "Rummer & Grapes Tavern Lodge" as the four original lodges of the London Mother Grand Lodge.<sup>4</sup>

From London the Grand Lodge spread its jurisdiction to other parts of England in spite of bitter opposition of the poor, working, real masons. These workingmen sadly watched their guild turn slowly into an organization of religionless men from a group that professed only Catholic ideals. Of the old Catholic guild of masons, there remained but the secret signs among which was the grip that passed for the guild's identification card. Even the name of the guild was corrupted and became Freemasonry or Speculative Masonry, denoting the liberty to believe in anything at all, except the teachings of the Church. And so, Masonry became anything but the poor Catholic masons' organization for efficient work and mutual help.

The naturalistic philosophy of Locks imbedded itself in Masonic thought and became thoroughly un-Christian when it reached French soil where Rousseau's political doctrine "improved" Locke's thoughts in Masonry. It was this kind of philosophy that guided French Masons, like Robespierre, Mirabeau, Condorcet, Voltaire, Desmoulins, and others, in their virulent attacks against the Church. An excerpt from the speech of Colfavru during a Masonic gathering at that time shows how far Freemasonry was guiding political thought in France about two centuries ago:

"The Revolution, by embodying in a new social and political organization the broadminded liberal doctrines of Freemasonry, by giving to the new world the immortal Declaration of the Rights of the Man (that denied the existence of the supernatural order) and of the Citizen, and to France the loyal democratic constitution of 1791, substituted its more energetic and more practical action for the speculative propaganda which had characterized the work of Freemasonry down to 1789. From the programmes and

<sup>3</sup> WHALEN, op. cit., p. 15.

<sup>4</sup> Cabletow, Vol. II, No. 2, Oct. p. 65.

resolutions expressed in the *Cashiers*, after they had been prepared in the Lodges, the National Assembly passed to acts..."<sup>5</sup>

From France Freemasonry entered the United States and spread to other parts of the world. It was not long after the French Revolution when it found entrance in Philippine soil.

## FOOTHOLD IN THE PHILIPPINES

The first known document condemning Masonry in the Philippines was the Royal Letter Patent, issued on January 19, 1812, in Cadiz by the Council of the Regency of Spain and Indies. The Royal Letter directed all Judges to institute Court proceedings against Freemasons, arresting them and confiscating all documents found on them. The penalty imposed included deprivation of position and other distinctions, and if the guilty was a foreigner, he was to be deported.<sup>6</sup>

This decree proves that Masonry existed in the Philippines as early as 1812. Prior to this year, however, it was commonly held that the British forces which occupied Manila during the years 1762 to 1764 established a shortlived lodge here.

In the year 1821, a booklet, "Christian Political Alarm Call", written by Fr. Simon Lopez, contained an exposition of the nefarious activities of Masonry in France. The little work aroused no little interest in the Government's vigilance over a growing masonic activity in the country, for the spread of the secret sect to the Spanish dominions was taking place fast. The reprinting of the booklet was felt necessary.

In spite of the precautions of the Spanish Government and ecclesiastical authorities, Masonry started to flourish in the year 1856 when the first permanent lodge was established in Cavite by Malcampo, a Spanish naval officer. This lodge, known as La Primera Luz Filipina, drew its members from the ranks of Spanish liberals exiled in the Philippines. Not long after this lodge, another was founded in Zamboanga. In less than twenty years, about twenty lodges, established firmly in Manila, carried out masonic activities along with about the same number of lodges in the provinces.

During the early years of Masonry, Filipinos did not easily join the "Fraternity". Masonic writers attribute this fact to the fear of discovery by authorities. But we must not disregard the fact that the Filipinos

<sup>5</sup> FAHEY, REV. DENIS, C.S.Sp., *The Mystical Body of Christ in the Modern World*, Ch; IV, p. 28, 1939.

<sup>6</sup> This Royal Letter is reprinted in KALAW's *Philippine Masonry*, translated from Spanish by Frederic H. Stevens and A. Amechazurra, 1956, McCullough Print. Co, pp. 1-3.

loved their Catholic Faith, and that only after they were fed with malicious propaganda against the Church did they join, and then only half-heartedly. As an indication of this spirit, the Pandacan Lodge, organized in 1854 by Mariano Marti, a Spanish physician who recruited Filipinos into this Lodge, was dissolved soon after. About 23 other lodges suspended work not long after.

Attempts to organize lodges all over the country were renewed by Rufino Torrejon and Marti in 1874, and for all their efforts, "Masonry could not be organized in many provinces, for in Ilocos Norte, Bataan, Camarines Sur, Nueva Ecija, Zambales, Isabela de Luzon and Nueva Vizcaya, there were but few adepts." Thus, Kalaw wrote in his book "Philippine Masonry".<sup>7</sup> The same masonic historian admits that "much work was done in Madrid to organize Masonic centers in these regions but no practical results were attained. Out of eleven Grand Lodges, Orients and Councils that existed at that time in Spain for the government of Masonry, only two Grandes Orientes succeeded in obtaining a jurisdiction in the Philippines, the one known as *de España* and the one known as *Epañol*."<sup>8</sup>

One factor which kept down the growth of Masonry in the early years of this secret society was, of course, the vigilance of the Spanish Government. General Malcampo, who had established the first permanent lodge in the country in 1856, ironically was the instrument of the Government in giving the first telling blow on Masonry. Malcampo, after some years in Spain, returned to the Philippines and discovered a revolutionary plot. One of the leaders of the plot was Jacobo Zobel, the first Filipino Mason ever to be initiated in the country. The investigation revealed a link between the revolution and Masonry.

Malcampo, although a Mason himself, immediately dissolved a good number of these lodges. This act made many Filipino Masons withdraw from the society and threw cold water on the desire of others to join. Masonry had to lie low again until the Filipinos, initiated and working abroad, started an all-Filipino Masonry.

The many Filipinos abroad banded themselves together under Masonry. This was a natural reaction, so Kalaw says.<sup>9</sup> For whether at home or abroad, Filipinos found discrimination. (And come to think that Masonry is a "fraternity of all men of all nations, races and color!")

Through malicious propaganda, the Filipinos abroad learned the hatred of Masons against established authorities and the Catholic Church and fell for Masonry that set itself up as the "champion" of "liberty and equality".

<sup>7</sup> Ch. I, p. 13.

<sup>8</sup> Op.cit., Ch. I, 13

<sup>9</sup> Op.cit., Ch. II, p. 19.

Under the patronage of Miguel Morayta, a professor at the Universidad Central of Madrid and Grand Master of the Grande Oriente Español, the first Filipino lodge was organized abroad. (We note here that the much-vaunted Filipino Lodge was not after all Filipino in origin.) Among the members of the supposedly all-Filipino masonic lodge were Lopez Jaena, worshipful Master, Mariano Ponce, Secretary, M.H. del Pilar, Alejandrino, Dr. Apacible, and Ariston Bautista. Called the "Revolucion", the Filipino lodge was formed in Barcelona on April 1, 1889.

On May 15, 1890, Lodge Solidaridad No. 53 was organized in Madrid. All the members of the Lodge Revolucion became members and consequently the first lodge was disbanded. Most outstanding members of this Lodge were Jose Rizal, del Pilar, Jaena, Antonio Luna, Pedro Serrano. From this lodge went out Antonio Luna, Dr. Bautista and T. Pardo de Tavera to establish another for Filipino in Paris. The masonic organization in Paris included Felix Pardo, Ventura, Vergel de Dios, Juan Luna, Abarca, Osmundo Evangelista as members.

The Filipinos aimed to obtain a parliamentary representation in the Spanish Court which other Spanish colonies enjoyed at the time. They also aimed "to free" the Philippines from oppression. The speeches delivered in masonic meetings expressed these aims. The speakers likewise sounded bitter against the Church. They failed to make a distinction between a number of abusive friars and the Orders to which they belonged just as they failed to draw a dividing line between the acts of the Spanish Government and those of the Church. Stinging and villifying attacks against the Faith similar to those uttered by Voltaire and his companions during the French Revolution were made, particularly against the Pope's infallibility, Church authority, supernatural order, and the Unity of Faith.

The masonic thoughts were not only expounded in meetings. The Masons use all means to diffuse their anti-Catholic ideas that led later to the apostasy of a good number of Filipinos and paved the way to the establishment of the Philippine Independent Church and the easy access of Protestantism to the minds of Filipinos. Del Pilar wrote his *Frailocracia*, strengthened the fortnightly "La Solidaridad", and wrote other works against the Catholic Religion. The "Noli Me Tangere" of Rizal was circulated and the "Filibusterismo" was written.

Del Pilar, high in Masonic ranks, urged the spread of Filipino Masonry in the country in the following words:<sup>10</sup>

"You will see by this document, my dear brethren, how in the name of the gospel and of the throne the laws of the Philippines take away the right to live from many beings merely for

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<sup>10</sup> KALAW, op.cit., Ch. II, p. 37.

the nefarious crime of rejecting a belief that they cannot understand and an authority which they do not recognize... Has the light of civilization been brought to those backward districts after three centuries of the Church's destructive policy?....

"Let us strive, therefore, to extend to the remotest corners of the Philippines the principles of our august order, teaching the people by precept and example, if not by legislation, the love of liberty, equality and fraternity."<sup>11</sup>

The bitterness of the masonic leaders gripped the hearts of other Filipinos abroad. Pedro Serrano Luktaw came to the Philippines in 1890 and together with Jose Ramos, a masonic initiate in London, worked for the establishment of the first Filipino masonic lodge in the country, the Nilad Lodge. Constituted in Manila on January 6, 1891, this Lodge became the Mother Lodge of all other Filipino lodges. The pioneer members were Jose A. Ramos, WM, Moises Salvador, SW, Lorenzo Tuazon, JW, Timoteo Pacz, Orator, Pedro Serrano, Secretary, Tomas Tuason and Jose Kankio, members.

Propaganda entered the circles of Filipino intellectuals. In fourteen months more than one hundred initiates were made, while forty "Triangles" were established all over the country. Lodge Balagtas that boasted of Apolinario among its members was established, followed by nine others.

While Masonry aimed to gain as many adherents as possible, it had this prerequisite among many others:

"Masonry is not in need of the well-to-do, but it does not admit one who does not have a profession, an art, a trade or an income that will enable him to support his family and, in addition, to help to defray the expenses of Masonry and assist the needy."<sup>12</sup>

The initiate had to affix his signature to a Masonic Code that virtually repudiated the Catholic Faith. Portions of this Code read:

"The tenets of Masonry are Science and Virtue.

Its dogmas — Prudence and Courage; one for all, all for one.

Its mysteries — light and reason.

Its precepts — charity, by humanity and for humanity.

Assistance and protection between Masons, even at the cost of one's life, if necessary, is strictly obligatory.

The Masonic order reserves due punishment for those who break their obligations."<sup>13</sup>

<sup>11</sup> The mere fact that the percentage of Filipino Catholics rose to 83% under a Constitution that forces no State Religion on anybody disproves this claim. And this, in spite of Masonic-Aglipayan-protestant forces combined!

<sup>12</sup> cf. KALAW, op.cit., p. 46.

<sup>13</sup> cf. KALAW, op.cit., p. 48.

Two things were clear from the "prerequisites" of Masonry and the Masonic Code: first, that Masonry was not really for universal brotherhood, for it excluded those who did not have any profession, trade or income that would enable them to support Masonic activities; second, that Masonry did not really respect the Catholic teachings which told Masons of the supernatural order, for masonic mysteries and dogmas were something else.

### *Ups and Downs*

The movement grew stronger day by day. Women were recruited and were called "Masonic Auxiliaries". Rosario Villaruel, daughter of a Mason, was the first woman initiate. Together with six others, among whom were two sisters of Jose Rizal, Villaruel formed the female "Lodge of Adoption". The Masons loved Rosario and her companions for the parties and banquets these women prepared them.

The progress of Filipino Masonry came to a halt, however, when Pedro Serrano Luktaw (Panday Pira), Secretary of the Mother Lodge Nilad, had a head-on collision with the daughter-lodges. These lodges accused Serrano of high-handedness and dictatorial practices. Del Pilar took the side of the lodges and a bitter wrangling followed. Serrano elevated his case to Morayta, Grand Master of the Grande Oriente Español. In the course of the disputes, del Pilar resigned as Worshipful Master. The lodges then decided to form another Masonic governing body and through the guidance of del Pilar, the Grand Regional Council was organized. The Nilad Lodge, of which Serrano was the spirit, was dissolved, and Serrano himself was expelled from Masonry. (Note the Masonic fraternity. Note also the Masonic principle: "Once a Mason, always a Mason.")

As soon as Filipino Masons succeeded in closing up ranks, they encountered another obstacle to their progress: the Spanish Masons in the country who were affiliated to the Gran Oriente Nacional de España, rival Grand Lodge to the Grande Oriente Español. Filipinos, however, were too strong now to resist the disturbing influences of Spanish lodges.

The rivalries in Masonic circles were not known to the "profane world". They were guarded as secrets. But these were the kind of rivalries that generated bitter results. They prompted Serrano, founder of the Mother Lodge Nilad, to bring the existence of nefarious Masonic activities to the attention of the Spanish Government.

The Government passed stricter measures. It searched homes, deported well-known Masons, as Rizal, Ariston Bautista, Faustino Villareal, Agustin de la Rosa, and others. Even the "Solidaridad" was suppressed. Surveillance restricted Lodge meetings. Lodges had to be dissolved. About 300 arrests and 203 deportations were made in a week.

Because of these untoward incidents, many Masons regretted that they should have gone too fast in their propaganda and violence.<sup>14</sup>

The revelation of revolutionary activities of the Katipunan by the wife of a Mason, Teodoro Patiño, caused great sorrow in the hearts of Masons. Incidentally, we wish to bring to the attention of the reader the *Notes* to Chapter VI of Kalaw's history of Philippine Masonry. These *Notes*, made in 1955 by Frederic H. Stevens and Antonio Amechazurra, translators of Kalaw's "Philippine Masonry" (originally in Spanish), cast aside the old Masonic story that the revelation of the existence of Katipunan activities to Fr. Mariano Gil, O.S.A., was made at the confessional. Excerpt of the *Notes* reads:

"There are several versions as to how Father Gil came to know about the existence of Katipunan. *The one commonly accepted is:*

"Juana de Guzman was the wife of Teodoro Patiño, a member of the secret society (Katipunan). It seems that Juana suspected Teodoro of keeping another woman when he failed to turn over the full amount of his earnings to her, and one afternoon, on August 19, 1896, she confronted him with a knife in a jealous rage and forced him to tell her the truth; that he had been paying his dues in the Katipunan. He also had to explain to her what the Katipunan was and what it stood for. That same afternoon, after her husband had left, Juana hurried to the parish church of Tondo, and asked to see Father Gil, to whom she revealed all she had been told of the Katipunan."<sup>15</sup>

Of the intimacy between Masonry and the Katipunan, Kalaw himself writes: "Masonry was intermixed with the Katipunan and the Liga Filipina. As of the Masonic symbols seized was an apron of the 9th degree, it was said that the head appearing on same was that of 'beheaded Spaniard held by the hair by the criminal hand of an 'Indio' while with the other hand he thrusts a dagger in his throat."<sup>16</sup>

The Revolution of 1896 and the short preceding years thus brought adverse luck to Masonry in the Philippines. Meetings of lodges became scarce, for many members had either been exiled or shot, while the survivors of Government vigilance either took to the field or became mere spectators to the Masonic tragedies.

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<sup>14</sup> Cf. *Notes* to Chapter VI, p. 234.

<sup>15</sup> Cf. *Notes* to Chapter VI, p. 233.

<sup>16</sup> *Op.cit.*, Ch. VI, p. 129.

## PASTORAL SECTION

### HOMILETICS

EIGHTH SUNDAY AFTER PENTECOST (Aug. 5)

#### *"THERE IS NO BAD BOY"*

"And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light." (Luke XVI 8)

#### *Introduction:*

In the gospel of today the landlord commended his steward, not for the wrong thing that he did, but for his sagacity and wisdom to provide for his future, though by evil means.

Our time also has men of this type who use their talents for material gains or fame, no matter whether they hurt and destroy other people.

But what influences the actuation of men to good or evil?

#### A. *THERE IS NO BAD BOY:*

It is wrong to suppose that one is born a bad man. And as Fr. Flanagan of Boys Town used to say: "There is no bad boy." Because a child when born has a soul clean as a clear blank black board on which you can imprint everything in white or black or green color.

If there be an inclination to evil, this can be overcome by a good moral and religious formation of the will and the intellect. Good moral and religious principles should be inculcated in the mind; and the will should be trained to do what is morally good and avoid evil.

There are indeed principles, ideas and actions that appear to be good, because they please, but they are not always morally good. And how many have been deceived by appearances?

#### B. "YO SOY YO Y MI CIRCUNSTANCIA."

Yes, as the child grows, he undergoes formation. The black board is not blank anymore; impressions are jotted, one after another, and one over another. There you have a man. He thinks, speaks and acts according to what he is taught.

And how is he taught? Through his senses. What is taught him? I answer by asking; what is the child viewing, hearing, reading and doing? Where? At home, in the neighborhood, in theatres, in school and in Church?

A man is according to his circumstances. This is what the Spanish philosopher Ortega Gasset meant when he said; "Yo soy yo y mi circunstancia".

But where lies the grave obligation to provide a healthy circumstance around a child? Whose responsibility are the children? Where should children be really educated?

#### C. CATHOLIC HOME:

Children are the responsibility of parents. Hence, the real moral and religious formation of children starts at home under the guidance of parents.

The first good moral and religious impressions upon children ranging from 4 to 7 years of age are lasting basis of a righteous living. Hence parents should keep watch over the children as they grow up.

Parents should observe the behavior of children; to correct bad inclinations or bad habits acquired from others; to promote good habits in children. That is why mothers should always stay at home.

If only parents would do their utmost duty, we would have less delinquents. But if children are delinquents, it is because they have been neglected one way or another.

Parents, remember, there is no bad boy.

## NINTH SUNDAY AFTER PENTECOST (Aug. 12)

## MODESTY OF FILIPINA GIRLS

"When Jesus drew near Jerusalem, seeing the city he wept over it . . . And entering into the temple, he began to cast out them that sold therein and them that bought." (Luke XIX, 41, 45)

*Introduction:*

The Jerusalem that Christ saw from the mountain top, the city of splendour and earthly glory, the city of a wondrous temple of gold and white marble, and gorgeous palaces, can stand today for anything sinful and faithless.

If Christ wept over this faithless and sinful Jerusalem; He must be weeping now over sinful men and above all over the splendid, gorgeous, vainglorious and immodest women.

**A. JERUSALEM: WOMAN!**

Jerusalem, if thou hadst known the things that are to thy peace: but now they are hidden from thy eyes.

Woman, if you had known the things that give you peace and unfading happiness; but now they are hidden from your eyes, For indeed, how many a woman is blinded by the glitter of modern pagan fashion.

They care not, whether the fashion is morally wrong. It's new. It's attractive. It makes men's eyes ogle. So they are led by the nose to go french, the dark parisian french.

And so they answer back to Priests: What's wrong with sleeveless or chemise in church?

**B. MOTHER CHURCH SPEAKS:**

Jerusalem, behold the tears of thy Saviour. Woman, listen to the voice of your Mother Church through the Decrees of the Bishops in the First Plenary Council of the Philippines: "Women should not enter the church unless veiled and modestly dressed. Women wearing immodest dresses should not be admitted to Holy Communion or as sponsors in Baptism and Confirmation, and if the case demands, they should be refused entrance in the church".

Now, when is a dress considered immodest? "A dress cannot be called modest which is cut deeper than two inches below the neckline, which does not cover the arms to the elbows (or at least with quarter-sleeves, i.e. one-half way between the shoulder and the elbow), and scarcely reaches a bit beyond the knees. Furthermore, dresses of transparent material (and also, too tight dresses which unduly reveal the figure of the wearer) are improper."

(*Phil Hierarchy* 1958)

### C. TIME CHANGES BUT PRINCIPLES REMAIN:

The decree of the Philippine Hierarchy is clear about the matter. And Pastors of souls, educators, sisters and all the faithful must observe the decree.

It is true that there are priests who give Holy Communion to immodestly dressed women. And these priests are either ignorant of the Filipino Christian Tradition and the decree of the Philippine Hierarchy or they openly defy the decrees, following the whims of vain women instead of acting as teacher and guide of morality.

Some women say that we change with the time. It is false, in this respect. For time changes, but the laws of God remain the same, hence moral principles remain the same. And as long as the Catholic Church is on earth, she will always aim to protect the moral and Christian tradition of the Philippines.

## FEAST OF THE ASSUMPTION OF OUR LADY (Aug. 15)

### THE ASSUMPTION OF OUR LADY

"Mary hath chosen the best part, which shall not be taken away from her." (Luke X, 42)

#### Introduction:

The words of the Gospel about St. Mary Magdalene are applied here by the Church to Mary, the Mother of God.

When Mary the Blessed Virgin consented to be the mother of God, she had chosen the best part in the redemption of mankind. And it was precisely her part in redemption that brought about her assumption in heaven.

### A. DOGMA OF THE ASSUMPTION:

Have you seen Father Peyton's movie; the Mysteries of the Rosary? Regarding the mystery of the Assumption, it shows the common belief of early christians or what we call Tradition, that our Blessed Mother died and was buried. One of the Apostles who was away when she died, came and was led to her tomb. The seal of the tomb was intact; but the body of our Lady was no more, instead they saw flowers where she was laid. Hence, the belief that she was assumed into heaven.

But it was only on November 1, 1950 when Pope Pius XII declared a dogma that: "Mary, the immaculate, perpetually Virgin Mother of God, after the completion of her earthly life was assumed body and soul into the glory of heaven."

### B. REASONS OF THE ASSUMPTION:

But why the assumption? Mary was the Mother of God. The Body of Christ came from her body. His precious Blood was her blood. If Christ ascended Body and Soul into heaven, it was only fitting that Mary should share the glory of the Body of Christ.

Moreover, she was free from original sin, consequently, she was free from the curses of sin, especially returning to dust and delaying of resurrection. There was no reason why her body should be separated for long from her soul.

But above all, she was an apple of God's eye from the moment of her conception. Her whole life was planned for the best part of our redemption. So with our Redeemer gone to heaven, it was only fitting that she should receive the full fruit of Redemption by being assumed into heaven.

### C. IMAGE OF OUR GLORY:

She who conquered sin by her Immaculate Conception, triumphed over death by her Assumption.

And now with our Lord, she reigns body and soul above the choir of angels. She is now the Queen of heaven above all the saints.

And in her glory, we see the picture of our eternal glory. What then can deter us from the victory of grace?

Behold the triumph and glory of our race! Behold the Morning Star that leads us to eternal bliss.

## TENTH SUNDAY AFTER PENTECOST (Aug. 19)

## PUBLICAN OR PHARISEE?

"Two men went up into the temple to pray; the one a Pharisee and the other a publican." (Luke XVIII, 10)

*Introduction:*

If there is a parable so often really dramatized in church every day, this is it; the Pharisee and the Publican. And Pastors of souls cannot fail to see the drama re-enacted before his eyes.

Now I ask; do we go to church to adore or to be adored? Do we enter the church to do penance or to show off? Often than not, it is hard to give the benefit of the doubt to women who insist in wearing sleeveless and tight fitting dresses in church.

## A. TO ADORE OR TO BE ADORED:

The church is the house of God; it is a house of prayer. And it must be respected. And everyone who devoutly prays in church has the right to be respected. And everyone who has a sense of etiquette, knows what is expected of him or her in church.

Hence, a young man who comes to worship a girl, has no place in church; likewise, the girl who comes to be adored, giving an occasion of distraction and sin to good people.

We enter the church because God is there. We pray in church, because it is the house of prayer. It must never be a romantic haven where lovers whisper sweet little nothings to each other.

## B. PENANCE OR HYPOCRISY?

And if we wish to do penance in church, we must do it with a right spirit. But what other people do, are sometimes ridiculous, especially walking on one's knees.

Older women walk on their knees sometimes at high speed, noisily dragging slippers or what not. While young women are more dramatic; moderate speed and devoutly but more often than not, the young girl wears a sleeveless dress or a chemise. Where then is the real spirit of penance?

Instead of walking on your knees, why not make the Way of the Cross; meditating on the sufferings of Christ? We gain more in this

way, for we receive indulgences, graces and increase of knowledge about God.

But walking on your knees, what indulgences do you get? What increase of knowledge about God? Yes, you get callous knees alright, but without right intention these callous knees won't get you anywhere.

Just try your best to observe the laws of God and the Church; for it is penance already trying to be good.

### C. HUMILITY:

Yes, if we only try to do every day what God and our Mother Church bid us with a spirit of sacrifice, then we will experience real peace of soul.

But true obedience demands true humility, true consciousness of our nothingness in the eyes of God; true realization that all we have come from God, and without Him we can do nothing.

We must practice true humility in our daily life, obeying the wishes of our Mother Church even in small things, because everyone that humbles himself shall be exalted.

## ELEVENTH SUNDAY AFTER PENTECOST (Aug. 26)

### GODPARENTS

"Ephpheta, which is, Be thou opened." (Mark VII, 34)

#### *Introduction:*

If the miracle of opening the ear and loosening the tongue of a deaf-mute was great, greater is the miracle of Baptism whereby one is made an adopted son of God, and wherein the Ritual uses Christ's words is today's gospel.

But this miracle of grace is often shaded by the neglect and abuse of the role of godparents; the Ninong and Ninang.

### A. DUTY OF GODPARENTS:

One day I asked a lady: "How many godchildren do you have?"

"Quite many. Father; I lost count of them. In fact, I can not remember," was the reply. But this is nothing compared to the number of godchildren that a movie starlet has. More than one hundred.

Now, if you ponder deeper, you wonder how they can take spiritual care of these children. Is not the main duty of a godparent to take care of the spiritual child till death?

And the godparent must see to it that the child is given the real Christian moral and religious formation necessary for the child to live a good Catholic life.

#### **B. QUALITIES OF GODPARENTS:**

Due to this grave responsibility, the Church demands that a godparent should know the rudiments or doctrines of Faith. It follows then, that to be a godparent in a Catholic Baptism, one must not be a Protestant or a member of a society condemned by the Church (as Free Masonry), and must have completed the fourteenth year.

Parents who realize the spiritual significance of a godparent, always strive to choose devout and practical catholics among close relatives and friends.

But those who aim for material gain or fame, will take anyone who has a name or connection in Business, Movies or Politics. Yes, this is our Compadre system, a real abuse of the true significance of Sponsorship; and a great evil next to nepotism.

#### **C. REAL GODPARENTS: A PAIR:**

But in church, when you see these Compadres and Comadres, four, five or six pairs of them, do you think that all of them are really godparents of the child? No.

The Church allows only at most a pair of godparents. Only one Ninong and one Ninang for the child. And only this pair may hold the child during baptism. Only this pair has a real spiritual cognation and obligation to the child.

It is wrong for parents to deceive others in believing that they are sponsors when in reality they are not. Parents should designate who are the real sponsors; and who are just honorary sponsors.

It is unjust to the child as well. How many children grow up believing that so and so is his ninong or ninang, only to realize after taking his Baptismal certificate that it was not so.

Parents and godparents, do your duty, for upon your shoulder rests the happiness or unhappiness of a child.

### SIGILO SACRAMENTAL

*Fulvio y Fulgencio, vicarios cooperadores de una de las parroquias de la ciudad, movidos por el celo de las almas, se decidieron a comunicarse mutuamente las experiencias que cosecharan en el ministerio pastoral, sin excluir las del confesionario.*

*Por eso hablan con frecuencia de las cosas oídas en confesión, en particular sobre los pecados contra el sexto y contra la justicia, dando incluso sus particulares circunstancias.*

*Resulta que los miembros de la Acción Católica se confiesan indistintamente con uno y otro vicario; y así no es raro el caso en que Fulgencio logra individuar a los pecadores por lo que oye a Fulvio y éste por lo que Fulgencio le refiere. Si a veces les sobreviene algún escrúpulo de si quebrantan indirectamente el sigilo, lo desprecian y se tranquilizan en vista de las ventajas que su modo de obrar les proporciona. Ni se percatan de manifestarse claramente que dan de vez en cuando con saber a qué penitente el otro ha aludido; sin que por eso desistan de su primer propósito.*

*Ya corre la voz entre los fieles que ambos vicarios, en su oficio de confesores, obran como si fueran una misma persona.*

*Llega a saberlo el párroco y habla y amonesta a los vicarios; quienes le responden que saben muy bien el rigor de la disciplina sobre el sigilo sacramental y que, por lo tanto, no pueden discutir con él la conducta que siguen en el confesionario. El párroco, mortificado por la respuesta, recoge velas y les pide den por no hecha la amonestación.*

*¿Qué juicio merece la conducta de los vicarios y la del párroco?*

El modo de obrar de los vicarios no importa violación directa del sigilo. La violación directa es, por especial providencia del Señor, cosa rarísima en la historia, y por deslumbrados que anden los dos vicarios, no pueden perder de vista que el precepto no admite parvedad de materia y que quien tuviere la osadía de quebrantarlo queda *ipso facto* excomulgado con excomunión reservada de un modo especialísimo a la Sede Apostólica (can. 2369 § 1). De hecho, no revelan a los pecadores, sino solamente los pecados, aunque con sus particulares circunstancias. Si el oyente llega a individuar a las personas, es por lo que ya sabe, no por lo que le cuenta el compañero.<sup>1</sup>

Pero pecan por quebrantar el sigilo indirectamente, ya que revelando las culpas conocidas en confesión, dan tales detalles que el oyente, no solamente puede, sino que efectivamente ha llegado a conocer a los culpables.

Ni se eximen de pecado por la utilidad que esperan y acaso logran de la comunicación mútua de las experiencias que cosechan. Aun cuando se permite al confesor consultar a otro más docto, es a condición de que éste no conozca al penitente; y aun entonces debe proponer el caso, para él difícil, en sus líneas generales, omitiendo los detalles que pudieran hacer que el consultado acertara o sospechara de quién se trata. Cuando no hay estas garantías y precisa el consejo ajeno, pida el confesor la debida licencia al penitente. Si éste no la concede, encomiende todo el asunto a Dios Nuestro Señor.

El párroco, por consiguiente, hizo muy bien en hablar y amonestar a los vicarios. Pero no obró bien cuando, mortificado por la respuesta de estos, recogió velas y les pidió perdón. Puesto que, según el canon 2369 § 1, quien quebranta indirectamente el sigilo sacramental se hace reo de las penas que menciona el can. 2368 § 1, el párroco debió denunciar a ambos vicarios al Sr. Obispo, a quien pertenece imponerles dichas penas. Porque vale en el caso de la violación indirecta lo que el Sto. Oficio ordenó respecto al simple uso de lo conocido en confesión (aunque en el simple uso no hay violación directa o indirecta del sigilo): "Ordinarii et Superiores transgressores graviter moneant, reci-

<sup>1</sup> En la misma forma resuelven casos semejantes Genicot (*Casus Consc.* 852) y el P. Benito López (en Palazzini-De Iorio, *Casus Consc.*, II, 324).

divos congruis poenis percellant, ac in casibus gravioribus Supremo huic S. Tribunali rem quamprimum deferant".<sup>2</sup>

P. LUMBRERAS, O.P.

## CONFESSION OF PERSONS LIVING IN THE PARISH HOUSE

*In the "Acta et Decreta Primi Concilii Plenarii Insularum", n. 395, 1, we read:*

*"Omnes sacerdotes ab Ordinario proprio ad audiendas confessiones approbati atque perdurante hac approbatione, facultate delegata gaudent audiendi cuiuslibet sacerdotis et omnium qui in domo paroeciali habitualiter commorantur, in universis Insulis Philippinis".*

*Must, in your opinion, these words "in domo paroeciali" be taken in their very strict sense? For example, a number of religious communities have residences which are not strictly speaking "domus paroeciales", such as seminaries rest houses. . . Visiting priests, either of the Order or not, may be asked to hear the confessions of the helpers living with the priests of that residence. May or can they do so without previously obtaining faculties for that particular diocese?*

The Commission for the interpretation of the Decrees of the Plenary Council has already passed several resolutions interpreting the legal meaning and extent of the decree under discussion, (Cfr. *Boletín Eclesiástico*, enero, 1958, p. 27). So far, however, none of the decisions has provided a direct and official interpretation of the words "*in domo paroeciali*". It is obvious though, that these words cannot and must not be taken in their very strict sense so as to imply exclusively the parish house and nothing else. The aforementioned decree grants a privilege to those who habitually live in the parish house to confess to any visiting priest, and being a favorable law, the decree

<sup>2</sup> Instructio S. Congr. S. Officii ad Ordinarios locorum et Superiores, 9 de junio de 1915.

is subject to a wider interpretation as stated by the *Regula Iuris* "favores convenit ampliari".

This favorable interpretation does not imply, however, that the privilege can be extended to all entities which some way or another bear any resemblance to the parish house or "domus paroecialis". Though it is true that favors are to be given a broader interpretation it is always meant to be done *sensu proprio* and never *sensu improprio*. In this sense, for instance, a subsidiary church or rectory, though juridically speaking not a parish and therefore not attached to a parish house, enjoys, in our opinion, the same privileges as the mother church. And so a person habitually residing in a barrio rectory, which is spiritually attended from the parish, can approach any visiting priest for confession as much as any of its counterparts living in the parish house.

It is obvious, however, that what is said of a filial church or rectory cannot be applied to a seminary or rest house without violating the most sacred rules of interpretation, unless they otherwise possess the juridical qualifications of a true parish. To fancy such privilege in favor of those entities is to distort the real and proper meaning of the law, since legally speaking a seminary or rest house can never be taken as a "domus paroecialis" or parish house *sensu proprio*. This view seems to be upheld by the commission when it wrote:

"The mind of the Council was to facilitate the confession of those who live habitually in the parish house, due to the shame they might experience to confess to a priest so well known to them, either as a relative or as a Superior; therefore they are given the privilege of confessing to any visiting priest in that same rectory or church to which the rectory is attached. However, if these people are out of their respective parishes (as certainly happens in the case of a seminary or rest house), there is no reason to enjoy the privilege (since they can always go to the parish for confession and so avoid the shame of approaching a person so well known to them, which after all is the only reason for the privilege) and they should confess only to a priest approved in the place where they happen to be." (*Bol. Eclesiástico*, enero, 1958, pág. 27)

FR. F. TESTERA, O.P.

## FOREIGN

**Canonization totals; 155 Saints in 374 years; 2,270 on 'waiting list'.**

—The Church has proclaimed 155 saints and 116 blessed since the Sacred Congregation of Rites was established in 1588.

The total number of saints and blessed recognized by the Church through the processes of the congregation is contained in a new edition of the "Index and Present Stage of the Causes of Beatifications of Servants of God and the benovization of the Blessed", published in Latin by the congregation this year.

Among causes before the Congregation are five concerning popes. They are Blessed Innocent V, Blessed Innocent XI, Blessed Gregory X, and Popes Benedict XIII and Pius IX. Thirteen cardinals are also candidates for honors of the altar. Among the most recent causes of cardinals to be considered by the congregation are those of Andrea Carlo Cardinal Ferrari, Archbishop of Milan; Rafael Cardinal Merry del Val, Secretary of State to Pope St. Pius X, and Clemens Cardinal von Galen, Archbishop of Muenster who died in 1946.

**Spanish Government to Recognize Degrees of Church Universities.** —

The 5,000 students frequenting a dozen of church institutions of higher learning in Spain will soon be able to earn academic degrees on a par with those granted by state universities.

Degrees in theology and philosophy have long been officially recognized, but lawyers, doctors and teachers from Church-run universities have hitherto been unable to practise their professions until they have passed a state examination.

The 1953 concordat with the Holy See provides that the Church has the right to establish its own private universities in Spain. But their degrees in non-religious subjects have not been recognized by the government. A 1943 law lays it down that public universities are officially Catholic. The government therefore argued that there was no need for official recognition of degrees of private Church institutions.

The agreement provides that to earn official recognition for their degrees Church universities

must maintain certain standards. These include:

—Abiding by the laws governing state universities.

—Providing courses at a level equal to those offered in state universities.

—Providing faculties equal to those in state universities, at least three-quarters of the teachers having degrees from state universities. All other teachers must have a special permit from the Ministry of Education which can be obtained by taking a competitive examination.

The agreement also provides that in the future the Holy See will consult with the Spanish government before a Catholic institution of higher learning devoted to non-religious subjects is established in a province where a similar state institution already exists.

**Communism is "A Reality" in Central America.**—The thirty-eight Bishops of Central America report "with deep sadness" that all Central America is infected with communism.

The region "was a fertile field for the germ, and the whole body became ill," they said in a joint letter. Central America's six republics have about 11.3 million Catholics out of a total population of 12,000,000.

"It is not correct to speak today of the 'communist danger' in Central America and Panama," they said. "We already have communism in abundance within our own

people. Unfortunately, it is a reality."

They said the Church's social doctrine offers "adequate means" for the solution of Central America's problems.

Other points made by the Bishops were:

- "Since the fall of Cuba under a communist regime, a flood of pro-Castro demonstrations, propaganda and communist-inspired revolts has swept over our peoples."

- "Communism has infiltrated among our plain farmers, among workers, university students, professional people and even high school students."

- "Communist agents infiltrate newspapers, broadcasting stations, television and other key positions to influence the education of the people."

- "Elements of marked Marxist tendency are found in all our universities."

The Bishops warned that legislation and other reforms would accomplish little in the long run unless the people were properly educated.

**Catholic Report on Educating the Modern Child.**—The British Government has been told by the Catholic Education Council that it is too concerned with administrative details and so has neglected the nature and purpose of education. Local authorities are criticized for too often treating the wishes of parents "cavalierly as obstructions to tidy administration".

The report describes the parent as the sleeping partner in the education service, but blames this in large part on the parent's own indifference. It also criticizes the mother who, though the family income is adequate, goes to work, so producing the "latchkey child". Young children, it says, should have the presence of their mothers at home before and after school and during the holidays. It adds: "In our view a sustained effort is needed as part of the country's educational effort to arouse many parents to an appreciation of responsibilities towards their children and of opportunities to help them which they overlooked because of ignorance of or failure to understand their children's needs. We suggest that the duty of summoning parents to shoulder their responsibilities should lie heavily on the government."

The Council submits a five-point charter as the basis of education. The five points are:

- The personal dignity of the child, however refractory or retarded, and his right to respect for his individual personality;

- The need to develop in children a sense of personal responsibility;

- The importance of helping children towards strength of their wills based on sound moral judgement;

- The need to show children that their actions have value and significance; in other words, that just as there are adult vocations,

similarly there is the vocation of the schoolboy or schoolgirl, even though it is necessarily transitory;

- The need to give children defenses against materialism.

It lists six causes of the difficulties against which the school of today has to contend. They are: (1) The physical development of children at an earlier age; (2) Weakening of family life; (3) Weakening of traditional principles and habits among parents; (4) The influence, sometimes pernicious, of mass media and commercial advertising on children; (5) Teachers' lessening certainty about fundamentals, with their consequent reluctance to give a firm lead; and (6) The disturbing influence on schoolchildren of the affluence of the immediate post-school age groups.

Later it declares: "It is the aim of Catholic schools to keep before their children's eyes positive spiritual and moral standards.

**'L'Osservatore' Attacks Prize-fighting.** — Raimondo Mazini, editor of *L'Osservatore Romano*, in a signed editorial on the death of Benny "Kid" Paret, condemns professional boxing as a "homicidal career."

"Natural morality and good common sense alone should suffice for anyone to reach the verdict," he says, since the object of professional boxing is "the destruction of the opponent, his momentary physical annihilation."

"Discussions and arguments will continue and distinctions will be made, but the conclusion is clear and necessary...., professional boxing in its greatest classical manifestations cannot be condoned."

**Pope John's Letter to the Romans.**—The Pope has urged the people of Rome to co-operate in making the coming ecumenical council a success.

"Examples of this universal interest are surprising. Expressions of respectful and trusting expectation keep arriving here even from brothers separated from unity and Catholicity."

In his 4500 word letter the Pope declared he would make a formal appeal urging all of Rome to give a "profoundly Christian" welcome to those coming here in October for the council.

The letter noted that "all Catholic Bishops of the world have expressed their feelings on matters which concern Christian and Catholic thought and life and Holy Church's spread of those energies which its Divine Founder endowed it with."

The Pope urged both clergy and laity to prepare themselves for the council with "piety and purity of habits".

"Be able to repress the lust of the flesh which is the daily temptation of this earthly life. This is the censorship which each mortal must impose on himself," the Pope told the Roman people. "We like to call Rome 'holy city'. God forbid that it become a city of perversion. And may He grant that those who come for the council may find cause for edification, not for scandal."

## LOCAL

**Consecration of Most Rev. C. Urgel as Bishop of Calbayog.**—Bishop Cipriano Urgel was consecrated and installed as Bishop of Calbayog at solemn rites held on June 12.

Archbishop Salvatore Siino, Papal Nuncio, acted as principal consecrator assisted by Bishop Manuel Mascariñas of Tagbilaran and Bishop Lino Gonzaga of Palo. Archbishop Julio R. Rosales preached the sermon.

Consecration rites started at 6:30 a.m., while the installation took place in the afternoon.

Bishop Urgel was born in Hindang, Leyte on Sept. 26, 1918. He was ordained priest in 1945. At the time of his nomination to the episcopacy (March 13), he was viar general of Palo. He succeeds Bishop Manuel del Rosario who was transferred to the new Diocese of Malolos.

### St. Jude's Organ, Manila. — It

It was quite an unwelcome surprise to read in the March issue of the *Boletín* an article by Fr. Schablitzki, reporting on the new small organ, recently installed in the St. Jude's Church.

We do not intend to contradict Father Schablitzki's suggestions for an improvement; we do know he is fully qualified for this. We believe, however, that to state that "because of its very narrow scaling, the organ of St. Jude's is not suitable for a church or chapel...", and "a pedal without a speaking stop is almost useless for church service", would be quite exaggerated. We do believe that the small positive organ of St. Jude's definitely fills a dire need for our churches. Besides, does it not fit the purpose of making the religious services more solemn? And certainly so, because the pipe organ is the mandated instrument for the performance of Church music. We might state the following reasons for this:

1. This organ does appropriately discard from the church instruments not proper for the performance of religious music, *i.e.* the electric organ, so called Hammond. An electric organ is definitely not the instrument for a church.

2. This organ seems to solve the financial problem of most churches, that cannot afford buying an organ of \$4,000 or \$5,000 or more.

3. For a church of the size of St. Jude's, the small positive organ is very satisfying. The offi-

cial chant of the Church (the Gregorian Chant) can be very effectively and beautifully accompanied on this organ. Occasional solemn Masses, even polyphonic Masses, can be adequately performed by the support of this organ. A church of the type of St. Jude's could probably not put up a big sized church choir numbering hundred voices or more, so this organ would adequately support any small-size church choir. A bigger pipe organ would certainly bring about more musical effect and make performances more solemn, but this seems entirely besides the question. St. Jude's organ was purchased with the view to fill the church's need to accompany the songs of the Faithful, and not to give concerts. We, therefore, think that for such a church the organ is ideal, and we encourage all the other churches in Manila and in the Philippines to imitate St. Jude's example rather than to buy those cheap electronic organs, which in the long run will be more expensive.

4. We could still ask the practical question where our parish priests would find well-trained and competent organists to play these big organs. There is so far no school for organists in the Philippines, whereas any well-trained piano graduate would do well on a small-size organ.

We may conclude, therefore, that this organ seems to fill the gap between the lack of the required instrument and the performance of the genuine religious music in our churches.