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The Pope speaks:

PENANCE

But We wish above all to exhort you to make use of Lent to apply yourselves to the most grave duty of religious instruction and to give to penance that true and efficacious place which belongs to it, in keeping with each one's vocation and condition; the study and meditation on the eternal truths which God has wished to communicate to man, ennobling his intelligence and revealing to his gaze the infinite horizon of his plan of salvation and of love.

Thus, only in this light does man find himself, does he come to know his arduous and urgent duties and decides on the generous practice of penance as a sign of love of the Cross. It is thus that the sincere and willing Christian is recognized.

It is only by an austere mode of life, that lives and puts into practice the poverty and self denial taught by Our Lord Jesus Christ that the domestic and social order can be decisively moved towards renewal in truth, in the freedom of the sons of God, in a justice that is truer and more profound because it is capable of taking from oneself to give to the poor and destitute.

You see how by instituting the season of Lent the Church does not lead her children to mere external practices, but to

serious tasks of love and generosity for the good of their brethren in accordance with the ancient teaching of the prophets:

"Is not this rather fast that I have chosen? Loose the bands of wickedness, unto the bundles that oppress. Let them that are broken go free; and break asunder every burden. Deal thy bread to the hungry and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise and thy justice shall go before thy face, and the glory of the Lord gather thee up" (Is. 59,6-8).

That is Lent, that is the practice of true penance, and it is what the Lord expects of all, in "the acceptable time" of grace and forgiveness.

Our voice is entering this evening into your homes, and it is a paternal invitation to correspond generously. In Christian families the solid and age-old traditions of ecclesiastical discipline find sensitive and ready souls whom we gather in spirit around Ourselves that together our heartbeats may ascend in prayer to the Divine Redeemer.

JOHN XXIII

Lenten Message

Feb. 27, 1963

ROMAN CURIA

PROPOSALS FOR COUNCIL CONSIDERATION

(Text of the letter of the Holy Father sent to each and every bishop of the world and to the other Fathers of the II Vatican Council on the Feast of the Epiphany.)

Venerable and Dear Brother,

Before Our eyes there still remains the vision of that majestic assembly of bishops which impressed Us so deeply in the Basilica of St. Peter during the first session of the Second Vatican Ecumenical Council. After having celebrated the Feast of the Immaculate Conception of the Blessed Virgin Mary, after having conferred the honours of the altar on the Blessed Julian Eymard, Antonio Pucci, and Francis of Camporosso, and after taking leave of all the bishops, We have remained, at heart, in spiritual communion with all of them.

At this time of transition from the mystery of the cave of Bethlehem to the holy Epiphany of Our Lord, the glorious and immortal King of all ages and of all peoples, nothing could be more pleasing to Us than to return in thought and word to the serious and sacred theme of the Council, to which all of the new year ought to be dedicated in all parts of the world, truly blending in harmonious unity, *corda, voces et opera*.

Continuation of the Ecumenical Council

All those concerned fully realize that these months of the year 1963, and particularly the period from the Epiphany of Our Lord, January 6, to the feast of the Nativity of Our Lady, September 8, ought to be considered a real continuation of the work of the Council so happily begun in the month of October, 1962.

In those first weeks, by means of exchanges of doctrinal explanation and pastoral experience, and also by means of open and respectful discussion, we worked out a definite "modus procedendi", which will help our future business to be dealt with more quickly and easily.

Above all, it is important to realize that the Council is continuing without interruption, even though the Venerable Bishops, who together with the Pope constitute its membership, are now physically scattered over the world, each at his pastoral post. During this year they should consider themselves and show themselves ever more closely united in spirit.

It is well known that the interchanges and amenities of social life have been greatly fostered in recent times by improved long-distance communications; for the advantage of the Church in the whole world, it is certainly permissible to take full advantage of this scientific progress. Above all it is important that the holy unity of all the bishops who, together with the Supreme Pontiff, constitute the essential driving force of the Council's activity, should be recognized and preserved; this should be so especially in Rome, in the Vatican, in the spacious halls of a government which is universal, benign and alert, in the institutes of sacred learning, in the places of prayer and of works of charity, which function in the personal presence of the Vicar of Jesus Christ; then it ought to extend to every place on earth where the sacred hierarchy is gathered in the exercise of the same activity in perfect unity of spirit with the Roman Pontiff and in the power of the Holy Spirit, who "has appointed the bishops to rule the Church of God" (Acts 20, 28).

Some Fundamental Points Proposed for Consideration

The experience derived from the first meetings of the Council and from personal and group meetings with the venerable Fathers of the Ecumenical Council suggests the advisability of stressing some points which We believe to be of supreme importance, particularly in the period of waiting for further developments in the Council, either during the eight months in which the Commissions, within the limits of their powers, will be working almost invisibly, but nevertheless effectively and usefully, or—as We hope—in the conclusive phase of the great work which will begin again in Rome in the month of September and which will continue until the end of the Council.

In order to make them distinct and clear, We reduce these important points to four. They take particular account of the work of the eight months from the Epiphany of Our Lord to the Feast of the Nativity of Our Lady. At the proper time other pertinent remarks will follow.

The following are the points of which We intend to treat:

I. The Commission of Cardinals for direction and co-ordination, which was announced on December 6, formed on December 17, and headed by Our beloved son, Amleto Giovanni Cardinal Cicognani, Our Secretary of State.

II. The closeness of cooperation with the centre of the Council on the part of those who are far from Rome.

III. The ever more fervent zeal of the clergy and the laity, expressed in cooperation, in prayer, in universal interest, and in the example of a holy and sanctifying life.

IV. The vast scope of the twenty-first Ecumenical Council, which should include all the many aspects of the life of the Church of Christ.

I. The Recent Appointed Commission of Cardinals

The invitation extended to men of the highest dignity to serve on this Commission for the co-ordination of the labours of the Council during these eight months of its continued duration, even though some of the participants are living outside the Vatican, is based upon considerations of respect for the Cardinals appointed and also on the experience they have acquired in the various Commissions which make up the organism of the Council.

This newest and most important Commission does not in fact lessen the work of the others. Its function rather is to coordinate and to direct all the work in line with the general plan and purpose of the Council.

It will be aided by the General Secretariat, composed of the Secretary General and the 5 Under-Secretaries, who will bring to their task their accustomed diligence. While theirs is an executive function, it is nonetheless of the greatest value and importance.

II. Relationship between the headquarters of the Council and the Fathers living away from Rome

a) The work of the Roman Pontiff and the Bishops of the Ecumenical Council.

The Council, as is natural, receives its general directives from the Pope who has convoked it. But at the same time, it is the duty of the Bishops to safeguard its untrammelled progress. The Pope's approval of the decrees in a solemn and definitive form is necessary so that by his apostolic authority they may receive the force of law. But the Counciliar Fathers must propose, discuss, prepare the wording of the decrees, and finally approve them together with the Roman Pontiff. In this connection it would be profitable to consider carefully Chapter XV of the Acts of the Apostles which describes the Council of Jerusalem and the mission of Paul and Barnabas to Antioch together with Jude, surnamed Barsabas, and Silas (cf. 15, 1-22). You will find in this simple account of twenty centuries ago the perfect model of a Council. Already from that first Council one can gather a clear idea of the authority of the Bishops as well as of their grave obligations in every Ecumenical Council, from that of Jerusalem to the present Second Vatican Council.

b) What the Council expects of each and every Bishop.

It is, therefore, the sacred duty of the Bishops to exercise the utmost diligence in the work of the Council, for they are called to take part in this pastoral office. This duty implies not merely their presence in the Vatican Basilica during the coming session, but it also requires that they be spiritually united during these 8 months with their brothers in the Episcopate, and that they reply with care to any request which they receive from the Commission headed by the Cardinal Secretary of State. Promptness on the part of all in studying the matter proposed and in replying will enable the work of the Council to proceed as it should, and will help to bring this great enterprise, which the whole world is watching to a happy end.

c) Collaborators of the Bishops in the work of the Council.

In order that the work may proceed more expeditiously and with greater prospects of success, it will be useful for every Bishop — for whom during this year the work of the Council should be like the apple of his eye — to seek to complement his own labours with the help of ecclesiastics of any ecclesiastical

territory who are distinguished for learning and virtue. They may, therefore, request others to help them — as We have already indicated — whether there are known in Rome and already named to take part in Conciliar Commissions or whether they are priests and religious of notable prudence and wide reputation. Their names can then be submitted to the General Secretariat for which they could render service in particular instances. This collaboration, restricted to few persons capable of keeping the secrets of the Council, not only enhances such a noble task, but confers upon it prestige and vigour.

III. Cooperation between the Clergy and Laity

a) Increased interest in the Council on the part of the faithful.

Every day one notes an increase in the religious interest with which the faithful follow the work of the Council and pray for its success. The public display of the functioning of the Church's government during the past months has surpassed all expectation. This is confirmed by news that comes to Us from every corner of the world and fills Us with joy.

At this time, Our thoughts turn often and with joy to the first Pentecost, as if this feast were the prevalent note in the daily liturgy. "*Spiritus Domini replevit orbem terrarum, et hoc quod continet omnia scientiam habet vocis.*" (*Wisdom*, 1, 7).

This is certain, that from the time the Ecumenical Council was convoked and finally inaugurated, in every continent and across the seas wherever are found children of the Catholic Church, at first a respectful attention was noted, then a lively interest, and now an expectation ever more eager and hopeful of great results.

All Christians and in particular those souls of greater innocence, who have more to suffer and who are more pure, are happy to unite themselves to the universal prayer, as if the happy outcome of the Council should secure for the human race that legitimate and moderate prosperity even in this life, which is a foretaste of eternal joy.

b) Things to be avoided.

There are always good people full of fervour and good intentions who desire to introduce new forms of prayer, both public and private, and to multiply everywhere in the Catholic Church

forms of devotion in accordance with the prevailing conditions of language, place and tradition.

There is not, however, — at least not at present any need of new and special forms of prayer other than those with ecclesiastical approval. The Catholic Church is like the queen “seated at the right hand”, arrayed before the world “in robes of gold and many colours”. Her admirable unity has its root in the primacy of the Roman Pontiff and branches out into dioceses and parishes of liturgies, old and new, and thus she stands firm and foursquare in the midst of the variety of the forms of public and private prayer which serve to satisfy the manifold needs of the spirit.

c) Method of cooperation by the faithful of individual dioceses.

In every diocese the Bishop is in the first place by reason of the office entrusted to him and it is he who makes provision for everything; for the different types of instruction, of good government, of worship. Every Bishop or Prelate does this for his diocese or territory out of the fullness of his knowledge and by distributing the tasks to be fulfilled. For the clergy, for religious, men and women, and for the laity, the Mass, the Office and the Rosary provide great scope for a splendid individual and corporate intercession by the Church on the occasion of the Ecumenical Council. And what is even more appropriate is the infectious fervour of those who are transported by that intense religious ardour which in the Roman fashion is expressed by the words: *instantes, instantius, instantissime*; the prayer of the people full of confidence and joy in heaven’s answer.

IV. Aims of the Ecumenical Council respecting the whole of Christendom and the entire family of mankind.

a) The great impression made by the Council on the world.

Before concluding Our spiritual considerations, We should like Venerable Brother, to add a few words on the subject of the reports that have come to Us from various sources about the respectful and optimistic attitude of public opinion towards the problems of peace and Christian interest which the Council’s activity has produced, not in an apologetic sort of way but with outspoken assurance.

To speak truly, the project of the Second Vatican Council did not, when it was first announced, seem likely to arouse much

interest in the outside world, but after three years of preparation and, much more, at the actual beginning of the Council's operation between 11 October and 8 December last year, the reaction — even among those of other religious, philosophical and political beliefs — was so universally respectful as to make Us wonder if heaven's light and grace have not been brought closer to men's hearts, urging them little by little towards Jesus Christ and His Holy Church.

b) Non-Catholic observers invited to the Council.

To mention one thing only, it was a happiness for Us to see the approach and invitation made to representatives of different Christian confession. For Our part, this invitation and the welcome it was given — an event unique in the history of the Church and of Council—causes Us to ask if this may not be a sign that many men are giving ear to the prayer which Jesus made on the mystic eve of his great sacrifice: "Father, the hour is come, glorify thy Son so that thy Son may glorify thee... I pray for those thou hast given to me for they are thine... Holy Father keep in thy name all those whom thou hast given me, so that they may be one as we are one". (John 17, 1, 9, 11).

c) The Ecumenical Council concerns all men:

One can already see that this is happening to some extent. Our Council is directly concerned with those of our Church: one, holy, Catholic, apostolic. That was the primary end We had in view. But if We had concerned Ourselves with Our own affairs or those of Catholics only, We believed that We should be failing to correspond as We ought to the words of our Divine Redeemer, of whom his beloved disciple wrote, "He (Jesus) is a propitiation for our sins; not only for ours, but also for those of all the world". (1 John, 2, 2).

Is not the affirmation of the same evangelist true when he says of our Saviour, the light of men, "He was the true light that enlightens every man who comes into this world"? (John, 1, 9).

And was not Saint Luke enlightened by the Holy Spirit when he wrote, "All flesh shall see the salvation of God"? (Luke, 3, 6).

Saint Paul, too, rightly numbered among the apostles and Prophets, solemnly warns the Romans, "Glory, honour and peace to everyone who does good, to the Jew first and then to the

Greek; for there is no respect of persons with God". (Romans 2, 10-11).

How joyfully does the same Paul, writing to Titus, declare in brief the nature and power of the mystery of salvation, "The grace of God our Saviour has appeared to all men". (Titus, 2, 11).

To conclude these quotations We should like to recall a saying of the authoritative and eloquent interpreter of Saint Paul, Saint John Chrysostom, a saying which has moved Us deeply since Our youth: "Remember, brethren, that you must render an account not only for your own life but for that of the whole world." (Homily XV on St. Matthew).

d) Good auguries for the future.

The warm welcome given to our Council by many of our brothers separated from the Apostolic See is certainly consoling. But how much greater and richer would be our blessing if our earnest and sincere charity could be experienced by all those who are called to enjoy with us the same brotherhood in Jesus Christ and in his one fold.

That awaits the hidden design of God, in which we now seem to glimpse faintly the first light of that long-sought day, whose advent Christ the Lord hailed with this ardent wish: "and other sheep I have that are not of this fold: then also I must bring... and there shall be one fold and one shepherd." John 10, 16). Oh! what comfort it would give to Our Spirit to be able to read with this flock those dear words, and contemplate the delightful images of the tenth chapter of St. John, especially the part in which Jesus repeats: "I am the door. By me, if any man enter in, he shall be saved: and he shall go in and go out and shall find pastures." (John 10, 9).

We repeat the good wish with confidence: May the Second Ecumenical Vatican Council in the course of its development succeed, with the grace of Our Lord, in exciting in the Church such an abundance of spiritual forces and in opening so vast a field to the Catholic apostolate that men, guided by the Spouse of Christ, may attain to that sublime and longed-for goal, which they have not yet been able to reach.

It is a great hope, which concerns the Church and the whole human family.

We, Bishops of the Church of Our Lord ought to examine our consciences on this grave responsibility of participation in

the universal apostolate. To have remained and to remain faithful to the purity of Catholic doctrine according to the teaching of the Gospel, of the tradition of the Fathers of the Church and of the Roman Pontiffs, this is certainly a great grace and a title of merit and of honour. But this is not enough for the carrying of the precept of Our Lord who says: "Going therefore teach ye all nations." (Matthew 28, 19) or in that passage of the Old Testament: "And he gave to every one of them commandment concerning his neighbour." (Ecclesiasticus 17, 12).

Final Exhortations and good wishes Venerable Brother,

We are happy to speak these thoughts to you on this evening of the Epiphany of Our Lord.

While we gladly give you notice that the Commissions of the Second Vatican Council have eagerly resumed work in Rome, at the same time We advise you that the Secretariat of the Council itself will send to the Fathers of the Council who have the episcopal character whatever concerned the study and preparation of the schemata of questions which were entrusted to the diligence of the same Commission.

May Our Lord bring it about that this holy fervour for good work, supported by the prayers of the entire clergy and of so many fervent souls gathered in religious congregations of men and women spread like sparks throughout the world, will not only obtain the continued grace of apostolic fervour, but likewise produce those great fruits we expect of it to the salvation and the joy of the whole world. This is the grace of Jesus which "comes to cast fire on the earth" cf. Luke 12, 49) so that it may enkindle in all the splendor of faith and the fire of charity.

To all of Our Venerable Brothers in the episcopal order nothing more touching can We offer as a precious message of encouragement than the words of St. Paul — Oh! Saint Paul, Our Saint Paul, true vessel of election! — who, towards the end of the letter to the Colossians, gave this word of command: "Christ All and in all", and he continues, "Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: And let the peace of Christ rejoice in your hearts,

wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work; all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by him." (Colossians 3, 12-17).

With these sentiments and conscious of our duties, Venerable Brother, let us resume our common holy work, trusting exclusively in the help of heavenly grace, in the light of intelligence and with joy of heart, for the good of the Holy Church of God. To supplicate in accordance with our wishes and Our desires the light and help of divine grace, to you Venerable Brother, and to your whole flock, We impart with affection in the Lord the Apostolic Blessing.

Rome, from St. Peter's,
6 January, 1963, Feast of the Epiphany,
the fifth year of Our pontificate.

LA FE, NORMA PARA LA EDUCACION DE LOS JOVENES

DISCURSO DEL PAPA A LOS PARTICIPANTES EN EL CONGRESO
DE LOS DEPORTES (25 DE ENERO DE 1963; TEXTO EN
"L'OSSERVATORE ROMANO" DEL 26)

Queridos hijos y estimados señores. La cordial y paternal bienvenida que os damos es la expresión de nuestra complacencia por el objetivo que os ha llevado a participar en el Primer Congreso Nacional sobre el Deporte. La Sociedad Dante Alghieri ha querido así llamar la atención de la opinión pública sobre la necesidad de una bien entendida educación deportiva, como coeficiente eficaz para el armónico desarrollo del hombre. Y, lo decimos con presteza, es hermoso que cuanto se refiere a la actividad deportiva, en sus formas mas elevadas de ejercicio que templa y ennoblece, esté relacionado con el nombre de Alghieri. Es ciertamente una idea feliz y al mismo tiempo una promesa llena de esperanza, que merecía ser señalada; porque se refiere a aquel ideal de vida en que los altos valores de la cultura, transfigurados por la fe, encuentran terreno fecundo en las fuerzas físicas, vigorizadas y robustas, templadas por la resistencia y la disciplina. Es la sabiduría encerrada en el antiguo proverbio: "Mens sana in corpore sano" (Un alma sana en un cuerpo sano), considerado en toda su extensión, en armoniosa síntesis de gracia divina, de inteligencia, de voluntad y de belleza física.

Recordamos las luminosas imágenes del encuentro que tuvimos el 24 de agosto de 1960 con las escuadras juveniles de atletas, llegados de todas las partes del mundo para la XVII Olimpiada celebrada en Roma. En aquella ocasión dirigimos palabras de aprecio y aliento, que fueron escuchadas con gran entusiasmo.

Es natural que el Congreso de estos días haya encontrado entusiasta colaboración en el Comité Olímpico Nacional Italiano, que busca la formación atlética de la juventud con laudables objetivos educativos, y que en esta ocasión la prensa deportiva italiana mas calificada haya demostrado su sensibilidad cordial y atenta.

Equilibrio entre alma y cuerpo.

Queridos hijos y estimados señores, Nos ha parecido oportuno escoger como fecha para el encuentro de hoy el día 25 de enero, fiesta de la Conversión de San Pablo. La circunstancia nos es grata por muchos motivos, especialmente por que en este mismo día, hace cuatro años, salió de nuestro corazón, precisamente en el cenobio benedictino de San Pablo extramuros, el primer anuncio del Concilio Ecuménico, que hoy se encuentra en pleno florecimiento. Mirad: la celebración de este día litúrgico, con la página estupenda, sacada de los Hechos de los Apóstoles— que cuenta la disciplina exterior e interior, en la que el Apóstol de las gentes plasmó su vida y su apostolado, puede subrayar bien el interés de la Iglesia, en todos los tiempos, por que se consiga el perfecto equilibrio entre el alma y el cuerpo. La figura de San Pablo Apóstol, con su espíritu ardiente y su cuerpo templado por el grado sumo de la resistencia física, despierta un encanto especial, principalmente en los jóvenes, que por naturaleza son generosos, ardientes, fáciles al entusiasmo y a la imitación. Por lo demás San Pablo en sus Epístolas demuestra ser buen conocedor de la vida deportiva de su tiempo, aplicando sus vivos ejemplos a la ilustración de las mas grandes verdades morales. El premio de los contendientes en las carreras le ofrece el parangón para el interés con que hay que correr por el camino de la virtud y del desprendimiento: “Corred de forma que lo consigais” (1 Cor., 9, 24); la sobriedad ejemplar de los atletas, por una corona humana, le inspira una cálida invitación a la templanza y a la vigilancia, para conseguir la corona de la eterna felicidad (Ibidem, 9, 25); las reglas del pugilato, que desaconsejan los golpes en el vacío, le hablan de la firmeza y precisión que debe tener la lucha que es la vida del cristiano: “Yo, pues, así corro, no como a la aventura; así lucho en el pugilato, no como quien da al aire, sino que abofeteo mi cuerpo y lo reduzco a esclavitud, no sea que después de predicar a los demás me convierta yo en réprobo” (Ibidem, 9, 26-27). Y al final de su vida, en la cárcel de Roma, donde estaba encerrado su cuerpo, pero desde donde irra-

diaba más eficaz que nunca la acción penetrante de su espíritu apostólico, podía escribir a su discípulo Timoteo: "He realizado un buen combate, he terminado la carrera, he conservado la fe. Ahora me está reservada la corona de justicia" (2 Timoteo, 4, 7.8).

Eficacia educativa del esfuerzo físico.

Estas indicaciones preciosas pueden ilustrar vuestras actividades, dedicadas a la formación del carácter y de la voluntad por medio de la eficacia educativa del esfuerzo físico, que es lealtad, seguridad y dominio de sí. Tanto más cuanto que vosotros estais convencidos de que no se aprecian las dotes espirituales del hombre. Lo dijimos en la mencionada audiencia a los participantes en la olimpiada: "Las reglas de una sana educación familiar y de la educación de la juventud piden que se vigile el que en las competiciones deportivas no sea el objetivo unicamente el cuerpo, como bien supremo del hombre, y que la pasión por el deporte no obstaculice el íntegro cumplimiento de los propios deberes; sin embargo, es cierto que se deben apreciar y estimular los honestos ejercicios físicos y las nobles competiciones en la palestra. Y son, en verdad, numerosas y de gran valor las dotes que en el hombre desarrolla el deporte; en el cuerpo: salud, vigor, agilidad de los miembros; en el alma: constancia, fortaleza, ejercicio de renuncia" (A.A.S., II, 1960, pág. 818). Hasta aquí la exhortación del 24 de agosto de 1960.

Sabemos que en este campo se ha realizado, y se realiza, un buen trabajo, y nos gozamos por ello, y porque el Congreso de hoy abre nuevos horizontes a vuestra actividad conjunta. Os expresamos nuestro paternal aliento, seguros de que encontrareis plena correspondencia en los jóvenes, cuyo ánimo, por vuestra entrega y vuestro empeño, seguirá remontándose a metas cada vez más brillantes.

El deporte puede también aproximar a los hombres.

Queridos hijos: Finalmente hay un aspecto que nos precisa exponer a vuestra atención, por el significado que lleva consigo en estos momentos especiales.

Es sabido que de todos los puntos del mundo se ha elevado en los días pasados la solemne oración del Octavario por

la unión de los cristianos, seguido con la participación de todos los hombres de buena voluntad: Esta mañana, como el 18 de enero, hemos ofrecido el Divino Sacrificio por esta intención, eco de ferviente súplica de la oración de Jesús en la última cena: "Que todos sean una sola cosa" (Juan, 17,21).

La gracia del Señor quiere servirse de todos los medios para que los hombres se encuentren, se conozcan, se amen, y con ello, después de un camino ulterior, que es secreto de la gracia celestial, lleguen a penetrar y a vivir el precepto—de un precepto del Señor se trata—, "que sean una sola cosa", en un único rebaño, bajo la paternal vigilancia y guía del único Pastor.

Hoy las barreras de las distancias han caído y los hermanos, aproximados entre sí, pueden comprenderse mejor, estimarse mutuamente y estar mas dispuestos a conocerse y a ayudarse. En este encuentro providencial también el deporte tiene su puesto de merecido relieve. En el plano de las competiciones leales, en las que participan siempre las mejores energías juveniles de todos los países del mundo, se han conseguido más frecuentes y más tranquilos encuentros entre los pueblos, favoreciendo no poco, de esta forma, el proceso de acercamiento en la caridad.

También esta dirección, ¡qué campo abre a vuestros esfuerzos y a vuestra influencia, qué eficacia pueden ejercer los atletas que sepan llevar en este encuentro universal además de la bravura de su capacidad física también la gracia gentil del carácter, la coherencia entre las convicciones íntimas y la vida, el testimonio de almas que viven generosa y alegremente su cristianismo!

He ahí, queridos hijos y estimados señores, las reflexiones y las esperanzas que vuestra presencia ha despertado en nuestro corazón. Nos es grato deseáros toda clase de satisfacciones, augurando a vuestra actividad le consecución segura de sus grandes objetivos, en pro del bien físico y espiritual de la juventud, tan querida de todos, amadísima cordialmente del Papa.

A nuestros votos paternales acompaña el dón de la Bendición Apostólica, que atraiga sobre vosotros, vuestras queridas familias y los organismos que representais la asistencia continua de las divinas complacencias.

DIOCESAN CURIAE

LINGAYEN-DAGUPAN

TO RE-ESTABLISH ALL THINGS IN CHRIST

TO THE FAITHFUL OF THIS DIOCESE OF LINGAYEN-DAGUPAN

Dearly Beloved in Christ:

The great council which was opened with the acclamation of the whole world is not yet finished. It will be resumed next September. So we find it our duty to explain its objectives.

Councils are provincial when all the Bishops of an ecclesiastical Province solemnly meet with the approval of the Holy See in order to decide what is to be done for the good of souls within that ecclesiastical Province. They are plenary when the Bishops of a nation, with the approval of the Pope, who usually sends a Legate, legislate for the whole nation. They are ecumenical when the Bishops of the whole world meet at the convocation of and under the presidency of the Holy Father himself.

The ultimate objective of councils, whether provincial, plenary or ecumenical, is the same: "To re-establish all things in Christ" (*Eph.* 1:10 CCD Version), Who is "the way, and the truth, and the life" (*John* 14:6 CCD) "Who has suffered for you, leaving you an example that you may follow in His steps" (*1 Pet.* 2:21 CCD), so that "he who says that he abides in Him, ought himself also to walk just as He walked" (*1 John* 2:6 CCD)—nay, not only to follow in His footsteps "but put on the Lord Jesus Christ" (*Rom.* 14:14 CCD), "for all you who have been baptized into Christ, have put on Christ" (*Gal.* 3:27 CCD). This means that you "be renewed in the spirit of your mind, and put on the new man which has been created according to God in justice and holiness of truth" (*Eph.* 4:23-24 CCD)—"renewed

unto perfect knowledge 'according to the image of his Creator' " (Col. 3:10 CCD), " transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God" (Rom. 12:2 CCD). For "a disciple is no better than his master; he will be fully perfect if he is as his master is" (Luke 6:40 Knox Version). "He who says that he abides in Him, ought himself also to walk just as He walked" (1 St. John 2:6 CCD).

The first and foremost virtue of a christian is humility. So the Lord made this admonition: "Learn from Me, for I am meek and humble of Heart" (Matth. 11:29 CCD). Indeed, He so humbled Himself that "though He was by nature God... appearing in the form of man, He humbled Himself, becoming obedient to death, even to death on a cross" (Phil. 2:6-8 CCD). And what is man? "All men are dust and ashes" (Eccus. 7:31). We are all dust and ashes as we read in the sentence pronounced after the first fall of our First Parents, "you return to the ground, since out of it you were taken; for dust you are and unto dust you shall return" (Gen. 3:19 CCD). "Why are dust and ashes proud?" (Eccus. 10:9 CCD). And truly man has no reason to be proud. "The Lord's are the earth and its fulness, the world and those who dwell in it" (Ps. 23:1; 49:12; 1 Cor. 10:26 CCD). "No one can receive anything unless it is given to him from heaven" (John 3:27 CCD). "As man came forth from his mother's womb, so again shall he depart, naked as he came, having nothing from his labor that he can carry in his hand" (Eccus. 5:14; Job 1:21 CCD). "For we brought nothing into the world, and certainly we can take nothing out" (1 Tim. 6:7 CCD). "For who singles thee out? Or what hast thou that thou hast not received? And if thou hast received it, why dost thou boast as if thou hast not received it?" (1 Cor. 4:7 CCD). "If anyone thinks himself to be something, whereas he is nothing, he deceives himself" (Gal. 6:3 CCD). "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in the time of visitation" (1 Pet. 5:6 CCD).

The first and foremost manifestation of true humility is true, sincere and whole-hearted worship of God. "For it is written: 'As I live,' says the Lord, 'to Me every knee shall bend, and every tongue shall give praise to God'" (Rom. 14:11 CCD). He commended: "The Lord thy God shalt thou worship, and Him only shalt thou serve" (Matth. 4:10; Deut. 6:13). "And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength" (Mark 12:30; Luke 10:27; Matth. 22:37; Deut. 6:4-5 CCD).

So that your prayers and sacrifices be acceptable to Him, first reconcile yourselves to Him. "Tainted his gifts who offers in sacrifice ill-gotten goods! Mock presents from the lawless win not God's favor. The Most High approves not the gifts of the godless, nor for their many sacrifices does He forgive their sins" (*Eccus.* 34:18-19 CCD). The Lord said that before offering your gift at the altar, be reconciled to your brother who has a grudge against you (*Matth.* 5: 23-24), He, "being a jealous God" (*Exod.* 20:5; 34:14; *Deut.* 4:24; 6:15; *Nahum* 1:2 CCD), would He not demand more from us? So St. Paul said: "We exhort you for Christ's sake, be reconciled to God" (*2 Cor.* 5:20 CCD). St. James gives the same exhortation: "Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded" (*James* 4:8 CCD). It is not the material gift or offering that He wants because it is already His (*Ps.* 23:1; 49:12; *1 Cor.* 10:26 CCD). It is our hearts He asks for. "My son, give Me your heart, and let your eyes keep to My ways" (*Prov.* 23:26 CCD). King David, after his sin, exclaimed in repentance: "You are not pleased with sacrifices; should I offer a holocaust, You would not accept it. My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, You will not spurn" (*Ps.* 50:18-19 CCD).

It is a mockery, therefore, not only to have houses, shops, houses for entertainments, vanity establishments, but also their very homes blessed when the owners or those who use them do not make the effort to clean their souls in the Sacrament of Penance, and do not guarantee that what is blessed be not used for immoral acts, sinful ostentations and shows dangerous to purity and innocence.

There are some worshippers against whom Our Lord bitterly reproved. Those are those people who are "lovers of self . . . ; . . . loving pleasure more than God" (*2 Tim.* 3:2-4 CCD); "seeking their own interest, not those of Jesus Christ" (*Phil.* 2:21); "they loved the glory of men more than the glory of God" (*John* 12:43 CCD). "They profess to know God but by their works they disown Him" (*Tit.* 1:16 CCD); "having a semblance indeed of piety but disowning its power" (*2 Tim.* 3:5 CCD). They are the Scribes and Pharisees of whom the Lord said: "This people does Me honor with its lips, but its heart is far from Me. Their worship of Me is vain" (*Matth.* 15:8-9; *Mark* 7:6-7; *Isaias* 29:13 Knox). "All things therefore that they command you, observe and do. But do not act according to their works; for they talk but do nothing . . . In fact all their works they do in order to be seen by men" (*Matth.* 23:3, 5 CCD). And Our Lord gives this warning: "I say to you that unless your justice exceeds that of the

Scribes and Pharisees, you shall not enter the kingdom of heaven" (*Matth.* 5:20 CCD).

When you go to church, your purpose must not be "only to see and to be seen". And when you perform acts of piety, don't make them a mere "palabras" calculated to attract the attention and praise of men. Remember that, right at His first sermon, Our Lord gave these admonitions: "Be sure you do not perform your acts of piety before men, for them to watch; if you do that, you have no title to a reward from your Father Who is in heaven. Thus, when thou givest alms, do not sound a trumpet before thee as the hypocrites do in synagogues and in streets to win the esteem of men. Believe Me, they have their reward already. But when thou givest alms, thou shalt not so much as let thy left hand know what thy right hand is doing . . . And when you pray, you are not to be like hypocrites, who love to stand praying in synagogues or at street corners, to be a mark for men's eyes; believe Me, they have their reward already . . . Again, when you fast, do not show it by gloomy looks, as the hypocrites do. They make their faces unsightly, so that men can see they are fasting; believe Me, they have their reward already" (*Matth.* 6:1-2, 5, 16 Knox). St. Paul is indignant against doing pious things in order to gain men's praises: "Do you think it is man's favor or God's that I am trying to win now? Shall I be told, now, that I am courting the good-will of men? If, after all these years, I were still courting the favor of men, I should not be what I am, the slave of Christ" (*Gal.* 1:10 Knox). Our Lord Himself declared: "I do not seek My own glory; there is One Who seeks and Who judges" (*John* 6:50 CCD). Since it is the Master Who said this, then don't look for honor and praise while you perform your religious or pious acts. "When you have carried out all the orders given you, just say: 'We are good-for-nothing slaves; we have merely done our duty'" (*Luke* 17:10 Kleist-Lilly Version).

In order that our worship be not vain; the Lord said: "True worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship Him. God is a spirit, and those who worship Him must worship in spirit and in truth" (*John* 4:23-24 CCD). Therefore, "you must be able to distinguish between what is sacred and what is profane, between what is clean and what is unclean" (*Lev.* 10:10 CCD); to "discern between good and evil" (*3 Kings* 3:9 CCD); "the difference between holy and profane" (*Ezch.* 22:26; 44:23 CCD).

There are many who call themselves "devout catholics" who, in the celebrations of religious feasts, give their attention only to the

external, mundane and worldly amusements, merriments, entertainments, and even when these are very worldly, sensual and morally dangerous ones. And they superstitiously believe that public calamities will happen if these external or even mundane celebrations were omitted. And not only does superstitious fear cause these people to make lavish economic sacrifices, but their vanity, pride and ostentation force them to forego or forget the sufferings they have to undergo during the lean months of the year. Time and again we have scored this senseless spending for fiestas in our sermons and speeches, having observed the misery of our people during the months of want, due in no small measure to such lavishness and prodigality during fiestas. Our speech, for example, on the opening of the National Food Production Campaign held in the City of Dagupan on October 2, 1948, touched on this theme. Our Pastoral Letters and Messages of 1955 were not wanting in admonition and counsels regarding moderation in such external display of lavish spending and merriment, which, incidentally, have been noted and taken up favorably by the press.

The Holy Scriptures say: "Mind the things that are above, not the things that are on earth" (*Col. 3:2 CCD*). "And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God" (*Rom. 12:2 CCD*). "Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him; because all that is in the world is the lust of the flesh and the lust of the eyes and the pride of life; which is not from the Father, but from the world. And the world with its lust is passing away, but he who does the will of God abides forever" (*1 John 2:15-17 CCD*). "Do you not know that the friendship of this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God" (*James 4:4-5 CCD*). "Walk in the Spirit, and you will not fulfill the lusts of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh; for those two are opposed to each other" (*Gal. 5:16-17 CCD*). "Beloved, I exhort you as strangers and pilgrims to abstain from carnal desires which war against the soul" (*1 Pet. 2:11 CCD*). "Now they who are according to the flesh mind the things of the flesh; but they who are according to the spirit mind the things of the spirit for the inclination of the flesh is death, but the inclination of the spirit, life and peace... and they who are carnal cannot please God... Therefore, brethren, we are debtors, not of the flesh, that we should live according to the flesh, for if you live according to the flesh you will die; but if by the spirit you put to death the deeds of the flesh, you

will live" (*Rom.* 8:5-6, 8, 12-13 CCD). "And they who belong to Christ have crucified their flesh with its passions and desires" (*Gal.* 5:24 CCD).

These words from Holy Writ should remove all the superstitions of those who feel obliged to contribute to the presentation of purely mundane shows, entertainments and merriments and amusements on the occasion of religious fiestas. We do not condemn all external rejoicing. Innocent, clean and harmless ones, nay, those morally edifying ones are encouraged. The Psalmist says: "Happy is the people that knows well the shout of praise, that lives, Lord, in the smile of Thy protection" (*Ps.* 88:16 Knox). "Gladness of heart is the very life of man, cheerfulness prolongs his days" (*Eccus.* 30: 22 CCD). 'A joyful heart is the health of the body, but a depressed spirit dries up the bones' (*Prov.* 17:22 CCD). "A glad heart lights up the face, but by mental anguish the spirit is broken" (*Prov.* 15: 13 CCD). So our religion is not for maudlins.

We declare here that it is not our purpose to remove occasions of family gatherings, because as the Psalmist said: "Behold, how good it is and now pleasant, where brethren dwell at one" (*Ps.* 132:1 CCD). What we are against is ostentation and lavishness. The Scriptures remind us: "Remember the time of hunger in the time of plenty, poverty and want in the day of wealth; between morning and evening the weather changes, before the Lord all things are fleeting" (*Eccus.* 8:25-26 CCD; 11:25-27 Douay Version). "Make not thyself poor by borrowing to contribute to feasts, when thou hast nothing in thy purse; for thou shalt be an enemy to thy own life" (*Eccus.* 18:33 Douay).

"See to it, therefore, brethren, that you walk with care; not as unwise but as wise, making the most of your time because the days are evil. Therefore, do not become foolish, but understand what the will of the Lord is" (*Eph.* 5:15-17 CCD). It is the characteristic of children to be easily distracted by whatever regales their eyes, their ears, their nostrills and their taste buds. Now, "say farewell to your childishness, and learn to live; follow all of you in the path that leads to discernment" (*Prov.* 9:6 Knox. Cfr. 1 *Cor.* 13:11).

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

CATHOLIC WELFARE ORGANIZATION

VATICAN GRANTS PHILIPPINES SPECIAL PRIVILEGE

It was announced recently by the Apostolic Nuncio to the Philippines that the Sacred Congregation of the Sacraments granted the petition of the Philippine Episcopacy, whereby parish priests may celebrate two Masses each day for the nine days immediately preceding the feast of Saint Joseph on March 19th.

Said faculty, however, was granted only to those parish priests who have no assistant priests.

The purpose of the petition was to enable as many of the faithful to make a novena of Holy Masses and Communion for the success of the Second Vatican Ecumenical Council through the intercession of Saint Joseph.

It will be recalled that Pope John XXIII has proclaimed St. Joseph as the special patron and protector of the Second Vatican Ecumenical Council on March 19, 1961. The Pontiff also decreed the insertion of the name of the saint in the Canon of the Mass, beginning December 8, 1962.

COMISARIA DE TIERRA SANTA

I have received many encouraging letters favoring the idea of publishing, in this official organ of the ecclesiastical hierarchy in the Philippines, the list of all the archdioceses, dioceses etc., with the amounts they have contributed for the Holy Land.

I thank all those who have written, and especially those who have responded to the request I made in the August issue of the "Boletin".

The collection for the Holy Land, which is made on Good Friday, though it may be made at any other time, was prescribed, as you know, by His Holiness Leo XIII. Since his time all his successors have shown the greatest interest in the maintenance of the Holy Places, sanctified by Our Lord's own precious blood. Consequently, they have urged the faithful on many occasions to contribute generously towards the upkeep of the Sacred Places.

Among other projects undertaken by the Custody of the Holy Land is the construction of the Basilica of the Annunciation at Nazareth, where the Blessed Virgin received the angelic message of her holy maternity. The Custody is also in charge of the extensive repair of the Basilica of the Holy Sepulchre.

Last December the most Rev. Father Lino Cappiello, Custos of the Holy Land, wrote these words to all the Commissaries throughout the world: "Fratres carissimi, notum vobis est quomodo stipes, undique collectae, in Terrae Sanctae Custodia impendiantur: nempe pro Sanctuariorum tuitione et cultu, pro ecclesiis reficiendis vel ex novo extruendis, pro domorum religiosarum conservatione, pro parocciarum et pauperum sustentaculo, pro scholis et orphanotrophiis servandis et augendis, etc.

Jam in priori epistula diei 14 Julii 1962 locutus sum vobis de quibusdam operibus maximi momenti, quibus novissimis hisce annis Custodia Terrae Sanctae initium dedit, et quae adhuc completa non sunt, scilicet Basilica Annuntiationis B.M.V. in civitate Nazareth et refectiones Basilicae SS.mi Sepulchri.

Many pilgrims going to the Holy Land are appalled at the sight of the miserable condition of the Holy Sepulchre and the other sacred shrines. "It is unbelievable", said one of them, "that, while

all over the world such beautiful shrines are being constructed the holiest of sites have some of the poorest and ugliest temples”.

I think that in this country we can boast that the contribution of the faithful for the Holy Land is big. Yet, I hope that it increases, and it will certainly be so if the pastors make known to their flock the needs of the Holy Land.

May Our Lord bless you and all your efforts and love for Him.

FR. HONORATO IBÁÑEZ
Comisario de Tierra Santa

* * *

HOLY LAND COLLECTIONS

1) MANILA	4.458,52	18) SURIGAO	618,12
2) CEBU	2.600,00	19) LEGASPI	599,08
3) LUCENA	2.038,52	20) CALBAYOG	575,00
4) Mt. PROVINCE .	1.588,83	21) CAPIZ	559,99
5) SAN FERNANDO	1.522,70	22) DAVAO	512,56
6) BACOLOD	1.235,00	23) TUGUEGARAO .	510,00
7) PALO	1.177,57	24) MARBEL	484,21
8) JARO	1.158,20	25) BANGUED	484,00
9) LIPA	1.128,30	26) TAGBILARAN ..	445,00
10) DUMAGUETE ..	1.112,78	27) LAOAG	400,00
11) NUEVA SEGO- VIA	1.006,53	28) COTABATO	321,70
12) ZAMBOANGA ..	999,35	29) CALAPAN	293,10
13) CAGAYAN	846,00	30) SORSOGON	244,40
14) OZAMIS	803,25	31) PALAWAN	213,15
15) IBA	800,00	32) INFANTA	153,88
16) LINGAYEN-DA- GUPAN	744,65	33) BORONGAN	125,64
17) NUEVA CACE- RES	726,20	34) TAGUM	115,85
		TOTAL SUM ..	30.602,08

DOCTRINAL SECTION

THE MARCH OF PHILIPPINE MASONRY

MASONIC ORGANIZATIONS

A source of Masonic strength and inspiration is the appendant or auxiliary organizations. A report found in the *Proceedings* of the 44th Annual Communication has this to say:¹

“Our Appendant Bodies”

“Our Scottish Rite and York Rite Bodies during the past year have continued to be very active. So also were the Order of Eastern Star Chapters, Rainbow for Girls and Job’s Daughters. This is a convincing yardstick that we, our wives and daughters are getting interested in our tenets and principles.”

In the Philippines, at least 11 chapters of the Order of the Eastern Star (O.E.S.), for women, two Bethels of the Order of Job’s Daughters, for teen-age girls, and one Assembly of the Order of Rainbow for Girls are known to exist.

THE ORDER OF DEMOLAY

The Order of DeMolay for Boys has at least two chapters in Manila. The first chapter, Jose Abad Santos Chapter No. 1, is found in the University of the Philippines. Introduced in 1945 by Michael Goldenberg, the Chapter had Prof. Teodoro Agoncillo of the History Department of U.P. as its guest speaker in its public installation of officers for the second term of 1958 on June 29, 1958, at the Plaridel Masonic Temple. It is this Chapter that presumably starts demonstrations of all kinds, including the recent demonstration to keep President Sinco as U.P. head.

Other DeMolay Chapters are the Lapu-Lapu in Cebu, T. R. Yangco Chapter in Olongapo, Far East Chapter in Clark Field, and the Excel-

¹ p. 30.

sior Chapter in Vigan founded on January 2, 1961, under the sponsorship of Vigan Lodge and inaugurated by Manuel M. Crudo, 33rd Deg. Mason². Manuel M. Crudo of the Supreme Council and Michael Goldenberg are presently in charge of the Order in the country.³

A sample roster (1958) of officers of one Chapter may be seen below:⁴

JOSE ABAD SANTOS CHAPTER NO. 1, Manila (U.P.)

Manuel V. Estillore, Jr.	Master Councilor
Federico I. Aguer	Senior Councilor
Pio Caccam	Junior Councilor
Victor Rivera	Treasurer
Isagani Domingo	Scribe
Daniel Quiaoit	Senior Deacon
Eduardo Crisologo	Junior Deacon
Manuel Sanchez	Senior Steward
Samuel Alapan	Junior Steward
Benjamin del Carmen	Chaplain
Cesar de Leon	Sentinel
Federico Ramirez, Jr.	Organist
Jerry Dadap	Standard Bearer
Eliezer Santiago	Almoner
Ruben Canaden	Orator
Florante Escalante	Marshal
Victor M. Torres	1st Preceptor
Adriano Evangelista	2nd Preceptor
Arturo Castro	3rd "
Manuel Oteyza	4th "
Jose Justiniani	5th "
Edwin Robinos	6th "
Alfredo Nebres, Jr.	7th "

The Order of DeMolay is undoubtedly a rich training ground for Masons-to-be. "Indeed, the Order of DeMolay," reports *Cable Tow*⁵ "in the forty years of its life thus far, has brought 65% of its membership into the folds of our ancient and honorable fraternity although it was not the original intent of the founder to make Masons of DeMolay boys.

² C.T., April, 1961, p. 114.

³ C.T., May-July, 1958, p. 13.

⁴ C.T., April, 1959, p. 149.

⁵ C.T., January, 1959, p. 105.

"Obviously, the young boys of the Order, exposed as they constantly are to such soul-searching drama, make it their obsession to become Masons when they reach the age of twenty-one. And so, of the 3,000,000 boys who have joined the Order since 1919 when it was founded by Wor. Bro. Frank S. Land, some 1,950,000 have become Master Masons. Of this number, 17,000 have been elected Masters of their blue lodges and 20 or more have been elected Grand Masters of the Grand Lodge Lodges to which they belong.

"From blue lodges Masonry, they have joined Scottish Rite and Cryptic Masonry and achieved honors in these organizations. In Scottish Rite Masonry alone, 175 of former DeMolay boys have been coroneted 33rd Deg. and the Southern Jurisdiction counts with 4 of them in its Supreme Council.

"It is reported that when Wor. Bro. Frank S. Land visited Washington in 1943, those of his 'boys' who were in the American capital at the time, honored him with a banquet and in the assemblage he found three U.S. senators, twelve U.S. congressmen, seven governors of States, and nine generals of the U.S. Armed Forces. It is easy to surmise that thousands upon thousands of Bro. Land's other 'boys' were out fighting various battle fronts or working and serving in the various government and private offices and industries in the over-all struggle to keep the work safe for democracy.

"Since the Order was founded, the movement spread to 11 other foreign countries besides the United States and the Philippines. It now counts with 6,000 chapters in these 13 countries. Little, perhaps, did Bro. Land dream in 1919 that thenceforth many of his former 'boys' would some day attain pre-eminence in the various fields of human endeavor. Among them are Walt Disney, Senator William Knowland, majority floor leader of the U.S. Senate, Secretary Robert Anderson of the U.S. Treasury, Premier Thomas Douglas of Saskatchewan province in Canada, and a host of others."

The DeMolay Order in the Philippines came into existence with the help of U.S. liberation soldiers. Over one thousand boys have joined the Order since and have picked up an indifferent, if not hostile, attitude to the Church. DeMolay boys taking up religious instruction course in a certain public school in the North have been reported to engage their instructors in useless questions only "to kill the time" and harass the teachers.

The establishment of more DeMolay chapters, the "flower garden of Masonry," was urged by Grand Master Macario Ofilada in the 44th Annual Communication of Masons in the following words:⁶

"The report submitted last year to the Grand Lodge by the then Grand Master Howard R. Hick reveals that 50% of our membership are past fifty years of age. Just as we have too many old men among our members, so we have but few men coming into Freemasonry. (Very revealing!) The picture depicts a serious situation. If Freemasonry must survive in our country, we must DO something and do it NOW. As it is contrary to our Masonic practice and tradition to invite or otherwise solicit membership into our Fraternity (!!!), what are we to do? The answer is to organize and sponsor DeMolay Chapters in cities and big towns where there are Masonic Lodges. There is no better field of endeavor for members of Blue Lodges than the DeMolay movement by forming and sponsoring DeMolay chapters in their localities where our young boys may be weaned from vandalism and other juvenile delinquencies and trained to become better citizens and fearless and honest leaders. The Order of DeMolay is not limited to sons or relatives of Masons, but it is open to all eligible boys of good character who have passed their 14th birthday but not reached 21.

"The future destiny of our Masonic membership and our national leadership depend on our willingness and interest in sponsoring DeMolay chapters and causing the boys to join the Order.

"I therefore recommend that all Lodges form and sponsor DeMolay chapters in their localities. Let us start this drive immediately after our Annual Communication and not relent in our aspirations until we shall have formed at least a DeMolay chapter in every city, town or municipality throughout the Philippines."

Masons are growing more wary about the Catholic attitude of the members of their families towards Masonry. They abhor the idea of a Catholic relative's calling a priest to the bedside of a dying Mason. One incident that stung Masons was the reported refusal of a girl to eat on the same table with her father's fellow-Mason.⁷ For this reason, a high-ranking Mason has urged all his brethren to "convince our wives, sons and daughters, our mothers and sisters, and the widows of masons, to become members of organizations related to Masonry like the Order of Rainbow for Girls, the Order of Job's Daughters, the Order of De-

⁶ Proceedings, pp. 31-32.

⁷ C.T., April, 1961, p. 121.

Molay for boys, the Order of the Eastern Star, the Order of the Amaranth."

THE EASTERN STAR

The Order of the Eastern Star started in the Philippines in 1904. Thousands of matrons have joined it since, and today there are approximately 500 members. Most of these members are in Manila. A list of the Officers below will give us an idea of the different officerships in the Order.:

"TEODORO M. KALAW CHAPTER NO. 9 (1960)

Cristeta Santiago	Worthy Matron
Vicente del Carmen	Worthy Patron
Virginia Domingo	Associate Matron
Francisco Alizon	Associate Patron
Domingo F. M. Domingo	Secretary
Eva E. Kalaw	Treasurer
Luz B. Sese	Conductress
Soledad Rivera	Associate Conductress
Daniel Kolipano	Chaplain
Victorina Abejo	Marshall
Teofilo Abejo	Organist
Paz Rosa	Adah
Antonia Kalipano	Ruth
Purita Donor	Esther
Guadalupe Martinez	Martha
Aurea del Carmen	Electa
Milagros Olizon	Warder
Porfirio Aquino	Sentinel" ⁸

Founded about 1850 by Robert Morris in New York, the Order now counts with some 3,000,000 members.⁹

The two Orders for girls, Rainbow and Job's Daughters, are of a later date, the former having been founded 1922 in Oklahoma by the Rev. W. Mack Sexson, 33rd Deg., the latter on October 20, 1920, by Mrs. Ethel T. Wead Mick in Omaha, Nebraska. These Orders admit girls between 13 and 20 years of age. There are now about 142,000 Rainbow Girls and about 85,000 Job's Daughters all over the World.

⁸ C.T., January, 1960, p. 90.

⁹ WHALEN, *op. cit.*, p. 117.

With these appendant organizations whose membership is limited to close relatives and friends of Masons, Masonry expands its contact and gains easier access to fields otherwise difficult for Masons to tread.

THE KNIGHTS OF RIZAL

In the Philippines, there is another organization which "runs along the same groove" as Masonry. This is the *Knights of Rizal*. What links exist between Masonry and the Knights may be gathered from the fact that high-ranking Masons are among the active *Knights*. *Cable Tow*¹⁰ makes a revealing report:

"The year 1959 saw the rejuvenation and expansion of the Order of the Knights of Rizal which was founded in 1909 by a handful of friends and loyal adherents of Rizal.¹¹ Up to last year, the Manila Chapter and a few others organized in the last several years had a membership of 197 with only 50 or so of them active in the Order. Under the leadership of Dr. Santiago F. de la Cruz, the Supreme Commander and MVB Michael Goldenberg, his Deputy Supreme Commander, the Order has grown to twelve chapters and doubled the membership reported last year."

Making a comment on the report on the Knights of Rizal, Macario M. Ofilada, Grand Master and Editor-in-Chief of *Cable Tow*, had the following to say to his fellow-Masons:¹²

"JOIN IF YOU CAN"

"Somewhere in this issue, there is a brief report on the Knights of Rizal. This non-partisan fraternal organization can use more members for its noble cause and since there is no incompatibility between Freemasonry and the Knights of Rizal, *as in fact they run along the same groove, it would redound to the good of both groups if more Masons joined it*. In this decision, let the Freemason be a free man. *"It is to the credit of our beloved Fraternity that many of our brethren in Freemasonry are Knights of Rizal, many of them organizers, leaders, and faithful members*. From our experience, the most active in the blue lodges are also the most active in that other fraternity."

Why Masons have a fond love for "the other fraternity" should not surprise us, for the Rizal "fraternity" gives cult precisely to the idol of

¹⁰ C.T., October, 1959, p. 73.

¹¹ About this year (1909), loyal adherents of Rizal were Masons. This adherence was in line with the Masonic strategy of setting up dead Masons, victims of the Revolutions, as "martyrs".

¹² C.T., October, 1959, p. 43.

Philippine Masonry. The presence of high-ranking Masons Goldenberg and William Quasha (1958 Knight Commander) in the Order of the Knights of Rizal indicates Masonic brains behind the activities of the Knights these recent years.¹³ Statements published by the Knights during the controversy on the Rizal Bill were not too pleasant for Catholic leaders to read. Catholic should be on the look-out!

Y.M.C.A. AND BOY SCOUTS

The Y.M.C.A. is another organization close to the hearts of Masons. In fact, like the Knights of Rizal, the "Y" leans on top-ranking Masons for moral support.¹⁴ "Wor. Bro." Domingo Bascara, PM, member of High Twelve Lodge No. 82, for instance, is the national general secretary of the YMCA which he has served for more than thirty years.¹⁵ In more than one aspect, the Y.M.C.A. is similar to Masonry for which the latter loves "Y" activities.

The Boy Scouts movement is also a subject of attention for Masons. The World Jamboree is counted by Masons as an added star to their crown. William Quasha, a member of the Executive Board of the BSP and a veteran leader in youth work, has occupied the highest posts in Masonic government.

U.P. AND SILLIMAN

It is a well-known fact that since the advent of American educational system to the present, Masons have generally controlled the University of the Philippines. This control came by way of a direct administration by a Mason as president or by pressure from Masons in the Department of Education. An editorial comment on the State University is self-explanatory:

"With justifiable pride we congratulate the University of the Philippines on its completion of fifty years of existence as the citadel of academic freedom and the training ground for free men.

"Of its eight presidents thus far, two were retired protestant clergyman and Masons, one a protestant lay leader, and another, a great man and a Mason, a Past Grand Master. True to its tradition and charter, it has not denied admission to any one by reason of age, sex, nationality, religious belief, or political affiliation. Its presidents, without exception, have maintained that fine tradition.

¹³ C.T., October, 1960, p. 52.

¹⁴ C.T., April, 1961, p. 127; October, 1958, p. 53.

¹⁵ C.T., October, 1961, p. 61.

"There is no argument that its early leaders, steeped as they were in the tradition of freedom, have made a deep and lasting impression on the life of the University. *That her graduates and former students have drunk deep of the fountain of freedom is evidenced by the fact quite a number of them are in the Craft.*

"We wish nothing but the best for the State University on her forward and onward march through another half century and more!"¹⁶

Considered by Masons as "a great libertarian rampart," the University of the Philippines under Masonic control seeks to save the country from "the familiar hand-maidens of superstition, exploitation, and oppression." Masons maintain the University is the hope of liberalistic thought. This idea is expressed in an article in the *Cable Tow*¹⁷ portions of which read as follows:

"While the Filipinos sleep, there is something going on in their country that eventually may spell the difference between a free people and a shackled people... Filipino maturity is long in coming at all, or in fact has not yet come about for all the 400 years of Western encounter.

"The hope of this country is the University of the Philippines *as long as that institution remains free and non-sectarian.* The public school system is an important part of that hope as long as the pressure to control it or thwart its pristine purposes by private groups—religious, economic, political — are vigilantly watched, *resisted* and defeated...

"*Let me repeat the warning:* Take out the public school system and the University of the Philippines from the social scene, and the days through which Rizal lived and suffered will be here again before we know it; even if you do not take out these symbols of free institutions, but merely allow them to be weakened, *as some forces are attempting to do,* those Rizal days will come back just the same though slowly and stealthily, but just as surely."

From what can be gathered from Masonic utterances, the University of the Philippines has been undoubtedly under the control of Masons, the "flower garden" of future Masons and freethinkers, a Masonic rampart designed to keep away Catholic doctrine and influence!

The Silliman University is another hotbed of Masons. There is a "community of interest and ideals that binds the University and Masonry," Ramon Ponce de Leon, secretary of the Board of Trustees wrote to all

¹⁶ C.T., October, 1958, p. 51.

¹⁷ C.T., January, 1961, pp. 89-90.

lodges in the Philippines very recently. The institution, de Leon states, is dedicated "to promoting independent thought, religious tolerance and the separation of church and state."

Silliman actually is controlled by the Board of Trustees, the ruling Body of the University, which counts with seven Masons among its members. The Chairman of the Board is a member of the Eastern Star, while "a big number of faculty and staff members are either Masons or members of the Eastern Star."

It is little wonder then that the "bosses" of Philippine Masonry desire "a closer tie between Siliman University and the Fraternity." The University, on the other hand, wants more children of Masons to study at Silliman. These children "will be subject to such beneficent influence as you will want your Masonic children to be subjected."

SCOTTISH AND YORK RITE MASONS

Undoubtedly the most aggressive type of Masons, members of the Scottish and York Rites "are working hard to increase their membership, engage in activities that make them felt in the communities, and have organized subordinate units into national groups thus attaining Philippine autonomy for themselves."¹⁸ In these Rites are found the brains of Masonic work in the country.

The Scottish Rite Masons attract other "Masons and non-Masons to sit at the tables, enjoy a good meal and real good fellowship, and listen to striking ideas pronounced by the guest speakers — all of them leaders in their various fields."¹⁹

The York Rites, on the other hand, enjoy "an established Grand Chapter of Royal Arch Masons of the Republic of the Philippines. For the year 1958-1959, the Grand Chapter has for its Grand High Priest, Br. Lloyd O. Haig, an active promoter of the progress of Capitular Masonry here. As of this writing (October, 1958), they have 18 chartered chapters and 4 more under dispensation."²⁰

Another type of Masonry, the Cryptic Masonry, is presumably the kind to which foreigners in American bases in the country belong. Found in Clark Field and Ft. Stotsenburg among other places, Cryptic Masonry has at least five subordinate councils.²¹

¹⁸ C.T., October, 1958, p. 67.

¹⁹ C.T., l.c.

²⁰ C.T., l.c.

²¹ C.T., l.c.

MASONIC ACTIVITIES

SOCIAL

Social activities engaged in by Masons vary from conferrals of honors to helping widows and orphans of Masons. Current activities include the following: a) annual fund-raising for crippled children (Masonic Hospital for Crippled Children); b) supporting a "Home for the Aged" and "Children's Garden" in Taytay; c) offering yearly scholarships; d) contributing to the Boy Scouts Fund; e) promoting DeMolay membership; f) helping widows and orphans of Masons; g) inviting non-Masons to speak at Grand Lodge meetings; h) leading the nation in honoring the national heroes, particularly Rizal; i) "educating" the people about Masonry; j) "fishing" for Masons; k) sponsoring essay-writing contests on the lives of heroes who were Masons; l) supporting the Masonic official organ, "The Cable Tow"; m) remembering Masons on their birthdays, etc.

A review of the activities of Masons during the Grand Lodge Year 1960-1961 includes the "education" of the Mason's family, friends, and the officials of the government in things Masonic.²² "The Grand Lodge likewise, directly and indirectly, and in conjunction with other groups also interested in the problems, has been at work in *encouraging people to request their lawmakers to enact a law that would put an end to the yearly public school crises by stabilizing the financing thereof*. A number of lodges under this grand jurisdiction have helped with resolutions to this effect. Among them are Araw Lodge No. 18, Mindoro Lodge No. 157 and others."

Other activities were "the education" of the people about Masonry and the celebration of the Rizal Centennial Year. Letters were sent to some non-Masons who were to be "educated", while Masons did some wreath-laying at Rizal monuments.

PROJECTS

Among the most pressing projects of Masonry today are the following: a) building a new Masonic Temple; b) drawing membership from rural areas; c) increasing membership in Royal Arch Masonry; d) spread of DeMolay and other appendant organizations; e) stabilizing the public school financing.

To carry out Masonic plans, Masons rely on contribution from members. But Masonry has money. The *Proceedings* of the 44th Annual Communication shows that as of Dec. 31, 1959, the Grand Lodge had current

²² C.T., April, 1961, pp. 123,-124.

assets valued at ₱182,619.70. ₱36,126.55 of this sum was deposited in the Philippine National Bank.

Fixed assets, which include the Plaridel Temple Building valued at ₱185,812.41, are estimated at ₱420,775.91. "The Masonic Home, School and Dormitory Fund" which derives its bulk support from the dormitory and athletic fees, had a net worth of ₱44,951.78 at the close of the year 1959.

THE CABLE TOW

"The *Cable Tow* is the official gazette and a library of reference for the Craft in the Islands," thus Howard Hick addressing the Masons in 1958. No wonder, Masonry insists that every Mason subscribe to it as one indispensable activity of a Mason.

The *Cable Tow* "keeps the Brethren in outposts of Masonry posed on masonic activities in the Philippines and in the Masonic world at large. It furnishes them instruction and entertainment. It shows them that the Grand Lodge of the Philippines is a growing concern, with officers and members constantly on the alert in the interest of Masonry in general and of the Craft in these islands in particular. As the Official Grand Lodge Organ it should speak for Freemasonry in the Philippines."²³

REV. NICOLAS LL. ROSAL

²³ C. T., May-July, 1958, p. 8.

THE ORTHODOX AND THE COUNCIL *

THE REASONS FOR THEIR HESITANCE

MANY Catholics have been surprised and disappointed by the delays and apparent hesitation on the part of the Orthodox Churches in sending observers to the Second Vatican Council. When the Pope first announced his intention of summoning an Oecumenical Council and linked it with the desires for Christian Unity, Patriarch Athenagoras of Constantinople was one of the first non-Catholic Christian leaders to welcome the Pope's initiative. That was in January 1958, and since then the Patriarch has remained prominent among the Orthodox who have spoken out in appreciation of Pope John's concern for unity.

Among all the separated Christians it is the Orthodox who are doctrinally closest to the Catholics, yet in these last months before the Council it has been the Anglicans and Protestants who have accepted promptly, and with evident satisfaction, invitations to send observers. At first sight this seems a reversal of what might have been expected. There are, however, a number of reasons which make the Orthodox reluctant to commit themselves. On theological and psychological grounds the attitude of Orthodox bishops and theologians is bound to be ambivalent. They alone among Christians regard an Oecumenical Council *per se* as the infallible organ of the Church in faith and morals.

Orthodox who look on the Church of Rome with some sympathy or admiration, and would thus be the most willing, in theory, to accept an invitation, also feel most keenly the paradox that, if this is indeed a General Council of the Church, then they should attend not as observers but as full participants; while, on the other hand, if it is a General Council, their presence in any capacity is irrelevant. Others, more actively opposed to

* Reprinted from the *Tablet*, London, October 13th, 1962.

Rome, fear that their presence even as observers might give countenance to the impression that the Orthodox had conceded to the Pope the right to call a General Council.

But these objections do not constitute in themselves any decisive obstacle to Orthodox participation as observers. The demands of Christian charity and good-will are sufficient to overrule scruples of this kind, all the more so since the Orthodox are accustomed to extending the principle of "economy" to cover what in ordinary circumstances they would regard as irregular. Similar difficulties, though of course in a different context, have already been surmounted to enable the Orthodox Churches to become members of the World Council of Churches.

The real difficulties in eliciting a favorable response from the Orthodox to the Second Vatican Council are of a more practical nature. The procedure adopted in issuing invitations for observers at this Council has been to send a formal invitation only to those Churches who, it was known, would welcome and accept them. In the event no Christian group has refused an invitation, though one or two (the Baptist World Alliance, for example) have indicated that they do not wish to be invited. There is some evidence that this procedure either puzzled the Orthodox or at any rate give them grounds for postponing a decision.

In the second place, there seems to have been a misunderstanding from the Roman side as to the extent to which the Patriarch of Constantinople could act as spokesman for the whole Orthodox Communion. In the case of Anglicans, the invitation was sent to the Archbishop of Canterbury as Chairman of the Lambeth Conference, and in this capacity he arranged for three Anglicans to be nominated as observers to the Vatican Council. No comparable machinery exists among the Orthodox. Precisely because Orthodox ecclesiology is non-papalist, the right of each autocephalous Orthodox Church not to have a decision made for it by another church is jealously maintained. Thus Patriarch Athenagoras can only answer for his own Church of Constantinople.

Failure to appreciate this point in Rome (where centralized administration is naturally taken for granted) has led to two years' delay in getting to grips with the Orthodox problem.

The Patriarch of Constantinople has intimated that he would like to send observers provided that the other Orthodox Churches, and the Russian Church in particular, agree to do the same. The Russians on the other hand have repeated on several occasions that they are not prepared to commit themselves until they receive a formal invitation. Many people, including Orthodox, fear that, even if the Russian Churchmen wished to send observers, political pressures would prevent them from saying so.

This impasse among the Orthodox has its roots in history, and more directly in the aftermath of the Council of Florence. At this Council, at which the Act of Union between Latins and Greeks was signed in 1439, the Orthodox were virtually represented by the Patriarchate of Constantinople. Metropolitan Isidore of Kiev, who took an active part in support of union, was himself a Greek. Until that time the Russian Church was not autocephalous and its bishops were appointed by Constantinople. The Union of Florence came as a shock to the Russians, who had had very little contact with Rome and looked on Constantinople as the champion of Orthodoxy. They deposed Isidore, and Moscow accused Constantinople of apostasy. When Constantinople rejected the Union of Florence some years later it was already too late to recover lost "face" in the eyes of the Russians.

The Patriarch of Constantinople who had "betrayed" Orthodoxy ceased to have undisputed authority, and Moscow claimed to be the guardian of the true faith. After the fall of Isidore the Russian bishops elected his successor themselves, informing Constantinople but not asking for confirmation of the election. This was the beginning of Russian autocephalia, and soon afterwards the Patriarchate of Moscow was established, while the conquest of the city of Constantinople by the Turks in 1453 prompted Moscow to call itself the Third Rome.

It is not surprising therefore that the present Patriarch of Constantinople is anxious to avoid being manoeuvred into a position of isolation, and so to lose such moral leadership of the Orthodox as he still holds by tradition.

A few Orthodox will, however, find their way to the Vatican Council by various side routes. The Russian Orthodox Church in America, a large and vigorous group with a record of ecumenical co-operation, whose canonical position is *sui generis* (they accept the "spiritual" authority of the Patriarch of Moscow but reject any form of actual or canonical dependence on him), will be represented by Fr. Alexander Schmemmann, of St. Vladimir's Orthodox Seminary, who has been invited as a "guest" by the Secretariat for the Union of Christians.

Another Orthodox is expected to attend as an observer for the World Council of Churches. This was agreed at a meeting of the Central Committee of the WCC in Paris this August, which included the newly-elected members of the Moscow Patriarchate headed by Archbishop Nikodim. The WCC was invited to send two observers, and it is of considerable interest in the circumstances that the Orthodox members were united in strongly pressing their claim that one of these should be an Orthodox. But disagreement inevitably arose as to who their candidate should be. The obvious choice was Bishop Emilianos Timiades, who is

officially attached to the WCC headquarters in Geneva as representative of Patriarch Athenagoras, but the Russians objected to a bishop being sent in the capacity of an observer. The fact that such an objection can only be maintained by the Orthodox if the Vatican Council is accepted by them as a General Council of the Church only serves to underline the tangled complexity of this whole question as it appears to the Orthodox in the present state of divided Christendom.

H. GEORGIADIS

JURISDICTIONAL CONFLICT IN CANONICAL SEPARATION AND CIVIL ACTION

An appeal to the civil authority to settle property claims and other purely civil effects of marriage present no problem. However, when there is a question of civil action for separation, the solution is not so easy to settle without any apparent sacrifice of juridical principles.

Although many of the earlier authors held that the Church could never permit Catholic consorts to plead a suit of separation before the civil tribunals, the basis for this reasoning being the contention that such action was essentially evil because of the implied usurpation of ecclesiastical jurisdiction, today it is the common opinion of canonists and theologians that a petition of this kind may be presented for a grave reason¹.

The principal basis for this opinion is the reply of the Holy Office to the Bishop of Southwark in 1860. If this type of separation were intrinsically evil, the Holy See would never have permitted it even in a particular instance. This legal remedy, although in no wise implying any recognition of ecclesiastical jurisdiction by the civil power, nevertheless does retain and protect, at least implicitly, the exalted doctrine of the Church on the indissolubility of marriage. This statement is not meant to imply that a general permission has been given Catholics to plead this action, but it does mean that, provided the conditions indicated by the Holy Office are observed, it seems to be an acceptable action and may be tolerated by the Ordinary.

¹ DE SMET, A., *De Sponsalibus et Matrimonio*, n. 401; PRUMMER, D., *Manuale Theologiae Moralis* (3 vols., 8. ed., Friburgi Brisgoviae, 1935-1936), III, n. 892; GENICOT-SALMANS-GOTERBECKE, *Institutiones Theologiae Moralis* (2 vols., 17. ed., Bruxellis, 1951), II, 528; VLAMING, T., *Praelectiones Iuris Matrimonii* (2 vols., 3. ed., Bussum, 1921), II, n. 697.

The Holy Office enumerated the following conditions as essential for the toleration of this legal remedy. These stated conditions in view of their clarity, necessitate no further comment:

- (1) Just causes must be present in the judgment of the Ordinary;
- (2) The Catholic party must lack any other tribunal to which he could go to obtain a separation recognized in civil law;
- (3) The sentence of the tribunal must have no other effect than that of separation of bed, board and cohabitation².

The solution, however, is not easy as all that. Sooner or later one has to inquire into the essentially juridical phase of the question, and seek to determine the juridical grounds which support and justify Catholic compliance with civil regulations on separation.

Approaching the matter from the standpoint of the rights of Church and State, one should note that in this country the conflict of competence arises proximately from an usurpation of power. The State does not deny to the Church the "Right to legislate for Catholic marriages, but it does deny the "exclusiveness" of the right. The State has assumed to itself a power that strictly and rightly belongs to the Church. But in exercising this usurped power the secular authority seldom if ever acts from motives of positive hostility towards the Church. This fact in itself makes the problem of conformity to civil prescriptions less difficult, for, although there are certain fundamental contrarities between the two systems of law, still there are many elements of concord which provide a basis for a composition of difficulties. Hence the Church is able to accommodate herself to practically all civil regulations without great inconvenience; and this she is willing to do as long as there is not required any abandonment of principle. As Pope Leo XIII says:

... the Catholic Church, though powerless in any way to abandon the duties of her office or the defence of her authority, still very greatly inclines to kindness and indulgence whenever they are consistent with the safety of her rights and the sanctity of her duties. Wherefore she makes no decrees in relation to marriage without having regard to the state of the body politic and condition of the general public; and has besides more than once mitigated, as far as possible, the enactments of her own laws, when there were just and weighty reasons³.

² S. C. S. Off., 22 maii et 19 dec. 1860, n. 4 — *Collectanea*, II, n. 2272.

³ Ep. encycl. *Arcanum Divinae*, 10 feb. 1880, parg. 21 — *Fontes*, n. 580; *The Pope and the People, Selected Letters and Addresses on Social Questions*, (London: Catholic Truth Society, 1937), p. 40.

Certainly it would be to the advantage of both Church and State in this country if through some formal agreements a definite settlement of the various points of conflict could be effected. But the absence of such an express agreement does not necessarily militate against the existence of an amicable functioning of these two authorities. The practical manner in which the difficulties and problems have been met by the Church, together with the at least benevolent disposition of the State towards the Church, have resulted in the establishment of an implied *modus vivendi*. Such an arrangement, because not founded on any mutual understanding as to principles, has the obvious disadvantage of providing a somewhat tenuous juridical basis for settling any particular matter of conflict; but, on the other hand, it has averted, in an acceptable manner, the practical burgeoning of many potential theoretical conflicts.

From this implicit *modus vivendi* there has developed in this country an almost universal practice to observe the civil regulations on marriage within certain limits, i. e., within limits consonant with the safety of the rights of the Church and consistent with the sanctity of her duties. This compliance is also encouraged and at times even required of the faithful by priests and bishops. This mode of acting has secured the unhampered functioning of ecclesiastical jurisdiction and at the same time procured the protection in civil law of the rights of the spouses. Fundamentally therefore the attitude of the Church is that of charity, consonant with her maternal solicitude for the temporal as well as the spiritual welfare of souls:

It is the greatest consequence to husband and wife that all these things [scil. concerning the origin, nature, ends, properties, and regulations of marriage] should be well known and understood by them in order that *they may conform to the laws of the State, if there be no objection on the part of the Church; for the Church wishes the effects of marriage be guarded in all possible ways, and no harm may come to the children.*⁴

Herein lies another striking illustration of the intimate and harmonious interrelation of theological virtue of charity with juridical principles. The central link is charity, the ethical and legal fundamental ideal which fills the law of the Church with the fulness of humanity. Charity is the sublime norm, the guiding spirit of the Code in its every phase, the supreme criterion of every aspect of the Law of the Church, more so when it regulates the continuance or disruption of married life.

REV. E. STA. RITA, JR.

⁴ Ep. encycl. *Arcanum Divinae*, 10 feb. 1880, parag. 25 — *Fontes*, n. 580; *The Pope and the People*, p. 42. (Italics Supplied by the writer).

EN LA TIERRA HAY 16.000 MILLONES DE ACRES PROPIOS PARA EL CULTIVO

PERO SOLO SE EXPLOTAN 2.000 MILLONES, O SEA UNA OCTAVA PARTE.*

Dice Josué de Castro, en su libro *Geografía del Hombre*, que la guerra y el hambre son creaciones del hombre que aparecieron — según se desprende de los descubrimientos de los antropólogos — cuando éste empezó a acumular reservas y se vio en la precisión de defenderlas. El autor piensa, con Frank Boudran, que el defecto en que ha incurrido la Humanidad ha sido un defecto de distribución. Esto es, el hombre no ha resultado un buen administrador del planeta.

El Hambre Produce Alarma.

El hambre existe y se ha puesto de manifiesto descaradamente y en toda su cruda extensión. Mil quinientos millones de hombres, dicen los informes técnicos, padecen de hambre.

La primera reacción general frente a esta denuncia ha sido defensiva o de inhibición. Unos lo consideraron como un fenómeno natural e inevitable; otros como un peligro al que nos arrastraba el crecimiento progresivo de la población, al cual debiera ponerse coto.

Otra idea que la llenado más de alarma a los espíritus pusilánimes se refiere a la posibilidad de que la tierra haya llegado en la producción de alimentos al nivel máximo.

Los estudios del problema, que no se han dejado arrastrar por estas pesimistas y paralizantes opiniones, rechazan las tres, con la simple exposición de lo que hasta aquí ha sido la historia de la alimentación humana y en el análisis del reparto de las tierras en este globo que habitamos.

* *Ecclesia*, Madrid, 26 de enero de 1963.

La Naturaleza Ha Puesto Siempre Obstáculos al Hombre.

Transformándose de cazador nómada en pastor y agricultor, el hombre primitivo fue superando los obstáculos con que tropezaba, arreglándose para no ceder ante los mismos e ideando eficaces instrumentos para imponerse a la naturaleza y dominarla.

La necesidad le obligó a buscar procedimientos de alimentarse a lo largo de los siglos. Prueba de su actitud positiva y creadora y de su merecida categoría de ser superior a los demás es que, así como especies de animales desaparecieron, el hombre logró sobrevivir.

Algo semejante y reciente puede servir de prueba irrefutable de que tal espíritu y fuerza perduran y que puede contarse con ellos en vistas a un plan que se proponga a escala mundial. El hecho lo recoge De Castro en la obra citada al principio. Es éste: Antes de la guerra, Inglaterra cubría con su producción solamente la tercera parte de sus necesidades alimenticias y tenía que importar al resto. Bajo la presión del bloque marítimo, la producción se elevó hasta casi un 45 por 100 de las necesidades nacionales, merced al incremento de un 60 por 100, aproximadamente, de la superficie cultivada, que pasó de 8.800.000 acres a 14.500.00 entre 1939 e 1944. Y en el trascurso de la guerra, sorprendentemente, la situación, lejos de empeorar, mejoró considerablemente. De tal modo, que al acabarse, el número de personas desnutridas había disminuido bastante. Esto ocurrió en un suelo que no se caracteriza por ser de los más ricos y que ha estado en explotación, por lo menos, dos mil años.

La misma determinación de los igleses aplicada internacionalmente puede, qué duda cabe, ayudar a levantar el cerco del hambre.

Reparto del Mundo.

El 71 por 100 de la superficie del globo lo cubren los océanos y el 29 por ciento forma la corteza sólida, con sus 56 millones de millas cuadradas de las cuales un 30 por 100 está poblado por bosques, un 20 por 100 son llanuras herbáceas, un 18 por 100 terrenos montañosos y un 32 por 100 desierto tórrido y polar. Según especialistas del Departamento de Agricultura de los Estados Unidos solamente 25 millones de millas cuadradas pueden ser explotadas para la agricultura con nuestros medios actuales. Eliminadas las zonas desérticas y montañosas, aunque en ambas se han hecho decisivos experimentos satisfactorios últimamente, quedan 16 millones de acres para el cultivo; es decir ocho acres por individuo, según la población de ahora. Se calcula, entre los especialistas en nutrición y agricultura, que bastan

dos acres, algunos lo reducen a uno y medio, por persona para procurar una dieta suficiente y racional. Teniendo este dato en cuenta, se llega fácilmente a la conclusión de que bastaría una cuarta parte de la tierra arable de momento para satisfacer las necesidades mundiales. Y, realmente, hasta hoy, la superficie cultivada no es superior a 2.000 millones de acres, una octava parte, nada más, de las posibilidades naturales.

Ciertamente las regiones todavía vírgenes ofrecen dificultades de terreno o de clima, por lo que no se ha emprendido hasta hoy su conquista, pero también sería ingenuo creer que los primeros colonizadores del planeta encontraron los campos en un estado de fertilidad que los vemos nosotros. Basten estos ejemplos: Los agricultores de los Estados Unidos han aumentado en los últimos años la productividad del maíz híbrido, que ha llegado a ser la cosecha más abundante del país y ese progresivo incremento se ha logrado en menos acres de tierra cada año. Los cultivadores de patata de la región del Maine extraen un 75 por 100 más de lo que recolectaban hace veinte años en la misma superficie de terreno. Desde la primera guerra mundial los geneticistas holandeses han doblado el contenido de azúcar de las cañas de Java.

Las selvas y las zonas heladas pueden dar frutos al hombre empleando métodos adecuados. No es esto ni un mito ni un sueño. En las proximidades del Artico se han recogido melones y en las dunas del desierto se han plantado bosques. El hombre avanza arrancando a la tierra, a pesar suyo, más cosechas.

Los posibilidades por estudiar.

Los recursos botánicos del planeta parecen enormemente más ricos de lo que suponemos y no han sido siquiera explorados completamente. Se conocen más de 200.000 especies de plantas — no variedades — y de ellas se cultivan solamente unas 400 especies para obtener alimentos. De las demás se ignoran las riquezas que esconden. Con recordar que la patata, alimento tan cotizado y tan fundamental, era desconocido en Europa antes del descubrimiento de América y que el tomate todavía no hace muchos años se trataba como planta de adorno será suficiente para imaginar, entre todas las plantas sin estudiar, cuantas no podrán rendirnos servicios de primer orden en la alimentación.

Quedan por otro lado las investigaciones de terrenos, el uso de fertilizantes y su emplazamiento más efectivo, la gestación de variedades mejores y más productivas de animales y plantas, la difusión de

métodos y procedimientos entre los cultivadores de todo el mundo, y la fuente incalculable de beneficios que nos puede reportar el mundo submarino.

La lista de experiencias hechas y de recursos aún sin aprovechar es enorme y no puede mover sino a optimismo y deseo de cooperación activa en la vasta tarea de proveer de pan a todos los hombres. Y elimina toda idea de control de nacimientos. Porque hacen falta muchos brazos y muchas mentes para producir más y producir mejor.

MARY G. SANTA EULALIA

PASTORAL SECTION

HOMILETICS

SUNDAY AFTER ASCENSION (May 26)

THE BLESSED TRINITY:

The Advocate of whom Jesus makes mention in today's Gospel is the Holy Ghost, the Third Person in the Blessed Trinity. The life, activity and relationships existing among the Three Divine Persons in one God are described by Jesus in terms that cannot be more brief and yet sufficiently clear.

Jesus calls the First Person His Father. Himself the Second Person in the Blessed Trinity, Jesus originates from the Father by way of generation, but the intellectual kind of generation. How is this to be understood? The Father thinks on Himself, He contemplates His own nature, His being, His substance, His perfections. So he forms an idea of what He is. But this idea is something substantial in Him. It is a living Person, the exact mirror of the Father, it is the Son of God.

Then Father and Son begin to love each other. In us love is a tendency, an impulse, an inclination. But in God love is a substance, it is a Person, it is the Holy Ghost who thus originates from Father and Son loving each other.

DISTINCT BUT EQUAL:

The Father then is the origin of both the Son and the Holy Ghost. He is the principle of His Son by an act of the mind; and together with His Son, He is the principle of the Holy Ghost by an act of love. Yet none of the three is superior to the other. All are equal in everything, because in begetting His Son, the Father gave all that He had to

Him: His life, existence, substance, power, perfections. In originating the Holy Ghost, Father and Son similarly gave to Him all that They had: Their own life, existence, substance, power, perfections. Thus explains why in the Blessed Trinity no person is superior to the other.

Again, none of Them is ahead of the other. Through the Father is the First Person, He was never ahead of the Son. Though the Son is the Second Person, He was never ahead of the Holy Ghost. All three existed together at the same time, from all eternity to all eternity. Fire, heat and light are three different things, but fire is never without light, and light never without heat. When there is fire there is light, when there is light there is heat. Father, Son, and Holy Ghost are three different Persons; but the Father is never without the Son, nor are Father and Son ever without the Holy Ghost. The Father would be without His Son if He were ahead of His Son, be it ever for a moment. And Father and Son would be without the Holy Ghost if They were ahead of Him, be it ever for a second.

THE SPIRIT OF TRUTH:

To speak of any of the Persons in God is to speak of a mystery. We do not fully comprehend Them, nor Their life, nor Their activity. Yet what little knowledge we have of Them is light, comfort, strength for us mortals. This is particularly true of the Holy Ghost.

The Spirit of Truth, Jesus so calls Him. How much we stand in need of truth, of the Holy Spirit of Truth! It was a carefree tongue, a hesitating mind, a compromising spirit, a weak character that uttered long ago the phrase: "And what is truth?" And that question was taken up by the succeeding generations with as much carefreeness, hesitation and weakness of character. Falsehood seems to be the order of the day: nations lie to nations, individuals to individuals, and we even lie to our own selves.

To cheat others may perhaps be counted as ability and cleverness. But to cheat oneself, that would be stupid, that would be sad. And I cheat myself everytime I prefer a creature to God, whether that be riches, or power, or pleasures, or my own will. I cheat myself when I choose these things as my end. We need the Holy Spirit of Truth to enlighten us concerning the true nature and purpose of these things. We need the holy Spirit of Truth to point out to us which are the better and more enduring and infinitely more satisfying good that we should hope for and fight for. We need the Holy Ghost. We need God!

FEAST OF THE PENTECOST (June 2)

SUBLIME EXAMPLE:

The Gospel text that I have just read for you, is among the most sublime that we can meet in the pages of St. John, and, I would add, in the whole Bible. Not only the occasion on which Jesus pronounced these words was sublime, but also the doctrine contained therein is tremendous for it deals with nothing less than the greatest mystery of our Religion, the mystery of the Blessed Trinity, considered in itself and in its relation to us.

Sublime was the occasion when Jesus spoke these words. He was at the twilight of His earthly existence. On the morrow of the following day He would take His leave of this world in a painful way, by His passion and frightful death on the cross. That day was going to be the day of Satan, the Prince of the world, who would wreak all his vengeance, spite and hatred upon the innocent body of the Lamb of God. Yes, Jesus would surrender His life, but not because the Prince of this world won the battle against Him (to repeat Jesus' statement, Satan had nothing in Him), but because Jesus loved His Father, and that love lead Him to carry out His Father's command that He should give his life for the world. Jesus died in obedience to His Father's command. He obeyed His Father because He loved His Father.

THE CHRISTIAN PROGRAM OF LIFE:

Now Jesus proposes for our imitation that same love and that same obedience He showed to His Father. "If anyone love Me, he will keep My word." Behold, dear brethren, the definition of Christian life: to love Jesus, and to keep His word! It couldn't be more simple, and yet so sublime. To love Jesus, and to keep His word — behold the program of life for every Christian! In it is implied everything that is expected of a Christian: courage, self-abnegation, love of neighbor, poverty of spirit, and desire of prayer.

Because much is demanded of a Christian, much also is promised to him in return. For Jesus goes on to say: "If anyone love Me, he will keep My word, and My Father will love Him, and We will come to him and make Our abode with him." Can a Christian expect for his courageous efforts a greater and more satisfying reward than that God the Father and God the Son should make Their abode in his soul? Nay, not only Father and Son, but also the Holy Ghost makes His dwelling in the soul of a good Christian. Thus the soul of the good Christian is converted into a miniature heaven with the Godhead really dwelling in it.

THE HOLY GHOST, THE SUPREME GIFT:

Truly when Jesus loved us, He loved us to the end, which means that He loved us to excess. He was not content with giving us His flesh and blood in the Holy Eucharist; He was not content with giving us His life when dying on the cross; He gave us also the Holy Spirit to become our Advocate and our inner Master. The Holy Ghost is the supreme gift of Jesus to us, His friends.

That was why, on the eve of His departure from this life, Jesus could say with reassuring tenderness: "Peace I leave with you, My peace I give you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid." If there is anything that a man's heart craves for vehemently, it is the peace of mind, the peace of heart — that peace which is the fruit of sustained struggle against one's passion and sin, that peace coming from a harmonious living with the neighbor, that peace deriving from the conviction that one is being loved by God. That peace Jesus has given us in the Holy Spirit. The Holy Spirit, the Third Person of the Blessed Trinity, the supreme Gift of Jesus, He is our peace!

FR. MARIO BALTAZAR, O.P.

CASES AND QUERIES

GENUFLEXIONS TO BE MADE AT THE DISTRIBUTION OF HOLY COMMUNION

I am a bit confused on the number of genuflexions to be made at the distribution of communion in the Mass. I have heard that now we are to make just one genuflexion before the giving of communion, right after opening the tabernacle door, and another at the end of the distribution, right before the tabernacle door is closed.

I would like to know:

I. Whether the saying mentioned above reflects the new rubrics correctly.

II. What to do if two ciboria have been consecrated for the distribution of communion in the Mass, but one of them is left on the corporal. When all the particles in the first ciborium have been given out and the celebrant comes back for the other, must he make one genuflexion, two, or none? These circumstances happen often enough in one of our visitas which has no tabernacle.

* * *

*I. Your statement is quite correct and in perfect consonance with the New Rubrics as contained in the *Missale Novissimum* and the *Motu Proprio* of July, 1960.*

II. The answer to this second query requires a brief study of the form of distribution of Holy Communion during Mass as prescribed by the New Rubrics:

1. Genuflexions before the distribution of Holy Communion: The rubrics offer three possibilities:

2. "Si particulae super corporale consecratae sint, facta genuflexione, eas super patenam imponit".

b. "Si particulae in eadem Missa intra pyxidem consecratae sunt, pyxidem collocat in medio corporali, eam discooperiit et *genuflectit*."

c. "Si vero administrandae sunt particulae antea consecratae, aperto tabernaculo, *genuflectit*, pyxidem extrahet et discooperit".

Genefluxion must be made in each of the three cases. Once the rubrics have been complied with, the priest continues with the formula *Ecce Agnus Dei* . . . in a loud voice (throughout); then says three times the *Domine, non sum dignus* . . ., again in a loud voice.

1. Genuflexions *after* the distribution of the Holy Communion:

Again the new rubrics present two different cases:

a. "Si particulae super corporale positae erant, extergit illud cum patena, et si qua in eo fuerint fragmenta, in calicem immittit".

In this case no genuflexion whatsoever is prescribed.

b. "Si particulae in pyxide inveniuntur, eam super corporale deponit, cooperit, in tabernaculo reponit, *genuflectit* et ostiolum claudit".

The genuflexion prescribed in this occasion is to be made right after the ciborium is placed in the tabernacle but before the priest closes it.

We think the new rubrics present no difficulty whatsoever at this point being therefore unnecessary to introduce any further interpretation of a rubric quite clear in itself. Likewise, all explanations or practices that may have been introduced by liturgists or customs and which militate against the prescriptions of these rubrics must be completely disregarded.

FR. V. VICENTE, O.P.

DISPENSA DEL IMPEDIMENTO DE DISPARIDAD DE CULTOS

Un párroco asistió al matrimonio de una católica con un varón no bautizado, aunque nacido de padres católicos, con dispensa del impedimento de disparidad de cultos. La concesión de

la dispensa se basa en el hecho de que el varón no estando suficientemente instruido en la doctrina cristiana no puede ser bautizado por algún tiempo, y por tanto permanecerá infiel hasta el momento de estar preparado y recibir el bautismo. El párroco, con todo, advirtió al marido después de casarse que volviese a la clase de catecismo para prepararse y así bautisarse.

Ahora cabe preguntar:

1. Puede aplicarse a este matrimonio la dispensa del impedimento de disparidad de cultos al tratarse de un no bautizado por la única razón de ignorar la doctrina cristiana que se requiere para recibir el bautismo?

2. Puede considerársele infiel a un hijo de padres católicos, aun cuando no esté bautizado?

3. Por qué el párroco no hizo lo posible para instruirle al menos en aquello que se requiere de "necessitate medi" para recibir el bautismo puesto que el matrimonio era urgente?

4. No es verdad que el impedimento de disparidad de cultos solo tiene lugar cuando el matrimonio ha de celebrarse entre católico e infiel por haber nacido este en el paganismo?

Pido luz sobre esto porque a mi parecer este matrimonio abre una puerta muy ancha al verdadero paganismo.

* * *

El matrimonio es una cosa que está permitida a todos los hombres por derecho natural. El que a veces se prohíba a ciertas personas abrazar tal estado de vida es una excepción de la regla general establecida por el mismo derecho, ya sea este natural, divino o humano.

El impedimento de disparidad de cultos constituye una de esas excepciones, que por ser de derecho eclesiástico puede ser dispensado por la autoridad competente. La iglesia, sin embargo, nunca dispensa sin causa justa y grave y únicamente cuando conste con certeza moral que no existe peligro de perversión del cónyuge bautizado y se garantice la educación católica de la prole que hubiera de nacer. La dispensa concedida por el ordinario de lugar sin esas condiciones carecería de valor jurídico. Es mas, si constara con certeza moral que existe peligro de perversión de la parte católica, nadie podría dispensar tal impedimento por ser una prohibición de derecho divino.

Puestos estos prenotandos respondemos a los puntos propuestos:

1. Supuestas la existencia de una causa grave y justa, de la cual no hace mención alguna la consulta, y demás cauciones y garantías exigidas por la ley, la autoridad eclesiastica competente puede perfectamente dispensar el impedimiento de disparidad de cultos en este caso, aun cuando la única razón de posponer el bautismo sea la insuficiente preparación por lo que atañe a la doctrina cristiana.

No es del caso discutir aquí si el varón debía haberse bautizado antes de casarse o no. Pero una cosa es absolutamente cierta, y es que el ignorar la doctrina cristiana, aun mas el rehusar aprenderla, no constituye un obstáculo insuperable para la celebración del matrimonio, ni por consiguiente para poder usar de la facultad de dispensar un impedimento. La Comisión Interprete del D.C. declaró el dia 3 de junio de 1918 que si los contrayentes no están suficientemente instruidos en la doctrina cristiana, es obligación del párroco el instruirlos; pero si no se prestan a ello no por eso debe impedirles que se casen. (A.A.S., X, 345). Si pues la ignorancia del catecismo no es causa suficiente para impedir el matrimonio tampoco ha de serlo para dispensar de un impedimento que obstaculiza la celebración del mismo.

2. Lo que hace que una persona sea fiel o infiel no es precisamente el nacimiento sino el bautismo. Podría muy bien darse un caso en que tan solo un miembro de la familia fuera infiel por ser el único vástago no bautizado a pesar de haber nacido y vivir en el seno de una familia católica. Parece mas bien raro que esto pueda suceder, y desde luego que de ser así habría motivo mas que suficiente para dudar de si tal persona estaría bautizada o no. Mas si consta con certeza moral que no lo está, esa persona es infiel y no puede contraer matrimonio con un católico sin antes obtener dispensa del impedimento de disparidad de cultos. Y esto no precisamente porque la parte infiel sea inhábil para ello sino mas bien porque le está prohibido a la parte católica por derecho eclesiastico.

3. Si el párroco cumplió, o quizás debido a la urgencia del caso, no le fue posible cumplir con la obligación de instruir al infiel conforme lo manda el derecho es cosa que no nos consta. Pero, como dejamos anotado arriba, es cierto que aun cuando debido a la negligencia del párroco el varón continuara sin bau-

tizarse necesita dispensa del impedimento para contraer matrimonio con una católica.

4. No es cierto. El impedimento de disparidad de cultos existe siempre que una persona no bautizada (no importa nada la religión que profesen sus padres) intente contraer matrimonio con otra persona bautizada en la iglesia católica o convertida a ella de la herejía o del cisma, (c. 1070, §1)

La Iglesia reconoce los graves riesgos que lleva consigo un matrimonio mixto. Pero tampoco ignora los graves males que podían seguirse de obstinarse en prohibirlos. Para evitar ambos extremos tan delicados como peligrosos la Iglesia manda a todos los pastores de almas hagan cuanto sea posible para infundir horror a esos matrimonios mixtos. Solo cuando fuera imposible el impedirlos deben permitirse, procurando se celebren conforme a las leyes de Dios y de la Iglesia; vigilando después para que los cónyuges cumplan con exactitud las promesas que hicieron, (c. 1064)

En suma, la Iglesia al permitir semejantes matrimonios no intenta abrir una puerta al paganismo sino solamente busca evitar mayores males como sería un matrimonio civil o una vida de vergonzoso y escandaloso concubinato.

FR. F. TESTERA, O.P.

THE BLESSING OF CANDLES, ASHES AND PALMS IN CHAPELS OF RELIGIOUS WOMEN

We would be very grateful if you could publish in the coming issue of "Boletín Eclesiástico" the answers to the following questions:

May the blessing of candles on the Feast of the Purification of the Blessed Virgin be performed in semi-public chapels of religious women? May the blessing of ashes and palms on Ash Wednesday and Palm Sunday respectively be performed in such chapels of religious communities?

There has been much discussion among some priests about such blessings. Some take the affirma-

tive, others the negative side. Is there any special Church ruling on the matter. All we know is what Fr. Antoñana says in his "Manual de Liturgia Sagrada" which mentions only "Iglesia" and not oratories. This "Iglesia" has been interpreted in different ways by different priests. Surely you can enlighten us on the matter, especially now that Lent is at hand.

* * *

All chapels of religious communities are certainly semipublic oratories exclusively built for the use of a community or determined group of persons who gather there to worship, but where admission is not free to all the faithful, (c. 1188, §2,n.2).

Now, is it liturgically correct to celebrate the blessing of candles, palms and ashes on their respective days in semipublic oratories? The following is the provision of common law regarding celebrations of sacred functions in such places:

"In oratories, even semipublic ones, which are legitimately established, it is allowed to celebrate **all the sacred functions** of the Church, unless the rubrics or some special exception made by the bishop forbid it", (c. 1193).

It is clear therefore that the three blessings mentioned above as "sacred functions of the Church" are allowed in all semipublic oratories unless the rubrics or the ordinary of the place ban such practice.

The Ordinary may of course establish some limitations as to the celebrations of sacred functions in semipublic oratories as long as his restrictions do not militate against higher principles of common law. Such possible restrictions on the part of the Ordinary must be studied in every case.

What about the rubrics? Is there any prescription forbidding the blessing of candles, ashes and palms in semipublic oratories, in chapels of religious women? Neither the New Code of Rubrics (1960) nor the latest edition of the Missal (1962) mention the sacred places where those blessings are supposed to be performed. Therefore, when liturgists speak of "churches", the term can not be taken in its strictest sense as meaning exclusively the "church", but it must be given a general and broader meaning so as to include public and semipublic oratories.

Besides, the blessing of candles, ashes and palms is not a parochial function exclusively reserved to parochial churches, (c.

462; *Decreta S. C. Rituum*, n. 2123, 5), but it comes under the so called "priestly functions" which are permitted in all sacred places unless otherwise determined by the rubrics. That is exactly the motive behind the attitude of canon law commentators who enumerate the three blessings among the sacred functions which can be celebrated in public and semipublic oratories, (Cfr. BESTE, *Introductio in Codicem* (1946), p. 585; CORONATA, *De Locis et Temporibus Sacris* (1922), p. 73).

We personally find no reason to depart from this practice otherwise well based on a sound interpretation of the law.

An objection, however, may be raised as to the existence of certain privileges and indults granted in the past to churches of regular orders and semipublic oratories. It is a fact that the blessing, distribution, procession and mass on Ash Wednesday, Palm Sunday and Purification Day are allowed, by virtue of an apostolic indult, in churches of regular orders, provided the procession is not held out of the premises of the convent without due permission from the parish priest, (*Decreta S.C. Rituum*, n. 2098, 1,2,3,4.). In like manner, a priest celebrating mass in a semipublic oratory may bless and distribute the ashes *sine cantu* and *juxta Memoriale Rituum*, (A.A.S., XVII, 22).

It may be argued this way: What is the use of these indults when the favor they grant is a practice already permitted by law?

The indult granted to churches of regular orders dates from the year 1702, long before the Code of Canon Law was promulgated. Today the Church discipline regarding this practice has simply changed.

The second indult permitting the blessing and distribution of ashes in semipublic oratories is a favor really beyond the reach of the law. By common law it is only permitted to bless the ashes in a *solemn way* which requires at least the presence of three ministers (clerics or laymen) and to carry out the prescribed rites and rubrics without mutilation. However, by virtue of this indult the blessing can be performed by only the celebrating priest, following the abridged form of rites of the *Memoriale Rituum*. What certainly implies a double privilege over the common law.

Whatever has been said can be summarized this way:

1. By common law the ceremony of the blessing of candles, ashes and palms can be performed in all semipublic oratories and

all chaples of religious sisters whenever the ceremonies are in accordance with the rubrics, namely:

a) That at least three ministers (clerics or laymen) take part in the rites and ceremonies.

b) That the blessing of candles and palms is not permitted without the corresponding procession.

c) That the same priest must perform the blessing, say the mass and lead the procession.

2. By special privilege it is permitted to bless the ashes *sine cantu et aliis solemnitatibus* in all semipublic oratories.

REV. F. TESTERA, O.P.

STATE LAW

RECENT DECISIONS

LABOR: — *The relationship between the employer and employee is not necessarily terminated by a strike nor does a declaration of a strike amount to a renunciation of the employment relation.*

ELIZALDE ROPE FACTORY, INC. vs. SOCIAL SECURITY COMMISSION, G.R. No. L-15163, Feb. 28, 1962.

COMMENTS: Although during a strike the worker renders no work or service and receives no compensation, yet his relationship as an employee is not severed or dissolved. Strike is the workers' means of expressing their grievances to employers and enforcing compliance with their demands made upon them. And when laborers go on strike, it cannot be said that they intend to cut off or terminate their relationship with their employer. On the contrary, a strike may improve their employer-employee relationship by bringing about better working conditions and more efficient services.

* * *

ELECTIONS: — *Registration is not essential for the possession of the right of suffrage but it is essential in the exercise of this right.*

Even if a person is not registered, this could not decisively affect the question of whether or not he is a qualified voter, if he meets the conditions prescribed in Article V of the Constitution, and in addition thereto, has the age and residence required in Section 2071 of the Revised Administrative Code as amended.

ABELARDO APORTADERA vs. MANUEL C. SOTTO,
G.R. No. L-16876, Nov. 30, 1961.

COMMENTS: Possession of the right to vote is one thing, and its exercise is another. To exercise this right, indeed, registration is essential; but to possess this right, registration is not essential.

Thus, one, to be a qualified voter in order to be eligible to a public office, need not be registered as a voter so long as the other requirements of the law are satisfied. Registration is not a requisite in order that one can be qualified voter.

* * *

TORRENS TITLE: — The imprescriptibility of a torrens title can only be invoked by the person in whose name the title is registered, but this rule does not apply to a person, who, not being the registered owner, claims the land.

ALBERTA DE PASION vs. FLORENTINO DE PASION,
ADRIANA ANCA, G.R. No. L-15757, May 31, 1961.

COMMENTS: — The imprescriptibility of a torrens title can only be invoked by the person in whose name the title is registered: In others words, a person who owns a land covered by a torrens title cannot lose the land by adverse possession on the part of a third person because of the principle underlying the torrens system that the title is imprescriptible. This also applies to extinctive prescription in the sense that the owner of a registered land can file an action to recover the same regardless of the period of prescription. But this rule does not apply to a person who, not being the registered owner, claims the land in which case he should file his action within the prescriptive period.

NEWS

FOREIGN

Pope Grants New Indulgences. — His Holiness Pope John XXIII has granted indulgences for recitation of the invocation: "O Mary, Mother and Queen of Christian families, pray for us."

A partial indulgence of 300 days can be gained by reciting the invocation with a contrite heart. A plenary indulgence can be gained once a month by reciting the invocation daily for a month, and fulfilling the usual conditions: Confession, Communion and prayers for the intentions of the Pope.

South African Catholic Statistics. The number of Catholics in the Republic of South Africa went up almost 3.7 per cent during 1962 from 934,942 to 969,324.

These figures were released in the 1963 Catholic Directory for the area covered by the Southern Africa Apostolic Delegation, *i.e.*, South Africa, its League of Nations mandate South-West Africa, Southern Rhodesia, and the three British High Commission Territories, Basutoland, Swaziland and Bechuanaland Protectorate.

The number of Catholics in the whole area increased almost 4.6 per cent: from 1,587,595 to 1,660,724.

For the following territories, the 1962 figures are given first and the 1961 figures follow in parentheses:

South-West Africa: 67,917 (62,399); Southern Rhodesia, 297,746 (279,462); High Commission Territories, 325,737 (310,792).

Vatican Radio Broadcasts Eastern Liturgies.—Vatican Radio has begun a series of programmes designed to acquaint Latin Rite Catholics with the liturgy of the Oriental Rites.

Since February 10, it has been presenting the more important Eastern Rite Liturgies on alternate weeks instead of always broadcasting the Mass of the Latin Rite. The Eastern Liturgies are accompanied by descriptive commentaries by experts.

The national radio network of Italy is tying in with the series to give it a wider audience.

New Latin American All-Hemisphere Vocations Guide. — A guide for the encouragement of vocations to the priesthood, bringing together the recommendations of the Church's experts, is being sent to all the dioceses of Latin America.

At present there are 7,000 major seminarians and 18,000 minor seminarians in the 350 Latin American seminaries. At most 10 per cent of the major seminarians can be expected to be ordained each year. This would give 700 new priests each year, but about 1,300 priests die or retire every year in those already desperately priest-short lands.

Protestant Leader on Obstacles to Unity. — Professor Oscar Cullmann of the Universities of Paris and Basel, Switzerland, who attended the Ecumenical Council's first session as a guest of the Secretariat for Promoting Christian Unity, spoke at a conference at the Sorbonne on "the hopes and experiences of a Protestant observer between the two sessions of the Council."

He said that one thing keeping Protestants and Catholics apart is a difference of opinion on what "Christian unity" means.

For Catholics, Christian unity is possible only under the Pope. For Protestants, the unity of the World Council of Churches is enough.

Another bar to unity, he said, is a difference of opinion on interpretation of the Bible. Catholics give a dogmatic value to the Church's interpretation of Scripture; Protestants have accepted interpretations which at times conflict with one another.

"Let us all remain true to our Faith," he said, "but let us cooperate with one another. The Coun-

cil created the climate necessary for that. If each Church fulfills its own task and renews itself in the Holy Spirit, the beginning of unity will come some day."

UN Subcommittee Adopts Declaration Against Race Discrimination.

— The UN subcommittee on the Prevention of Discrimination and Protection of Minorities has adopted unanimously a draft declaration against all forms of race discrimination. The declaration will be sent to the UN Commission on Human Rights whose 1963 session starts on March 11 in Geneva.

The draft lays down as its first principle that "any theory of differentiation between races or racial superiority is scientifically false, morally reprehensible, socially unjust and dangerous."

It also includes the following principles:

"Racial discrimination, in whatever form and irrespective of the individuals or groups against whom it is directed, is an offense against human dignity, a flagrant violation of the Charter of the United Nations and a denial of the fundamental human rights proclaimed by the universal declaration. Racial discrimination is injurious not only to those who are the objects of discrimination but also to those who practise discrimination.

"Racial discrimination tends to jeopardize international peace and security, friendly relations among peoples and cooperation between nations.

"Particular efforts shall be made to prevent discrimination based on race, colour or ethnic origin, in the fields of political rights, education, religion, employment, occupation, housing and access to places and facilities intended for use by the general public.

"All states shall immediately take all legislative, administrative and any other appropriate measures to give effect to this declaration.

"The United Nations has a duty to discover and disclose the forms taken by racial discrimination, the manifestations in which it finds expression and the factors which constitute its origin, with a view to recommending appropriate and effective measures to combat and eliminate it.

"The United Nations, the specialised agencies, states and non-governmental organisations shall do all in their power to promote an energetic campaign which, combining legal measures and steps

of a practical nature, will make possible for abolition of all forms of discrimination, and in particular of all discrimination based on race, colour and ethnic origin."

Young English Catholics Expose Sale of Pornography. — Catholic youth leaders have protested to the British government and the United States Embassy in London against the flow of pornographic literature from the United States.

Two members of the Youth Watch Committee went from Newcastle-on-Tyne, to London to make the protest.

After visiting the American Embassy here with samples of American books, one of them, 20-year-old Leo Ormston, said:

"Embassy officials were shocked. Full particulars of the publications were taken. It is possible that the F.B.I. may take action but Embassy officials pointed out that unless our own authorities intervened the offensive publications could still enter the country."

LOCAL

Pope John Creates New Archdiocese, 2 Dioceses. — The Apostolic Nunciature has announced the elevation of the Diocese of Lingayen-Dagupan to a Metropolitan See and the creation of the new Dioceses of Cabanatuan and Tarlac.

Bishop Mariano Madriaga was named Archbishop of the new

archdiocese while Msgr. Mariano Gaviola, secretary general of the Catholic Welfare Organization, was appointed first Bishop of Cabanatuan, and Very Rev. Jesus J. Sison, first Bishop of Tarlac.

Archbishop Madriaga was born in Agoo, La Union on May 5, 1902. He was ordained priest on March

15, 1930, appointed Bishop of Lingayen on March 17, 1938, and consecrated on May 24, 1938.

Bishop Gaviola was born in Marawi City on Aug. 15, 1922 and ordained priest on April 2, 1949. He obtained his doctorate in Canon Law in the Pontifical Seminary of Santo Tomas.

Bishop Sison was born in Bautista, Pangasinan on May 6, 1918 and ordained priest on March 29, 1941.

Church, Gov't. Groups Back Religion Proposal. — A national Catholic group, a municipal council and a former member of the Senate came out in the open to endorse the amendatory proposal on optional religious instruction now awaiting action in both houses of Congress. The Church and government entities expressed their support of the religion proposal "because it will make the giving of religious instruction in the public school truly effective and realistic."

Latest to endorse the proposal made by Senators Oscar Ledesma and Ambrosio Padilla were the Association of Diocesan Directors of the Confraternity of Christian Doctrine, the town council of Real, Quezon, and former Senator Quintin Paredes of Abra.

The municipal council of Real, Quezon was the first government entity to come out in support of the Ledesma-Padilla measure. In an unprecedented resolution, the

members of the Real municipal board petitioned Quezon's Congressmen Manuel Enverga and Eladio Caliwara too actively support the religion proposal and "to take the necessary steps" to make the constitutional provision on optional religious instruction effective.

The council also asked that religion be made a compulsory subject in all schools in the country.

Catholic Charities Lists Board Members. — Catholic Charities, Archdiocese of Manila announced recently the names of members and officers of its administrative board for the year 1962-63.

The board, governing body of the archdiocesan family welfare agency, includes: His Eminence, Rufino J. Cardinal Santos, chairman and founder; Guillermo Dy Buncio, vice-chairman; Mrs. Rosario V. Anton, Rafael Rocas, Dr. Telesforo Mendoza, Mrs. Toby Hostmann. Ernesto Rufino, Thomas A. Mitchell, S.J. and Fr. Jesus Diaz, O.P., members.

Also re-elected officers for the year are: Ex-Justice Pastor Endencia, legal adviser; Atty. M. U. Llamas, treasurer; Manuel F. Garcia, auditor and Fr. Protacio G. Gungon, Executive Director and Chaplain.

Newly-elected board members to serve for the year 1962-63 are Mrs. Jessie Lichauco and William Moran.

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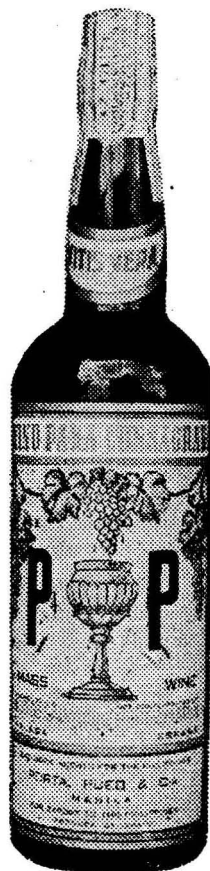
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