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JOHN XXIII

D. O. M.

The Holy Father is dead.

John XXIII, Supreme Pontiff, 262nd successor of St. Peter, Vicar of Christ on earth, is dead—after four days of agony, during which the world kept vigil and prayed...

The sun set in more ways than one on that evening of 3rd June, 1963.

Life ebbed away from John XXIII, even as the sun was sinking behind the seven hills. A few days before he had said, "My bags are all packed and I am ready to go." That was the most important thing for him, as it is the most important thing, too, for every man born into this world.

John XXIII has passed away. The world mourns. For his passing was like the setting of the sun, leaving the world a bit more dreary, a bit more chilly, a bit less happy, a bit more gloomy to live in.

John XXIII shall be remembered as the Pope of the open arms. His was the mien of a kindly father. His lined and creased face was always lit with a warm sunny smile. He had no towering pretensions. He wanted simply to be a pastor, a shepherd, a priest whose parish was the whole wide world. And his open arms were only the physical gesture of his heart—always open to welcome everybody: those who were of the fold, those who were not of the fold, those who had strayed from the fold.

In a world whose wounds are still unhealed, still festering with distrust, suspicion and hostility, John XXIII was a living embodiment of Christ, whose Vicar he was—of Christ, meek and humble of heart; of Christ, dispenser of comfort and courage; of Christ who sowed kindness where there was envy, trust where there was suspicion, good where there was evil, love where there was hatred.

For John XXIII lived by a creed as simple as it is effective—the creed which the Lord left his Apostles at his Last Supper: “I give you a new commandment, that you love one another as I have loved you. This shall be the sign whereby the world will acknowledge that you are my followers, if you have love one for the other.” It is a creed we will do well to live by, too, if we wish to be Christians and rebuild a world laid waste by two World Wars.

In yet another sense, John XXIII was the embodiment of the Church whose visible head he was. 81 years of age was he—old, not young, but youthful! Even as the Church is aged—with two millennia to her years—but brimming with vigour and vitality. In Pope John the new wine of the spirit, the zest, the daring, the adaptability of youth, was poured in the cask of experience, sagacity, ripeness and wisdom that comes with age.

No iconoclast was he, no mummy either. He kept tradition where it had meaning and use: he did away with it where it had outlived its usefulness. He wanted no barnacles to slow up the Ark of God. But all the changes he effected or intended were anchored in a vision that wedded the loftiness of the supernatural to the deepest roots of human nature—supernatural justice and charity to the anguish and insecurity of the toiling masses in **Mater et Magistra**; the Peace of Christ to a world torn, bleeding and ravaged, in **Pacem in Terris**; the riches and

the haven of God's Kingdom to groping and searching modern man in the II Vatican Ecumenical Council.

He had a tender spot in his heart for the Philippines, too, as detailed in the sorrowing statement of His Eminence Rufino J. Cardinal Santos, published elsewhere in this issue.

John XXIII is gone. He could not have chosen, were it in his power, a better time than the time of Pentecost. The morning that brought us here in this part of the globe the news of his death, had for its Gospel theme the Parable of the Good Shepherd—what could be more fitting for the man whose foremost ambition was to be a Good Shepherd to his flock?

We grieve for his passing, but let our grief be brightened by the hope that the Spirit of God was poured forth upon his soul to fill it with the glory of the blessed. He would have said to us the same words that the Lord spoke when He took his leave on the last night of his mortal life: "If you love me, you would rejoice indeed because I am going to the Father."

Pope John XXIII has gone to his rest... in the Father. The soldier has gone home—another shall take his place. For the Church of God lives on till the end of time.

No tragic, irrevocable farewell. But the simple leave taking of fellow brothers-in-arms who say: Keep up the good fight, and see you again—home!

Heavenly Father, rest his soul!

ANTONIO PIÑÓN, O.P.

A Word On The Pope

The demise of His Holiness, Pope John XXIII, is indeed an immeasurable loss to the Catholic Church and the whole world, for which he was able to obtain the desired peace through his sterling spiritual leadership and his oft-repeated appeals to the heads of nations.

Our holy mother Church has lost a Shepherd, one of her most illustrious and beloved sons in the long history of the papacy. In his short reign as our Holy Father, he was able to infuse the Church with a new horizon of approach, dedication and discipline attuned to the exigencies of modern times. The clearest manifestations of his divinely inspired guidance to keep the mystical Body abreast of our new way of life are the Second Vatican Ecumenical Council, which He convened on October 11, 1962, and His epoch-making encyclicals—the *Mater et Magistra* and the *Pacem in Terris*. These are truly imperishable landmarks in the Christian pilgrimage of hope. There is not a single shadow of doubt that these guideposts will constantly afford our and future generations the healing waters of salvation in a world distracted by strife and pain.

Consequently, this world in pain, too, feels intensely the departure of a devoted and dedicated Leader of souls — whose insuperable obsession was for the peoples on the face of the earth to live in harmony and peace. His encyclicals, *Mater et Magistra* and *Pacem in Terris* project this ardent desire most eloquently. In a period of bitter antagonisms and spiritual anxieties. He had come to console the human race with His message of "sweetness and light." He died without an enemy either Christian or non-Christian.

To us in the Philippines, the death of Pope John XXIII is an irreparable loss, for we had received countless blessings and priceless gifts of our sacred faith. It was under His benevolent eye that

we saw the elevation of two archbishops, and the consecration of twelve bishops and the naming of an apostolic administrator. It was, too, during His reign that an Archdiocese, six Dioceses, and three Prelatures "Nullius" were established.

It was Pope John XXIII who named a Papal Legate to officiate at the solemn dedication ceremonies at our metropolitan Cathedral of Manila in 1958. This Papal Legate His Eminence, Gregory Peter XV, Cardinal Agagianian, presided at the historic conference of Asian Bishops in 1958.

It was the same beloved Pope of the common folk who elevated the Filipino College-Seminary in Rome to the rank of "Pontifical" for all time. After having blessed the cornerstone of this beautiful bastion of the faith in 1959, He presided at the solemn inauguration ceremonies of the Seminary in 1961.

Lastly, on April 30, 1963, He wrote as His last will and testament, an apostolic letter to the Hierarchy of the Philippines consoling and urging, and inspiring our Bishops and priests to bend every effort to restore our separated brethren in this Catholic country to the paternal fold, to animate lukewarm and indifferent Catholic, and to seek adequate means to remedy the lack of priests.

We feel, therefore, that our personal and national gratitude and bereavement can never know any earthly metes and bounds.

To us, personally, Pope John's departure leaves a profound void which can only be underscored by our sense of universal loss. We share, most poignantly, the deep-seated grief of the Filipino people for it was this illustrious and most beloved Holy Father, who on March 31, 1960 had placed on our people the greatest honors that any Pontiff can ever bestow upon a nation when He raised us to the Cardinalate.

Thus we cannot but regard His demise with intimate personal feelings since in a special manner this truly great holy man of God took us into the bosom of the Sacred College of Cardinals. For the first time in the history of our Catholic Philippines, a man of our race was chosen by the Supreme Pontiff to be elevated to a Cardinal's seat and although we consider ourself without merit, this distinction has filled us with ineffable elation because of the accolade that the Cardinalate symbolizes for the Filipino nation.

Thus, in extreme sorrow, we appeal to our people to join us in this period of mourning of our Holy Mother Church over the

loss of such a peerless Leader of Peace so richly blessed with God-given understanding and comprehension of human nature.

We enjoin our people whom Pope John XXIII so dearly loved to raise their hearts and voices to the throne of Almighty God commending in their humble prayers the soul of our friend, father and shepherd — His Holiness, Pope John, truly of blameless and glorious memory.

Beneath the mantle of our Blessed Mother, we now intone our united prayer that our Holy Father be borne on wings of angels to the feet of Our Lord and eternal King that there He may forever behold the Beatific Vision, and rejoice for all eternity the celestial glory, peace and happiness.

✠ RUFINO J. CARDINAL SANTOS

Archbishop of Manila

STATEMENT

In the inscrutable designs of His Divine Providence God has seen fit to call His servant Pope John XXIII to his eternal reward at a time when, to our human way of looking at things, his presence seems most needed for the completion of his many great undertakings for the welfare of souls and, in particular, for the work of the Ecumenical Council. But as Pope John himself so often declared, it was his task simply to do the things that had to be done and leave their completion and success in the hands of God.

When we consider the character and variety of the activities of his Pontificate it is difficult to realize that they could all have been included in a short reign of only fifty-five months. Of these works, the holding of the Ecumenical Council was easily the most spectacular but not less important and effective was his quiet work for the religious life of the Church and especially in the field of social work. His immortal encyclicals "*Mater et Magistra*" and "*Pacem in Terris*" will remain as monuments to his hunger for peace—for peace based on justice—and to his universal charity which embraced not only his own spiritual flock but the entire human race.

The links binding Pope John XXIII to the land and the people of the Philippines are many and varied. That which most endeared him to the hearts of Filipino Catholics was the appointment of the first Filipino Cardinal, His Eminence Rufino J. Cardinal Santos, Archbishop of Manila. The Church in the Philippines is indebted to him also for the erection of nine ecclesiastical circumscriptions and one Metropolitan See, and for the naming of two Archbishops and twelve new Bishops. The love and interest he cherished for the Filipino clergy and people was clearly shown by the joy he expressed on the opening of the Colegio-Seminario Filipino in Rome and by his going in person to bless and inaugurate the new institution. The same personal concern was again demonstrated by the

warm welcome given to His Excellency President Macapagal on the occasion of his State Visit last July 1962 and by the Pontiff's words spoken during the visit.

In these ways and in personal messages to the Hierarchy, to the Philippine Government, as well as in his addresses to national religious celebrations such as the Jubilee Commemoration of the 33rd international Eucharistic Congress, Father Peyton's Rosary Crusade, and the National Congress of Missions, our late Holy Father gave ample evidence of his zealous and fatherly love for the people of this great Catholic nation.

The memory of Pope John XXIII will always remain as that of a true image of the gentle Good Shepherd Himself. The patience and serenity with which, in his last hours, he offered to God his life and his suffering for the Ecumenical Council, for the Church, and for peace among all peoples, should inspire us with courage and hope. Let us pray for the repose of his soul and in doing so, let us thank God for the blessings he has given us through our late Holy Father and let us implore God for a continuance of His care by granting to His Church another saintly Pontiff to bring to full fruition the seeds sown by Pope John XXIII.

✠ SALVATOR SIINO
Nuntius Apostolicus

ROMAN CURIA

ATHENAEVM ANGELICVM TITVLO ET HONORE DECORATVR PONTIFICIAE STVDIORVM VNIVERSITATIS A S. THOMA AQVINATE IN VRBE

Dominicianus Ordo, cuius Sodales Decessor Noster fel. rec. Honorius III futuros esse praenuntiavit *pugiles fidei et vera mundi lumina*¹, per plurium saeculorum cursum in variaque alacritatis provincia, praeclaras sane catholicae rei peperit utilitates.

Sed quod idem Ordo maximo adiumento Ecclesiae sanctae fuit in christiana fide propugnanda et in doctrina disseminanda Evangelii, illud praecipue ex eo ortum esse censemus, quod divum Thomam Aquinatem, qui et *Doctoris Ecclesiae*² et *Doctoris Universalis Ecclesiae*³ nominibus est auctus, ad divinae sapientiae studium instituit et educavit: ut palam Decessori Nostro S. Pio X prae se ferre placuit, Epistula apostolica ad Summum Ordinis Magistrum missa, hisce verbis: *Huic enim inclito Ordini, quem unus ex insignioribus Ecclesiae Sanctis, in fidei subsidium a Domino datus, condidit, summae erit semper gloriae Aquinatem Doctorem inter suos Sodales adnumerare, clarissimum scholarum lumen, de quo merito dictum est, tot miracula patravisse, quot sapientes scripserit articulos*⁴.

Attamen Dominiciana Familia, non modo catholicae veritatis inserviisse rationibus dicenda est, quod Doctorem Commune

¹ Constit. apost. *Gratiarum omnium*, data die 21 mensis Ianuarii anno 1217, in *Const. S.O.P.* lib. 1, cap. 1, 2.

² S. Pius V. Constit. apost. *Mirabilis Deus*, data die 11 mensis Aprilis anno 1567, in *Bullar. Roman.*, VII, Taurini 1862, pp. 564-565.

³ Litt. Encycl. *Studiorum Ducem*, A.A.S., XV, 1923, p. 324.

⁴ A.A.S. II, 1910, p. 899.

veluti in gremio suo gestavit et aluit, sed etiam ob eam causam quod, iam fere inde ab eiusdem Doctoris placido decessu, ipsius disciplinae se nullo non tempore praestitit servantissimam; quemadmodum Decessores Nostri Benedictus XV et Pius XI huiusmodi edixerunt sententia: *Atque huic Ordini dandum est non tam quod Angelicum Doctorem aluerit, quam quod numquam postea, ne latum quidem unguem, ab eius disciplina discesserit*⁵.

Quod idem tum cuncta Dominicanae Sodalitatis industria ubique terrarum adhuc confirmavit, tum praecipue studiorum domicilia ab ea in hac alma Urbe condita. In quibus memoria dignum existimamus illustre Collegium a S. Thoma Aquinate appellatum, anno MDLXXVII constitutum ad S. Mariae Vico Minervae. Quod Collegium anno MDCCCXCIX subsecutum est Pontificium Collegium Angelicum, eo consilio adulescentibus sive Dominicani Ordinis sive variarum dioecesium, sive aliarum religiosarum Sodalitatum e qualibet natione apertum, ut inibi salutaria Aquinatis praecepta altius introspicerentur et latius exinde vulgarentur.

Eo enim non tantum Summus Dominicani Ordinis Magister aedes illas exstructurus spectabat, sed idem Decessor Noster S. Pius X, qui, aedificii mole nondum absoluta, haec ad Magistrum eundem scribebat: *Ibi enim rite exposita et inde diffusa late sapientia Doctoris Angelici tum ad philosophiae, tum ad sacrarum disciplinarum cultum, non dubitamus, quin praeclaros ubique fructus latura sit*⁶.

Atque re ipsa novum hoc Collegium, cui anno MDCCCXLII nomen Pontificium Athenaeum Angelicum est ascitum, non secus atque pristinum, id perpetuo egit contenditque, ut a S. Thoma tradita principia docendique rationem fideliter teneret, quae sive Romani Pontifices semper commendaverunt, maxime post editas a Decessore Nostro imm. mem. Leone XIII Encyclicas Litteras, quibus initium *Aeterni Patris*⁷, sive Codex Iuris Canonici nominatim praescribit⁸; ita nempe ut Decessor Noster fel. rec. Pius X

⁵ Benedicti XV, *Epistula ad Rev. mun. Patrem Magistrum Generalem L. Theissling*, data die 29 mensis Octobris anno 1916, in A.A.S. VIII, 1916, p. 397; Pii XI, *Litt. Encycl. Studiorum Ducem*, datae die 29 mensis Iunii anno 1923, A.A.S. XV, 1923, p. 324.

⁶ *Epist. Domum delectis*, A.A.S. I, 1909, p. 137.

⁷ *Acta Leonis XIII* I, 1881, p. 255; ubi Summus Pontifex scholarum ecclesiasticarum Magistris animum suum hisce verbis patefacit: *Nihil Nobis esse antiquis et optabilius, quam ut sapientiae rivos purissimos, ex angelico dimanantes, studiosae iuventuti large copioseque universi praebeatis* (p. 279).

⁸ C.I.C. can. 1366 § 2.

de eodem Collegio scribens haec asseveraverit: *Ubi Thomam tamquam domi suae habitare dixeris*⁹.

Nihil igitur mirum si praeclarum Athenaeum hoc, maxime in re ad philosophiam et theologiam pertinente, tantopere viguit et floruit, ut frequentior in annos discipulorum numerus ex variis Ordinibus Sodalitatibusque virorum religiosorum, ex variisque dioecesis in illud studiorum causa undique gentium convenerit.

Quam bonam omnium existimationem ex ea etiam intima temperatione et conformatione sui Athenaeum collegit, quam ad temporum ingenium et indolem referre numquam praetermisit. Nam primum anno MDCCCXXXVI proprium decretum tulit, ratum a s. Consilio Seminariis et Universitatibus Studiorum moderandis habitum, in quod normae inductae sunt, ad quas, iuxta Constitutionem apostolicam *Deus Scientiarum Dominus*, Pontificiae Studiorum Universitates et Studiorum Ordines constitui liceret. Deinde ad tres Studiorum Ordines, theologiae nempe. philosophiae et iuris canonici, qui iam a condito Athenaeo Angelico inibi exstabant, recentiore tempore, probante s. Consilio Seminariis et Universitatibus Studiorum praeposito, duo alia accesserunt, ut vocantur, Instituta: quorum alterum *disciplinis socialibus provehendis*, alterum *religiosae animi culturae docendae* destinatum.

Quibus omnibus cum animo Nostro consideratis, quoniam primo Athenaeum Angelicum cunctis apertum nationibus in legitimis versatur condicionibus, quas Constitutio apostolica *Deus Scientiarum Dominus* imperat, ut sive Studiorum Universitates sive Studiorum Ordines doctrinarum disciplinis floreant; quoniam deinde, ut diximus, *Valde expetimus divi Thomae praeceptorum veluti thesaurum summo cum rei christianae emolumento, cotidie largius effodi, atque adeo eius scripta latissime in vulgus edi, sive instituendi ratione, sive docendi genere a nostrorum dierum ingenio et indole nulla ex parte discrepantibus*¹⁰; quoniam postremo hoc persuasum est Nobis, si doctrinarum Aquinatis studia maiore cura et sollertia incitentur, illud futurum esse, ut quae consilia Patribus Concilii Oecumenici Vaticani II proposita sint, ea ad effectum feliciter adducantur, idcirco motu proprio et apostolica auctoritate Nostra decernimus atque pronuntiamus Pontificium Athenaeum Angelicum ad omnes nationes

⁹ Litt. Encycl. Studiorum Duce, A.A.S. XV, 1923, p. 324.

¹⁰ Allocutio habita die XVI mensis Septembris anno 1960, cum Conventus ex omnibus nationibus Romae haberetur, studiorum Thomisticorum provehendorum causa, A.A.S. LII, 1960, p. 823.

pertinens, legitime erectum¹¹ et Ordini Fratrum Praedicatorum concreditum, nunc et in posterum *Pontificiam Studiorum Universitatem a S. Thoma Aquinate in urbe* esse nuncupandum; pariterque praecipimus, ut nova haec appellatio in statuta et leges Athenaei inducatur, quae quidem vi sua valere pergunt.

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

Datum Romae, apud S. Petrum, in festo S. Thomae Aquinatis, die VII mensis Martii, anno MDCCCCLXIII, Pontificatus Nostri quinto.

IOANNES PP. XXIII

¹¹ Cfr. A.A.S. XXVII, 1935, p. 418.

SACRA CONGREGATIO DE SACRAMENTIS

Beatissime Pater,

Ordinarius Imusen., ad pedes S.V. provolutus, humiliter postulat facultatem permittendi suis sacerdotibus iterationem Sacri diebus festis Patronorum, diebus festis pagorum necnon diebus ferialibus occasione conventuum adassociationum catholicarum et piarum, primarum communionum et communionum generalium, ob cleri penuriam.

Die 19 Aprilis 1963, Sacra Congregatio de disciplina Sacramentorum, vigore facultatum sibi a Ss.mo D.no Nostro Ioanne Papa XXIII tributarum, attentis expositis, Ordinario Imusen. gratiam benigne indulget iuxta preces, dummodo nullus alius sacerdos liber praesto sit pro celebratione alterius Missae, vetita celebranti eleemosynae perceptione pro secunda Missa (can. 824), ceterisque servatis de iure servandis.

Contrariis quibuslibet minime obstantibus.

Praesentibus valituris *ad biennium*.

L. ✠ S.

(Sig.) ✠ C. ZERBA, *Secr.*

Prot. N. 2240/63

Alessandrini

SACRA CONGREGATIO RITUUM

— I M U S E N . —

Petitioni Exc.mi ac Rev.mi D.ni ARTEMII CASAS, Imusen. Epi, Exc.mi ac Rev.mi D.ni SALVATORIS SIINO, Arch. Per-gen., Apost. Nuntii in Philippinis Insul., commendationis officio suffultae, circa facultatem Pontificalis Missae cum cantu et

absque quoque Ministris celebrandae propter Sacerdotum Clericorumque in maioribus Ordinibus constitutorum penuriam,

Sacra Rituum Congregatio, omnibus mature perpensis, respondit: "Episcopus se gerat meliori quo fieri potest modo." Servatis de cetero servandis. Quibuslibet contrariis nihil obstantibus.

L. ✠ S.

(Sig.) ✠ HENRICUS DANTE, *Archiep. Carp.*
S.R.C. a Secretis

Ioachim Zarmanti, *Subst.*

Prot. N. l. 13/963

SACRA CONGREGATIO CONSISTORIALIS

BULLA ERECTIONIS ARCHDIOECESIS LINGAYENSIS-DAGUPANENSIS

JOANNES EPISCOPUS SERVUS SERVORUM DEI

Ad Perpetuam Rei Memoriam.

Philippinae Insulae, quarum integra fides sicut aster -cfr. Phil. 2:15— in immensis Asiae regionibus splendet, Apostolicae huic Sedi tantae usque curae fuerunt ut persaepe, vel proximis superioribus annis, dederint Romani Pontifices singularia erga eas suae benevolentiae ac sollicitudinis documenta: agitur enim de nobili Ecclesiae parte, cuius progressus, quos haud mediocres in religione facit, oportet sani pari externa compage fulciri. Quam obrem, expostulanti venerabili Fratri Salvatori Siino, Archiepiscopo titulo Pergensi et in Insulis Philippinis Apostolico Nuntio, ut ibi locorum nova ecclesiastica provincia constitueretur cuius esset metropolis Lingayensis-Dagupanensis, suffraganae autem nuper erectae diocesis Cabanatuanensis et Tarlacensis, audito quid sentirent venerabilis Frater Jacobus C. Sancho, Archiepiscopus Novae Segobiae, et Marianus Madriaga, Episcopus Lingayensis-Dagupanensis, quorum interesset, de sententia venerabilium Fratrum Nostrorum S. R. E. Cardinalium Negotiis Consistorialibus praepositorum, summa Nostra potestate ea quae sequuntur decernimus ac iubemus. A provincia ecclesiastica Novae Segobiae LINGAYENSEM-DAGUPANENSEM Sedem sciungimus eamque ad gradum et ordinem metropolitanae Sedis evelimus, datis iuribus et honoribus quibus ceterae eiusdem ordinis Ecclesia e lege ecclesiastica fruuntur; eadem iura eius Praesulibus facimus, quibus etiam onera simul imponimus quae iusta sunt. Venerabilem igitur Fratrem Marianum Madriaga, Lingayensem-Dagupanensem Praesulem archiepiscopali dignitate honestamus, factis iuribus et honoribus, obligationibus etiam impositis quae Archiepiscopi Metropolitanae dignitatem consequuntur. Nova autem provincia ecclesiastica prae

Lingayensem-Dagupanensem metropolim, duabus dioecesibus constabit, quae has ipsa die conditae sunt, nempe Cabanatuanensi et Tarlacensi, quas cum suis Praesulibus metropolitanae iurisdictioni Archiepiscopi Lingayensis-Dagupanensis subicimus. Ceterum volumus haec Nostra decreta venerabilis Frater Salvator Siino, quem memoravimus, ad exitum adducat, vel quem ille delegaverit, factis ad id necessariis potestatibus. Re vero acta documenta exarentur, quorum sincera exempla ad Sacram Congregationem Consistorialem cito mittantur. Quod si alius eo tempore Apostolicae Nunciaturae in eadem Republica praesit, hic iussa Nostra faciet. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impresis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die sexto decimo mensis Februarii, anno Domini millesimo nongentesimo sexagesimo tertio, Pontificatus Nostri quinto. /F. T./

H. I. CICOGNANI
A Publicis Ecclesiae negotiis.

CAROLUS CARD. CONFALONIERI
S. Consist. Congr. a Secretis

FRANCISCUS TINELLO

CESAR FEDERICI, Prot. Apost.
JOSEPH ROSSI, Prot. Apost.

Expedita die XXIX Mar. Anno Pontif. V RODOMONS GALLIGANI
pro Plumbatore

In Canc. Ap. tab. Vol. CXII N.22

BULLAE ERECTIONIS DIOECESIS TARLACENSIS

JOANNES EPISCOPUS SERVUS SERVORUM DEI

Ad Perpetuam Rei Memoriam.

Clarissimae famae ob locorum situm, ob catholicarumque praesertim rerum felicitatem tellus, Philippinae Insulae, eae profecto sunt quae spem optimam alant esse futurum ut vel maiores in dies, Deo iuvante. Christi

regnum in iis proferat fines. Quo nisi iudicio, quandoquidem venerabilis Frater Salvator Siino, Archiepiscopus titulo Pergensis et in Insulis Philippinis Apostolicus Nuntius, ab Apostolica Sede petiit ut ex dioecesibus Lingayensi-Dagupanensi et Sancti Ferdinandi nova alia excitaretur, de sententia venerabilium Fratrum Nostrorum S. R. E. Cardinalium qui praesunt Sacrae Congregationi Consistoriali atque venerabilium Fratrum Mariani Madriaga, Episcopi Lingayensis-Dagupanensis, et Aemilii Cinense, Episcopi Sancti Ferdinandi ea quae sequuntur decernimus ac iubemus. A duabus quas diximus dioecesibus integrum territorium separamus, quod in praesens civilem provinciam Tarlac vulgo appellatam constituit, ex eoque dioecesim TARLACENSEM condimus, quae iisdem finibus cingetur atque provincia civilis e qua facta est. Nova haec Ecclesia sedem habebit in urbe Tarlac, Episcopi vero cathedram in curiali templo, ibidem exstante, Deo sacro in honorem S. Sebastiani Mart., quod ad cathedralis templi gradum attollimus. Conditae Ecclesiae eiusque sacrorum Antistiti omnis iura damus et privilegia, officiis quoque et obligationibus Episcopo impositis, eidem ex iure communi propriis, quae inter, memorare placet esse eum una cum dioecesi jurisdictioni Metropolitanae Lingayensis-Dagupanensis obnoxium, cuius Ecclesiam ad gradum Sedis metropolitanae eveximus. Praecipimus autem ut, quoadusque Canonicorum collegium condatur, Consultores dioecesanos idem Tarlacensis Episcopus deligat, qui eum consilio et ope adiuvent; ut mensa episcopalis, quae dicitur, ex fidelium sponte oblatiis pecuniis fiat, Curiae emolumentis bonorumque parte, quae ex praescripto canonis 1500 C. J. C. novae Ecclesiae obveniant; ut minus saltem Seminarium, ad iuris canonici normas peculiareque leges Sacrae Congregationis de Seminariis Studiorumque Universitatibus, cum primum potuerit, struat, pueris recipiendi qui ad sacerdotium Dei instinctu vocentur, ex quibus selectos iuvenes statuto tempore Romam mittat, ad Pontificium Collegium-Seminarium Philippinum, philosophicis theologicisque disciplinis imbuendos; ut, his litteris ad effectum deductis, eo ipso sacerdotes et clerici ei Ecclesiae censentur addicti in qua officium beneficiumve habeant vel ubi legitimo domicilio degant; ut acta denique et documenta quovis modo dioecesim Tarlacensem respicientia, e Curiis Lingayensi-Dagupanensi et Sancti Ferdinandi ad novam ex ipsis constitutam Ecclesiam transferantur, in tabulario custodienda. Ceterum haec quae praescripsimus venerabilis Frater Salvator Siino ad exitum adducenda curet, vel per se ipso vel per alium in ecclesiastica dignitate constitutum virum. Si autem tempore executionis alius in Insulis Philippinis munere Apostolici Nuntii fungatur, hic mandata Nostra faciet. Qui vero rem perfecerit documenta exarare studeat, quae do more signata sigilloque impressa ad Sacram Congregationem quam primum mittat. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescrip-



His Excellency
MOST REV. JESUS J. SISON, D.D.
Bishop of Tarlac

ta efficere poterunt, cum per eam derogamus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae haec haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die sextodecimo mensis Februarii, anno Domini millesimo nongentesimo sexagesimo tertio, Pontificatus Nostri quinto. —F. T.—

H. J. CARD. CICOGNANI
A Publicis Ecclesiae negotiis,

CAROLUS CARD. CONFALONIERI
S. Congr. Consistor. a Secretis.

FRANCISCUS TINELLO
Apostolicae Cancellariae Regens.

CAESAR FEDERICI, *Prot. Apost.*

JOSEPH ROSSI, *Prot. Apost.*

Expedita die XXIX Mar. aene Pontif. V Rodomens Galligani *pro*
Plumbatore

In Canc. Ap. tab. Vol. CXII N. 23

BULLA ELECTIONIS MONS. J. SISON IN DIGNITATEM EPISCOPALEM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

Dilecto Filio Jesu J. Sison, hactenus Curioni ad S. Gabrielis Archangeli in dioecesi Lingayensi-Dagupanensi atque episcopalis Curiae eiusdem Ecclesiae Cancellario, clecto Episcopo Tarlacensi, salutem et apostolicam benedictionem. Conditae die sextodecimo mensis Februarii, hoc anno, per apostolicas Litteras “Clarissime famae” dioecesi Tarlacensi eum Nobis esset in animo, qui universam fidelium regendam familiam obtinuimus, Episcopum praeficere qui Boni Pastoris apud christianum populum formam exprimeret eiusdemque haberet ovium fovendarum curam atque sollicitudinem. censuimus Te, dilecte Fili, quod adumbravimus munus bene ex-

plere posse. Te enim novimus egregiis praestare animi ingenique dotibus pastoraliumque rerum haud parva peritia. Sententia ideo exquisita a venerabilibus Fratribus Nostris S. R. E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, suprema Nostra potestate Te eligimus hisque sub plumbo Litteris renuntiamus primum Episcopum dioecesis TARLACENSIS, curamque simul, regimen et administrationem damus sive rerum religiosarum sive temporalium bonorum quae possidet, cum iuribus et obligationibus congruis. Tuo autem maiori commodo studentes, concedimus ut episcopalem consecrationem a quolibet Episcopo recipias, cui duo assint episcopalis ordinis viri, qui sint omnes Nobiscum sinceris fidei vinculis coniuncti. Quod antequam fiat tuum erit, item ante quemvis Episcopum sincere hanc Petri Cathedram colentem, sive ritualement catholicam fidei professionem facere sive utrumque ius iurandum dare, fidelitatis erga Nos et successores Nostros contraque modernistarum errores. Quibus peractis, formulas iuxta quas iuraveris, tuo nomine subscripto eiusque Praesulis qui Tibi iuranti affuit, atque sigillo impresso, ad Sacram Congregationem Consistorialem quam primum mittere curabis. Ad beneficium vero quod attinet, quo hactenus in dioecesi Lingayensi-Dagupanensi fructus es, censemus illud vacare, ab Apostolica Sede unico assignandum. Ceterum, dilecte Fili, hortamur Te ut, ad maiora explenda munia hodie vocatus, nulli labori parcas ut recens a Nobis constituta ista Ecclesia atque sedulitati tuae commissa optatus fructus christifidelium animis ferat. Datum Romae, apud S. Petrum, die octavo mensis Martii, anno Domini millesimo nongentesimo sexagesimo tertio, Pontificatus Nostri quinto. —T. T.—

Pro S. R. E. Cancellario

M. J. CICOGNANI
A publicis Ecclesiae negotiis.

FRANCISCUS TEINELLO, *Regens*

CAESAR FEDERICI, *Prot. Apost.*

JOSEPH ROSSI, *Prot. Apost.*

Expedita die XXXX Mar. anno Pontif. V Rodomons Galligani *pro*
Plumbatore

In Canc. Ap. tab. Vol. CIII N. 24

NUNTIATURA APOSTOLICA

N. 6296/63

LINGAYENSIS-DAGUPANENSIS Erectionis Provinciae Ecclesiasticae DECRETUM EXSECUTORIUM

Die 16 Februarii, anno 1963, Sanctissimus Dominus Noster JOANNES Divina Providentia PAPA XXIII novam in Insulis Philippinis Ecclesiasticam Provinciam erigere dignatus est, Lingayensem-Dagupanensem nuncupandam; ad gradum autem Ecclesiae Metropolitanae episcopalis eiusdem nominis Ecclesiam exivit eiusdem Praesulem titulo ac dignitate Archiepiscopi exornavit.

Omnia vere quae attinent ad praefatae Provinciae erectionem et Praeulis nominationem statuta extant atque disposita in Decreto Sanctae Congregationis Consistorialis diei 16 Februarii, anno 1963, iussu Sanctitatis Suae edito, et per Apostolicas sub plumbo Litteras expedito, quo etiam Decreto facultates necessariae et opportuna Nobis tributae sunt ut singulae in eo contentae dispositiones ad executionem de facto mandentur.

Quapropter, iisdem usi facultatibus, singula quae spectant ad erectionem provinciae ecclesiasticae Lingayensis-Dagupanensis ad executionem de facto mandamus, prout ea hisce paragraphis declarantur:

1) Sedes episcopalis Ecclesia Lingayensis-Dagupanensis eximitur a metropolitico jure Archiepiscopalis Ecclesiae Neo-Segobiensis eiusque Episcopus pariter a metropolitana jurisdictione Archiepiscopi pro tempore Neo-Segobiensis absolvitur.

2) Eadem episcopalis Ecclesia Lingayensis-Dagupanensis ad gradum et dignitatem Ecclesiae Archiepiscopalis et Metropolitanae extollitur eique plene attribuuntur omnia et singula jura, privilegia et praerogativae quibus ceterae Archiepiscopales et Metropolitanae Sedes, jure communi, donantur. Sinvero in posterum contingat ut in eadem Metropolitana Ecclesia Lingayensi-Dagupanensi Capitulum Cathedrale erigatur, huic gradus, titulus, et honor attribuentur Metropolitanorum Capitulorum cum omnibus jurebus, privilegiis et praecementiis quibus cetera Metropolitana Capitula fruuntur.

3) Metropolitanae Ecclesiae Lingayensi-Dagupanensi assignantur qua suffraganeae, Dioecesis Tarlacensis et Dioecesis Cabanatuanensis, eadem die 16 Februarii, anno 1963, erectae et Episcopi earundem dioecesium obnoxii erunt Archiepiscopo Lingayensi-Dagupanensi.

4) Fines igitur Provinciae ecclesiasticae Lingayensis-Dagupanensis constituuntur ex provinciis civilibus "Pangasinan", "Tarlac", et "Nueva Ecija".

5) Exc.mus PP.DD. Marianus Madriaga, modo Episcopus Lingayensis-Dagupanensis, eiusque in eadem sede successores, Archiepiscopi titulo dignitate, juribus et privilegiis augentur una cum facultate deferendi Crucem et S. Pallium sicut et ceteri Archiepiscopi postquam tamen hoc in S. Consistorio postulatum et impetratum de more fuerit.

Quae omnia et singula super descripta firma esse volumus cum omnibus effectibus qui ex Juris Canonici praescriptionibus sequuntur; ab eisque, ad quos spectat, adamussim servanda praecipimus; contrariis quibuscumque minime obstantibus.

Datum Manilae, ex Aedibus Nunciaturae Apostolicae, die 10 mensis Maii, A. D.: 1963.

(†) SALVATOR SIINO
Archiepiscopus Pergensis
Nuntius Apostolicus

N. 6298/63

TARLACENSIS
 Dioeceseos Erectionis
 DECRETUM EXSECUTORIUM

Litteris Apostolicis sub plumbo datis die decimo sexto mensis Februarii, anno millesimo nongentesimo sexagesimo tertio, quaeque CLA-RISSIMAE FAMAE inscribuntur, Sanctissimus Dominus Noster Joannes Divina Providentia Papa XXIII, precibus benigne annuens quas Exc.mus D.nus Salvator Siino, Nuntius in Insulis Philippinis Apostolicus, post auditum Exc.mum D.num Marianum Madriaga, Episcopum Lingayensem-Dagupanensem, et Exc.mum D.num Aemilium Cinense, Episcopum Sancti Ferdinandi, adhibuit, civilem provinciam "Tarlac" a dioecesibus Lingayensi-Dagupanensi et Sancti Ferdinandi separavit atque ex ea novam dioecesim, TARLACENSEM cognominandam, fundavit.

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

- 1) Diocesis erigitur Tarlacensis quae iisdem terminatur finibus ac civilis memorata provincia "Tarlac": eadem Ecclesia Tarlacensis Sedi metropolitana Lingayense-Dagupanensi constituitur suffraganea, eiusque Episcopus juri metropolitano Archiepiscopi Lingayensis-Dagupanensis obnoxius;
- 2) Episcopus Tarlacensis sedem suam in urbe Tarlac ponat, cathedram vero in curiali ibidem exstante templo, in honorem Sancti Sebastiani, Martyris, dicato, quod etiam ad gradum et dignitatem sacrae aedis cathedralis attollitur; Ecclesiae ita conditae omnia jura et privilegia dantur quae ex jure eidem competunt, eiusque Episcopo omnia jura iustaeque obligationes quibus ceteri per terrarum orbem Episcopi afficiuntur;
- 3) Mensa episcopalis, quae dicitur, Curiae proventibus efficietur, liberis fidelium collationibus atque ea bonorum parte, quae ad normam canonis 1500 C.J.C. conditae dioecesi contingent;
- 4) Episcopo Tarlacensi maximae curae sit ut minus saltem seminarium in suo territorio extruatur, e quo lectissimi quique iuvenes suo tempore Romam mittentur ut, in Pontificio Collegio-Seminario Philippino excepti, philosophicis theologicisque disciplinis imbuantur;
- 5) Quoadusque Capitulum cathedrale canonicorum constituatur iuxta regulas per alias sub plumbio Litteras Apostolicas edendas, Consultores deligantur dioecesani qui sacrorum Antistitem consilio et ope iuvant;
- 6) Ad regimen Ecclesiae Tarlacensis et administrationem quod attinet, ad Vicarii Capitularis, sede vacante, electionem, ad idque genus alia, Codicis Juris Canonici praescripta adamussim serventur;
- 7) Praesenti Decreto promulgato, Ecclesiae illi clerici censeantur addicti, in qua legitimum domicilium habeant.

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

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

Datum Manilae, ex Aedibus Nuntiaturae Apostolicae
die 10 mensis Maii, anno 1963.

(†) SALVATOR SIINO
Nuntius Apostolicus

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

Decrees 698 and 699

34. **Dubium:** Are the PRE-BAR REVIEW CLASSES as conducted in the Philippines comprehended by the prohibitions of Decrees No. 698 and 699?

Answer: Negative.

35. **Dubium:** If in the affirmative, may the Local Ordinary, by virtue of Decree No. 13, dispense from the observance of the above-cited decrees, thereby making recourse to the Holy See unnecessary for Catholic Schools and Colleges which might want to hold PRE-BAR REVIEW CLASSES?

Answer: Provisum in No. 34 praecedenti.

36. **Dubium:** If answer to question No. 34 is negative, may Catholic Schools hold such PRE-BAR REVIEW CLASSES without the explicit written beneplacitum of the Local Ordinary?

Answer: Affirmative, sed omnino decet ut assensus Ordinarii Loci obtineatur.

37. **Dubium:** If answer to question No. 35 is negative, to what Roman Congregation must the petitioner-School or petitioner-College address its request for dispensation from the prohibition?

Answer: Provisum in No. 34 supra.

May 7, 1963.

THE COMMISSION

DIOCESAN CURIAE

LINGAYEN - DAGUPAN

CHIROGRAPHUM OF THE HOLY FATHER TO ARCHBISHOP MADRIAGA*

Venerabili Fratri Mariano Madriaga
Episcopo Lingayensi-Dagupanensi

Tibi a episcopali consecratione suscepta quinque navitatis plena lustra celebraturo perquam suave est animo Nostro gratulationes afferre, concipere vota, bene precantia promere verba. Quodsi caritatis lex poscit, ut cum gaudentibus facile gaudeamus, maiore et instantiore ratione hoc cum iis peragamus oportet, qui, sacri pastores, Petri Sedi addicti, officii sui retinentissimi, dignas sollemnioresque anniversarias memorias recolunt.

Hasce per litteras libenter id facimus, admodum laetantes novo apertoque pignore benevolentiam et egregiam existimationem Nostram tibi, Venerabilis Frater, demonstrare. Indubiis enim testimoniis religionis studium, prudentiam, sollertiam in Dioecesis istius utilibus consummandis inceptis dignovimus: quocirca omnibus et votis gratulationes innectere et debemus et cupimus.

Tibi a Deo validas precamur vires et praesentissima nuxilia invocamus, ut in aeterni Regis provehenda gloria et in animorum comparanda salute alacrius usque elabores et antiquis nova tibi addas merita. Proinde illud sacri Psaltae ad acuenda virtutis conamina et incitamenta ad te fac referas: "In Deo salutare meum et gloria mea; Deus auxilii mei, et spes mea in Deo est" (Ps. 61, 8)

Quo autem salutarior vicesimus quintus episcopatus natalis tui contingat, id tibi facultatis facimus, ut, quo valueris die, adstantibus christifidelibus nomine Nostro Nostraque auctoritate benedicas, plenaria indulgentia proposita.

Nihil denique Nobis restat nisi ut tibi, Venerabilis Frater, cunctoque gregi moderationi tuae commisso Apostolicam Benedictionem libenti volentique animo impertiamus.

Ex Aedibus Vaticanis, die XI mensis Maii, anno MCMLXIII, Pontificatus Nostri quinto.

JOANNES XXIII

* This is perhaps the last document personally signed by John XXIII ever sent to the Philippines, as it bears the date of May 11, 1963 just 23 days before his demise.

B O R O N G A N

Re: NEW VICAR-GENERAL AND OTHER DESIGNATIONS.

To: OUR VENERABLE DIOCESAN CLERGY AND RELIGIOUS COMMUNITIES.

We are pleased to inform you that very recently We have named as CHANCELLOR-SECRETARY, and at the same time VICAR-GENERAL, the Very Rev. JOSE MA. RICALDE ONG.

The Rt. Rev. Msgr. Simeon Desoloc will continue in his present position as "Officialis Curiae" and Vicar-General.

Other new appointments are the following:

(A)—EFFECTIVE ON OR BEFORE MAY 20, 1963:

- 1.—Msgr. JOSE MA. RICALDE ONG—as
CHANCELLOR-SECRETARY AND VICAR-GENERAL
- 2.—Rev. EMILIANO C. BALEIN—as
COADJUTOR of BORONGAN and PREFECT OF DISCIPLINE OF ST. JOSEPH'S COLLEGE BOYS' DEPT.
- 3.—Rev. JOSE R. HILBANO—as
VICE-CHANCELLOR OF THE EPISCOPAL CURIA

(B)—EFFECTIVE ON OR BEFORE JUNE 30, 1962:

- 1.—Msgr. VICENTE FIGUEROA—as
PARISH PRIEST of VILLAREAL
- 2.—Msgr. BERNARDINO BAXAL—as
PARISH PRIEST and VICAR-FORANE OF SULAT
- 3.—Msgr. PRUDENCIO FIGUEROA—as
PARISH PRIEST and VICAR-FORANE OF GUIUAN
- 4.—Very Rev. AGRIPINO OSAL—as
PARISH PRIEST and VICAR-FORANE OF ORAS
- 5.—Rev. FRANCISCO UNAY—as
PARISH PRIEST of SALCEDO
- 6.—Rev. JUAN C. QUIMBO, JR.—as
PARISH PRIEST OF GEN. MACARTHUR

Imploring the blessings of God Almighty on the new appointees, and with prayerful best wishes for their fruitful apostolate, I am

Devotedly yours in Christ,

By Order of His Excellency:
(Rev.) JUAN C. QUIMBO, JR.
Chancellor-Secretary

✠ VICENTE P. REYES, DD
Bishop of Borongan

I M U S

TO OUR BELOVED CLERGY, BOTH SECULAR AND RELIGIOUS,
RELIGIOUS BROTHERS AND SISTERS, HEADS OF CATHOLIC
SCHOOLS, MANDATED ORGANIZATIONS OF CATHOLIC ACTION,
AND TO THE FAITHFUL IN GENERAL

Re: Prayers for the Supreme Pontiff

Our much revered and beloved POPE JOHN XXIII is dead. May he rest in peace!

We called him the Pope of Peace. The whole world also acclaimed him as the Pope of Unity. Evidently enough, His Holiness was to us more than we ever thought him to be. He was a Pastor and a true Father and Friend to all.

In gratitude to Almighty God for the late Holy Father's truly enlightening Encyclicals, for the opening and the gigantic task of systematization of the II Vatican Ecumenical Council, for his deep understanding of the human nature and the upliftment and unification of all men into one solid World Family under the laws of Justice, Peace and Love of Christ; for all that He was and had been to us, We hereby decree the following:

1) That a SPECIAL HOLY MASS be offered in all Parochial Churches and Chapels of this Diocese within this week, for the soul of the late Pope John XXIII;

2) That a NOVENA OF PRAYERS in any devotional form best suited to all concerned, with the tolling of church bells at the Angelus hour, be held in all Parishes under the auspices of Catholic Action organizations and other pious associations, with as many parishioners as possible participating.

3) That, during this brief period of mourning, the faithful be requested to refrain from unnecessary frivolous amusements, merry-making and other pompous affairs, out of respect to the memory of our late lamented Holy Father.

4) And, finally, that immediately after the NOVENA OF PRAYERS for the repose of the soul of Pope JOHN XXIII, there should be observed in the entire Diocese an additional MISSA IMPERATA PRO ELIGENDO SUMMO PONTIFICE (Missal: II Missae Votivae and Diversa) in all Masses, in accordance with the liturgical prescriptions on the matter, until the new Pope is elected.

This Circular Letter should be copied in the Parish Book of "Ordenes y Providencias".

Imus, June 4, 1963.

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

DOCTRINAL SECTION

Masons Love The Church!

A Parish Priest recalls how a Catholic turned—Mason justified his joining Masonry saying, “I am a Mason now, but I have also become more Catholic.”

What kind of Catholic the parishioner became can be gleaned from the activities Masons engage in against the Church. From a hostile defense of Rizal's retraction to an uncompromising stand on a destructive separation of Church and State in the Philippines, Masons ply their anti-clericalistic trade. In the controversies that raged in the press and in the Legislative, we find this Masonic “love” for the Church, indeed.

RIZAL BILL AND RETRACTION

We note what Oflada, Grand Master, said in his article, “Rizal the Mason”:¹

“My friends, our brother, Jose Rizal, knew what he was saying when he said those opening words I quoted². Even now the counterpart of those hypocrites in priestly robes are trying to suppress the truth by campaigning vigorously and tirelessly to prevent the Filipino youth from reading Rizal's works on their predecessors' horrendous crimes against the Filipino people in the name of religion, in the name of spiritual salvation, in the name of Christ.”

The retraction of Rizal hurts the cause of Masonry. For how would Masonry not contradict itself if it sets up Rizal as “a martyr” of Masonry and at the same time admit the retraction that repudiates Masonry?

¹ Cable Tow., January, 1960, p. 109.

²The quotation reads: “Masons should not rest while the earth feeds a tyrant... And that work is perhaps the greatest that Masonry has ever imposed and the only one worthy of its universal name.”

Masonic articles denying the retraction appear now and then on the dailies. In five recent issues of the *Cable Tow* alone, there appear as many as twelve articles that either prove the falsity of the retraction or take the falsity for granted. Numerous other articles do not fail to make mention of "forgery".

A new strategy employed by the Masons to upset the Rizal retraction is the printing of a book entitled "The Forger of the Rizal 'Retraction' ". The book, as presented by *Cable Tow*³, "unmasks" the Filipino "culprit" who was employed by Col. Funston to forge the signature of General Urbano Lacuna and which was used by the crafty American to capture Aguinaldo."

Cable Tow, of course, commends the authors, Idefonso T. Runes and Luciano de la Rosa, "for rendering a great service to the Filipino people by elucidating on an important aspect of our hero's life which many of our so-called historians have dealt with superficially and with evident partisanship."

Mason Dr. F. A. Nieva, in his article "On the Controversial Retraction of Dr. Jose Rizal", says:⁴

"After reading several books...comments and remarks on the battle between Roman Catholics on one hand and the Masons and non-Roman Catholics on the other, I have come to the definite and unshakable conclusion that the supposed retraction by Dr. Jose Rizal is nothing but bunk, full of misleading impressions. In other words, the alleged retraction is nothing but a concoction of certain religious quarters who realize only too well that without that alleged retraction, their cause stands to suffer the most."

* * * *

"The claim of Dr. Rizal's retraction assume a hollow ground, in contract to the solidity of the claim of Dr. Jose Rizal, who was willing to give his life for his convictions and beliefs, and would never be capable of an overnight change of heart after being closeted for a brief period with a priest."

* * * *

"Any person who insists that Dr. Jose Rizal retracted his belief in the principle and philosophy of Masonry must be ignorant of that philosophy or too stupid to understand it. It is a conclusive evidence that a person who talks on a subject GREEK TO HIM or

³ October, 1961, p. 47.

⁴ C. T., January, 1960, p. 101.

does not know what is talking about is suffering from a mental ABERRATION."

It is not within the scope of this article to present the veracity of the retraction document of Rizal, but it would be fair to observe that the new strategy employed by the Masons is as desperate as a forlorn lover's suicide. We observe likewise that Catholics are interested in presenting the retraction paper not because the existence of the Church, that weathered all persecutions including Mason Voltaire's, depends on Rizal's retraction, but because the retraction is a historical truth.

CAFA INVESTIGATIONS IN U.P.

One recent event that stung Masons was the CAFA investigation of some U.P. people suspected of being communists. We note an article of N.B. Melocoton in the *Cable Tow*:

"Is Dr. Pascual being pilloried because he wrote many years ago, 'Rizal Beyond the Grave', and proved Rizal's retraction a pious fraud? It is to the credit of Dr. Pascual that he has not forced his own doubts about God on any one, least of all his students and even members of his own family....

"Now, is a man who tags himself a Christian and can prove it by a certificate of baptism or by pious attendance in Masses and services, but who cheats the government and his fellow men...really a Christian, even a Roman Catholic Christian, be a sure fire immunity from communism?.....

"The CAFA, by turning the searchlight of publicity on the University of the Philippines, may be allowing the communists in our midst to lurk in the shadows causes caused by such a floodlight.

"And so again, let the CAFA *fishermen* cast their net on the side."⁵

If there is anything the Masonic defense of the communist suspects in U.P. indicates among many things, it is the love of Masonry for Communism, as Fr. Weiss revealed in his work, "Freemasonry and Communism"

NATIONALISM

While Masonry condemns the Church for the presence of foreign missionaries in our midst, foreign Masons are here in the country lording it over Masonic activities. One subtle move from Masonic quarters aim-

⁵ C. T., October, 1953, p. 51

ed to weaken the Church in the country was a Bill seeking the nationalization of school heads. An editorial comment on this point by Howard Hick, then Grand Master and *Cable Tow* editor at the time of the controversy on nationalism, carries a condemnation for Senator Rosales, some educators and even "private institutions already with Filipino heads" for opposing the Bill seeking to nationalize headships of private educational institutions in the country. Hick, himself a foreigner, said, "It is no small wonder that after twelve years of independence, we are still groping for nationalism."⁶

CAMPAIGN AGAINST THE CHURCH—ANTICLERICALISM!

One of the most brazen lies Masonry is all out to make people believe is its persistent claim for love of all religions. Indeed, Masons maintain that their Craft embraces people of all creeds. And yet, Masonry insults the Catholic Creed. It condemns the Church and yet draws its members largely from the Catholic population. Masonry appears to be a "guardian" of the Bill of Rights and yet seeks to "suppress, eliminate, and guard against" the Church.⁷

Utterances of Masons are full of this Masonic love for the Church. A few samples of these utterances will suffice to convince us of the hypocritical love for the Church Masons preach.

In a speech of M. W. Bro. Emilio Potente Virata, 32nd Deg. KCCH, PGM, at the stated meeting of Lakandola Lodge of Perfection on September 15, 1960, at the Plaridel Masonic Temple, we read:

"To uphold the glorious tradition of Philippine Masonry, our Masonic leaders in this country should put a little more enthusiasm, a little more zeal, and a little more aggressiveness in their leadership. I recall that a Past Grand Master of our Grand Lodge was listened to when he affirmed before an audience of Brother Masons that *the greatest enemy of Masonry is not communism but Roman Catholicism. His remarks were met with long deafening applause. But such revelation never reaches the ears of non-Masons.*"

* * * * *

"For democracy to triumph in our country there are certain pernicious influences and tendencies we are called upon to *suppress, eliminate and guard against. Foremost is the campaign by the Church for religious intolerance, superstition, and fanaticism.*"

* * * * *

⁶ C. T., October, 1958, p. 51.

⁷ Far Eastern Freemason, Vol. 41, No. 4, Dec., 1960, p. 40.

"Another is the propensity of our present-day youth to indulge in questionable past time, easy think... I need not stress the fact that *neither the religious fanatics nor the licentious individuals can build and maintain a free country*. The citizens that we need are those...who will intelligently follow the leadership of reason and not the leadership arising from position, social standing, race or creed; and citizens who will hold dear the ideals for which our patriots and martyrs fought and died...."

* * * * *

Portions of Rizal's writings are reproduced in Masonic organs apparently to honor the hero. But the whole thing is hypocrisy. Masons reprint those portions which attach the Church and not precisely those which speak of virtue. We take sample reproductions:⁸

"With God we can understand one another in any language. Now, if it comes to learning Latin, I am in favor of it because the priest says God listens first to prayers in Latin before He listens to prayers in Tagalog. That is why masses are said in Latin, and why the priests live in abundance while we, Tagalogs, live in want.

* * * * *

"The friars are also charged with selling scapulars, girdles, candles, rosaries, etc., at a high price. That is to complain for the sake of complaining. Every merchant tags his price on his merchandise... If we tolerate the act in the Chinese vendor of tinapa, why not tolerate it, too, in the priest-vendor of scapularies? Is the priest by chance less of a man than the Chinaman?"

* * * * *

"Consider well what kind of religion they are teaching you"⁹

* * * * *

A very cynical attitude appears in other articles, as Arkoncel's article, "The Rizal Retraction"¹⁰ A part of it reads as follows:

"They (Filipino Catholics) have had enough of foreign colonialism in the past, and they are no longer stupid to embrace again any religion that will seduce them towards foreign control and domination. As a matter of fact, 80% of the Filipinos are now the

⁸ C. T., July, 1961, p. 5.

⁹ C. T., July, 1961, p. 22.

¹⁰ C. T., October, 1961, p. 34.

so-called practical or superficial Catholics who adore and worship God in their own way, give little or no importance to that religion, and love their own country and people more than any Church. Their most truthful and eloquent answer to the propagandized retraction of Dr. Rizal from Freemasonry and return to the Catholic religion, has been their increasing defection to the non-Catholic religions. Such an overwhelming defection bespeaks of the decadence of that religion which placed the Filipinos under the domination of the Cross and the sword for three hundred years."

CATHOLIC EDUCATION, RELIGIOUS INSTRUCTION

Another bitter point on which Masons cannot see eye to eye with the Church is the question on Religion in the schools. We note the warning Mason Rx D. Drilon, associate professor of political science and secretary of the University of the Philippines¹¹:

"One report says that there are now more than 650 schools in the Philippines run by one powerful sectarian organizations alone...

"Once the initiative and control of education return to any one church (as of old) or to several churches of different persuasions, the minds of the people will be shaped toward an ecclesiastical orientation, promoting an interest inimical to the broad general interest of the nation. That means conformism and uniformism, and with these evils the familiar hand-maidens of superstition, exploitation, and oppression... Which is why 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 same Mason in another article¹² repeats the condemnation of his "boss", U.P. President Sinco, an revered "traditions" which can only mean the Catholic Religion established here. "And so he lambastes commercialism in education, fanaticism and intolerance in religion..."

It is not any wonder, therefore, that Masons are out to destroy Religion in our system of education, little Religion as it is. They wish to eradicate it even from our Catholic schools and "liberate" the public schools from it. Retired P.C.C. President, Mason Luis F. Reyes, expresses this Masonic wish in the following:

"The youths should be so trained, *through a radical change in our educational system...*

¹¹ C. T., January, 1961, p. 89.

¹² C. T., April, 1960, p. 113.

"Another vital step which needs be taken is the *complete revision and overhauling of the religious beliefs of the youths*, which should be directed to a far wider horizon of *reasoned Faith* . . ." ¹³

Reyes finds Freemasonry as the "redeemer" of mankind from the "age-old traditions of mental serfdom . . . immoralities dictated by the hypocrisies, superstitions and selfishness of our misdirected and ill-established customs and standards."

The Bill that seeks to stabilize the public school financing is Masonic in origin. This Bill appears to be innocently seeking the relief of the public schools from financial problems. In reality, it seeks to squeeze religious instruction out by requiring more time for the teaching of subjects considered most important. In fact, it aims to do away with the services of professions, such as lawyers, physicians, priests, etc. While it aims to emphasize culture, only the "desirable" traditions and virtues of our people are to be taught. In the light of Masonic thought, Philippine Catholic traditions are not desirable. Hypocrisy!

We note the last portion of the "Grand Master's Message" in *Cable Tow* ¹⁴ regarding the proposed Bill:

"H. C. Wells once said: 'The future holds for us either education or catastrophe'. The Supreme Council and the Grand Lodge of the Republic of the Philippines may not have had this particular quotation in mind, however, they launched a joint program for the improvement of the Public School System of the Philippines in order to make it financially stable. If the legislative Bill that our committee ¹⁵ has prepared, prospers, it will show that the Masons of the Philippines have made a contribution to democracy and education in this country."

The Masons, of course, have not made any contribution to the uplift of educational standards in our country, as the Grand Mason himself says. What they contributed thus far is the godlessness of our schools.

¹³ C. T., July, 1961, pp. 16-17.

¹⁴ April, 1961.

¹⁵ The committee members are found in *Cable Tow*. Among them are found: Conrado Benitez, Leopoldo Ruiz of Silliman, Luis Reyes, Bewley. (July, 1961, p. 26) Masons awarded for their work in the field of education received gold medals in 1951, the Golden Anniversary of Philippine (Masonic) Educational System. These were: Gilbert S. Perez, Rafael Palma, Francisco Benitez, Arcadio Matela, Luis F. Reyes, Camilo Osias (3 gold medals), Cecilio Putong, Benito Pañgilingin, Venancio Trinidad, Isaura Gabaldon (2 gold medals), William Howard Taft, Vicente Francisco, Luther B. Bewley, and Teodoro R. Yangco (BARADI, MAURO, *Freemason and Freemasonry*, Ledda Press, Inc. Manila, 1956, pp. 61-63.)

It is heartening to know, however, that the present Secretary of Education Alejandro Roces does not see the practicability of the proposed Bill. The plan to revamp the educational system submitted by Fr. Araneta of Ateneo de Manila is presently considered as better¹⁶. We expect tempest from Masonic quarters.

SEPARATION OF CHURCH AND STATE

Masons stand for a hostile separation of Church and State. From the Malolos Congress down to our days, the so-called separation of Church and State has been the theme harped on continuously by them. They fear the Church as much as they fear the influence of grace on their lives.

Virata expresses the Masonic sentiment in the following words¹⁷:

"It is said that church intervention in the government is tyranny. The late Brother Austin Craig, history professor in the University of the Philippines, wrote: 'It was a churchman in politics who accomplished the illegal deportation in chain of Gov. Salcedo and the murder of Gov. Bustamante; and it was another churchman in politics who caused the assassination of Diego Silang in 1762; the garroting of Padres Burgos, Gomez, and Zamora in 1872: and the treacherous deportation of Dr. Rizal in 1892.' I wish to add, if I may, that the immediate cause of the Revolution of 1896 were the abuses of the Friars and the meddling of the Church in the affairs of the State. In the Pact of Biak-na-Bato on December 14, 1897, their expulsion was decreed and the separation of Church and State was supported. For, indeed, without the separation of Church and State, freedom and democracy will not survive. As *Masons* we are in duty bound to uphold and defend the separation of Church and State if our country is to remain free and sovereign."

We note a godless attitude in the statement of Mason Bro. Fredrick J. Kevetter and the lack of respect for the Catholic Church which is put down to the level of man-made religions: "To be true to the Constitution and to Masonry we must treat all religions alike. Therefore, we must join the writers of the Bill of Rights and use our slogan 'The Separation of Religion and State'." We note here the separation of religion, not of a particular church, and State.

There are still a few other Masons who consider the Catholic Church as bad as Communism. After stating that Communism does not respect constitutional freedoms, the Mason says, "Moreover, because the Roman

¹⁶ Manila Chronicle, January 21

¹⁷ *Far Eastern Masonry*, pp. 38-39

Catholic Church is also an enormously wealthy business organization, it is a very active and powerful political force and constitutes a very real and present danger to our constitutional freedoms."¹⁸

The Church, Masons maintain, is guilty of crimes most abominable to society. (They do not prove these "crimes".) "These are the facts of history," says Dr. Nieva, "The Roman Catholic Church has been guilty of the most serious crimes against humanity from the INQUISITORIAL PRACTICES in Europe to the outright usurpation of temporal governmental powers in the Philippines."

Past Master Juan Nabogn has expressed in clear terms the uncompromising stand of Masonry against the Church. But tressing "historical" arguments from Satan's tempting our Lord down to the ex-Jesuit Father Joaquin Jaramillo's "deprivation" of ministerial faculties in the Archdioceses of Manila and Nueva Segovia, Nabong maintains the Bishops are out to establish a temporal power subject to the Vatican State.

It is very flattering to learn from Nabong himself, however, how the Church has remained strong in spite of Masonic efforts. His utterances are very revealing:¹⁹

"It is clear however that although the power of Spain has been forever broken in the Philippines, the ecclesiastical power and influence of the Roman hierarchy has remained, becoming stronger than ever."

* * * * *

"That this ecclesiastical power is still in full control and influence today, we have the recent case of Father Hilario Lim..."

"Recent events have shown that notwithstanding our independence, the influence of the Roman hierarchy is growing stronger everyday. It will require the constant vigilance of all liberty-minded Filipinos (He means the Masons!) to watch, lest the liberty which our forefathers have so hard to obtain, might be lost by us by forfeit."

* * * * *

Another Mason, Leopoldo Yabes of U.P., made the following heartening news of the strength of the Church:

"The Filipino struggle for freedom of the intellect has been long and arduous. It has been attended with setbacks and defeats and with some periodic successes. As of today the struggle enters a

¹⁸ C. T., January, 1961, p. 81.

¹⁹ C. T., January, 1959, pp. 75-81.

critical stage and the fight ahead appears to be more arduous than ever because of the cunning and insidiousness of the enemies of freedom."²⁰

More important still is the official admission of the strength of the Catholic Church made in the 44th Annual Communication of Masons in 1960. Past Master Jose E. Racela, making a report to the Craft on the activities of his committee on Fraternal Correspondence, stated:

"Our enemies are well organized and increasingly active. If we are to be effective against them we must be united against them. Masons of whatever segment must unite as never before and allow no contention to exist among them to destroy their unanimity of purpose. The heads of the various groups of Masons in the Philippines, the Blue Lodge, the Scottish Rite, the Commandery, the Council, the Royal Arch and the Shriners' Club should establish a committee on Masonic Co-operation."

Previous warnings were sounded by other people, like Bocobo and even Recto. Texts of their speeches delivered before Masons have been reproduced presumably to keep alive the message against the Church contained in them. A portion of Bocobo's speech entitle "Growing Menace to Separation of Church and State in the Philippines" runs as follows:

"Freemasonry in the Philippines has been a mighty force and influence against every attempt to destroy freedom of the mind and of the spirit. Upon you largely depends whether the ominous shadow that is beginning to project itself over our country, the spectre of obscurantism and of spiritual slavery will become more and more dangerous until the dark days of the Spanish friars shall return.

"I shall speak to you of the 'Growing Menace to Separation of Church and State in the Philippines.' That threat you all know because you see or read in the papers about it almost every day... This menace comes from the Roman Catholic Church."²¹

Like Nabong, Bocobo states that aim of the Church in the Philippines is to set up a Vatican world empire to which the country is subject. This is the program of the Vatican, he says, as shown in Ireland, Quebec, Spain, Portugal, Argentina, Bolivia, Colombia, etc.

To prove his point Bocobo cites eight instances: 1) The Vatican diplomatic relations here; 2) the Vatican's granting "knighthood and decorations to prominent Filipinos, just like any other political state"; 3)

²⁰ April, 1959, p. 115, *Cable Tow.*

²¹ C. T., September, 1954, p. 726.

"the law of the Pope that the Catholic Church is superior to the State as far as Catholics are concerned"; 4) the Bishops' meddling in politics which renders the election of a Mason or Protestant impossible; 5) the priests' attack against "godless public schools"; 6) the offering of prayers only by Catholic Bishops and not by ministers of other sects in official public programs; 7) the successful attempts of railroading Bills in Congress; 8) the opposition to Rizal books.

Silly as they are, the accusations only show how cheap and shallow an enemy of the Church can become. And come to think that these accusations come from a Bocobo!

Indeed, we are constrained to admit the strength of the Church from the utterances of the enemy. We know how strong we hit from the rebound.

From Masonic writings it appears that incidents felt by Masons were: 1) the printing of Marian and the two Eucharistic Congresses Stamps²²; 2) President Magsaysay's consecrating the Filipino people to the Sacred Heart²³; 3) suppression of the printing of Agoncillo's "Revolt of the Masses" at government expense²⁴; 4) the proposal of some Catholic elements to have the U.P. establish a Department of Religion²⁵; 5) loss of Masonic membership due to jobs offered by Catholic institutions²⁶; 6) Fr. Arthur Weiss' exposition of the tie-up between Masonry and Communism²⁷; 7) the Plenary Council's condemnation of Masonry²⁸; 9) unrelentless campaign of organizations against Masonry²⁹; 10) the progress of Catholic Action³⁰; 11) the growth of Catholic schools³¹; 12) the defeat of the proposed law granting divorce.

Incidentally, there is a curious letter addressed to Msgr. Alfredo Poldrini, Vatican City, Italy, on June 29, 1959.³² The letter was signed by William H. Quasha in the name of Freemasonry. The letter reveals that Masons ask the Holy Father to withdraw his encyclical on Masonry and that some Catholic organizations would be authorized to meet with Masonic representatives to discuss the ways and means to solve mutual problems.

²² *Far Eastern Freemasonry*, p. 38

²³ *Far Eastern Fr.*, l.c.

²⁴ C. T., April, 1959, p. 18.

²⁵ C. T., April, 1959, p. 18.

²⁶ C. T., April, 1959, p. 119.

²⁷ C. T., January, 1961, p. 115.

²⁸ C. T., May-July, 1958, p. 17.

²⁹ C. T., Sept., 1954, p. 728.

³⁰ C. T., Sept., 1954, p. 726.

³¹ Sept., 1954, p. 729.

³² C. T., Jan., 1960, p. 115.

The letter also asks the Holy Father to join hands with Masonry in the fight against Communism. But it also insidiously attacks "certain parish priests in the Philippines (who) had been responsible for the persecution of Masons and their families and had issued pamphlets which were derogatory towards Masonry and which accused the Masons of being Communists and of being in league with the Devil."

While the letter is worded respectfully and apparently seeks some understanding, there is nothing in Masonic language before or after the date of writing that would prove Masonic sincerity. The letter could have been written only to find out if the Church, on the eve of the Ecumenical Council, is ready to absolve Freemasonry in spite of its anti-Catholic attitude.

The letter could also mean that Masonry is employing the well-known communist trick of delay-through-parley method, while Masons gain time to re-gather strength, for at present Masonry in the country suffers from the following defects: a) lack of coordination of work; b) membership by personal convenience; c) lack of courage to attack; d) absences from meetings and other Masonic gatherings; e) lack of proficiency in important Masonic work; f) non-payment of dues; g) lack of punctuality at meetings; h) poor public relations; i) lack of attention to official Masonic communications; j) rivalries, etc.

The consistent lack of punctuality at meetings has irked the Masonic officials, but absence and non-payment of dues have caused more displeasure. To remedy the non-payment of dues, the Grand Master on May 15, 1959, decreed that "each brother shall *spontaneously* pay his duties in advance either entirely or quarterly. If he does not, his Lodge shall compel him to do so."³³

Poor public relations have caused Masonry to be shunned by outsiders, thus the report given at the 44th Annual Communication. For this reason, Masons agreed to explain this good organization and sell it to the public, stressing its "fraternal, non-political, non-religious" nature.

The lack of courage in a number of Masons to speak openly against the Church has been bitterly condemned by top-ranking Masons. Masons sending their children to Catholic schools,³⁴ Masons in Congress fraternizing with the "enemies" and allowing themselves to be pressured by the Church—all these are condemned by the "bosses" of Philippine Masonry.

³³ Circular No. 1, C. T., October, 1959, p. 75.

³⁴ *Far Eastern Freemason*, Vol. 41, No. 4, December, 1960, "The Filipino Masons of Today", p. 41.

Stung particularly by the lack of courage in some Masons, Howard Hick, then editor of *Cable Tow* and Grand Master, had to arouse the Masonic pugnacious spirit through an article entitled, "Stand Up and Be Counted". Observe the challenging tone in the last paragraph of the article:

"We are living in critical times when our principles are being openly challenged and denounced by the highest authority of the Roman Catholic hierarchy and their members threatened with the lightning of excommunication if they align themselves with the Freemasons and the Protestant churches. The Roman Catholic Church thereby joins hands with the Communists in their efforts to subvert the very foundations of our existence as free nations. As they have always done when Liberty is at stake, the Freemasons will accept the challenge and stand steadfast for Constitutional government and the bill of Rights. If there be those who are afraid, timid, and intimidated by the terrifying might of these enemies of freedom, let them retire and give way to those who are dedicated, courageous, and determined. The issue is joined—Let those who are on the Lord's side STAND UP AND BE COUNTED!"³⁵

AND SO, THE FIGHT WITH THE CATHOLIC CHURCH GOES ON!!

REV. NICOLAS LL. ROSAL

³⁵ C. T., May-July, 1958, p. 17.

LATIN FOR TODAY

CARDINAL BACCI'S ELEGANT VARIATIONS*

If the reader finds an element of paradox in these lines, he should reflect gratefully that they reached him *aeronavigio inversa vi propulso* (by jet plane) and did not crawl across the former Roman Empire in an array of coaches drawn by vaporised water (*curruum agmen vaporata aqua ductum*) to be reduced by the piffling strip of the Channel to boarding a *navis hamaxostichum trasvehens* (ferry-boat).

While allowing useful purposes to all kinds of Latin, Cardinal Bacci dislikes a *ratio scribendi quae versicolorem quodammodo refert Veneti ludionis vestem*—a Harlequin Latin, which mixes the classical with the utilitarian—*tam absonum atque abnorme ut religiosas aures offendat*.

In this book he sets himself, though with disarming modesty, the daunting task of providing means to put anything modern or difficult, from Aerodynamics to Zimotherapy, from Alpenstock to Zabaglione, in Latin which will satisfy the *humanissimus lector* to whom he addresses himself.

This dictionary is an Italian/Latin one, and the Cardinal admits that he was prompted to compile it chiefly by the difficulties his colleagues raised in the Curia. In judging it in detail these limitations of aim should be borne in mind, though they are limits His Eminence often surprisingly overleaps, as when he gives us *vestis laculata* for plaid. His Eminence's bias is towards what our schoolroom English grammars used to call elegant variation. It is a literary device dear to the Italian genius. A writer discoursing on, say, the painter Titian will make it a point of honour, once having mentioned his name, never to do so again: he will be known hereinafter as *il Vecellio, il Cadorino, il grande lagunare, l'insigne colorista della Serenissima*, and so on.

* Comments on Cardinal Antonio Bacci's *Vocabulario Italiano-Latino delle Parole Moderne e Difficili a Tradurre*, Roma.—The Tablet, London, feb. 23, 1963.

This native bent sometimes leads in the present work to what all sobersides Englishmen might think unnecessary circumlocution—an international word like quintessence, for example, is rendered by *succulentissimus succus*. On the other hand, a word like photochromolithography, which you might expect to bring out the best in the author, is rendered with considerable fidelity as *photochromolithographia*. But this should not induce you to great expectations of *pittacium vehicularium*—it is just a stamp.

One advantage of this kind of Latin might be its freedom from the vogue words which are the small change of cocktail party and other inexact forms of conversation: allergy, complex, phobia and the unruly tribe that begin with psych-. Cardinal Bacci seems surprisingly happy to transliterate most of these, while a sufficiently precise bit of shorthand like radar has to become *radioelectricum instrumentum exploratorium ac praemonens*. Communism, like temptation, seems to take up a very long entry in what is after all a dictionary rather than an encyclopaedia.

There are many felicities. *Tibia clarisona* is even more euphonic than clarinet: for “bore,” *fastidiose loquax* is worth the extra breath; and it is nice to think of some academic Lothario (*ad Caput Bovis?*) addressing the barmaid as *muliercula magicis artibus dedita* (witch). On the other hand, *Sydneyum* for Sydney seems as defeatist as some of the recent English batting in that city. The entry under Leningrad is *vide Petrograd*, but under that we do in fact find *Leninopolis*. Other renderings reflect a *parti pris* not wholly appropriate to a would-be universal language: jazz is *absurda symphonia*, which should rouse Mr. Kingsley Amis and friends, and *barbara saltatio* is offered for, of all things, “shimmy”—a word whose existence I had forgotten.

Alternative renderings sometimes come in two styles, as with shampoo: *capitis lotio* is something one might hope to get hastily for half a crown on Victoria station on one's way back from a rough holiday; *capitis lotura et perfricatio* would presumably cost two guineas by appointment in Bond Street.

His Eminence is admirable and diverting on food and, *en bon Italien*, at the top of his form on the native dishes. *Murtatum farcimen* (salame or mortadella) sounds both mellifluous and mouthwatering, especially if preceded by a *propoma vini ex absinthio medicati* (vermouth), and followed by a *pasta vermiculata lycopersici liquamine caseoque condita* (spaghetti al pomodoro). The French may boss the common market (*Europaea mercatus communitas vel Europea rerum mercandarum communitas*), but a stop must be put to their domination of the menu (*escarum ordo*). If you are lucky enough to have a *machina assandis dapibus* (spit) you can go on to do yourself a *pullus indicus* (turkey) with a few *solana tuberosa*

(preferably a *rege Eduardo nuncupata*, one supposes). After that, unless you are very insouciant about your *dodecandantylicum ulcus* (and you could hardly be if you called it that), you will be content with a *malum arantium* (orange), a *kafearia potio* (His Eminence likes neither the common *cafeum* nor Linnæus's *cofea*, though he inclines to think the latter more respectable), and a *candidus tabaci fasciculus* (gasper). Even at practically threepence each these seem grandiosely designated; but *nicotiano pulvere nares opplere* has about it a proper air of silken knee-breeches, full-bottomed wigs, finely chased snuff-boxes and downright opinions.

The circumlocution occasionally has an element of tact in it: *requiescam in peropportuno diversorio* sounds less class-conscious than "I shall stay at the best hotel." Often when a word is established in use but of doubtful origin, the Cardinal will permit its Latinised use with a dissociating phrase, as in *ars quam barocam vocant*; but why a column of explanation on baroque and nothing on the equally arbitrary gothic? A cognac with your coffee would be *potio Candatina*, which ought perhaps to warn you not to ask for (or decline) Coca-Cola: you would have about equal chances of getting a packet of cocaine or a monkish hood, and serve you right.

This civilised game could continue indefinitely. A dead language? With the Cardinal's learned and witty artificial respiration it most eloquently refuses to lie down.

The dictionary is expensive, as all bound books in Italy are, but it is well printed and produced and appears to be selling well. I only found a copy at the third attempt.

El "Caso" de Rizal*

Hace hoy exactamente un año que, al cerrarse el Centenario del nacimiento de Rizal y en el mismo día aniversario de su heroica muerte, uno de los periódicos de más circulación en Filipinas¹ suscitó por primera vez en sensacional artículo el famoso "*caso*" *contra Rizal*. Rizal—se decía allí—no es un héroe nacional. Y, sabéis por qué? Porque no odió a España, la tirana,—dice el periódico—la opresora España que regía los destinos de Filipinas. Rizal fué un cobarde, un traidor a su propia patria, por haberse opuesto a la revolución, por haberla enérgicamente repudiado; traidor que como tal habría sido fusilado por los mismos filipinos que luchaban en la revolución, si hubiera caído en sus manos! Perdonen, señores, que en un día como éste tenga que lastimar vuestros oídos con semejantes despropósitos...

Pero es que conviene saberlo: éste es el *caso* contra Rizal, presentado ante la opinión pública hace un año; y nadie aún—que yo sepa lo ha contestado satisfactoriamente². Y es que,—dicho sea de paso y en justicia tanto a los que lo proponen como a los que lo tratan de responder—ese "*caso*" contra Rizal es irrefutable mientras se tenga por axioma—como suele hacerse—la supuesta tiranía y opresión de España en Filipinas.

Permitid, pues, que, a un año de distancia y al otro lado del hemisferio, recoja yo el guante lanzado contra la memoria de nuestra héroe nacional, y os hable esta mañana, no precisamente del "*caso*" contra Rizal, que por absurdo e indigno no merece contestarse, sino del "*caso*" *de Rizal*,

* Conferencia pronunciada por el autor en el salón de actos del Pontificio Colegio Seminario Filipino de Roma el día 30 de diciembre de 1962. Cortesía de Su Excelencia el Embajador de Filipinas ante la Santa Sede Hon. BENIGNO TODA y TOLEDO.

¹ PHILIPPINES FREE PRESS, Manila, December 30, 1961: "The Case Against Rizal" by Tomas P. Boquiren; "Why Hero" by Teodoro M. Locsin.

² Cf. PHILIPPINES FREE PRESS, Manila, February 10, 1962: "The Case For Rizal" by Sixto Y. Orosa; "The Case Against Rizal—Continued" by Tomas P. Boquiren; "The Question of Rizal"—Editorial.

que lo ha producido, y que no es otro que el de su *hispanismo nunca desmentido por su patriotismo*, o sea, *su amor a España que nunca tuvo por incompatible con su amor a Filipinas*, ya que *nunca creyó ni admitió que España fuese la tirana, la opresora de su patria!*

Ante todo, cómo dudar de su acendrado patriotismo que resplandece con luz meridiana desde los albores de su infancia hasta el incendio teñido con la sangre de su glorioso ocaso? Cuando joven estudiante se aleja de los suyos para prepararse mejor a servir a su patria, desde la capital de España envía a quien "le había pedido versos"—tal vez, su madre—estas hermosas rimas:

"Soy planta apenas crecida
Arrancada del Oriente,
Donde es perfume el ambiente,
Donde es un sueño la vida...
¡Patria, que jamás se olvida!..."

Mientras en la infancia mía
Pude a su sol sonreír,
Dentro de mi pecho hervir
Volcán de fuego sentía!
Vate fuí, porque quería
Con mis versos, con mi aliento
Decir al rápido viento:
"Vuela, su fama pregonal
¡Cántala de zona en zona,
De la tierra al firmamento!"³

Recién llegado a Barcelona, escribe su primer artículo periodístico; y su tema no puede ser otro: "*El amor patrio*".

"Allí—dice pensando en la tierra de sus amores—están los primeros recuerdos de la infancia, hada alegre, conocida solo de la niñez;... allí duerme todo un pasado y se transparenta un porvenir, porque en sus bosques y en sus prados, en cada árbol, en cada flor, veis grabado el recuerdo de algun ser que amáis, como su aliento en la embalsamada brisa, como su canto en el murmullo de las fuentes, como su sonrisa en el iris del cielo, o sus suspiros en los confusos quejidos del viento de la noche..."

"El amor a la patria no se borra jamás, una vez que ha entrado en el corazón, porque lleva en sí un sello divino que lo hace eterno, imperecedero. Se ha dicho siempre que el amor ha sido el móvil más poderoso de las acciones más sublimes; pues bien; entre todos los amores (terrenales—C), el de la patria es el que ha producido las más grandes, más heróicas y más desinteresadas.

³ Jaime C. de Veyra, POESIAS DE RIZAL, Manila, 1946, pp. 50-51.

"Oh Patria! . . . Desde Jesucristo que, todo Amor, ha venido al mundo para bien de la humanidad y muere por ella en nombre de las leyes de su patria, hasta las más oscuras víctimas de las revoluciones modernas, ¡cuántos, ¡ay!, no han sufrido y muerto en tu nombre, usurpado por los otros! ¡Cuántas víctimas del rencor, de la ambición, o de la ignorancia, no han expirado bendiciéndote y deseándote toda clase de venturas!

"Sea, pues, cualquiera nuestra situación, amémosla siempre y no deseemos otra cosa que su bien. Así obraremos con el fin de la humanidad dictado por Dios, cual es la armonía y la paz universal de sus criaturas.

"Vosotros los que habéis perdido el ideal de vuestras almas; los que, heridos en el corazón, visteis desaparecer una a una vuestras ilusiones, y, semejantes a los árboles en otoño, os encontráis sin flores y sin hojas, y deseosos de amar no halláis nada digno de vosotros, ¡ahí tenéis la patria! ¡Amadla!

"Amadla, ¡oh, sí!, pero no ya como la amaban en otro tiempo, practicando virtudes feroces, negadas y reprobadas por una verdadera moral y por la madre Naturaleza; no haciendo gala de fanatismo, de destrucción y de crueldad; no; más risueña aurora aparece en el horizonte, de luces suaves y pacíficas, mensajera de la vida y de la paz; la aurora, en fin, verdadera del Cristianismo, presagio de días felices y tranquilos. Deber nuestro será seguir los áridos, pero pacíficos y productivos senderos de la Ciencia, que conducen al Progreso, y de ahí á la unión deseada y pedida por Jesucristo en la noche de su dolor."⁴

En su "Himno al Trabajo" hace cantar al coro:

"Por la patria en la guerra,
Por la patria en la paz,
Velará el filipino,
Vivirá y morirá!"⁵

Y cuando, en las soledades de Heidelberg en Alemania, "al borde del sendero, entre la ruinas del feudal castillo, orilla al Neckar o a la selva umbría" cogía las flores, las decía:

"Id a mi patria, id extranjeras flores,
...y bajo su azul cielo
que guarda mis amores,
contad del peregrino
la fé que alienta por su patrio suelo!

Llevad, llevad, ¡oh flores!,
Amor a mis amores,

⁴ W. E. Retana, VIDA Y ESCRITOS DEL DR. JOSE RIZAL, Quezon City, 1960, pp. 61-62.

⁵ Veyra, lb., p. 53.

Paz a mi país y a su fecunda tierra,
 Fé a sus hombres, virtud a sus mujeres,
 Salud a dulces seres
 Que el paternal, sagrado hogar encierra..."⁶

Finalmente, cuando cuatro años antes de morir decidió volver a su patria, presintiendo que esa decisión podría costarle la vida, redactó este supremo mensaje "*A los Filipinos*":

"Quiero hacer ver a los que nos niegan el patriotismo, que nosotros sabemos morir por nuestro deber y por nuestras convicciones. ¿Qué importa la muerte, si se muere por lo que se ama, por la patria, y por los seres que se adoran?... He amado siempre a mi pobre patria, y estoy seguro de que la amaré hasta el último momento, si acaso los hombres me son injustos; y mi porvenir, mi vida, mis alegrías, todo, lo he sacrificado por amor a ella. Sea cualquiera mi suerte, moriré bendiciéndola, y descándola la aurora de su redención."⁷

Estos no son mas que unos cuantos ecos del patriotismo intrépido y generoso que rezuman todas las obras y escritos de nuestro héroe. Y cada uno de esos acentos tiernos y vibrantes es la mejor refutación del indigno mote de *cobarde* y *traidor* con que insulta su memoria el "caso" contra Rizal. Mas, de éso no vale la pena hablar. Lo que reclama nuestra atención es el "caso de Rizal" que lo produjo: ¿cómo pudo ser Rizal el patriota que fué, manteniendo inquebrantable su lealtad y amor a España, condenando la sublevación como "absurda y tramada a sus espaldas"—son palabras suyas—; rechazando "toda clase de participaciones" en ella; ofreciendo a las autoridades españolas "no solo sus servicios, sino su vida, y hasta su nombre, para que usasen de ellos como creveran oportuno a fin de sofocar la rebelión, pues convencido de los males que iba a acarrear, se consideraba feliz si con cualquier sacrificio podía impedir tantas inútiles desgracias"⁸; y viendose impotente para ello, partiendo para prestar sus servicios en Cuba como médico voluntario del ejército español, mientras sus compatriotas luchaban en Filipinas contra ese mismo ejército? ¿Cómo explicar este intrigante "caso", necesariamente extraño e inexplicable para los que tienen por axioma que Filipinas gemía y agonizaba bajo el yugo de la tiranía española?

Solo hay una clave y ésta nos la suministra la historia—para descifrar el enigma y encontrar respuesta a la paradoja. Rizal, y con él todos los paladines del movimiento patriótico que se llamó la "Propaganda", no

⁶ Ibid., p. 55.

⁷ Retana, lb., pp. 243-244.

⁸ Retana, lb., p. 374: texto del documento de Rizal: MANIFIESTO A ALGUNOS FILIPINOS; cf. Rizal's "DEFENSA" or "APOLOGIA PRO VITA SUA" publicado por J. Ma. Cavanna, Manila, 1961; p. 5.

creía ni admitía la “levenda negra” de una España tiránica y opresora. Notad que el “caso de Rizal” no fué exclusivo suyo. Fué el mismo “caso” de Marcello del Pilar, Lopez Jaena, Juan y Antonio Luna y tantos otros de su tiempo, que profesaron junto a un denodado patriotismo, una sincera fidelidad a España. Todos ellos lucharon por revindicar para los filipinos derechos políticos y libertades legítimas; abogaron por reformas pacíficas, y no insurrección armada; evolución, y no revolución; pedían unión con España, representación parlamentaria; libertades de prensa, de asociación; reformas en el campo de la educación, de la administración pública, de la justicia.

Rizal y los campeones de la Propaganda estaban convencidos de que en sus planes de reformas tendrían siempre a su lado a la España auténtica, “al pueblo (español —C) sensato, al Gobierno que está—decían—animado de muy buenos propósitos, lleva grandes miras, y quiere francamente el bien de Filipinas.”⁹ Así se comprende que cuando en “1887 ciertos personajes Japoneses preguntaron a Rizal porqué no se sublevaban los filipinos” y le prometieron su ayuda, nuestro héroe les contestó diciendo “que estábamos bien con España y que no queríamos pasar de una mano a otra;” —no parece sino que veía el futuro!—y añadió “que con España *apesar de todo* nos ligaban tres siglos, una misma religión y vínculos de afección y agradecimiento, cosas que no teníamos (entonces —C) con *otra* nación.”¹⁰

Lo que Rizal y los de la Propaganda no toleraban es que, por equivocadas políticas coloniales, por abusos de poderes discrecionales de parte de indignas autoridades españolas, por flagrantes infracciones de las benéficas leyes y benévulos decretos reales emanados de la metrópoli, por vejámenes y altaneros desprecios con que a veces se trataba a los filipinos, y por falta de representación que dejase oír las quejas y aspiraciones de nuestro pueblo en las Cortes de España, el régimen de ésta se fuese haciendo odioso. Y por eso, pedían con urgencia, con insistencia, reformas. Y si, por un sistema exagerado de censura o represión, no les era fácil dejar oír su voz en Filipinas, se iban al corazón mismo de España, a Madrid, a Barcelona, allí levantaban tribuna libre de protesta contra los abusos y en demanda de reformas. Tan seguros estaban de que España no era opresora ni tirana, que en su misma capital plantaban el foco de su Propaganda. Como Rizal mismo explica: “Cuando por los medios legales un pueblo pide algo a un gobierno, es porque lo supone bueno y dispuesto a concederle un bien; se pide a la madre, nunca a la madrastra. Solo los pueblos tiranizados y esclavizados son los que tienen el deber de

⁹ J. Rizal, *NOLI ME TANGERE*, P. Sayo Book Store, Manila, 1950, p. 134.

¹⁰ Rizal's “DEFENSA”, *ib.*, p. 17.

no pedir nada jamás. Un pueblo que deteste a su gobierno, no debe exigirle más sino que abandone el poder.”¹¹

Rizal, pues, atacaba sin cuartel los abusos y tiranías, no de España, sino de altivos despotillas españoles y de un sistema colonial miope y decadente. Ya en 1895 afirmaba enfáticamente: “No soy el antiespañol que mis enemigos han querido pintar”¹²; y ocho años antes aseguraba: “Deseo la felicidad de mi país, y mientras crea que el mal está tan solo en el sistema del gobierno español, lucharé contra todo lo que se planea contra España.”¹³ Fustigó con la tralla de su fogosa palabra y sus cáusticos escritos los despotismos y abusos de autócratas españoles; pero al mismo tiempo proclamaba que los filipinos a quienes se vejaba eran “nietos de aquellos que han vertido su sangre por España, por su bandera, por extender sus dominios en el Oriente, por conservarle su imperio colonial contra chinos, japoneses, mahometanos, holandeses, portugueses e ingleses, por ayudar hasta a los países amigos de España,” y añadía: “Nosotros continuaremos nuestro caminos; seguiremos siendo fieles a España, mientras los que dirijan sus destinos tengan una centella de amor para nuestro país, mientras haya ministros que planteen liberales reformas, mientras el clamoreo de invectivas (contra nosotros —C) no borre de nuestra memoria los nombres de Legaspi, Salcedo, Carriedo, y sobre todo, los nombres de los antiguos Reyes Católicos, que protegían desde lejos a los desgraciados malayos de Filipinas.”¹⁴

Rizal estigmatizó con el acero candente de su pluma las injusticias y crueldades de indignos representantes de España; pero al mismo tiempo se complacía de que España y Filipinas se pudiesen unir—son palabras suyas— “con vínculos eternos, dos pueblos que en vano separan los mares y el espacio, dos pueblos en los cuales no germinan las simientes de desunión que ciegamente siembran los hombres y su despotismo;”¹⁵ y hacía votos “para dar forma a ese abrazo mutuo de dos razas (la filipina y la española —C) que se aman y se quieren unidas, moral, social y políticamente, en el espacio de cuatro siglos; para que formen en lo futuro una sola nación en el espíritu, en sus deberes, en sus miras, en sus privilegios”, porque “la generosidad y la nobleza son innatas bajo el cielo de España;... porque los límites de España no son ni el Atlántico, ni el Me-

¹¹ J. Rizal, *EL FILIBUSTERISMO*, Manila, Librería Manila Filatélica, 1908, p. 119.

¹² Carta de José Rizal al Gral. Blanco, 8 Mayo 1895; *EPISTOLARIO RIZALINO*, IV, p. 249.

¹³ Carta de Rizal a Blumentritt, 19 Junio 1887; *EPIST. RIZ.*, lb., V, 1a, pp. 170-171.

¹⁴ Rizal, *BARRANTES Y EL TEATRO TAGALO*, publicado en *La Solidaridad*, 5 Junio 1889; cf. “Homenaje a Jose Rizal”, Manila, 1899, p. 73; Retana, lb., p. 165.

¹⁵ Retana, lb., pp. 95-96.

diterráneo—mengua sería que el agua opusiese un dique a su grandeza, a su pensamiento.—España está allí donde deja sentir su influencia bienhechora, y aunque desapareciese su bandera, quedaría su recuerdo, eterno, imperecedero!”¹⁶

Estas últimas palabras insinúan que, aunque en su ideario Rizal no abogaba por la independencia inmediata, sin embargo creía, como si adivinase el futuro, “que —son sus palabras— poco a poco vendría la autonomía, y después la independencia al cabo de los años.”¹⁷ Con admirable clarividencia presagiaba “que si España negaba sistemáticamente libertades a Filipinas, abría insurrecciones y se lamentaba que llegase este caso, no esperándolo..., pues estaba seguro de que España haría concesiones compatibles con el estado del país.”¹⁸ Por eso, aunque lamentaba los yerros, lacras y rémoras del “régimen político-administrativo de España en Filipinas,” y apesar de “que con tanta franqueza hablaba en los salones de Europa sobre los asuntos de su patria, no se le oyó nunca frase separatista; y hasta defendió a España cuando un inglés brutal, o un francés divino, o un alemán grosero dijo algo ofensivo para España.”¹⁹

En sus obras mas explosivas y que parecen rezumar más antiespañolismo, las tristemente famosas novelas “*Noli Me Tangere*” y “*El Filibusterismo*”, “quiso Rizal—según atinadamente observa Marcelo del Pilar—presentar a los ojos de España los obstáculos de su engrandecimiento en Filipinas; puso de relieve los peligros que amenazaban la integridad nacional”²⁰, y por eso pinta en ellas males y abusos que había que corregir, como si éso fuera *todo* el panorama de la situación, ya que no venía a su propósito señalar otros aspectos favorables que por conocidos los pasaba por alto. Y así el cuadro que traza resulta de tan negros colores que, aunque su objeto era tanto el de recabar de España, con urgencia, las necesarias reformas, como el de remover la cómoda inercia y complaciente pasividad de muchos filipinos, animándoles a unirse a la campaña de los Propagandistas y disuadiéndoles de lanzarse a una revolución innecesaria, desastrosa y estéril, ni España ni los filipinos comprendieron el mensaje de aquellas novelas. Los españoles creyeron ver en ellas unos libelos incendiarios contra la madre patria; y los filipinos asimismo creyeron que en ellas Rizal les apuntaba la insurrección como única solución de sus males. Unos y otros se equivocaron; y ese error, que tan fatal fué para nuestro héroe pues le acarreó una injusta sentencia de muerte,

¹⁶ Ibid., l.c., pp. 97-98.

¹⁷ Rizal's “DEFENSA”, lb., p. 7.

¹⁸ Ibid., pp. 9, 13.

¹⁹ Retana, lb., p. 136 (Blumentritt en carta a Retana, 2 Enero 1897)

²⁰ M. H. del Pilar en La Solidaridad, 15 Septiembre 1892; cf. Antonio M. Molina, RIZAL, THE HISPANIST, en RIZAL: THEME AND VARIATIONS, Manila, 1961, p. 88.

lamentablemente se perpetúa aún hoy día en los lectores superficiales, que son la mayoría, de esas novelas; porque, en verdad, la primera impresión, la espontánea reacción que causa su lectura es la de una encendida indignación contra las iniquidades que narran, y casi inconscientemente, un vivo odio a la tiranía de España. Y no es verdad. Rizal no intentaba éso; ni odio a España, ni tiranía de España. Rizal solo intentaba urgir reformas para remediar los abusos y eliminar las tiranías de malos españoles, indignos representantes de España; así como ennoblecer a aquellos de sus compatriotas que por servilismo, cobardía o ruines intereses se hacían dignos de menosprecio y baldón de la patria.

Así, y solo así se explica que Rizal no fuese traidor a España ni traidor a Filipinas; no a España, como protestó aún momentos antes de morir, ya que jamás tramó nada contra ella, ni siquiera creyó, como los revolucionarios, que era necesario conquistar a mano armada los derechos políticos y aún la independencia, que él esperaba conseguir de la madre patria con medios pacíficos; y menos, traidor a Filipinas por cuyo bien trabajó, luchó y lo sacrificó todo.

Este, pues, es el *caso de Rizal*: noble y limpia ejecutoria de leal caballero, sin miedo ni tacha. Solo la ofuscación de prejuicios anti-hispanos podría fabricar de aquí el absurdo "*caso*" *contra Rizal*. En cambio, la mas rigurosa lógica nos plantea aquí el caso que yo propongo contra la "leyenda negra" sobre la "ominosa" dominación española en Filipinas. El guante que yo recogí en gracia a la insultada memoria de nuestro héroe, lo lanzo yo ahora para que lo recoja esa "leyenda negra" sobre la tiranía de España. Y lo lanzo en forma de un dilema inexorable. O Rizal fué un ignorante y un infeliz que no comprendió la situación de su patria, o peor, un cobarde hipócrita, adulador de un régimen tiránico y traidor a la causa de su pueblo, ya que no quiso levantarse en armas para sacudir la despótica coyunda de la tiranía de España.... —o lo que tantas veces se repite sobre la esclavitud y opresión en que gemía y agonizaba Filipinas bajo el yugo despótico de España, es una falsa e infundada tergiversación de los hechos históricos.

En otra forma: si España y su gobierno en Filipinas fué una tiranía, entonces derribemos de su pedestal a nuestros héroes del movimiento patriótico de la Propaganda, Rizal el primero, después Del Pilar, Lopez Jaena, Luna, y tantos otros que profesaron lealtad a la "tiránica" España! Suscribamos entonces el absurdo "*caso*" *contra Rizal*! Pero si el sentido común rehusa suscribir tal absurdo, si aquellos próceres campeones de la lucha pacífica por los derechos de nuestra patria fueron auténticos héroes nacionales, entonces, seamos consecuentes: no se vuelva a hablar de la tiranía y despotismo de España. Esa "leyenda" no tiene derecho a subsistir en las páginas de nuestra historia. Háblese si se quiere de algunos

tiranos y déspotas españoles, de los abusos y deficiencias que debieron corregirse a tiempo en un sistema colonial decadente y en un régimen que no supo adaptarse a la evolución progresiva ni comprender la madurez de juicio y las legítimas aspiraciones de nuestro pueblo que alcanzaba ya mayoría de edad, gracias a la obra de España, cuando las demás colonias de aquella época ni siquiera soñaban pudiesen tener derechos inalienables iguales a los de sus colonizadores. Háblese de éso; pero por los fueros de la justicia y del buen sentido, no se ponga en nuestras escuelas, ni en manos de la juventud y de la masa del pueblo, una literatura de propaganda antiespañola que, como el NOLI y el FILI de Rizal—aún contra la intención de su autor—fomenta el error de atribuir a España los abusos e iniquidades de algunos indignos representantes suyos; y esto, aún prescindiendo de la principal objeción que se levanta contra aquellas novelas, a saber, el espíritu anticatólico y heterodoxo que rezuman, y del que decididamente se retractó Rizal antes de morir.

Voy a terminar. Pero no quiero dejar de responder a una dificultad que parece rondar a la tesis que propugnamos. Admitido que Rizal y los héroes de la Propaganda no creyesen en la tiranía de España; mas, qué decir de los héroes de la revolución, los Bonifacio, Jacinto, Mabini y tantos otros? Qué decir de las iras populares que hirvieron y se desencadenaron contra España durante los aciagos días de nuestra guerra por la independencia?

La respuesta es ésta. El pueblo luchaba contra España, nuestro pueblo se unió a la revolución, no precisamente para sacudir el yugo de una esclavitud y despotismo intolerables—lo cual no todos admitían, sobre todo entre las clases ilustradas y de alguna posición social;—el pueblo, sobre todo en las provincias lejanas y ajenas al foco de la revolución, después de alguna fluctuación, se unió a la revolución, no porque España hubiese sido tirana y déspota en el pasado—las masas no filosofan sobre tiempos idos—, sino porque en el presente—el pueblo vive de lo presente—la conciencia de su personalidad nacional había despertado reclamando derechos y libertades que en justicia le correspondían, y que España, por falta de visión no quiso conceder a tiempo. El pueblo—como temió Rizal—perdió la paciencia, y creyó llegada la hora de obtener violentamente lo que por tanto tiempo había esperado²¹; creyó que la Propaganda

²¹ En la ya citada carta a Blumentritt, fechada en Ginebra, 19 de Junio, 1887, Rizal escribe: "Le aseguro que no tengo ganas de tomar parte en conjuraciones que me parecen demasiado prematuras y arriesgadas. Pero si el gobierno nos obliga a ello, es decir, cuando ya no nos quede otra esperanza que buscar nuestra perdición en la guerra, cuando los filipinos prefieran morir a soportar más su miseria, entonces me haré también partidario de los medios violentos. Está en manos de España el escoger la paz ó la perdición, porque es un hecho evidente, de todos conocido, que somos pacientes, demasiado pacienzudos y pacíficos, "pacatos," "sangre de orchata" etc. Pero todo se acaba en esta vida;

asimilista de equiparar Filipinas a las provincias de España, debía ceder el paso a la revolución separatista, y luchó, no ya por derechos políticos preteridos, sino por su independencia, a fin de obtener como dijo Mabini "un sitio modesto pero digno en el concierto de las naciones libres, en la seguridad de que había llegado el tiempo en que podía y debía gobernarse a sí mismo."²² Y en esa justa aspiración el pueblo lanzó el grito de independencia, no por odio a España, sino porque entonces España se empeñaba en mantener su soberanía y renunciaba a arriar su pabellón en una tierra que ya se sentía dueña de sus destinos!

Por eso, nada más cesar el estruendo de las armas, uno de los más distinguidos exponentes de la revolución, autor de nuestra Constitución de Malolos, Felipe Calderón, afirmaba: "El tiempo ha cicatrizado las heridas de la cruenta lucha entre españoles y filipinos, y éstos no recuerdan a España más que para agradecerla el que, después de todo, les ha dado todo cuanto tenía: religión, leyes, costumbres, y hasta su hermosísima lengua... Los filipinos no nos hemos rebelado contra España, a quien continuamos idolatrando y venerando en el santuario de nuestra alma."²³

La revolución filipina fué, pues, un mero altercado de familia, como muy bien lo expresaba hace poco en Madrid nuestro Presidente Diosdado Macapagal: "En 1898 declaramos nuestra independencia de España, no porque amáramos menos a España, sino porque amábamos más nuestra libertad que es derecho natural de todos los pueblos."²⁴

Permitid, señores, que antes de retirarme, siga acotando a nuestro ilustre Presidente:

"España ha dejado su influencia en el alma del filipino al introducirnos en la cultura europea occidental, en la religión cristiana... Esa influencia es profunda porque penetra en el espíritu, en el alma, en el corazón, en el ser mismo de los filipinos.... No es de extrañar entonces

no hay nada eterno en el mundo y éso se refiere también a nuestra paciencia." Rizal rehusó decididamente participar en la revolución, porque la consideraba entonces obra, no del pueblo, sino de "algunos filipinos" (como lo indica el título y el texto de su MANIFIESTO, redactado en el Fuerte Santiago, 15 de Diciembre 1896) con cuyos planes revolucionarios hasta última hora no pudo convenir. (cf. Retana, lb., p. 418)

²² Apolinario Mabini, LA REVOLUCION FILIPINA, Manila, 131, p. 185: "Mensaje del Presidente de la Revolución Filipina" (escrito por Mabini, firmado por Emilio Aguinaldo, Cavite, 23 Junio 1898)

²³ cf. Retana, lb., p. 303, nota (31). Son injustos, empero, los reproches anticlericales que lanza, fruto de los prejuicios y pasiones desencadenadas por una prolongada propaganda anticatólica de aquel periodo.

²⁴ DISCURSO pronunciado por el Excmo. Sr. Presidente de la República de Filipinas, Dr. Diosdado Macapagal Pangan, en el Salón de Embajadores del Instituto de Cultura Hispánica, Madrid, 4 Julio 1962.

que, aunque nos hemos separado de España por un periodo de más de 64 años, creo expresar el sentimiento del pueblo filipino al decir que, apesar de todo ésto, Filipinas ama a España como madre patria.

“Filipinas tiene nostalgia de España; y para España,—creo yo—es una cosa que puede producir orgullo le hecho de que esta hija suya, aunque separada de ella por dos Continentes,—América y Asia—todavía siente un gran amor por su madre patria.

“A nosotros, españoles, filipinos, y demás pueblos que arrancan del común tronco hispánico, compete iniciar, propulsar, desarrollar y llevar a cabal término la grandiosa obra de unificación y solidificación en todos los aspectos, de tantos pueblos hermanos, jóvenes y por ende vigorosos, para que así unificados puedan ser como un inmenso valladar que impida el desbordamiento de las aguas comunistas que amenazan inundar el mundo entero.

“Para ganar la victoria final y definitiva en esta guerra total contra el comunismo internacional, no bastan los enormes dispendios que se emplean en la fabricación de armamentos y en el mantenimiento de establecimientos militares, ni bastan los millones y millones que se gastan en forma de ayuda militar y económica a los países subdesarrollados. También es de todo punto imprescindible que se movilicen, que se aprovechen y se utilicen en el común esfuerzo de la cristiandad, todos los inmensos valores culturales, ideológicos y espirituales... He aquí la más grande contribución que podemos aportar a la causa del mundo libre, que está amenazado de muerte por el comunismo sin Dios. He aquí el camino natural que se abre a las naciones de cultura hispánica, aquellas a quienes dirigió el gran poeta de Nicaragua estos rutilantes versos:

“Unanse, brillen, secúndense tantos vigores dispersos
Formen todos ellos un solo haz de energía ecuménica!”²⁵

Esta esperanza abrigaba y con ella se alentaba nuestro inmortal Doctor Jose Rizal cuando en *su retiro* de Dapitan cantaba:

“Yo tengo fé, y yo espero que ha de brillar un día
En que venza la Idea a la fuerza brutal;
Que después de la lucha y la lenta agonía,
Otra voz más sonora, mas feliz que la mía,
Sabrá cantar entonces el cántico triunfal!”²⁶

JESUS MA. CAVANNA Y MANSO, C.M.

²⁵ Ibid., l.c.

²⁶ Rizal, *MI RETIRO*; cf. Veyra, lb., p 66.

PASTORAL SECTION

HOMILETICS

EIGHTH SUNDAY AFTER PENTECOST (July 28)

The reaction of anyone who would read superficially the gospel of today's Mass will probably be that of astonishment if not of scandal. Why? because the unjust steward or administrator seems to receive praise and commendation in this gospel for an injustice and dishonesty, and as if this were not enough we are told to make friends with the mammon of iniquity.

But if we put aside our superficiality, and read more carefully the gospel text or listen with attention to its explanation, we shall discover not only that there is no reason for astonishment or scandal in this place, but that there is taught here a lesson of great usefulness for Christian life.

Jesus had to remark, much to his regret, that we Christians (referred to as children of light in today's gospel) are not so prudent in our spiritual affairs as the children of this world, (represented by the unjust administrator of the gospel) are in their temporal affairs. We do not show as much enthusiasm, dedication and foresight in our spiritual business as the worldlings exhibit in their temporal businesses.

HIS PRAISEWORTHY QUALITIES:

And it is to arouse us from our state of inferiority that Jesus spoke this parable, at the same time hinting at us good-naturedly that we can learn much from the behaviour of worldly people who act very prudently with regard to their temporal affairs. Let us see what they do; let us examine the actions of a typical worldling, viz., the unjust administrator of today's gospel.

First, he measures his capabilities, finding out what to his mind is impossible for him to do and what is possible. Discovering that there is

nothing much which he personally can tackle or is willing to tackle, he looks about for somebody in whom to pin his hopes. Ironically, he tries his luck on those very persons who normally would not have anything to do with him, namely his master's debtors. And crafty that he is, his plan clinches. Through an unscrupulous but adroit move, he makes those people debtors not anymore to his master but to himself. He doesn't care whether his master should fire him outright for that action; anyhow he is sure those persons would receive him.

The qualities that the administrator exhibited in his action are: foresight, decision, and rapidity in its execution. These qualities are commendable in themselves, and they are what Our Lord praises in today's gospel, not the unjust action of the administrator.

THE RIGHT USE OF RICHES:

Coming now to ourselves, how many among us Christians can boast of having foresight in our spiritual life, of showing decision in important matters, of executing with rapidity a decision once taken. Is it not truer to admit that very often we behave as if we were blind completely lacking in foresight: otherwise how explain the attachment of so many of us to the things of this world as though there were no other things but they, on which to rest our happiness? Is it not truer to admit that very often when we have to make an important decision in a critical moment of our life, a choice between good or evil, between remaining as friends of God or reducing ourselves to slaves of sinful pleasures, we show hesitation, weakness, if not outright surrender to sin?

We really have much to learn from the behaviour of the unjust administrator. By using or rather, by abusing the riches of his master, he was able to befriend his master's debtors who would receive him when removed from his office. Similarly, by the right use of our riches, described here as mammon of iniquity, we can make friends with our poor and less-favored neighbors who will help us then with their prayers, and what is more, God Who said it as done to Himself, will reward us by receiving us to His everlasting dwelling.

NINTH SUNDAY AFTER PENTECOST (August 4)

SOBRIETY IN OPTIMISM:

There is in our Catholic religion a note of soberness somewhat difficult to define. We know that God died for us and opened the gates of Heaven even when this Heaven occupied the least of our thoughts if at all. When

God acted so selflessly that way, what may we not expect from His goodness? Herein lies the explanation to the unfailing optimism of every true Christian. What he cannot do by his own power, he hopes to achieve by God's power.

Yet for all his optimism, a Christian knows that his salvation is far from being certain. His will (and this is the terrible truth) could refuse to cooperate with God; he could close his eyes to truth and turn away his heart from grace. He could send his own soul to hell.

Two thieves were dying with Christ on the cross; one to His right, the other to His left. One, by a free act of his will, merited to enter paradise that very same day Christ died; the other, also by a free act of his will, blasphemed Christ and died unrepentant. Where redemption was actually being realized by the blood of a God made man, that same place witnessed the salvation of one soul and the condemnation of another, although both died nearly at the same time and not far from each other.

WORK TREMBLINGLY OUR SALVATION:

And this explains the note of soberness in our religion. We know that Heaven has been opened to us by Christ, but we know we can close it again to ourselves, and this forever. Salvation then being a thing of incertitude, we cannot give ourselves unreservedly to optimism. We must work silently, perseveringly, and in the words of the Apostle, tremblingly. In short we must be sober.

This is the impression one gets from the Gospel of today. Who more than the Jews, the chosen people of God, have the right to be over-optimistic; who more than they could rightfully entertain high hopes about their destiny? Christ originated from their race; He was born in their midst; He lived for more than thirty years in the land that their hands cultivated, their own feet had trodden; He taught for three continuous years in their synagogues and temple. Why, they could claim Heaven for their own!

TERRIBLE POWER OF FREEWILL:

But what does the Gospel say? Comes Jesus, and drawing near to the city, to Jerusalem, the proud capital of the Jewish nation, He wept over it. The occasion was the Palm Sunday when Jesus entered the city amidst the acclamation and general rejoicing of the people. All they cried aloud with joy. Their alleluias and their hosannas filled the air and sent a current of excitement like electricity through the hearts of every one else. Jesus alone wept silently. Then in a tone of monologue, indicative of a heavy heart, of almost a despairing heart, He said to Jerusalem, the proud, over-confident, too-sure-of-itself city: "If thou has known, in this

thy day, even thou, the things that are for thy peace! But now they are hidden from thy eyes..."

Few times was it known that Christ wept. And most of them resulted in the good, in one form or another, of those for whom He wept. But this time Jesus wept, because He was helpless, as it were, to prevent the Jews, His beloved countrymen, from heading towards their destruction. Jesus would want to save them, but they refused to be saved. How terrible at times is the power of man's freewill. He could bring about his own condemnation even against God's loving intentions.

Beloved brethren: as St. Paul wrote in today's epistle also: "All these things were written for our correction." Let us learn from Jerusalem's dreadful fate. Let us not pride ourselves only with carrying the name of Christians. It did not avail the Jews to have Christ born in their midst and lived with them. No, certainly no! We must be Christians in truth and in reality!

TENTH SUNDAY AFTER PENTECOST (August 11)

TWO TYPES OF MEN:

Two types of men are presented to us very appropriately by our Lord Jesus Christ in today's Gospel: one is the self-righteous kind who sees defects and imperfections in everybody else but himself; the other is aware of his sins and humbly seeks God's pardon for them.

To which of these two types does each of us belong, will not be a difficult matter to find out. So clearly, so accurately has our Lord drawn the line of division between them, that it needs only a brief but frank self-examination to discover on which side of the line we stand.

A THIRD CATEGORY:

But there is a third type of men, about which we desire to talk to you for a few moments, which however is not mentioned in today's Gospel perhaps because it is found rarely among the bulk of christians. These men are those who embody in their lives the respective perfections of the first two types minus their defects. Like the first group, they are exact in the performance of their religious duties. Like the second, they are firmly grounded in humility. But unlike the first type, they do not despise their less religious brethren. And unlike the second, they have no serious sins to atone for.

This third type is the group of the saints of God, to which belongs the founder of the Order of Preachers, the great St. Dominic of Guzman. Perhaps there is no more adequate word to describe the calibre, the worth, the life of this saint than that of greatness. St. Dominic was great in the eyes of men, great in the eyes of the Church, great in the eyes of God, because his charity for men was boundless, his loyalty and dedication to the Church total, his submission and union with God unconditional and perfect.

GIFTS OF NATURE AND GRACE:

Rarely have nature and grace been so generous in lavishing their gifts as to St. Dominic, and rarely has a man been as faithful in cultivating to perfection those qualities given him by Providence.

He was gifted with a nature of exquisite sensibility and profound force. He was always full of joy, and seemed ever ready to smile unless moved to pity by the affliction of his neighbors. Then would his flow of tears feel no inhibition, and his compassion for them would stir him to action that touched the very boundaries of heroism. Once as a student at the Spanish university of Palencia, when a famine scourged the region, he sold his indispensable books to buy food for his hungering compatriots. At another time, when a woman begged him tearfully for money to ransom a brother held captive by the Moors, Dominic having nothing to give, offered his own person and liberty to replace her captive brother. Divine Providence who had great designs for this generous soul that seemed to live only for others, must have been tremendously pleased by his heroic resolution, for it sought to remedy the need of the poor captive in another way.

The intellectual faculties of St. Dominic excelled in their perfection even his exquisite sensibility. Not only were his intelligence and will of the first order, but their balance and harmony found expression in a remarkable unity of action, all of which he placed at the service of Holy Mother Church. In his time, the Christian world was undergoing a crisis: on the one hand, heresy was wrecking havoc among the ranks of the faithful; on the other, souls clamored for the bread of doctrine and exhortation but there were very few to break it to them. After a clear grasp of the whole situation, St. Dominic conceived a bold and original plan of founding an order of priests whose duty and main concern would not differ from that of bishops: to defend the Faith and preach the gospel. Thus came into being the Order of Preachers, or as more popularly known, the Dominican Order, which has been giving continuously to Holy Mother Church missionaries, educators, writers, preachers and saints.

But where stood out more clearly Dominic's true greatness was in

his relations with God. God was his all-absorbing thought; God was the motive of all his actions; and God was the goal of all his aspirations.

My beloved brethren: three things there are that we can learn from St. Dominic: love for our neighbor, loyalty to the Church, and union with God.

ELEVENTH SUNDAY AFTER PENTECOST (August 18)

JESUS CURES A DEAF AND DUMB:

This Gospel story took place roughly in the regions North and Northeast of the Holy Land. There our Lord directed His steps to get away temporarily from the noise and rabble of the Palestinian cities, where His name was in the mouth of everyone. Try hard though He may to avoid the people's notice, in Decapolis however He was discovered and identified. They had heard of His goodness and of His power at curing all kinds of ailments. So they brought to Him a certain deaf and dumb, and entreated Jesus to help the poor one. Our Lord obligingly consented.

At this point we may ask why Jesus did not cure the poor man with a single gesture. Also a simple command would have sufficed, as when He raised to life the dead Lazarus, or Jairus' daughter; or the dead son of the widow of Naim. But to cure this deaf and dumb, who besides was very much alive, Jesus must resort to several and varied gestures.

Our Lord did all this to enkindle the faith of that man. It is the accustomed procedure of Jesus to require first from His would be beneficiaries the tribute of faith. And the evangelists note on more than one occasion in their Gospels that it was lack of faith that accounted for the refusal sometimes of Jesus to work miracles.

A HIDDEN MESSAGE:

Your attention may have been struck by the matter-of-fact way this Gospel story is given. Perhaps our reaction to it is like that of someone who hears a really great adventure-story, but remains cold and indifferent because he happens not to be included in it. Yet underneath this Gospel story lies hidden a spiritual message for the instruction of everyone of us. Holy Mother Church seemed to have grasped that message when she adopted those gestures of Christ for use in the administration of the sacrament of Baptism, a sacrament which, as you know, is intended for the remedy of sin.

For there is a kind of spiritual deafness and spiritual dumbness, not infrequent among us catholics, whose cure requires hardly other remedy short of a miracle.

THE SPIRITUALLY DEAF AND DUMB:

The teachings of faith hardly impress such catholics anymore than good music stir the heart of one who is totally deaf. And the requirements of strict christian morals are not only given the cold shoulders but are even considered as a nuisance. Being deaf spiritually, there is no wonder that they are dumb spiritually also. Prayer? they are incapable of that. The wellsprings of their hearts have dried up, and their tongues are powerless to say a word of thanks to God for His favours, or a request for help in their misery.

How have they arrived to such a low state of prostration? Habituation to mortal sins, and resistance to the promptings of grace. They commit mortal sins with the same naturalness and unconcernedness as when they drink a glass of water. Their consciences have become inured to remorse. They are like a lifeless statue, unfeeling and insensitive towards spiritual things.

However such christians need not despair about their case. If Jesus was willing and able to cure physical deafness and dumbness, so also, and much more, spiritual deafness and dumbness. And should a miracle of grace be necessary, it shall be done provided those spiritually sick put all their faith and confidence in Jesus.

To conclude, we may say that this morning's Gospel story wishes to drive home the following lessons: If we wish to obtain anything from Jesus we should ask it with faith. Jesus has such a weakness for trusting and believing souls.

Let us beware of the causes that lead to spiritual deafness and dumbness. Let us avoid sin and not resist the promptings of grace.

If we have the misfortune of suffering from such spiritual sickness, let us not despair of our condition but turn to Jesus with absolute confidence, and beg Him to lay His hand upon our souls and restore to us power of hearing and speech so that heartening to the promptings of His grace we may live glorifying His name.

CASES AND QUERIES

INCENSATIONS DURING THE BENEDICTION WITH THE BLESSED SACRAMENT

In the Rubrics for the Benediction of the Blessed Sacrament it is stated that there be three incensations: first at the Opening of the Tabernacle; second, at the Tantum Ergo; and lastly at the Benediction.

Nowadays the Novena to Our Lady of the Perpetual Help has become very popular. But in the Benediction with the Blessed Sacrament that immediately follows the Novena Prayers only TWO incensations are made: One at the Tantum Ergo which is sung at the opening of the Tabernacle; and the second at the Benediction or Blessing with the Blessed Sacrament.

In some parishes, mine among them, we still follow the three incensations required: the first at the opening of the Tabernacle with the singing of the O Salutaris; the second at the singing of the Genitori at the Tantum Ergo; and the third at the Blessing with the Blessed Sacrament.

Which is right? Is there a privilege granted to the Redemptorist Fathers?

* * *

The Benediction with the Blessed Sacrament is a liturgical act and therefore all rites prescribed by the *Rituale Romanum* must be observed, (A.A.S., L, 646; *Boletín Eclesiástico*, 1959, p. 86).

1. The *Rit. Rom.* (Tit. X, c. V, n. 5) prescribes only two incensations instead of three as affirmed and practised by our consultant. The first incensation is to be done right after the

Blessed Sacrament is exposed in the ciborium or pyx, in the case of a private Exposition, or when the Holy Sacrament is placed in the monstrance, if it is a public Exposition. The second is prescribed for the time while the *Genitori Genitoque* is sung.

The practice of incensing the Blessed Sacrament during the benediction is not decreed in the rubrics, (*S.C.R. Decreta Authentica*, 3108,6; 2156). However, if other is the custom of the place such practice can be retained provided that the approval of the Ordinary has been previously obtained:

“Sicubi vero ex traditione immemorabili alius vigeat modus Eucharisticam Benedictionem impertiendi, hic modus ex licentia Ordinarii conservari potest; suadetur tamen prudenter romanum modum Benedictionis Eucharisticae promovere”, (*A.A.S., L*, p. 646).

Incensations can be omitted in private Expositions. The omission in this occasion seems to be in greater conformity with the practice of the Church, (*S.C.R. Decreta Authentica*, 2957; 3108, 6; 3394; 4202). In the case of a public Exposition a double incensation is obligatory.

2. We ignore the existence of any privilege granted to a religious group. However, the possibility of such favor can not be absolutely denied.

FR. V. VICENTE, O.P.

SOLEMNIZATION OF MIXED MARRIAGE

There was a pagan Chinese who wanted to marry a Catholic Filipina, but I refused to baptize him, on account of his serious negligence to learn the rudiments of the Catholic Faith after giving him enough time for this purpose, alleging that the unforeseen circumstances of his business forced him to disregard this duty. On the other hand he insisted on getting married on the day previously agreed upon. I promised to solemnize their marriage on the appointed day, but as mixed marriage and after I could have obtained dispensation of disparity of cult. Three weeks later, they returned to me claiming, with documents at hand, that they were solemnly married inside the church of another diocese

(where they have a quasi-domicile), as dispensed by the bishop of that diocese.

My present problem is this: what ceremonies are allowed in a mixed marriage and does a bishop have any faculty to allow the solemnization of mixed marriage inside the church within his jurisdiction?

* * *

There are two kinds of mixed marriage which need two kinds of dispensation. The mixed marriage between a Catholic and a baptized non-Catholic which requires the dispensation of mixed religion, and the mixed marriage between a Catholic and an unbaptized non-Catholic, such as the Catholic woman mentioned with the pagan Chinese, which needs the dispensation of disparity of cult.

Mixed marriages should be celebrated outside the church (Cfr. cc. 1109 & 2, 1071, 1060); that is, either at the sacristy, rectory, or private oratory (Cfr. Vlaming-Bender, *Praelectiones Iuris Matrimonii*, 4a Ed., Paulus Brand, Bussum in Hollandia, 1950, p. 165). In case, however, the Ordinary prudently judges that this rule cannot be insisted upon without causing other greater evils, it is left to his prudent discretion to allow the celebration of mixed marriage to be solemnized inside the church within his jurisdiction (Cfr. c. 1109 & 2).

It should be noted that the ordinary can only dispense a mixed marriage to be solemnized inside the church within his jurisdiction *in casu quo graviora mala timeantur* (Cfr. Gasparri, *Tractatus Canonice de Matrimonio*, II, n. 1067, p. 168), and the dispensation should not prejudice the provision of canon 1102 & 2.

The New Code of Canon Law, canon 1102 & 2 forbids all the sacred rites in mixed marriages. In other words, a parish priest or any authorized Catholic priest "in mixtis nuptiis celebrandis a quovis ritu sacro (veste sacra, formula 'Ego vos conjungo', benedictione sponsarum et annuli, cereis accensis) abstineat" (Cfr. Vlaming-Bender, op. cit., p. 157).

Nevertheless, if it is foreseen that greater evils will result from this prohibition, the same canon 1102 & 2 enjoins the Ordinary to permit some of the usual ecclesiastical ceremonies, such as

private blessings of the ring, if the Catholic party asks for it; priestly blessing and short but excellent exhortation about the sacredness of marriage, obligation and mutual fidelity (Cfr. Vlaming-Bender, Ibidem, p. 157), excluding always the celebration of the Mass either as votive Mass "pro sponsis" or otherwise if that Mass from the circumstances can be considered as a completion of the marriage ceremony (A.A.S. XVII, 583).

In the present problem, we surmise that the bishop of the said diocese must have weighed carefully in mind all the circumstances that led him to dispense the celebration of this mixed marriage to take place inside the church.

REV. B. ARCENAS, J.C.L.

DE ABSOLUTIONE PUERORUM AD PRIMAM COMMUNIONEM NONDUM ADMISSORUM

Sacerdos, pius et timoratus, confessionem audit pueri nondum ad primam communionem admissi. Timens sacramentum exponens periculo nullitatis, eo quod pueros censeat incapaces debitae instructionis contritionisque, absolutionem puero denegat.

Quaeritur:

1. *An sacerdos recte egerit?*
2. *An aliquando possint et debeant absolvi pueri nondum ad primam communionem admissi?*
3. *Quomodo cum pueris sit agendum hac in re?*

* * *

1. Sacerdos in casu non recte egit et solummodo processit mera opinione fretus, meraque praesumptione.

Generice loquendo pueri utique illa carent instructione, qua adulti pollere solent. At instructio adultorum non debet in pueris requiri. Sufficit enim ut pro eorum aetate doctrinae christianae convenientem cognitionem habeant.

2. Pueri possunt et debent absolvi, saltem quoties prudenter confesarius iudicet eos peccatum mortale contraxisse, vel de hoc

fundatam habeat suspicionem. Esset enim magna imprudentia et inmanis crudelitas tales pueros vinculis Satanae irretitos et periculo aeternae damnationis expositos, tandiu derelinquere. Qui enim possunt a Deo separari per peccatum, possunt pariter illi conciliari per poenitentiam.

3. Sic generice debet agere confessarius. Imprimis eis permittat sua peccata explicare. Si in explicatione defecerint, praesertim si notentur doli capaces, iuvandi sunt per has aut similes quaestiones: An diebus dominicis et de praecepto Missae devote interfuerint? An cathecismi instructionem neglexerint? An parentibus et praepositis obedientes fuerint?...

Si puer appareat audacior, interrogari poterit, at caute: An cum sociis indecenter egerit? Si fatetur, interrogare fas erit, et qua frequentia illud perpetraverit. Semper tamen caveat confessarius ne nimius sit in examinando pueros aut indiscrete interroget.

C. M.

RECENT DECISIONS

PUBLIC OFFICERS.—*Suspension of government employee a few minutes before his automatic retirement does not operate to extend his services with the government; consequently, he is not entitled to salaries corresponding to the period of his suspension.*

VICENTE FRAGANTE vs. PEOPLE'S HOMESITE & HOUSING CORPORATION, G.R. No. L-16020, Jan. 30, 1962.

COMMENTS: One of the modes for terminating official relations is reaching a certain age. Section 12 (c) of Commonwealth Act No. 186, as inserted by Section 8 of Republic Act 660, and as amended by Section 6 of Republic Act 728 provides for automatic and compulsory retirement at sixty-five years, provided the employee has completed fifteen years of service and that he has not been separated from the service during the last three years of service prior to retirement. Said section further provides for an occasion where the services of a public officer or employee may be extended, and this is to be accomplished with the specific approval of the President of the Philippines, should such officer or employee be in the service of the Executive Department.

Specific approval is essential in order that such extension of service may take place, so that the intention of the President to have a public officer or employee continue in office may not be implied from the mere fact that a public employee is suspended until termination of investigation of charges preferred against him.

CIVIL PROCEDURE.—*Sales orders and delivery receipts, not being complete agreements, do not constitute written contracts for purposes of prescription.*

**PHILIPPINE NATIONAL BANK vs. FRANCISCO BUE-
NASEDA**, G.R. No. L-17078, Jan. 29, 1962.

COMMENTS: The sales orders are not complete agreements. The amount to be paid and the manner of payment do not appear in the writing but must be supplied by oral proof. Where the agreement is partly oral and partly written, the writing is not within the purview of the statute.

* * *

DAMAGES.—*The registered owner of vehicle is directly and primarily responsible and liable for damages to passengers or third persons, irrespective of the actual owner.*

DIWATA VARGAS vs. SALVADOR LANGCAY, et al.,
G.R. No. L-17459, Sept. 29, 1962.

COMMENTS: The aim and policy behind the ruling of the Supreme Court in the above case was enunciated in *Erezo vs. Jepte* (L-9605, Sept. 30, 1957) thus, "Where a registered owner allowed to evade responsibility by proving who the supposed transferee or owner is, it would be easy for him by collusion with others or otherwise, to escape said responsibility and transfer the same to an indefinite person, or to one who possesses no property with which to respond financially for the damage or injury done. A victim of recklessness on the public highways is without means to discover or identify the person actually causing the injury or damage. He has no means other than by a recourse to the registration in the Motor Vehicles Office to determine who is the owner. The protection that the law aims to extend to him would become illusory where the registered owner given the opportunity to escape liability by disproving his ownership. If the policy of the law is to be enforced and carried out, the registered owner should not be allowed to prove the contrary to the prejudice of the person injured."

NEWS

FOREIGN

Pope John XXIII is Dead. — Pope John XXIII, one of the greatest Popes in the history of the Roman Catholic church, died in the fifth year of his reign.

The 81-year-old Pope went to his death slowly, in prayer and suffering, his stout peasant's heart carrying him through more than three days of final agony that was relieved only by lapses into comas.

The 262nd supreme Pontiff of the Roman Catholic church was 81 years of age. He had reigned, for four years, seven months and six days.

The announcement was made in the Vatican press room by Giorgio Luigi Bernucci of the Vatican city newspaper "Osservatore Romano."

In making the death announcement, Bernucci said:

"The Pope of goodness expired religiously and serenely after he received the sacraments of the Holy Roman church in his apostolic palace at 9:49 p.m. of today, June 3, 1963, carefully attended by the most intimate assistants and doctors."

The Vatican radio announced the news in numerous other languages.

The Pope had been aware of ap-

proaching death and accepted it serenely. During a lucid period on Saturday, he told an aide:

"I could observe my death step by step. Now I am gently moving toward the end."

During his pontificate, John held five consistories for the naming of 52 cardinals, plus the three he named secretly "in pectore." The cardinals came from 21 countries, including the first "princess of the church" from Mexico, Uruguay, Africa, Japan and the Philippines.

In some ways the pope's personality almost overshadowed the work of his pontificate.

As death came, many remembered the words the Pontiff had spoken years before:

"It is my personal experience that as a person grows older with faith in his heart, he feels increasingly familiar with those who preceded him, looking to the other shore where there are so many of his friends. What little of one's life is left is made savory by the awaiting us with the promised reward for good works."

World's Tribute to the Pontiff. — All the world mourned Pope John XXIII as the man who died with-

out an enemy, leaving an emptiness in millions of hearts.

The mighty and the humble paid tribute to the Pope of Peace, a great religious leader whose concern was the salvation of all mankind — Jews, Protestants, Moslems, Buddhists, Shintoists, Hindus, Roman Catholics and the officially atheistic Communists.

The only dark spot in the world was Communist Asia — Red China, North Vietnam and North Korea — where the state radios apparently did not even mention his death as they had ignored his illness and the long hours of agony that stirred the world.

World leaders joined in expressions of sorrow — Kennedy, Khrushchev, Macmillan, De Gaulle, Tito, Nasser, Nehru, Chiang, Franco, Salazar, Elizabeth II, Macapagal, Betancourt, De Valera, Boudouin, Hassan, Menzies, Holyoake, Hirohito, Ikeda, Hussein, Shazar, Makarios . . .

Predominantly Catholic countries proclaimed national mourning — Spain, Ireland, Italy and Austria. The Philippines, the only Catholic nation in Asia where Buddhism, Mohammedism, Shintoism and Hinduism prevail, also went into mourning.

Most of the tributes were to his work for peace.

Israeli newspapers called him "the Pope of Peace" and the Pope most warmly esteemed in the annals of the Catholic church by Christians, members of other faiths, and even Communists.

A few hours before the Pope's death, the Israeli chief rabbinate received a message from the Vatican thanking Chief Rabbi Yitzhak Nissim for his cabled wishes for his recovery. This was the first time communications ever were exchanged between the rabbinate and the Vatican.

Soviet Premier Nikita Khrushchev led the praise from behind the Iron Curtain, saying Russians would retain a "goodmemory" of the Pope. The communist party newspaper *Pravda*, described the Pope as a "firm partisan of peace between all nations."

The party newspaper in Communist East Germany reported the Pope's death in black-bordered headlines.

In protestant Norway, the government newspaper *Arbeiderbladet* said the Pope "tore a hole in all barriers by his warm humanity." The FLN newspaper, *Le Peuple*, in Moslem Algeria said "Algeria associates itself with the sadness of the Vatican."

For the first time in history, the flag of the Anglican primate of England, the archbishop of Canterbury Dr. Arthur Ramsey, flew at half staff in tribute to the head of another church.

Communist Cuba joined other Latin American countries in ordering flags dipped to half-staff in mourning, but press coverage of the Pope's death was subordinated to reports of the return of dictator Fidel Castro from Russia.

John XXIII Laid to Rest. —

The Roman Catholic church buried Pope John XXIII, the peasant's son who gave Christendom a new urge for unity, in St. Peter's Basilica.

The private ceremony came after two days of public viewing of the body, which the Vatican said drew two million mourners to the Basilica.

To give a glimpse to those in St. Peter's square who could not get in, the body was borne briefly from the Basilica just before the burial.

The 81-year-old pontiff, was laid to rest in a triple coffin of walnut, lead and cypress in a grotto he himself selected two years ago.

However, his last will and testament disclosed by the Vatican press office, expressed hope that his remains eventually would be transferred to Lateran Palace adjoining the Cathedral of St. John Lateran, His See as bishop of Rome. He suggested the transfer be made after completion of a project he instituted to convert the palace from a museum into a vicariate.

An unprecedented tide of people — great and humble alike — had shuffled for two days past the body of this Supreme Pontiff who worked all his adult life for the brotherhood of man.

"Nurses Should not Strike". —

The Uganda Catholic Nurses Guild at their sixth annual general meet-

ing, resolved, that nurses should not go on strike, even under severe provocation. A nurse's dedication to the preserving of human life does not allow measures which would endanger patients. The question arose because of opposition on ethical grounds to a ruling at a large government hospital here imposing the use of identification numbers.

World Educational Statistics. —

The number of people under twenty receiving schooling throughout the world rose from 257 million in 1950 to 417 million in 1960, an increase of 62%.

This was stated by M. Rene Maheu, Director General of UNESCO, in his inaugural address to a meeting of experts who met in Paris from March 25 to 29 to organise a survey on the education of young people outside school and to prepare an International Conference on Youth, to be held in Grenoble in 1964.

The proportion of under-twenties in the total population is increasing in most countries. In a European country young people may amount to less than 30% of the population; they form a much higher percentage of the population in Africa, Asia, and Latin America. M. Maheu quoted the following percentages which, according to demographic forecasts, are still rising: Algeria 42.6%, Sudan 57.3%, the Philippines 56.4%, Paraguay 52%, and Costa Rica 55.9%.

Millions of children and young people are receiving no schooling at all, and only a minority of those who have received a primary education go on to a secondary school. "Consequently," M. Maheu said, "outside-school education has a notable task before it: it must enable to great number of adolescents to obtain instruction or to complete their instruction, to receive some culture or to complete their culture; as a preparation both for their professional life and for their leisure time.

Ban on Flags Causes Trouble. — The South Vietnamese government of President Ngo dinh Diem has forbidden the flying of any flag, religious or other, except the national flag of the Republic of Vietnam.

The ban was not published but was apparently communicated privately to leaders of various religious groups.

Coming almost on the eve of the festival of Buddha's birthday the order caused resentment among Vietnamese Buddhists. They usually fly the multicoloured Buddhist flag on festive occasions.

In Hue, former imperial capital, the ban seems to have been responsible for the demonstration leading to disturbances in which seven people were killed, according to the official announcement. Buddhists here allege a higher number of deaths. Government sources are reticent.

The ban affects Catholics also. They have been accustomed to fly

the papal colours of yellow and white and Our Lady's colours of blue and white on feastdays, during processions and whenever a bishop visits a parish.

The display of flags inside churches and temples was not banned.

Buddhists here are reportedly appealing to President Ngo dinh Diem to revoke the ban on flags and compensate the families of those killed in the Hue incidents.

Australian Aborigines Honour Memory of 'Bishop with 150 Wives.' — Aborigines on Melville Island have raised a monument in honour of the late Bishop F. X. Gsell, M.S.C., the famous missionary known by the strange nickname, "the Bishop with 150 wives".

Tiwi tribesmen directed by a Paru aborigine, Albert Croker, built the monument in a Paru village. It is believed to be the first monument put up by aborigines in honour of a white man.

Bishop Gsell, born in Alsace-Lorraine, worked among the aborigines in the Northern Territory for 50 years and was Bishop of Darwin from 1938 to 1948. He was 87 when he died in retirement in 1960.

To save young aboriginal girls on Bathurst Island from the servitude involved in marriage to tribal elders, he went through tribal marriage ceremonies involving gifts of flour, sugar, axes, tobacco, and cloth. The girls later married young men of their choice at the mission church.

LOCAL

Requiem Mass for John XXIII.

— Rufino J. Cardinal Santos, archbishop of Manila, officiated at a solemn requiem mass in honor of the late Pope John XXIII.

The mass celebrated at the Metropolitan cathedral was attended by ranking prelates and members of lay Catholic organizations.

Cardinal Santos later delivered an eulogy on the late Pontiff.

Papal Nuncio Salvatore Siino witnessed the solemn rites from a special platform at the cathedral sanctuary.

Following the solemn mass, the ceremony of the five absolutions was held over a catafalque at the foot of the altar.

Absolving bishops were Msgr. Artemio G. Casas, absolution "Subvenite;" Msgr. Pedro N. Bantigue, absolution "Qui Lazarum;" Msgr. Hernando Antiporda, absolution "Domini Quando Veneris;" Msgr. Juan B. Velasco, O.P., absolution "Ne Recorderis;" and Papal Nuncio Siino, absolution "Libera Me."

The rite of the five absolutions is usually performed at cathedral churches or other designated churches and is generally restricted to funerals of popes, cardinals, metropolitans, bishops-ordinary, Catholic sovereigns and ruling princes.

Bishop Gaviola Consecrated, Installed in Solemn Rites.

— Rev. Mariano G. Gaviola, secretary-general of Catholic Welfare Organization, became first bishop of Cabanatuan in a two-hour long ceremony officiated by the Apostolic Nuncio to the Philippines, Archbishop Salvatore Siino, at Cabanatuan city cathedral, Tuesday, June 4th.

The Papal Nuncio's co-consecrators were Bishop Emilio Cinense of San Fernando and Archbishop Juan C. Sison of Nueva Segovia. Archbishop Sison had to replace Bishop Manuel Mascariñas of Tagbilaran who on account of illness was unable to come.

Archbishop Julio S. Rosales of Cebu preached a sermon.

The newly installed bishop is the son of the late Lt. Col. Roman Gaviola and Filomena Garces. He entered the Seminario de San Carlos in Cebu City and was ordained priest on April 2, 1949. He obtained his doctorate in Canon Law at UST Central Seminary, March 15, 1953.

The province of Nueva Ecija was made into a diocese by His Holiness, Pope John XXIII, last March 12, 1963. This new diocese is called the Diocese of Cabanatuan, with Cabanatuan City as its seat and the residence of its bishop.

BIBLIOGRAPHY

COLLECTIVE MASS WITH HYMNS.—Salesian School, Macao, 1960 (HK P1.00)

The end of this booklet is to help the faithful to take an active part in the Sacrifice of Mass according to the latest instructions issued by the Holy See. On one hand the music of the hymns is so simple that it can be easily learned by the Congregation of faithful, and on the other hand it is so harmonious that it corresponds to the sublimity of Mass. The words are composed so well that they can be recited even independently from the music. We have received information from some parishes and schools where this method has been introduced stating that it has proved a great success.

In some countries this booklet has been recommended by the hierarchy as an ideal method.

For the sake of variety, we have added a second method which can be used independently from the music.

For these reasons we hope that you will try to introduce it in your parish (school).



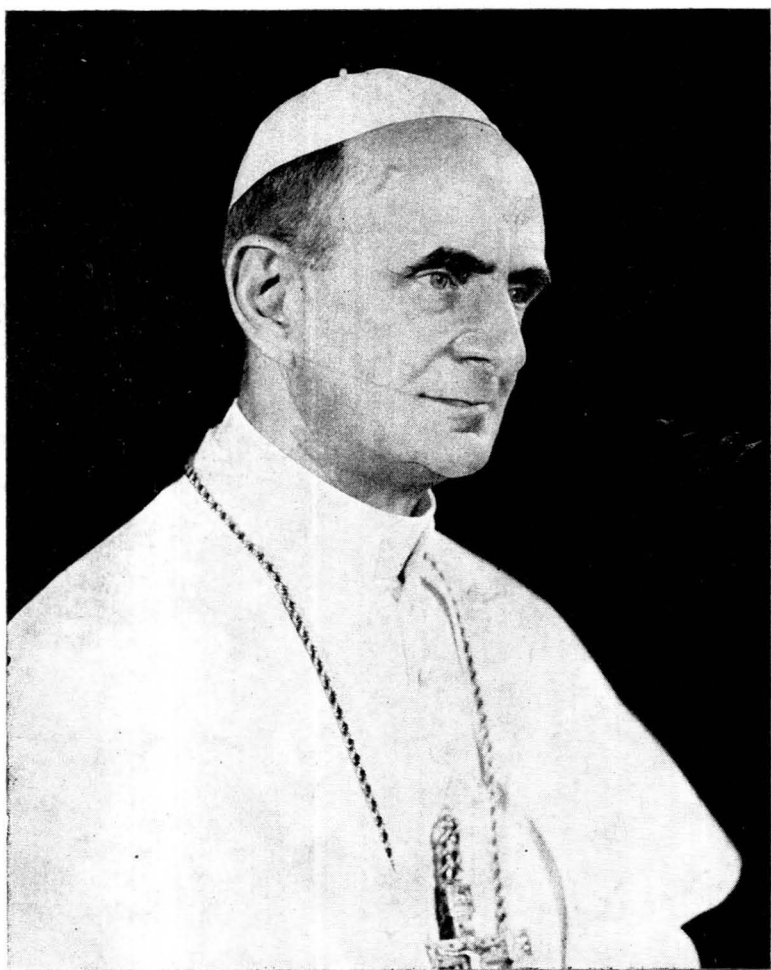
THE DISSOLUTION OF THE MATRIMONIAL BOND IN ECCLESIASTICAL JURISPRUDENCE.—By Antoninus Abate, O.P., Desclee & Co., New York, 1962.

The Church's activity is dominated and regulated by the supreme law of "salus animarum".

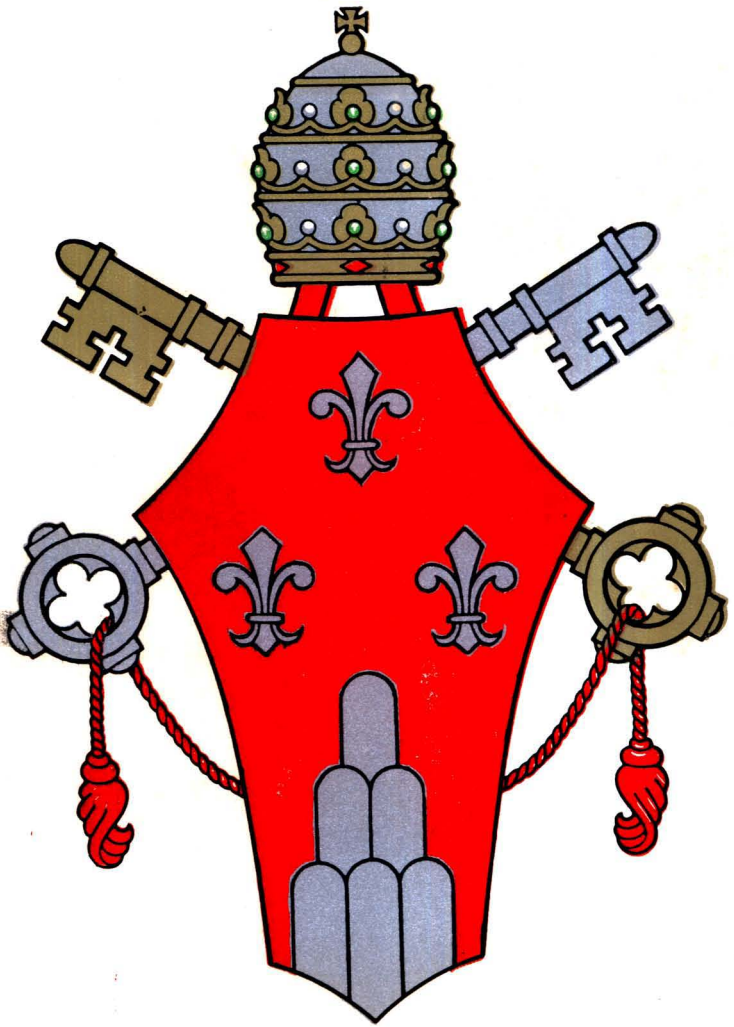
The purpose of this work is to give an outline of how far the Church goes in applying this norm to a very delicate problem, namely, the dissolution of the matrimonial bond.

The description of the extent of the Church's power is based almost exclusively on the practice of the Holy See. It is not an easy task to collect and order the pertinent documents issued by the various Sacred Congregations. Many of these documents are published here for the first time.

This work may be of some value in the use of a practice followed by the Church in extraordinary circumstances.



His Holiness
Pope Paul VI



**DESCRIPTION OF THE COAT OF ARMS
OF POPE PAUL VI**

Red Field.

Mountain of six summits in the italian manner rising from the lower tip of the shield — Accompanied by three lilies (1, 2) above. —

The whole in silver.