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The Pope speaks:

DIALOGUE WITH THE NON-CHRISTIAN MODERN WORLD

Allow the new Pope to return now to an idiom more widely spread and understood to declare humbly but firmly before the world at this dawn of his pontificate what sentiments motivate him and what attitude he intends to adopt toward Catholic communities, toward separated churches and toward the modern world.

The Eastern communities, bearers of old and noble traditions, are in Our eyes worthy of honor, esteem and confidence. Is not the unfolding of the splendid liturgy of the papal Mass, with the singing in Latin and Greek of the Epistle and the Gospel, already in itself testimony to the solicitude with which the Church has gathered the heritage of the distant past and defends it against the erosion of the centuries? We lovingly exhort the venerable Oriental church to have confidence in the Apostolic See and to be resolved above all to persevere in their double title of glory: total fidelity to their origins and unfailing loyalty to the successor of Peter, vital center of the apostolate of the Mystical Body of Christ.

To those who, without belonging to the Catholic Church, are united to us by the powerful tie of the faith and the love of the Lord Jesus and are marked with the seal of the unique baptism — one Lord, one faith, one baptism (Eph. 4, 5)—We address Ourselves with a respect enhanced by an immense desire—the same (desire) that has long moved many of them—to hasten the blessed day that will see, after centuries of sad separations, the perfect realization of the prayer Christ raised urgently on the eve of His death: That all may be one! (John 17, 11).

We inherit with feeling the patrimony of Our unforgettable predecessor, John XXIII, on this point. He, under the breath of the Holy Spirit, brought into being in this domain immense hopes, which We consider it a duty and an honor not to disappoint.

No more than he, do We nourish illusions about the extent of the problem to be solved and the gravity of the obstacle to be surmounted. But—faithful to the great Apostle whose name We have taken: Rather are we to practice the truth in love (Eph. 4, 15)—We intend leaning only on Our weapons of truth and charity, to pursue the dialogue that has been begun and, as far as We are able, to help the work already undertaken.

But beyond the frontiers of Christianity, the Church is engaged in another dialogue today, the dialogue with the modern world. On superficial examination, the man of today can appear to be more and more a stranger to all that is religious and spiritual. Conscious of the progress of science and technology, inebriated by spectacular successes in domains hitherto unexplored, he seems to see his own power as divine and to want to do without God.

But behind this grandiose facade it is easy to discover the profound voices of this modern world, which is also worked upon by the Holy Spirit and by grace. It aspires to justice, to a progress that is not only technical but also human, to a peace that is not merely the precarious suspension of hostilities among nations or among social classes, but that would permit at last an openness and a collaboration among men and peoples in an atmosphere of reciprocal confidence.

In the service of these causes it shows itself capable of practicing to an astonishing degree the virtues of strength and courage, the spirit of enterprise, devotion and sacrifice. We say it without hesitation: all that is Ours. And for proof of it We wish nothing beyond the immense ovation which greeted the sound of a pope's voice just a short while ago when he invited men to organize society in fraternity and peace.

We hear them, these profound voices of the world. With God's help and the example of Our predecessors, We will continue to offer untiringly to today's world the remedy for its ills, the answer to its appeals: Christ and His unfathomable riches (Eph. 3, 8). Will Our voice be heard?

POPE PAUL VI
Coronation Address

LA DEMOCRACIA SUPONE AUTENTICO DIALOGO A TODAS LAS ESCALAS

LA TAREA ESPECÍFICA DE LOS SEGLARES ES HACER TRIUNFAR EN LA SOCIEDAD LA DOCTRINA SOCIAL CRISTIANA*

“Señor presidente: Las próximas reuniones de la Semana Social Francesa, que se verificarán en Caen desde el 9 al 14 de Julio, bajo la benévola y prudente dirección de su excelencia monseñor, André Jacquemin, subrayarán un jubileo. Será esta la quincuagésima vez que los miembros más activos del catolicismo social se reúnan para poner en común sus reflexiones y sus experiencias. No dejarán de evocar con reconocimiento, con gratitud, la memoria de sus precursores, dirigidos a principios del siglo por Henri Lorin, después por Eugenio Duthoit y por último, después de la segunda guerra mundial, por Carlos Flory.

En la Primera Semana, de 1904, en Lyon, sus organizadores se propusieron difundir la doctrina social de la Iglesia e impregnar con sus principios la vida económica, social y política de Francia. Fieles a este programa inicial, los semanistas, a lo largo de más de medio siglo de trabajo fecundo, se han presentado siempre como impulsados por un doble motivo: mantenerse fielmente dóciles a las directrices de la Santa Sede y adaptar sus enseñanzas a las nuevas circunstancias.

* Carta del Cardenal Secretario en nombre del Papa a la Semana Social Francesa de Caen.

(Texto en francés en “L'Osservatore Romano” del día 11 de Julio de 1963)

Después de Rennes y Grenoble.

En esa perspectiva ustedes abordan en este año el estudio de la “sociedad democrática”, volviendo a considerar así, para una más amplia síntesis, los problemas considerados ya en Rennes en 1954 y en Grenoble en 1960. ¿Cuáles son, se preguntaban ustedes en Rennes, las relaciones entre la crisis del poder por parte de la autoridad y la crisis del civismo por parte de los ciudadanos? Esta doble crisis no tendrá, quizá, como causa profunda el conflicto entre la economía y la política? De una parte, el ciudadano se desinteresa de la marcha de las instituciones porque la libertad—mucho más formal que real—que le confiere su boleto de voto no le asegura los derechos que con razón reivindica en el terreno económico y social: un trabajo seguro, una participación efectiva en alguna propiedad, un régimen de seguros y de seguridad social que le permita mantener y educar una familia. El Estado dimite de sus funciones, de otra parte, porque encuentra entre el ciudadano y él mismo un montón de intereses organizados de grupos ideológicos, económicos, corporativos y sociales, que pesan sobre sus decisiones, le invaden o le acaparan, dificultando así su libertad.

En 1960, la Semana Social de Grenoble procedía al análisis de ese movimiento de socialización y subrayaba que no se puede hacer progresar verdaderamente a la sociedad si sus miembros no participan en esa tendencia de una manera consciente y reflexiva. Ante las amenazas de tiránico dominio por parte de los grupos sociales y de abandono de los individuos a mecanismos en que desaparece su libertad, lo que es necesario promover en todos es la participación activa y espontánea, la toma de conciencia y el diálogo en la vida social. Tal era la conclusión de la Semana Social de Grenoble, tal es el problema planteado a la Semana Social de Caen, consagrado al estudio de la “sociedad democrática”.

La Iglesia y la democracia.

La Iglesia, es bien sabido, no prefiere ni rechaza forma alguna de Gobierno con tal de que sea justa y apta para procurar el bien común de los ciudadanos (Leon XIII, encíclica “*Diuturnum*”, A.A.S., 14, 1881, 1882, pag. 4, y Pio XII, *Radio-mensaje de Navidad de 1944*, A.A.S., 37, 1945, pag. 12). La democracia que la Iglesia aprueba está menos unida a un régimen político determinado que a las estructuras de las que dependen

las relaciones entre el pueblo y el Poder en la búsqueda de la prosperidad común.

Esta relación supone una sociedad de personas libres, iguales en dignidad y que gozan de derechos fundamentalmente iguales, con plena conciencia de su personalidad, de sus deberes y de sus derechos en el respeto a la libertad de los demás. Cada uno, empleando al servicio del bien común la mejor de sus actitudes, sostiene en un esfuerzo de solidaridad a sus hermanos menos favorecidos por la naturaleza o las circunstancias. Quienes ejercen el Poder no se abandonan a la arbitrariedad o al favoritismo, no buscan su propia ventaja, sino la del país. Aceptan con este propósito los controles necesarios ejercidos por la representación nacional e impuestos por las leyes fundamentales, libremente aceptadas y razonablemente promulgadas. Su autoridad, imparcial y fuerte, no tiene preferencia sino en favor de los más débiles.

La Libertad cristiana.

La democracia así establecida encuentra en el Evangelio no solamente aliento, sino apoyo. Porque la libertad que defiende el cristianismo no es el libre desarrollo dado al capricho, a los instintos, al escándalo y al vicio, en detrimento de los demás y con desprecio de la ley. Esa libertad es la plena conciencia de una responsabilidad como deber moral personal ante Dios. La igualdad, afirmada así, no consiste en reivindicar una vana e inaccessible persecución de los goces temporales, cuantitativamente medidos, sino que proclama un común origen y una común dignidad: la de ser hijos de Dios llamados a la misma visión beatífica. Si democracia equivale a fraternidad, la Revelación nos enseña a amar a todos los hombres, sea cual sea su condición, porque todos han sido rescatados por el mismo Salvador, y nos obliga a ofrecer a los más desheredados los medios de llegar en plena dignidad a una vida mas humana. Por último, la Iglesia nos recuerda el origen divino de la autoridad y enseña a quienes la ejercen que su poder está limitado por los derechos de la conciencia y las exigencias del orden natural querido por Dios.

Una democracia verdadera exige no solamente que los ciudadanos estén convenientemente informados, sino que, además, se esfuercen en juzgar y en discernir las informaciones que reciben. Es preciso, por tanto, que exista una Prensa libre y leal, preocupada de su objetividad; instrumentos de difusión que no estén al servicio exclusivo de una política determinada, como, asi-

mismo, ciudadanos capaces de independizarse de su periódico y de escuchar sin pasividad, como sin prejuicio, lo que les llegue por la radio o la televisión.

Este mismo diálogo es necesario en el interior de la empresa económica, que es una comunidad de personas. Ciertamente no se puede negar la parte preponderante que se debe necesariamente a la dirección en las decisiones fundamentales de las que dependen la vida de la empresa. Pero está muy claro que el jefe responsable no querrá tomar esas opciones decisivas sino en función del bien común y, por tanto, con la preocupación de consultar a sus colaboradores, porque “jefes de empresa y obreros—como lo decía Pío XII—no son antagonistas irreductibles: son cooperadores en una obra común” (Alocución a los delegados de la Unión de Asociaciones Patronales Católicas, 7 de mayo de 1949, A.A.S., 41, 1949, pag. 283).

Si la organización del trabajo aísla al obrero en tareas limitadas y fragmentarias, éste debe ser puesto en situación de comprender su trabajo y su integración necesaria en el conjunto. En todos los grados de la jerarquía, las relaciones deben estar impregnadas de respeto mutuo, de estimación y de benevolencia. El diálogo, que es siempre deseable y a veces necesario, supone un patrono deseoso de informarse, de ilustrarse y de comprender con interés toda su gestión útil. Pide, igualmente, por parte de la mano de obra, a través de representantes libremente elegidos, la voluntad de aportar una colaboración fecunda.

Una nota característica del mundo moderno en este aspecto es el movimiento de socialización, que se manifiesta por medio de la multiplicación y el cruce de asociaciones y de grupos de intereses. También aquí el diálogo es indispensable: de una parte, por una voluntad de informarse y de conceder audiencia a todos en el examen de las decisiones que hay que tomar; de otra parte, por una voluntad de saber para poder intervenir útilmente. Todo esto requiere que los grupos sociales tengan como primera preocupación no la de inflar o aumentar su poder, sino la de servir los verdaderos intereses de sus adheridos en el marco del bien común. Esto supone también que los miembros de un sindicato, de una cooperativa, de un grupo social o político, sea el que sea, no se propongan tan solo recibir ventajas inmediatas, sino que tengan la pre-ocupación de definir juntamente la actitud de su asociación y la posibilidad de influir sobre su acción. A este precio, la democracia económica y social no será una fórmula vana, sino una realidad plena de riquezas.

El Estado y los Cuerpos intermedios.

La misma necesidad de diálogo se impone también en las relaciones entre los Cuerpos intermedios y el Estado. Las decisiones fundamentales, cuando se trata del acoplamiento de la economía nacional o del territorio nacional, del equilibrio entre los diversos sectores, de la expansión económica que hay que normalizar, corresponden a la autoridad pública, porque se trata del bien común. Pero los grupos intermedios, sociales o económicos, serán normalmente consultados y escuchados; más aún, llamados a aportar sus informaciones, sobre las cuales puede apoyarse una decisión lucida. De esta suerte, en lugar de oponer su potencia al poder del Estado, esos grupos intermedios deben tener el orgullo de consolidar esa autoridad colaborando con ella. Y el Estado, a su vez, no comprimirá los organismos sociales intermedios para imponer una planificación tecnocrática de la economía.

Personalización y socialización.

Así, gracias a una auténtica democracia, se adquiere una armonización de los dos movimientos complementarios de personalización y de socialización. Cada hombre participa, es decir, asume su parte de responsabilidad en la elaboración del destino común, que, en parte, decide la realización de su propio destino personal. De un lado, el movimiento de personalización permite a todos desarrollarse conforme a las exigencias de su propia naturaleza inteligente y libre, estando la sociedad ordenada hacia la persona y no a la inversa. Pero, de otra parte, en virtud del movimiento de socialización, el cuerpo social persigue su fin, que es el bien común temporal: prefiguración y preparación, para los hombres rescatados de esa sociedad de santos, a la cual está destinado el Cuerpo Místico de Cristo.

Entendida así, la democracia, puede reconocerse en todo régimen que no es totalitario. Supone un equilibrio que puede ser muy vario, entre la representación nacional y la iniciativa de los gobernantes; implica Cuerpos intermedios libremente formados, reconocidos y protegidos por la ley, normalmente consultados en las cuestiones de su competencia; un cuerpo electoral informado lealmente, apto para juzgar de la política de sus mandatarios y de los programas de sus candidatos; supone derechos y deberes netamente definidos, cuyo ejercicio está eficazmente protegido;

jueces cuya independencia está bien garantizada, para que cumplan imparcialmente su deber a la luz y bajo la responsabilidad de su conciencia; por último, leyes fundamentales, respetadas por todos, que aseguren la continuidad de la vida nacional ("*Pacem in terris*", A.A.S., 55, 1963, pags. 276-277).

La tarea de los seculares.

Semejante ideal sería difícilmente accesible si no estuviese plenamente inspirado en el espíritu cristiano. "Las relaciones recíprocas exigen imperiosamente—dice la encíclica "*Mater et Magistra*"—que la conciencia esté ordenada a Dios, fuente de toda verdad, de toda justicia y de todo amor" A.A.S., 53, 1961, pagina 452). Hacer triunfar en la práctica los principios de la doctrina social cristiana, tal es la tarea específica de los seculares. Mediante su presencia en el Parlamento, en la Universidad, en las instituciones de carácter político, es como los católicos franceses han podido desde hace tres cuartos de siglo contribuir al establecimiento y a la mejora de una legislación familiar, sindical y social, que ha favorecido la renovación del país. Con su acción en el mundo actual, legitimamente orgulloso de su técnica, pero agobiado por sus procesos de socialización, los cristianos sabrán salvaguardar y promover una verdadera personalización.

Si la tecnocracia es el peligro que amenaza a la sociedad de hoy y de mañana, los cristianos son, en efecto, por su sentido de los valores humanos, los más cualificados para acomodar la técnica a la medida del hombre. Por su presencia y su testimonio pueden enseñar al mundo el verdadero humanismo. Mientras que los espléndidos éxitos amplían nuestro horizonte hasta el final del cosmos y nos envuelven, el cristiano, que sabe a la vez de dónde viene y adónde va, toma al mismo tiempo la verdadera dimensión del hombre y del mundo; tiene, por tanto, los elementos necesarios para construir la sociedad ajustada a las dimensiones de la persona. Con este propósito debe unir a la investigación científica, a la capacidad técnica y a la cualificación profesional un estudio, renovado sin cesar, de las enseñanzas de la Iglesia. Solo ahí encontrará la fuente del verdadero humanismo, fundamento de una sana democracia.

Gracias a este espíritu, las lecciones y los diálogos de la Semana Social de Caen no dejarán de aportar a sus oyentes puntos de vista más claros y más precisos de lo que debe ser en nuestros días una verdadera democracia. Y el Padre Santo, que

está interesado de siempre muy vivamente por las semanas sociales de Francia, y guarda un recuerdo tan vivo de sus conversaciones con vuestros predecesores, alienta muy gustosamente esos bienhechores esfuerzos. Con ocasión de la cincuenta sesión de vuestra ilustre "Universidad itinerante", concede de todo corazón a usted mismo, señor presidente, a los miembros de la Comisión central y a todos los semanistas reunidos en Caen, la gracia de una especialísima y paternal bendición apostólica.

Reciba señor presidente, con mis mejores deseos personales, la seguridad de toda mi religiosa adhesión.

A.J. CARDENAL CICOGNANI

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DIOCESAN CURIAE

CABANATUAN

Erected March 12, 1963. The diocese comprises the civil province of Nueva Ecija. Total area: 560,220 hectares. Population: 608,362; Catholics: 491,513.

BISHOP

MOST REV. MARIANO GAVIOLA Y GARCES, D.D., J.C.D.
Residence: Cabanatuan City

Private Secretary

Very Rev. Fr. Jesus B. Estonilo, J.C.D., A.B.

Diocesan Oeconomus

Very Rev. Fr. Macario M. Lacap, Ph.L., S.T.L.

DIOCESAN CURIA

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PRO-VICAR GENERAL:

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The Most Reverend Bishop

Rev. Fr. Horacio Cabiling

I M U S

TO OUR BELOVED CLERGY, SECULAR AND RELIGIOUS, HEADS
OF CATHOLIC SCHOOLS, OFFICERS AND MEMBERS OF
MANDATED UNITS OF CATHOLIC ACTION, AND TO
THE LAITY IN GENERAL

Re: Special Clergy Day on Sunday, August 11, 1963

Following the authoritative words of our late lamented Pope John XXIII in his Enc. "Pacem in Terris"; — "Human beings have the right to choose freely the state of life which they prefer, and therefore the right to set up a family, with equal rights and duties for man and woman, and also the right to follow a vocation to the priesthood or the religious life" — and wishing to give more emphasis on the present dearth of Priests among us, we have chosen the Sunday after the Feast of St. John Ma. Vianney, Patron of Parish Priests, as a special Clergy Day for our beloved Diocese of Imus.

Since the feast of St. John Ma. Vianney falls on Thursday, August 8th, it follows that the special Clergy Day above-mentioned should be observed on the following *Sunday, August 11.*

On this particular day, we hereby invite all Rev. Parish and Assistant Priests, as also the Rev. Chaplains of Religious Communities, to give a *special sermon during Holy Mass*, touching on the following topics:

- 1) A brief summary of the life of St. John Vianney, Patron of the Parish Clergy;
- 2) The dignity and importance of the Priesthood in the life of the Church and of society;
- 3) Young men are needed for the priestly ministry; this is a challenge to their enthusiasm, courage and their ideal of serving God and fellowmen; and
- 4) The duty of parents in fostering religious vocations among their children.

Together with the SERMON, it would be most fitting to invite all parishioners to offer their Holy Mass and Holy Communion on that special day for this particular intention; namely, the *increase of vocation to the priesthood among the youth.*

This Circular Letter should be copied in full in the Parish Book of Orders.

Imus, July 23, 1963.

✠ ARTEMIO G. CASAS
Bishop of Imus

LUCENA

**EL CUARTO CENTENARIO DEL SACROSANTO CONCILIO DE TRENTO
CELEBRADO EN LA DIOCESIS DE LUCENA**

La Cofradia de la Doctrina Cristiana de Lucena no puede menos de congratularse juntamente con su Director Diocesano, muy Rdo. P. Espiridión Magundayao, al ser llamada para encargarse de la celebración de las festividades jubilarias, conmemorativas del Cuarto Centenario del Concilio de Trento.

Se pensó en organizar una especie de Congreso Catequístico Diocesano para conmemorar tan fausta efeméride cual fué el Concilio Tridentino, que tantos beneficios ha brindado a la Santa Iglesia ya en la expurgación de los errores de la Reforma Protestante, ya en las sabias legislaciones con que se ha enriquecido la Constitución de la Misma. Este Congreso será primeramente catequístico por su objetivo de dar énfasis a la enseñanza del Catecismo, y será también Congreso de vocaciones sacerdotales para fomentarlas en el alma de los niños que frecuentan nuestros Catecismos. (Fué en el Concilio de Trento donde se mandó la formación del Catecismo y se prescribió a los párrocos el que cada Domingo diesen instrucción y catecismo al pueblo como asimismo se ordenó la institución de los Seminarios para la formación de los candidatos a las sagradas órdenes.)

Para crear la propia atmósfera, el señor Obispo escogió el vasto campo del Seminario de Sariaya como lugar más conveniente para celebrar esta fiesta catequística. No pudo ser más acertada la selección. El ingenioso Rector del Seminario se encargó de preparar y adornar el entablado y aparejar el local.

Entre tanto se celebraban congresos y certámenes de Catecismo en las Vicarías de Atimonan, Gumaca, López y Marinduque en que tomaron parte nutridos grupos de niños enviados de todas las parroquias.

Tras esta minuciosa preparación y siguiendo un Programa trazado sabiamente por el Excmo. Monseñor Alfredo Ma. Obviar, Obispo de Lucena, amaneció el día de la gran reunión de los niños, no sin verdaderos amagos de mal tiempo y de lluvia, lo que empero no logró entibiar el entusiasmo de los niños y de sus maestras que aguardaban ansiosamente el día de los certámenes.

El día 29 de Junio (aniversario de la Consagración Episcopal del Excelentísimo señor Obispo de Lucena) llegaron al Seminario de Sariaya las delegaciones procedentes prácticamente de todas las parroquias de la Diócesis. Entre niños y catequistas asciende a más de 1,500 el número de los concurrentes al Congreso. El espléndido Cura Párroco de Sariaya, Rdo. P. Eufrosino Lusterio, haciéndose eco de los sentimientos generosos del Parish Council y de la C.C.D. de Sariaya, pronunció el discurso de bienvenida.

Previo el canto del Amanamin y Aba Guinoong María, ejecutado con música compuesta por el Vicario General, Mons. Diego Conti, se proclamó la apertura de los concursos. Unos 180 niños, escogidos por sus respectivos Párrocos y diligentemente preparados por las catequistas, fueron llamados, grupo por grupo, a subir al entablado. El concurso ha sido muy entusiasmado. El Jurado fué dignamente compuesto por el muy Rdo. P. Canciller-Secretario y dos prominentes profesores del Seminario. En una tarima de preferencia se hallaba el asiento del Excmo. Sr. Obispo quien ante la vista de tantos niños no podía ocultar las señas de una gran satisfacción. Toda la mañana se empleó en los certámenes de eliminación, para escoger a los mejores protagonistas de cada Vicaría. Fue interrumpido luego el certamen hacia el mediodía, para dar lugar a la celebración de la Santa Misa ofrecida por Mons. Godofredo Pedernal, Rector del Seminario.

Por la tarde, se reanudó el certamen concretándose éste a los niños que habían sobresalido en el concurso de la mañana.

Notas salientes del Congreso catequístico-vocacional fueron el entusiasmo con que los Reverendos PP. Párrocos han acogido la idea del Congreso y seguido fielmente las instrucciones trazadas por su Prelado acerca de esta celebración, y el entusiasmo asimismo de los niños. Digna de atención fué la cooperación incondicional de los miembros de la Cofradía de la Doctrina Cristiana, sin la cual no se hubiera llevado a cabo tan felizmente la preparación y reunión de

tantos niños como los que han concurrido al Congreso, y finalmente las palabras de gratitud y de aliento pronunciadas por el Sr. Obispo, para agradecer a sus amados sacerdotes y a las abnegadas catequistas, quienes, no obstante los grandes y heróicos sacrificios que supone el trabajo de la Catequesis y la indiferencia casi escandalosa de muchos padres de familia con respecto a la enseñanza de la Santa Religión a sus hijos, han sabido siempre elevar sus miradas hacia el Divino Maestro por cuyo honor y gloria se desviven por los niños. Por la negligencia de los padres la familia se encuentra desgraciadamente en crisis. "Dónde están ahora vuestros padres?" dijo el Obispo dirigiéndose a los niños. "Otro género de congresos y concursos hubiera sido para ellos más atractivo y considerado más importante." La ignorancia religiosa es una gran desgracia y se hace cada vez más imperativo el deber de levantar la vida de la familia a las alturas de la esfera moral por medio de un retorno decisivo a las verdades del Catecismo. La familia moderna se ha rebelado contra el Catecismo y contra la Religión.

S O R S O G O N

PROVINCE OF SORSOGON

PARISH PRIESTS of:

- | | |
|-----------------------|--|
| 1. Bacon | Rev. Fr. Delfin Tejada |
| 2. Bulan | Very Rev. Fr. Manuel L. Salvador, V.F. |
| 3. Bulusan | Rev. Fr. Jose Guillermo |
| 4. Butag, Bulan | Rev. Fr. Filomeno Valdemoro |
| 5. Casiguran | Rev. Fr. Gorgonio Felix |
| 6. Matnog | Rev. Fr. Jaime Mora |
| 7. Pilar | Rev. Fr. Vicente Romano |
| 8. Prieto-Diaz | Rev. Fr. Clodoaldo Villaranda |

ASSISTANT PRIESTS of:

- | | |
|-------------------|----------------------------|
| 1. Bulan | Rev. Fr. Antonio Lanuza |
| 2. Sorsogon | Rev. Fr. Ernesto Villaroya |

PROVINCE OF MASBATE

PARISH PRIESTS of:

- | | |
|-------------------------|-------------------------------------|
| 1. Aroroy | Rev. Fr. Jesus Almazan |
| 2. Batuan | Rev. Fr. Leonardo Monje |
| 3. Cataignan | Very Rev. Fr. George Imperial, V.F. |
| 4. Cawayan | Rev. Fr. Manuel Estipona |
| 5. Dimasalang | Rev. Fr. Antonio Virtucio |
| 6. Mandaon | Rev. Fr. Emeterio Raquim |
| 7. Milagros | Rev. Fr. Emeterio Vilchez |
| 8. Mobo | Rev. Fr. Jose Leander |
| 9. Palanas | Rev. Fr. Antonio Redillas |
| 10. Pio V. Corpuz | Rev. Fr. Antonio Rosero |
| 11. San Jacinto | Rev. Fr. Artemio Virtucio |

ASSISTANT PRIESTS of:

- | | |
|--------------------|------------------------------|
| 1. Cataignan | Rev. Fr. Pio Camposano |
| 2. Masbate | Rev. Fr. Jaime de los Santos |

T A R L A C

TO THE VERY REVEREND CLERGY
AND THE FAITHFUL

DEO GRATIAS

I — Gratitude to God is the most acceptable form of prayer. It has been called the respiration of the soul. As in every human breast there are two movements — the one that inhales the air, the other that exhales it after it has enriched the blood — so should there be in every soul two movements — the one receiving gifts from the Holy Spirit, which invigorate our inner life, the other pouring forth those gifts in the form of thanksgiving.

Wherefore, it is truly meet and just that we give thanks to Him, the Giver of all good things. From the abyss of our nothingness, our elevation to the Episcopacy evokes from the recesses of our heart our sincerest gratitude. Our unworthiness has been selected by His Divine Wisdom as an instrument to minister to souls and head a newly created diocese. We are fully aware of our grave responsibility before His Divine Majesty and before the eyes of men. However, as in our previous pronouncements in public, if our natural talents would not equal to the big task before us, we would not be found wanting in our desire to give the utmost at our disposal, God helping us. We ardently beseech you all, therefore, to pray for us daily in your devotions and to include us in your generous sacrifices. With this thought, we will not falter; we will, with God's blessing, proceed "*suaviter et fortiter*."

DEO GRATIAS ET VOBIS

II — On the other hand, we have not forgotten the Very Reverend Clergy of our diocese in their efforts to make the gigantic preparations in connection with our consecration ceremonies. We are now more

than ever before convinced that oneness of purpose, coordination of work and activity and willingness to contribute our time and effort and lock hands together are transcendental factors in any human endeavor. We will not tire in repeating our heartfelt gratitude to the Very Reverend Clergy.

DEO GRATIAS ET ETIAM OMNIBUS LAICIS

III — To all the faithful who had actively participated in the preparations, we can not but lift our humble heart in prayerful gratitude. Many, we surely know, had prayed for us. The spiritual bouquets that had been heaped upon us with loving abandon, the lavish and special telegrams and messages of felicitations received are but a few of the candid sincerity of their generous souls. Would to God that we could live and work enough to repay in some way their glad-some participation!

THE GOVERNMENT OF THE DIOCESE

IV — You are all familiar with the usual way a diocese is governed. As chief pastor of the diocese, the Sacred Canons will be our principal guide. The different consultors and members of the administration will soon be appointed and announced. We will pursue our line of activities in justice tempered with charity as far as our human ability can act and judge. We will be firm but never intend to hurt. If fairness is a virtue, then in fairness to all we will work out our solutions by weighing the pros and cons unprejudiced and impartially. We expect that our humble commands be accepted with a genuine "FIAT" without any rancor of heart nor dissipation of mind.

VICARIATES OF THE DIOCESE

V — For closer supervision of the diocese; for more immediate implementation of our circulars and other mandates of the Holy See and the Philippine Hierarchy; for more effective and dynamic administration, we have decided to divide the diocese into five (5) vicariates. In doing so we have considered several motivating factors, most salient of which is the geographical layout of each division. The following are hereby published for your information and guidance:

1 — VICARIATE OF ST. SEBASTIAN

- a—Parish of Tarlac, Tarlac
- b—Parish of Matatalaib, Tarlac
- c—Parish of San Miguel
- d—Parish of Victoria
- e—Parish of La Paz

2 — VICARIATE OF ST. ROSE OF LIMA

- a—Parish of Paniqui
- b—Parish of Gerona
- c—Parish of Ramos
- d—Parish of Pura
- e—Parish of Estipona

3 — VACARIATE OF THE IMMACULATE CONCEPTION

- a—Parish of Concepcion, Tarlac
- b—Parish of Darabulbul
- c—Parish of Telabanca
- d—Parish of Capas
- e—Parish of Patling or O'Donnel
- f—Parish of Bamban

4 — VICARIATE OF ST. MICHAEL

- a—Parish of Camiling
- b—Parish of San Clemente
- c—Parish of Santa Ignacia
- d—Parish of Mayantoc

5 — VICARIATE OF ST. RAYMUND

- a—Moncada Parish
- b—San Manuel Parish
- c—Anao Parish

The Rural Deans or Vicars Forane upon receipt of their appointment must make the profession of faith and take the oath against Modernism as prescribed by Popes Pius IV and Pius IX . . . Const. "*Sacrorum Antistitum*," Sept. 1, 1910; A.A.S., II-655.

Given at our Residence on the Feast of the Blessed Virgin Mary of Mount Carmel, the sixteenth day of July in the year of Our Lord, 1963, the first of our Episcopacy.

Your Bishop in Christ Blessing You All,

✠ JESUS J. SISON
Bishop of Tarlac

By order of His Excellency,
the Most Reverend Bishop

(Sgd.) ELEUTERIO S. ITLIONG
Chancellor

*To be transcribed in the
Book of Episcopal Orders
and to be read from the Pulpit
on the Sunday after its receipt.*

MISSION COLLECTIONS

1962

I. ARCHDIOCESES	PRO-FIDE	SANCTA INFANTIA	OPUS SANCTI PETRI	PRO NIGRITIS	TOTAL
1. Manila	180,247.46	17,136.84	2,253.41	2,929.86	202,567.57
2. Cebu	21,518.47	1,062.91	532.98	885.64	24,000.00
3. Caceres	10,000.00	260.60	206.05	247.85	10,714.50
4. Jaro	8,987.00	797.71	220.99	522.19	10,527.89
5. Nueva Segovia	8,082.85	98.15	159.76	114.36	8,455.16
6. Zamboanga	5,366.02	484.25	281.70	375.50	6,507.47
7. Cagayan	1,210.00	425.00	240.80	360.55	2,336.35
II. DIOCESES					
1. Bacolod	25,059.66	637.59	447.15	499.76	26,644.16
2. San Fernando	12,787.63	1,299.76	244.40	215.67	14,457.46
3. Tuguegarao	10,733.05	937.93	1,509.95	319.07	13,500.00
4. Palo	9,081.58	582.69	508.50	517.22	10,698.99
5. Ling-Dagupan	10,022.32	43.20		43.20	10,108.72
6. Lucena	7,586.20	141.79	170.91	272.09	8,470.99
7. Lipa	7,000.00	321.94	214.45	428.20	7,964.59
8. Legaspi	7,237.04	318.23	130.13	185.10	7,870.50
9. Surigao	5,964.31	484.12	258.46	421.80	7,128.69
10. Tagbilaran	5,181.40	246.70	209.20	210.16	5,847.46
11. Malolos	5,369.03	175.25	193.96		5,738.24
12. Dumaguete	4,362.93				4,362.93
13. Calbayog	3,797.96	275.12	83.60	16.60	4,173.28
14. Capi	3,765.36	138.24	112.46	123.78	4,139.84
15. Sorsogon	3,316.84	115.11	67.76	120.44	3,620.15
16. Borongan	2,316.78	60.70	421.28	45.77	2,844.53
17. Laoag	2,463.86	103.28	70.45	86.40	2,723.99
18. Imus	2,258.17	60.00	79.20	60.00	2,457.37
III. PRELATURES "NULLIUS"					
1. Marbel	8,693.78	216.80	129.00	154.20	9,193.78
2. Davao	5,905.60	970.52	289.90	516.95	7,682.97
3. Ozamis	4,928.77	435.35	257.25	320.60	5,941.97
4. Iba	3,405.30	186.85	98.40	154.80	3,845.35
5. Bangued	2,607.67	121.68	78.70	79.35	2,887.40
6. Infanta	1,740.00	119.16	77.68	126.53	2,063.37
7. Cotabato	1,051.75	127.05	68.30	70.85	1,317.95
8. Antique	1,200.00				1,200.00
9. Batanes	904.00				904.00
10. Tagum	772.95		61.80		834.75
IV. APOSTOLIC VICARIATES					
1. Mt. Province	9,834.40	2,290.22	966.01	507.34	13,597.97
2. Calapan	3,459.96	140.10	124.89	105.26	3,830.21
3. Jolu-Sulu	2,146.65				2,146.65
4. Palawan	1,710.00				1,710.00
Total	412,076.79	31,044.84	10,849.48	11,037.09	465,008.20

SEMINARIUM INTERDIOECESANUM, U.S.T.

ANNO SCHOLARI 1963 - 1964

I. AUDITORES EX CLERO SAECULARI	Sacra Theol.	Ius Can.	Phil.	Univ.
Archidioecesis Cacerensis	3	0	1	4
Archidioecesis Cagayana	0	1	0	1
Archidioecesis Caebuana	3	0	1	4
Archidioecesis Iarensis	2	1	0	3
Archidioecesis Lingayen-Dagupanensis	4	0	6	10
Archidioecesis Neo-Segoviensis	2	0	0	2
Dioecesis Bacolodensis	2	1	3	6
Dioecesis Baronganensis	2	1	1	4
Dioecesis Cabanatuanensis	4	0	2	6
Dioecesis Calbayogana	1	0	1	2
Dioecesis Capicensis	3	0	3	6
Dioecesis Dumaguettensis	1	0	1	2
Dioecesis Laoagensis	2	0	2	4
Dioecesis Legazpiensis	3	0	2	5
Dioecesis Lipensis	4	0	2	6
Dioecesis Lucenensis	15	0	0	15
Dioecesis Malolensis	2	0	3	5
Dioecesis Palensis	8	0	9	17
Dioecesis Sancti Ferdinandi	1	0	8	9
Dioecesis Sorsogonensis	4	0	1	5
Dioecesis Tagbilarana	4	0	3	7
Dioecesis Tuguegaraoana	3	0	3	6
Praelatura "Nullius" Marbeliana ...	1	0	0	1

II. AUDITORES EX CLERO REGULARI

Ordinis Sancti Benedicti, O.S.B.	3	0	0	3
Ordinis Praedicatorum, O.P.	15	0	4	19
Ordinis Sancti Augustini, O.S.A.	2	0	4	6
Ordinis Recoletarum S. Augustini,				
ORSA	0	0	1	1
Fratrum Scholarum Christian., F.S.C.	0	0	1	1
Summa Totalis	<u>94</u>	<u>4</u>	<u>62</u>	<u>160</u>

FR. GREGORIUS GARCIA, O.P.
Secre. Fac. Eccl.

LOS MATRIMONIOS MIXTOS

La gran bondad del difunto Papa Juan XXIII, que le ha dado el apelativo de "Papa bueno", se manifestó de una manera especial respecto de los que todavía están separados de la Iglesia Católica, como hijos pródigos a quienes esperaba con los brazos abiertos cuando entraran de nuevo en el redil de Jesucristo. Esta bondad, sin embargo, ha sido interpretada por muchos, aún entre los Católicos, como si estuviera dispuesto para ello a faltar a sus obligaciones principales de *extender el reino de Dios* por todo el mundo y *conservar la fe* de los verdaderos cristianos; obligaciones impuestas por Jesucristo a su Iglesia, y principalmente al Vicario suyo, el Pontífice Romano, Jefe supremo de la misma.

Con esto tiene relación lo dicho y publicado durante este Concilio Vaticano II respecto de suavizar las leyes de la Iglesia respecto de impedir los matrimonios mixtos, o al menos de impedir los peligros de la fe a causa de los mismos. Ya, cuando el Código de Derecho Canónico, en 1917, resumiendo unos 32 textos del Derecho antiguo, hizo más severa la legislación en cuanto a impedir tales matrimonios, pues la práctica había dado a conocer lo muy perjudiciales que eran, los ministros protestantes se alborotaron grandemente, debiendo salir Autores Católicos en defensa de la actitud de la Iglesia, que por una más estricta legislación defendía la fe de sus súbditos. El Jesuita alemán, P. REICHMANN, con este motivo escribía en 1921: "No debemos admirarnos de que los ministros Protestantes se hayan mostrado en diversos Sínodos opuestos a esta legislación, pues su secta hasta dicho tiempo había conseguido grandes ganancias de dichos matrimonios, que aunque fueran ilícitos eran sin embargo válidos."¹

El Santo Oficio, en Decreto de 13-14 Enero 1932, para urgir la necesidad de verdaderas cauciones de los contrayentes que salvaguarden la fe del consorte cristiano y la educación católica de los hijos, "ley tan grave que es de derecho natural y divino", declaraba nulas las dispensas dadas

¹ *Stimmen der Zeit*, 1921, 101, B.-S., 112; citado en TER HAAR, *De matrimoniis mixtis eorumque remediis*, Taurini, 1931, pag. 162.

por la Iglesia si dichas cauciones no podían llevarse a la práctica por impedirlo tanto la autoridad civil como los ministros herejes²

Con motivo de dicho Decreto, he aquí lo que publicaba la *Associated Press* desde Nueva York el 28 Marzo 1932: "El Consejo Federal de las Iglesias de Cristo de América, integrado por representantes de las principales denominaciones protestantes, no está conforme con la actitud de la Iglesia Romana sobre los matrimonios mixtos. El informe del Comité sobre matrimonios dado por el Consejo ha sido aprobado por el Comité administrativo que representa a 27 grupos protestantes, según se ha anunciado hoy. El informe se excepciona del reciente decreto del Vaticano requiriendo que los niños nacidos de matrimonios entre católicos y no católicos deben ser educados en la Iglesia Católica. 'Este Comité protesta enérgicamente contra cualquier requisito de cualquiera iglesia en el sentido de que los niños de semejantes matrimonios deben pertenecer a dicha iglesia' dice el informe". Es clara la razón de dicha protesta, y también es claro que las últimas palabras, aunque generales, se refieren a la Iglesia Católica. Véase lo que con motivo de dicho Decreto escribimos en el mismo volumen del *Boletín*, pag. 273-279.

El Papa PIO XI, en su Encíclica *Casti connubii*, 31 Diciembre 1930,³ después de hablar de la santa reverencia que exige el carácter religioso del Matrimonio, dice: "Mucho faltan en esto, y a veces con peligro de su eterna salvación, quienes temerariamente y con ligereza contraen matrimonios mixtos, de lo que la Iglesia, basada en gravísimas razones, aparta con solicitud y amor maternales a los suvos, como aparece por muchos documentos, recapitulados en el canon (1060) del Código canónico, que establece lo siguiente:

'La Iglesia prohíbe severísimamente, en todas partes, que se celebre matrimonio entre dos personas bautizadas, las cuales una sea católica y la otra adscrita a una secta herética o cismática; y si hay peligro de pervisión del cónyuge católico y de la prole, el matrimonio está vedado además por la misma ley divina'.

"Y aunque la Iglesia a veces, según las diversas condiciones de los tiempos y personas no niegue la dispensa de estas severas leyes (salvo siempre el derecho divino, alejado en cuanto es posible, con las convenientes cautelas, el peligro de pervisión), difícilmente sucederá que el cónyuge católico no reciba algún detrimento de tales nupcias".

La Iglesia, guiada por el Espíritu Santo, evoluciona y progresa; por lo tanto, si en los últimos tiempos ha ido haciendo cada vez más rigida

² *Boletín Eclesiástico*, 1932, vol. X, pag. 168.

³ *Boletín Eclesiástico*, 1931, IX, pag. 177-230.

la legislación respecto de los matrimonios mixtos por los peligros y daños experimentados, no se crea que en adelante retroceda en esta materia.

* * *

Que el matrimonio sea uno de los Sacramentos de la Iglesia lo confiesa todo fiel cristiano. He aquí lo que nos dice el *Concilio Tridentino* acerca de la doctrina de este Sacramento:

Gratiam vero, quae naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, coniugesque sanctificaret, ipse Christus, venerabilium Sacramentorum institutor atque perfector, sua nobis passione promeruit. Quod Paulus Apostolus innuit, dicens: "Viri, diligite uxores vestras, sicut Christus dilexit Ecclesiam, et seipsum tradidit pro ea" (Eph. V, 25), moxque subiungens: "Sacramentum hoc magnum est; ego autem dico in Christo et in Ecclesia" (Eph. V, 32). Cum igitur matrimonium in lege evangelica veteribus conubiis per Christum gratia praestet, merito inter Novae legis Sacramenta annumerandum Sancti Patres nostri, Concilia et universalis Ecclesiae traditio semper docuerunt (Sess. XXIV).

A esta doctrina añade después el canon 1: Si quis dixerit, matrimonium non esse vere et proprie unum ex septem legis evangelicae sacramentis, a Christo Domino institutum, sed ab hominibus in Ecclesia inventum, neque gratiam conferre, anathema sit.

En el *Syllabus* hay estos dos errores modernos condenados: 65. Nulla ratione ferri potest, Christum evexisse matrimonium ad dignitatem sacramenti. 66. Matrimonii sacramentum non est, nisi quid contractui accessorium et separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est.⁴

En conformidad con esta doctrina, dice el Can. 1012. § 1: Christus Dominus ad sacramenti dignitatem evexit ipsum contractum matrimonialem inter baptizatos. § 2. Quare inter baptizatos nequit matrimonialis contractus validus consistere, quin sit eo ipso sacramentum. De aquí tenemos que a las *propiedades esenciales* del matrimonio natural, *unidad* e *indisolubilidad*, se añade otra propiedad también esencial, o sea la *dignidad sacramental*, la cual da mayor fuerza a aquellas (Can. 1013, § 2). Pero no sólo estas propiedades reciben carácter especial de la dignidad sacramental, sino también el *bonum prolis*, dictando SANTO TOMÁS: Natura enim intendit prolem, prout in ipsa salvatur bonum speciei; sed in prole secundum quod est bonum sacramenti matrimonii, ultra hoc intelligitur ut proles suscepta ulterius ordinetur ad Deum... alias staretur in creatura, quod sine peccato esse non potest.⁵

⁴ DENZINGER, nn. 1765, 1776.

⁵ *Suppl.*, q. 49, a. 5, ad 1.

Acerca de los *bona matrimonii*, que SAN AGUSTÍN menciona en estas palabras: "Haec omnia bona sunt, propter quod nuptiae bonae sunt: Proles, Fides, Sacramentum"⁶ que en otro sitio aplica a la Sagrada Familia con estas palabras: "Omne itaque nuptiarum bonum impletum est in illis parentibus Christi: Proles, Fides, Sacramentum, prolem cognoscimus ipsum Dominum Iesum; fidem, quia nullum adulterium; sacramentum quia nullum divortium," (*De nuptiis et concupiscentia*, lib. I, cap. 11). El *Concilio Florentino*, en el *Decretum pro Armenis*, promulga esta doctrina: Assignatur autem triplex bonum matrimonii. Primum est proles suscipienda et educanda ad cultum Dei. Secundum est fides, quam unus coniugum alteri servare debet. Tertium indivisibilitas matrimonii, propter hoc quod significat indivisibilem coniunctionem Christi et Ecclesiae.⁷

A estos bienes corresponden, al primero el fin del matrimonio, al segundo y tercero las propiedades esenciales, unidad é indisolubilidad.

* * *

Los *finis* asignados por Dios ya en el derecho natural están indicados en el can. 1013 S 1 con estas palabras: Matrimonii finis primarius est procreatio et educatio proles; secundarius mutuuum adiutorium et remedium concupiscentiae.

No siempre se ha hablado rectamente de los fines del matrimonio. Se menciona la doctrina de SAN ALFONSO⁸, a quien siguen otros, como MARC⁹, en que se dice: "Fines intrinseci essentielles matrimonii sunt duo: traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile; fines intrinseci accidentales pariter sunt duo: generatio proles et remedium concupiscentiae." Los dos primeros son propiedades esenciales, no fines; los dos últimos deben clasificarse según el canon 1013.

Otros Autores se citan que dicen que el hombre singular, varón o hembra, no es perfecto y completo, lo cual no se consigue sino por la unión marital, y que por lo tanto el fin propio del matrimonio es el mutuo complemento de la personalidad humana; la generación de la prole en cambio no es sino algo accesorio que resulta de dicho complemento¹⁰.

El Santo Oficio, después de exponer al anterior y otras teorías sobre los fines del matrimonio, resolvió en la forma siguiente la duda:

⁶ *De bono coniugii*, ccp. 24, n. 32.

⁷ DENZINGER, N.º 702.

⁸ Lib. VI, n. 882

⁹ II, n. 1966.

¹⁰ CAPPELLO, *De Matrimonio*, N.º 8, Nota 18.

"An admitti possit quorundam recentiorum sententia, qui vel negant finem primarium matrimonii esse prolis generationem et educationem, vel docent fines secundarios fini primario non esse substantialiter subordinatos, sed esse aequae principales et independientes; — Resp. Negative" (1 Abril 1944; A. A. S., XXXVI, pag. 103).

Es cierto que el fin de una cosa, por estar entre las causas extrínsecas, no pertenece a la substancia de la misma; de aquí se sigue que nada que vaya contra la generación de la prole o contra su educación (bien físico, bien moral, bien espiritual) afecta a la validez del matrimonio, con tal que intervengan los elementos substanciales del contrato matrimonial, contenidos en el can. 1081, que dice así: § 1. "El matrimonio lo produce el consentimiento entre personas hábiles según derecho, legítimamente manifestado; consentimiento que por ninguna potestad humana puede suplirse. — § 2. El consentimiento matrimonial es el acto de la voluntad por el cual ambas partes dan y aceptan el *derecho pepétuo y exclusivo* sobre el cuerpo, en orden a los actos que de suyo son aptos para engendrar prole". En estas palabras se contiene la substancia del matrimonio: objeto, el derecho indicado, y las propiedades esenciales, que son las cualidades del mismo objeto o derecho: es decir pepétuo y exclusivo.

También es cierto que, según SANTO TOMÁS "*finis legis seu praecepti non cadit sub praecepto*".¹¹ Pero en esta parte SANTO TOMÁS habla de la ley humana, la cual no tiene poder para mandar el acto interior que se refiere a la finalidad, a la intención del fin. En cambio en la ley divina, de la cual nada queda excluido, el fin propuesto por Dios a alguna cosa debe ser procurado por las creaturas, es decir que el fin es obligatorio moralmente, aunque, como se ha dicho, no afecte a su substancia.

* * *

Ya hemos visto antes el can. 1060 incluído en el texto del Papa PRO XI. El can. 1061 dice: § 1. "La Iglesia no dispensa el impedimento de mixta religión, a no ser: 1°. Que haya causas justas y graves; 2°. Que el cónyuge acatólico dé garantías de que no expondrá al cónyuge católico a peligro de pervisión, y que ambos las den de que toda la prole será bautizada y educada solamente en la religión católica; 3°. Que haya certeza moral de que se cumplirán las garantías dadas. § 2. Por regla general debe exigirse que las garantías se den por escrito". Además se añade el Canon siguiente: "Can. 1062. El cónyuge católico tiene obligación de procurar con prudencia la conversión del cónyuge acatólico".

¹¹ Cfr. I-II q. 100, aa. 9 y 10

Aunque en estos cánones y en los dos siguientes se habla del impedimento de *mixta religión*, o sea entre dos bautizados, de los cuales uno sea católico y el otro afiliado a una secta no católica, el can. 1071 aplica estos cánones 1060-1064 al impedimento de *disparidad de culto*, es decir el impedimento dirimente que existe entre una persona no bautizada en la Iglesia Católica o convertida a ella de la herejía o del cisma. Los cánones arriba citados tienden al cumplimiento del derecho divino, alejando, en cuanto sea posible, o disminuyendo notablemente el peligro de perversión de la parte católica y de la prole.

¿Cómo puede permitir la Iglesia, es decir el Santo Oficio, los Obispos que tengan facultad, y los Obispos, Párrocos y Confesores, que pueden dispensar en circunstancias especiales en virtud de los can. 1043-1045, cómo puede, repetimos, permitir la Iglesia que los Sacramentos dados para conferir la gracia a los hombres vayan en contra del bien espiritual de los mismos? ¿Cómo puede la Iglesia permitir que no se cumpla el fin primario del matrimonio, es decir, la generación y educación verdadera de los hijos, que precisamente por ser sacramento el matrimonio, deben ser llevados hacia Dios, bajo grave pecado?

* * *

Vamos a reseñar brevemente los daños que los matrimonios mixtos llevan consigo contra el bien de las almas y de la Iglesia.

Por de pronto, siendo el Matrimonio un *Sacramento* que debe producir la gracia en los fieles, en este caso generalmente le acarrea al fiel católico graves daños espirituales, como es el peligro de *perversión en la fé*, por el cual ya estaba prohibido en la Ley Mosáica su unión con los Cananeos, que S. AMBROSIO urgía con terribles palabras a los Católicos¹². En Alemania, a causa principalmente de los matrimonios mixtos, desde 1880 a 1914, unos 4.500 Católicos se hacían Protestantes anualmente. En Liverpool, según la Instrucción del Arzobispo a su Clero, en 1920, contra 1.444 convertidos había 2.148 apóstatas. El Obispo de Losana y Ginebra, en 1922, aduce el ejemplo de una Parroquia, en la cual de 58 Matrimonios mixtos, 7 Católicos se hicieron Protestantes, 39 abandonaron toda religión, y sólo 12 seguían recibiendo la Comunión pascual. Pero aún sin adherirse a una secta, es muy grande el número de los indiferentes en materia de religión, de lo cual no pueden hacerse estadísticas.

Contra el fin principal del Matrimonio: *Educación de la prole*, encontramos en primer lugar su *indiferencia religiosa*, de la cual el Papa Pio XI dice: "De donde se origina con frecuencia que los descendientes se

¹² Epist. XIX, n. 2, 7, 34; MIGNE, XVI, 983.

alejen deplorablemente de la Religión o, al menos, que vayan inclinándose paulatinamente hacia la llamada indiferencia religiosa, rayana en la infidelidad y en la impiedad”.

Los primeros hijos generalmente contrahen matrimonios mixtos, de modo que los hijos de estos se hacen más indiferentes, de tal modo que en Alemania, según la Pastoral de sus Obispos reunidos en Fulda en 1922, la tercera generación era ya absolutamente indiferente en materia de religión.

En segundo lugar, con *el mismo fin primario*, encontramos la positiva *perversión de la prole en materia religiosa*. En Estados Unidos hallamos que por un 8% de los hijos de matrimonios católicos que pierden la fé, hay, un 66% de los nacidos de matrimonios mixtos. Un Obispo Americano dice que de 450 matrimonios mixtos que conocía, el 90% de los hijos se perdieron para la Iglesia. En Alemania se nota el progreso cada vez mayor de esta perversión; mientras que en 1885 el 54,36% de los hijos de matrimonios mixtos se hacían Protestantes, en 1910 llegaban al 57,05%, mientras que los hijos Católicos bajaron del 45,64% al 42,95% respectivamente. En Prusia, en 1927, sólo el 40% de los hijos de matrimonios mixtos, había que considerarlos como Católicos.

Contra el *fin principal* del Matrimonio: *Generación de los hijos*, también se nota el defecto en los matrimonios mixtos, es decir menos fecundidad debido a prácticas condenadas por la doctrina de la Iglesia; y en este punto también el mal va progresando. Entre 1891-1895, en Prusia, por término medio cada matrimonio católico tenía 5,16 hijos, el protestante 4,18, el mixto 3,19. En los años 1924-1927, el matrimonio católico tenía 3,31, el protestante 2,08, el mixto 1,34. En ambos tiempos la prole de los matrimonios mixtos era menor que la de los matrimonios israelíticos.

La *ayuda mútua*, que es *fin secundario* del matrimonio, tampoco se verifica en los matrimonios mixtos, al menos en la medida que debía esperarse. El Papa Pío XI nos dice: “También sucede que en los matrimonios mixtos se hace más difícil la viva conformidad de voluntades que imita aquel misterio de que hemos hablado, a saber, la arcana unión de la Iglesia con Cristo. Porque fácilmente se echará de menos la estrecha unión de las almas, la cual, como es nota y distintivo de la Iglesia de Cristo, debe ser también el sello y el decoro y ornato del matrimonio cristiano, pues se suele romper, o al menos relajar, el nudo que enlaza las almas cuando hay disconformidad de pareceres y diversidad de voluntades en lo más alto y grande que el hombre venera, es decir, en las verdades y sentimientos religiosos. De aquí el peligro de que languidezca la caridad entre los cónyuges, y que consiguientemente se destruya la paz y felicidad de la sociedad doméstica, resultantes principalmente de la unión de los corazones. Porque como ya tantos siglos antes había definido el

antiguo Derecho Romano: 'Matrimonio es la unión del marido y la mujer, y la fusión de toda la vida, y la comunicación del derecho divino y humano' (MODESTINUS)".

De esta falta de unión de las voluntades se sigue casi necesariamente la *infidelidad* entre los cónyuges, contra una de las *propiedades esenciales* del matrimonio en su ser natural, y sobre todo en el matrimonio cristiano. Además, se siguen frecuentes *divorcios*, principalmente por parte del cónyuge acatólico, contra la otra propiedad esencial del mismo: la *inseparabilidad*, que llega al sumo en el matrimonio cristiano, por lo cual suele llamarse "sacramento". Tratándose de matrimonios mixtos celebrados con dispensa y según la forma de la Iglesia Católica, dichos matrimonios son válidos, y por lo tanto estos divorcios son perjudicialísimos al cónyuge católico, que se halla impedido por su conciencia de recurrir a nuevo matrimonio.

Otro daño gravísimo es que dichos *matrimonios mixtos van en aumento*, con lo que se agravan los daños de las almas. En Prusia, por ejemplo, del año 1913 al 1927, del 14,2% subió al 20,7% de matrimonios mixtos. Y nótese que todos estos males ocurren en los matrimonios mixtos, ya se hayan prestado las cautelas o promesas, ya hayan dejado de prestarse, pues, o ya desde el principio eran ficticias, o después las circunstancias hacen que de hecho no se cumplan.

* * *

Respecto de las *causas para dispensar* en estos matrimonios mixtos, en que hay peligro para la fe del cónyuge católico y de los hijos, es necesario advertir que no bastan aquellas razones por las cuales se pueden dispensar los otros impedimentos, aún dirimientes, en que no hay tal peligro. Y en particular debemos notar que de ningún modo es razón suficiente el que de esta manera se conserva la *paz pública entre Católicos y Protestantes*, a fin de que no acusen a la Iglesia Católica de intolerancia. Con los enemigos, mientras lo sean, es inútil y perjudicial el hablar de paz. Tampoco se puede aducir como causa de dispensar el temor de que contraigan *matrimonio meramente civil*, por razón del escándalo que se sigue de éste entre los Católicos. Mayor escándalo público se sigue de dispensar sin haber removido los males que se siguen contra el derecho divino. El Arzobispo de Liverpool, después de haber indicado los daños que se siguen de los matrimonios mixtos, daba en 1920 instrucciones sobre mayor severidad en pedir los Párrocos las dispensas y en la concesión de las mismas; esto causó admiración entre los demás Obispos, pero su sucesor, después de haber oído el parecer de los Párrocos según su experiencia, habiendo notado que según el parecer de la casi totalidad de

los mismos, los resultados en favor de la fé católica habían sido notables, siguiendo la determinación de una Comisión especial, confirmó la Instrucción de su predecesor, y mandó que las dispensas se concedieran sólo en *casos raros* y por *causas extraordinarias*.

Escrito lo anterior hallamos una comunicación de la Prensa Asociada que anuncia el estudio de esta cuestión por la Comisión de Coordinación Ecu­ménica; nos dice que Sacerdotes no católicos han estado pidiendo hace tiempo la revisión de las leyes católicas sobre este punto, y que los que apoyan la unidad cristiana en ambos lados esperaban algunos cambios que emergerían del Concilio Vaticano II. La Iglesia ha sido cada vez más severa en esta cuestión, porque los males de los matrimonios mixtos iban en aumento, y la Iglesia continuará progresando en la propa­gación de la fé y en la lucha contra la infidelidad.

FR. A. SANTAMARIA, O.P.

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IN THE SERVICE OF THE POOR

1.—Medical Missions

There are throughout the Philippines many indigent people who cannot provide themselves with adequate medical care and who often are also in need of other kinds of social assistance. Their unfortunate plight should be the concern of all those who are in a position to help them. Of course, it is primarily the concern of the Government; and in this respect the Government, through the Department of Health, the Social Welfare Administration and other agencies, is doing a magnificent job. However, in spite of its goodwill and earnest efforts, the Government cannot do everything. Private individuals and organizations are called upon to help in this tremendous task. A great amount of good can be done by citizens who, moved by a spirit of charity, unite their efforts to alleviate the sufferings and ameliorate the living conditions of the Indigent.

This is the reason for the existence of *Medical Missions, Incorporated* of the University of Santo Tomas, the purpose of which is to extend all possible free assistance, especially medical, to the Indigent of the Philippines, more particularly to those living in the rural areas. It is only the Indigent that the Missions serve; not other people who can afford a private medical service.

On the last days of April 1961 a third-year medical student of the University of Santo Tomas, attracted by the famous Banaue Rice Terraces, made a trip to the Mountain Province. While in Ifugao, he visited Kiangnan. One of the things that called his attention in Kiangnan was the *St. Joseph's Infirmary and Rest House*, a charity clinic supported by the local Catholic Mission and ably conducted by a Sister-Nurse Belgian Missionary. As a medical student, he immediately became interested in it. His offer to help having been graciously accepted,

he worked in the clinic for some days. However, finding himself alone and without any medical equipment, he decided to return to Manila in order to recruit volunteers and procure the things needed to continue his work. Of special interest to him was laboratory equipment to examine the many cases of parasitism which he noticed there existed in Kiangnan. In the Faculty of Medicine and Surgery of the University of Santo Tomas he found some faculty members ready to help him acquire the necessary equipment and medicines. Accompanied by another volunteer medical student, he was back in Kiangnan by the middle of May. The two students set up a laboratory in the clinic, where in three days they did seventy five examinations for parasites. At the same time they helped the Sister in the treatment of the many patients that came daily to the clinic. While the second student had to go back to Manila, the first one stayed in Kiangnan four more days. During that time an opportunity was offered to him to visit some of the barrios of the municipality and to obtain first-hand information on the health and social conditions of the people living in the area. When by the end of the month he returned to the Faculty of Medicine and Surgery to enrol for the next school-year, a conviction had taken root and an idea had been born in his mind. The conviction was that those mountain people needed help, and the idea was to send a medical team to Kiangnan during the next semestral vacation. In the University he enlisted the enthusiasm of some more medical students. His plan was officially adopted by the University of Santo Tomas Medical Association and by the Faculty of Medicine and Surgery, which thus became the sponsors of the new project. This gave origin to the *U.S.T. Medical Missions*, organized during the first semester of the 1961-62 school-year.

In October 1961 the first Mission Team, composed of one physician-surgeon and ten medical students, did medical missionary work in the town and barrios of Kiangnan. From that humble start the Association grew so rapidly that one year later it developed into *Medical Missions, Incorporated*.

Medical Missions, Inc. is a charitable, non-stock, non-political, non-sectarian association. It is the first organization of its kind in the Philippines. Although it is sponsored by the Faculty of Medicine and Surgery of the University of Santo Tomas and by the University of Santo Tomas Medical Association, its membership is not limited to the medical alumni, faculty and students of the University, but is open to all those who are willing to work for the welfare of the Indigent in accordance with the spirit and regulations of the Corporation.

The main means used by the Association to attain its objectives is the organization of Medical Missions or the sending of Mission Teams

to areas (Mission Fields) that request its services. Of course, since medical work is involved, no Mission Team is sent unless with the approval of the medical authorities of the place concerned.

The Mission Teams are formed in accordance with the needs of the areas to be served. If the main problem is surgery, the Team will be largely composed of surgeons. If it is more of a medical nature, the Team will include fewer surgeons and more internists, pediatricians, cardiologists, obstetricians, etc. When both the medical and the surgical services are needed, a complete Medico-Surgical Team is organized. Such Teams usually include the following: several internists, one pediatrician, one obstetrician-gynecologist, one eye-ear-nose and throat specialist, one or two anesthesiologists and a number of surgeons (general, thoracic, abdominal, urological, orthopedic, plastic, etc.). New medical graduates, registered floor and surgical nurses and selected medical students are added to help the physicians in their work. When necessary, other staff and personnel, such as pathologists, dental doctors, pharmacists, laboratory and radiology technicians, social workers, etc. are included in the Team.

On account of the fact that most of the members of the Association are busy in the University during class-time, Mission Teams are sent to the rural areas only during school vacations. They usually stay one week in a particular Mission Field.

Since October 1961 — when the first Mission Team was sent out — thirty one Missions have been held. A total of two hundred and fifty one volunteers have worked in them: ninety four physicians, twenty six nurses, one hundred and fourteen medical students and seventeen other personnel. Over one hundred towns and barrios have been served in the Sub-Provinces of Ifugao, Bontoc and Kalinga (Mountain Province) and in the Provinces of Batanes, Nueva Vizcaya, La Union, Sorsogon, Catanduanes, Oriental Mindoro, Samar, Southern Leyte, Iloilo, Antique, Agusan and Cotabato. In Manila, the district of Tondo has been visited twice by the Missions; the first time, to aid fire victims, and the second, to vaccinate the residents against diphtheria and smallpox.

The purpose of this article is to explain briefly the medical, social and charitable work that Medical Missions, Inc. carries out for the benefit of the Indigent in general and more particularly through the Mission Teams.

2.—Medical Service

The medical service offered to the Indigent by Medical Missions, Inc. is, as far as possible, *specialized*, that is, rendered by medical and

surgical specialists. Its goal is to contribute to the solution of all the health problems of the Indigent of the Philippines. This service can be direct or indirect, depending on whether or not it "immediately" results in the benefit of the Indigent.

The direct service includes the following: Health Education, Medical Consultations, Surgical Operations, Medicines and Drugs and Hospitalization of Indigent Patients.

HEALTH EDUCATION. — In spite of the glorious history of Medical Science in this country, there are still in some parts of the Philippines people who are not yet familiar with Modern Medicine and who are not aware of its curative value. They have more faith in quack doctors and herbolarios than in physicians and prefer home-made - often harmful - remedies to scientific medications. Others, like some tribes in the Mountain Province, run into heavy debts in order to hold useless and expensive traditional animal sacrifices and rituals to drive away a disease; but they claim not to have the means to buy an aspirin or some other cheap drug. Still others are found to be utterly negligent in the keeping of the most elementary rules of hygiene, that constitute such an important factor in the prevention of illness. Very often it is only when all the remedies known to them have been unsuccessfully applied that they bring their patients to a clinic or a hospital. And unfortunately, sometimes it is already too late for Medical Science to do anything for them.

All this is the result of ignorance, superstitious ideas and lack of health education. By means of advice, house visits, pamphlets, health education films, lectures, symposia, etc. the Mission Teams try to combat all such wrong notions, to educate the people and to make them medical conscious. They also strive to convince their patients of the necessity of consulting the local physicians on their health problems or whenever they are afflicted by any kind of ailment.

As I shall explain later, the efforts of the Missions in this respect have so far been very fruitful.

MEDICAL CONSULTATIONS. — Fortunately, the vast majority of the people, even in the rural areas, is already well acquainted with the value of Modern Medicine. Still, among these there are many who, because of poverty, cannot make full use of it. Moreover, physicians are not always available in those areas. And certainly outside the big cities there is little chance for patients to come across medical specialists.

The Medical Teams afford these indigent patients an opportunity to have the consultations they need and which in many instances are long overdue. The thirty one Missions so far sent to the rural areas have held

since October 1961 a total of twenty six thousand and ninety eight such consultations.

SURGICAL OPERATIONS. — Moreover, all throughout the Islands there is a considerable number of poor people who are in need of surgical treatment for a great variety of diseases. Government provincial and emergency hospitals cannot accommodate all of them, handicapped as they usually are by lack of facilities and of sufficiently trained medical and surgical staff. In some cases, even if the hospitals are fully qualified to perform the operations, still not all the patients can meet the expenses involved in the buying of medicines and drugs that usually accompany major surgery and which, in spite of their efforts, the hospitals cannot always provide. The situation is further worsened by the ignorance and apathy of the patients themselves, who often fail to take the steps necessary for the recuperation of their health.

These are the people that benefit most immediately and directly by the work of the Missions. The Surgical Teams—which whenever necessary bring their own surgical instruments and equipment—perform the operations for them in the local hospitals. In the past one and a half years a total of eight hundred and sixty four surgical operations have been done: three hundred and thirty seven minor (excision of sebaceous cysts, lipomas and pterygia, turbinectomy, tonsillectomy, hemorrhoidectomy, fistulectomy, etc.) and five hundred and twenty seven major (hydrocelelectomy, cheiloplasty, hysterectomy, parotidectomy, thyroidectomy, radical mastectomy, radical neck dissection, cholecystectomy, salpingo-oophorectomy, cataract extraction, etc.).

MEDICINES AND DRUGS.—Lack of medicines and drugs is another problem that often hinders medical service in the rural areas. Many people cannot afford them. Those distributed by the Rural Health Service and other Government and private agencies are not enough. Moreover, drug-stores are unknown in many places. The Mission Teams carry with them large supplies of medicines and drugs for distribution among the indigent patients that come for consultation. Sometimes medications are sent to physicians and mission charity clinics in remote areas, like Apayao in the Mountain Province, Babuyan Islands, etc., even if no Mission Team can accompany them.

HOSPITALIZATION OF INDIGENT PATIENTS.—There are medical and surgical cases which, owing to their delicate nature or because of the long post-operative care they demand, cannot be efficiently treated in the Mission Field. To these patients Medical Missions, Inc. offers the facilities of the University of Santo Tomas Charity Hospital. If necessary, the Association is ready to do all within its power to provide them with trans-

portation to and from Manila. Forty six patients suffering from cancer, cataract, congenital heart disease, etc. have already been taken care of in the Hospital. Besides the University of Santo Tomas Charity Hospital, the Association endeavours to find accommodation for such patients in other charity clinics and hospitals that are willing and able to receive them.

In spite of their efforts, the Mission Teams cannot take care of all the health problems of the Indigent of the rural areas in which they work. In the first place, they cannot always stay in the Mission Field; and in the second, their services are demanded, often at the same time, by many different localities. It can be said that because of this lack of continuity in their work the Missions create a gap in the medical service of those areas. More than a gap, what the Missions create is a need or, to be more accurate, the realization by the public in general and by medical circles in particular of an already existing need. In an attempt to contribute to the full satisfaction of this need, the Association uses other means and pursues other objectives that indirectly and in the long run will bring about even greater benefits to the Indigent. These means and objectives are: Teaching Program for Medical Students, Improvement of the Training of Local Doctors, Scientific Study of the Health Problems of the Indigent and Assignment of Physicians to Doctorless Areas.

TEACHING PROGRAM FOR MEDICAL STUDENTS.—As I have said, medical students go on Missions for the purpose of helping the physicians in their work. In a sense, it is also a teaching program for them. In the rural areas they see many morbidic manifestations that are not common in Manila. Cases of exceptional interest are brought to their attention and discussed for their benefit. In this way, the training that medical students receive in the class-room and teaching hospitals is supplemented by their work in the Missions.

Another important objective pursued by the inclusion of medical students in Mission Teams is to familiarize them with the health conditions of the Indigent and to prepare them to be of greater service to those unfortunate people now as students and later as physicians. For the same reason, and in accordance with the charitable spirit of the Association, Medical Missions, Inc. also organizes groups of volunteer students to work, under the supervision and guidance of competent physicians, in charity clinics and hospitals in Manila and other parts of the Philippines.

Finally, the Missions offer medical students an opportunity to explore the possibilities of future professional practice in the provinces. This can

contribute to the solution of the problem of maldistribution of physicians in the country.

IMPROVEMENT OF THE TRAINING OF LOCAL DOCTORS.—

Many provincial doctors, especially those working in remote rural areas, lack the opportunity enjoyed by others who live in big cities to keep up with modern trends and techniques in the field of Medicine. Because of this, their service to the Indigent is not always as good as they themselves would like it to be. If only on account of the sacrifice that the practice of Medicine in such remote places entails, these commendable physicians are entitled to the cooperation and help of their more privileged colleagues.

One of the purposes of Medical Missions, Inc. is to contribute to the further training of provincial doctors so as to enable them to render a more efficient service to the Indigent. The ideal set-up of a Mission is for the local physicians and the members of the Mission Team to work together as a unity. For this reason, local physicians are invited to become a part of the Mission Team. In this way cases are jointly discussed and new medical and surgical techniques, with which they are not familiar, are made available to them. Besides improving the medical and surgical training of local physicians, this procedure ensures the fact that when the Mission Team leaves, qualified doctors are left behind to take care of the patients and to carry on the same kind of work.

At times, special seminars and wet clinics are organized for their benefit. Medical and Surgical Teams go to the provinces to discuss cases, lecture on topics and perform operations previously selected by the local doctors themselves. Needless to say, keeping in line with the spirit of the Association, patients diagnosed or operated on in these seminars and wet clinics have to be indigent and treated free of charge not only by the Missions but by the local doctors as well. Five such seminars and wet clinics have already been held in Bayombong and Bambang (Nueva Vizcaya), San Jose (Antique) Butuan City (Agusan) and Cotabato City (Cotabato).

It is a source of genuine satisfaction for the medical missionaries to hear from some provincial doctors that they are now successfully applying medical methods and doing surgical operations learned from Mission Teams.

Moreover, the Missions are always ready to be of service to the provincial doctors in any other possible capacity, such as helping them in the treatment of their patients, receiving referrals of cases, doing special laboratory and radiological examinations for them, etc.

SCIENTIFIC STUDIES.—Another objective of the Medical Missions is to conduct surveys and make studies on the health conditions of the areas served by Mission Teams and on the difficulties they present and finally to offer practical answers to them. Upon their request, reports and recommendations are sent to the local civil, medical and ecclesiastical authorities. The Association also intends to acquaint as many people as possible, especially in the Medical Profession, with those problems in order to rouse a wide interest and enlist a much needed cooperation towards their permanent solution.

Furthermore, almost all rural areas offer a variety of subjects for medical scientific research. Why, for instance, there are so many infertility cases and so few hypertensive patients among the natives of the Mountain Province, and why, in spite of their low protein in-take, they are not prone to suffer from Edema? Or why coastal towns with large supplies of sea foods, like Maasin (Southern Leyte) and Laoang (Samar) have such a high percentage of thyroidectomies? Several scientific papers have already been made and some more are in preparation. Such studies, published in medical journals, will contribute to the advancement of Medical Science in the Philippines.

PHYSICIANS FOR DOCTORLESS AREAS.—One of the greatest obstacles encountered by the Indigent with regard to Medicine is the lack of physicians in many rural areas, especially in remote hardly accessible places. After two years of experience, the Association is in a position to do something in this respect. Plans are being readied for the assignment of young "Mission Doctors" to some of those areas. They will be volunteers who have already worked in Missions in the rural areas and who therefore are familiar with the conditions of the places to which they are to be assigned. Moreover, a special training program will be organized to improve their scientific and technical preparation.

This new aspect of the work of Medical Missions, Inc. will serve the manifold purpose of giving continuity to the care of patients already treated by Mission Teams, prepare new ones for future Missions, provide the Indigent at all times with medical service and help solve the urgent problem of maldistribution of physicians in the country.

From what has been said, it is easy to see that the Faculty of Medicine and Surgery of the University of Santo Tomas and the University of Santo Tomas Medical Association, through the Medical Missions, place all their medical knowledge and technical facilities at the disposal of the Indigent and that they spare no effort or sacrifice to provide them with the best possible service that Philippine Medical Science can offer.

3.—Social Work

I have already said that the Indigent are not only in need of medical service, but of all other kinds of social assistance as well.

There is no doubt that the medical service rendered by the Missions to the Indigent is in itself a remarkable form of social work. Health being such an important factor in the individual, family, social and national life, anything that is ordained to promote and improve it will necessarily have a great bearing on everything else. As a matter of fact, in many rural areas of the Philippines medical service is the kind of social work most urgently needed.

However, there are other means used by Medical Missions, Inc. to promote the social upliftment of rural people.

First of all, the Association is bound by its own rules to cooperate with other charitable organizations, especially medical, working for the welfare of the Poor. To them Medical Missions, Inc. offers its experience, and, upon their request, conducts special surveys and makes studies on the social conditions prevailing in Mission areas.

It is also an objective of the Missions to help the Indigent in any other possible capacity, even non-medical. On account of this Mission Teams often carry with them not only medical supplies and surgical instruments, but also clothing, food-stuffs and other kinds of relief needed in poverty-stricken areas. The importance of this, even in the medical field, is evident. Poverty is frequently a source of disease. In fact, the origin of many ailments found in Mission areas, such as parasitism and some chest diseases, can be traced back to malnutrition, insufficient clothing and inadequate housing facilities.

Besides the health education films mentioned above, the Mission Teams bring with them whenever possible others on family and social life, arts, trades, history, etc. together with good literature with a view to helping the Indigent attain a general education, which is so necessary in the social upliftment of the masses.

Finally, the plan of assigning physicians to doctorless areas is expected to have an important beneficial influence on the social life of the people, for it is a matter of common knowledge that the physician is a natural leader in a community and that his work, example and advice can greatly contribute to the attainment of the objectives of modern organized Social Work.

4.—Charity and Sacrifice

Medical Missions, Inc. is essentially a charitable association. Its whole organization is based on charity; and only those who are imbued with the spirit of this wonderful virtue can appreciate its work and take part in it. There can be only one motive behind the work of the Missions: pure unselfish christian charity. Anything else will fall short of the Missions' ideals. There is no room in the Missions for personal considerations or selfish motives of any kind. The moment this pure unselfish christian charity is removed, the Missions will lose their nature and character.

The resources of the Association, obtained by donations and fund-raising campaigns, are used exclusively for the benefit of the Indigent. The members of the Corporation are all volunteers; and they cannot expect any material reward for their work in the Missions. They are not allowed to receive any compensation for their services neither from the Association nor from the patients they treat nor from any other source. Still more, work in the Missions does not entitle them to any academic advantage or credit; nor can physician-members use the Missions as a means to attract private patients.

A deep spirit of sacrifice is also needed. On the one hand, work in the Missions is economically a loss for those who participate in it. Physicians and nurses abandon their professional practice for the duration of the Mission together with the economic advantages that go with it. Likewise, medical students sacrifice their school vacations to take part in an act of charity. Moreover, besides paying their membership fees, the members of the Association are ready to bear the cost of their own transportation and accommodation while on a Mission in case the Corporation does not have the means to do so or it cannot be otherwise provided for. On the other hand, the only thing that can be expected to be found in the Mission Field is work. It is always abundant and heavy work. Sometimes going on Missions can even be dangerous.

It has to be a happy spirit of charity and sacrifice that does not get discouraged by the difficulties and hardships that usually accompany Missions: long hours and sometimes days of travelling along narrow and dusty roads or in crowded ships, uncomfortable accommodations, unavoidable delays, inclement weather, walking over stiff mountain trails, etc.

Still, the satisfaction of having served the Indigent is great and it amply compensates for everything else. Of course, in the long run reward will come, not a material one, but that heavenly reward promised

by Christ when He said: "Whatever you have done for these the least of My brethren, you have done unto Me".

Because of the spirit of charity and sacrifice needed in the Missions, the medical missionaries have selected as their Patron and Model Saint Martin the Porres, a humble dominican lay-brother recently canonized, who dedicated his life to the service of the Poor and the care of the Sick.

5.—Encouraging Results

The enthusiastic response of the people wherever the Missions go, their coming by the thousand for consultation and treatment and their insistence on the Mission Teams to return as soon as possible; the continuous requests for Missions received from all over the Philippines; the many resolutions of appreciation and letters of thanks sent by civil, medical and ecclesiastical provincial and municipal authorities are a proof of the acceptance of the Missions and of the encouraging results produced by their work.

Still a far more eloquent proof is the fact that in places where Modern Medicine was formerly practically unknown, now, as a result of the Missions, the people are becoming more medical conscious, more assiduous in their visits to local doctors and more ready to be hospitalized when necessary. Sometimes they write to members of Mission Teams to consult them on their health problems. And when the local hospitals cannot take care of them, the patients themselves ask to be sent or find the means to come to Manila for treatment. To us this may sound unimportant. But for an old pagan igorot, for instance, who all his life has been accustomed to the old traditional ceremonies and rituals of his tribe, who has never been out of the mountains in which he was born, who does not speak any language other than his native dialect and who does not have any relative or acquaintance in Manila, to do this is really something remarkable.

Since the Missions started, we have almost always had "Mission Patients" in the University's Charity Hospital. And almost invariably, when one pays them a visit one can hear from them the same phrase: "Had it not been for the Missions, I would never have come here". This means more than just coming to the Hospital. This is a whole gratifying new attitude towards Medicine and the Medical Profession.

On their part, the members of the Medical Missions recognize in all humility the good work they are doing. The more they go on Missions the more they realize the need of helping the Indigent in all pos-

sible ways. And this serves as a powerful incentive for them to continue dedicating their efforts to the worthy project they have started for the love of God and the benefit of their less privileged brethren.

The following summary gives an idea of the accomplishments of the two hundred and fifty one medical missionaries who, divided in thirty one Mission Teams, have dedicated one hundred and sixty three days of work to the service of the Poor:

Medical Consultations (patients examined, diagnosed and given medicines)	26,098
Vaccinations against diphtheria and smallpox ...	125
Surgical Operations (337 minor, 527 major)	864
Patients treated in the U.S.T. Charity Hospital ..	46
Total Number of Cases attended to	27,133

Because of its charitable nature, the medico-social service rendered by the Missions to the Indigent cannot and is not supposed to be computed in monetary figures. However, were we to take into consideration the cost of the surgical operations had they been done in Manila, and of the medical consultations if they had been charged fees in accordance with the rates of the specialists who held them; the value of the medicines and drugs distributed; the personal economic loss suffered by the medical missionaries; and what the Association has spent since October 1961. the money's worth of all this would be close to one million pesos.

If so much has been possible in so short a time, it was due to the spirit of charity and sacrifice of the medical missionaries supported by individuals and entities that have generously contributed with donations in the form of money, medicines and equipment to the work of the Missions. But this is not enough. What has been done is very little compared with what still has to be done. The demand for the services of the Association increases every day. Requests for Medical Missions are continuously received from all over the Philippines. If the work is to go on, the cooperation of all those who have at heart the welfare of the Poor is urgently needed. The more people unite their efforts in this worthy enterprise, the more beneficial Medical Missions, Inc. will be to the Indigent and to the medical and social progress of the country.

GUILLERMO TEJÓN, O.P.

PASTORAL SECTION

HOMILETICS

SIXTEENTH SUNDAY AFTER PENTECOST (Sept 22)

THE ONLY BUSINESS THAT MATTERS:

Our Lord never loses a chance to remind men of their more important business, in fact the only business deserving their whole-hearted attention: the salvation of their souls. The place, the circumstances, the day and the hour do not prevent him from driving home a moral point if he saw it necessary. He will speak with the same perfect freedom and conviction about spiritual matter in the profane atmosphere of a banquet as well as in the solemn gatherings at the synagogues. It was at a banquet where he has spoken his mind about two important virtues: charity and humility.

THE LAW OF CHARITY:

Our Lord was invited to take food in the home of a prominent pharisee. The day was a Saturday, a way of religious repose among the Jews, just as Sunday is the day of rest among us Christians. But while many of us Christians are quite lax in the manner of keeping the law of Sunday rest; the Jews, or rather the Pharisees, were exaggerated in observing the Sabbath repose. They would not even allow the necessary care to be given during the Sabbath to the sick or to the wounded, except in cases of real danger of death. To do so would, in their eyes, constitute a transgression of the law of repose.

But just then a sick man approach Jesus seeking for a cure. The Pharisees fixed their eyes upon the Lord to see what he was going to do. For all their strictness and exaggeration, by an illogical concession that approaches the ridiculous, these Pharisees allowed an ass or an ox to be

pulled out of a pit it may happen to fall into, even if it were a Sabbath. If that was lawful, how much more lawful it was to cure a sick man also on a Sabbath!

THE HONOR OF HUMILITY:

Jesus accordingly healed the sick man and sent him happy away. But it was now his turn to watch the Pharisees. He observed how they were contending for the first places at table. Formalism, which led them to interpret grossly and at times ridiculously the laws of God, was not their only defect: they had another as serious as the first and related to it, and that was the sin of pride. Jesus therefore gave them another lesson, which was also full of common sense, that of humility. If they wanted to spare themselves of possible embarrassments, they should not seek for the first places, but for the last ones. This was not only a prudent step, but could also be an occasion of getting honored.

The parable was motivated by an event of a very human kind such as that of contending for places of honor during a banquet; but it bears a significance that calls our attention while revealing at the same time the ways of God in dealing with men eager for honor. God humbles those who try to exalt themselves vain-gloriously, while he exalts those who humble themselves. Example of the first were those Pharisees: for being proud and lovers of selves, God allowed them to be carried by the spirit of formalism and stupidity. Example of the second was the Blessed Virgin, whose humility attracted on her person the loving regard of God, and was exalted by him to the highest dignity any pure creature could possibly attain. In conclusion we might say, dear brethren, that pride does not pay while with humility we have everything to gain.

SEVENTEENTH SUNDAY AFTER PENTECOST (Sept. 29)

THE GREATEST COMMANDMENT:

Jerusalem's temple, the legitimate pride of the Jewish people, was the scene of today's gospel narrative. Its superb proticess, attached to three sides of the massive rectangular wall surrounding the temple, had always been the favorite resort of learned rabbis, where they would spend long hours in scholarly conversations with their faithful followers. Their assemblies, however, were not so exclusive as to resent the intrusion of an interested stranger nor the participation of a disagreeing opponent. Thus may a peaceful class-lecture be turned at times into a vigorous or heated discussion.

Jesus, being a rabbi, as he practically was considered by his faithful adorers, to the chagrin of his enemies the Pharisees, was using the temple's premises for imparting knowledge to his disciples. That was when the Pharisees tried to butt in, launching a captious question calculated to embarrass the young rabbi. Already a few moments ago, the Saducees, other enemies of Jesus suffered an intellectual defeat from the irresistible logic of the Nazarene teacher. The Pharisees therefore thought they would try their luck now.

One of their group went up, and acting as their spokesman, hurled to Jesus this seemingly innocent question: "What was the greatest commandment in the law?" It seemed innocent because it was one of the subject-matters of their usual discussions. With painstaking effort and meticulousness which characterized only too well their kind and quality, the rabbis were able to detect not less than 613 commandments in their Bible. Naturally it was their concern to determine which of these commandments was the greatest of all.

The question therefore seemed innocent and casual, but behind it lurked their dark intention of laying a snare to embarrass Jesus. A not carefully-weighed answer from him would either discredit him before the people, or would surely earn for him the censure of the nation's intelligentsia. There being 613 commandments in their law, there could also be 613 possible answers, and therefore just as much chances of Jesus getting mistaken so speculated the Pharisees, as they rubbed their hands in expectation of sure victory.

THE GOOD MESSIAH:

But the Pharisees were wrong in their speculations, and they were grievously mistaken about the kind of person Jesus was, as they were mistaken about the nature of the Messiah whom they thought simply a son of David, a mere man. It was a gross mistake on their part, since the Bible was sufficiently explicit in acknowledging in the Messiah something more than a merely human nature. To bring out their mistake to glaring light, Jesus employed this same Bible.

He asked the Pharisee what they thought about the Messiah, and they answered, David's son. But if the Messiah was merely David's son, how explain then that David himself in the Bible called him Lord and placed him on an equal footing with God? "The Lord said to my Lord: Sit thou at My right hand, till I make Thy enemies Thy footstool."

The Messiah therefore was also God, and this Messiah was none other than Jesus, and if Jesus was God how could he get mistaken? The Pharisees ignored these truths, or pretended to ignore; thus did they stupidly hope to ensnare Jesus with an embarrassing question. They awaited therefore his reply; let him only talk and he shall work his own downfall. What shall his answer be?

But Jesus was not to be defeated by their malice. He had time and again taught by word and example his disciples to return good for evil, to do good to one's enemies. Now again he would defeat malice with goodness, return good for evil. He shall give the Pharisees a reply that would lead them to better sentiments, just as, conversely, they had put him a question with the intention of pulling the carpet from under him. They asked what the greatest law was; let them know that it was to love God with one's whole heart, with one's whole soul, and with one's whole mind. They asked for the greatest only, but Jesus was going to tell to these people who didn't stop at committing injustices against their neighbors, also the second greatest: "Thou shalt love thy neighbor as thyself." In these two commandments could be summed up all the teachings and prescriptions of the Mosaic law and the Prophets.

TURNING THE TABLES:

We are not told by Saint Matthew how the Pharisees reacted to the reply of Jesus, but if we read the Gospel of Saint Mark, who also relates this incident, we shall know that at least the spokesman was won over to Jesus' side. He had gone up to tempt Jesus; he came down filled with good sentiments and praise for Jesus. What had happened?

In his reply, Jesus only quoted from the Books of Deuteronomy and Leviticus which the Pharisees certainly did not ignore. Yet here was the spokesman who became a different man upon hearing those words which he must surely have read oftentimes by himself.

There must have been something in the accent of Jesus, a gleam in his eyes, a forcefulness in his gesture, a sincerity, a conviction that must have impressed all those who heard his reply, in particular the spokesman of the Pharisees.

And in point of fact, Jesus was nearing the sunset of his earthly life when this incident happened. The lurid spectacle of his painful passion and violent death was therefore vivid in his mind. He could foresee the painful mystery of Gethsemani where his human nature would be heavily depressed and apparently about to succumb under the crushing weight of mankind's sins whose punishment he has taken upon himself. He could foresee the unjust trial to which he would be subjected, the infamous treatment he would receive at the hands of the vulgar soldiers, the uphill trip to Calvary. All this was bitter to him, so bitter that he would request his heavenly Father to remove if possible this chalice from him. But his boundless love for his Father and for mankind will carry him through and will make him prefer his Father's will to his own at any price. Indeed he could say, for the imitation of all his followers, that he loved God with all his heart, and with all his soul, and with all his mind, and his neighbor as himself.

URGENT REMINDER:

Dear Brethren, the reply of Jesus was given about 2000 years ago. But it hasn't lost any of its appeal, any of its urgency, any of its compelling power.

In an age of religious indifference, of unrestrained quest for pleasure and material wealth, of forgetfulness of the needs of our indigent neighbors, the words of Jesus ring out with a special urgency and force. While men are forgetting God and neighbor, while spiritual values and sacrosanct obligations are relegated to the background in favour of visible goods and selfish enjoyments, there appears as a ray of hope amidst appalling darkness, as a massive wall to check the onrushing flood of passion and selfishness, the clear and compelling reminder of Jesus that our one and only great business of life, worth really having that name, is to love the Lord our God with our whole heart, and with our whole soul, and with our whole mind, and to love our neighbors as ourselves!

EIGHTEENTH SUNDAY AFTER PENTECOST (Oct. 6)**REJECTING A MILLION PESO OFFER:**

Today's Gospel occasions us a discussion on confession. Giving a serious consideration to this matter, we should feel surprised that a great number of Catholics are keeping away from confession. The feeling of surprise is unavoidable. Supposing there were a hospital in this country that claims it can cure any kind of disease, no matter how serious and desperate, and furthermore will offer every patient a million pesos for vacation to any foreign country, we would greatly be surprised if not patient will want to enter that hospital in spite of the spectacular offer.

Confession is a kind of hospital that will cure any sickness of the soul, no matter how serious and desperate and numerous. After that, it will restore to the soul her right to inherit the Kingdom of Heaven, which she lost by committing mortal sin. In spite of this wonderful thing, still many sickly souls, very many, keep away from confession. Isn't that surprising? Very tragically surprising!

We believe that one of the main reasons which are keeping these poor Catholics from the sacrament of confession is because of prejudice against this sacrament. Some people reason this way:

A LITANY OF ALIBIS:

Confession is a cruelty, it's humiliating. Why do I have to declare to the priest things I have done in secret, and are known only to God and to my conscience. Or like this....

The priest is also a man like me. Why should I tell him my sins? Perhaps he is a greater sinner than I am.

Why can't I confess directly to God, why must I have to go to the priest? Direct confession to God would save a lot of time both for the priest and the penitents.

I understand very well that to obtain pardon for my sins: I must confess to a priest. But there are harsh confessors who shout at you, who scold you pitilessly...

UNDERSTANDING THE HUMAN HEART:

Confession, far from being cruel and humiliating, is a product of the loving heart of Jesus. It is an intelligent product. In instituting this sacrament, Jesus shows that he understands perfectly the human heart. When our mind is burdened with remorse, when our soul is weighed down by a troubled conscience, we feel an instinctive need for a friend to whom we can open our heart and spill the bitter truth. Then we feel better, we feel lighter and more relieved. So with confession. The priest is our friend who knows how to keep our secrets, and to whom we can reveal the terrible of divine pardon.

Although a man like us, although a sinner and perhaps a greater sinner, the priest however has the power of forgiving sin not from himself but from God. Therefore whether he is a sinner or not he always can forgive sins. Here again we have a proof that confession is product of God's love. Imagine that a priest loses his power to forgive sin when he himself commits sin. How many priests would be left with the power to forgive sin? A doctor is not disqualified from his profession just because he gets also sick from time to time. Nor does the priest lose his power to forgive sin, should he himself unfortunately commit it.

DIRECT CONFESSION, OR DIRECT CONFUSION?:

I can confess directly to God. So why go to a priest? All right, let's suppose you call God to hear your confession. You knock at the door or ring the bell. St Peter comes out and asks you: What do you want? You answer: I want to confess to God. He replies: That's good, please be seated. And then God personally appears to you in all his splendor, dignity, holiness and justice. We are sure you will not be able to open your mouth to say even: Bless me for I have sinned since my last confession... Is it not easier to ask forgiveness from a police sergeant for a traffic offense than from the city Mayor, not to say from the President of the country? And you want to confess directly to God. It is in attention to your weakness that God doesn't hear personally your confession. Here again we have a proof that confession is a product of God's love.

SACRAMENT OF LOVE:

In conclusion we should admit that the sacrament of confession, far from being that which prejudiced catholics think it to be, is a fruit of the loving heart of Jesus. It is offered to all since all of us are sinners, and none can say: I don't have any sin to confess. It is offered especially to those catholics who unfortunately have committed mortal sins, because it is they who are in greatest need of divine pardon. By their mortal sins, they have destroyed supernatural life in them, have made themselves enemies of God, and are in danger of going to Hell where mortal sins are punished with eternal pains. To these poor souls, Jesus is offering compassionately his sacrament of penance to cleanse their souls of all mortal sins, to bring them back to his friendship, and to restore supernatural life to them and their right to the Kingdom of Heaven.

NINETEENTH SUNDAY AFTER PENTECOST (Oct. 13)

SOFT BREEZE AND THUNDERCLAP:

Our Philippine skies, not infrequently, rejoice us with glorious mornings or soft, delicate afternoons. But at times they also frighten us with fierce lightnings and loud thunderclaps.

We have something similar in the sermons, exhortations and parables of our Lord Jesus. Who among us do not know his sermon on the Mount, in which he expounded in glorious terms the program of life of perfection for all who wish to become his disciples? Who among us ignore the parable of the prodigal son or of the lost sheep, in which Jesus revealed in soft and delicate expressions the sentiments of boundless mercy God feels for the sinner? But in today's gospel, my beloved brethren, Jesus shows he can handle also the fearful weapon of lightning and thunder.

Assuredly, God's mercy is without limit, but his justice is also without bounds. Those who refuse to profit by the mercy of the heavenly Father, or even abuse it, throw themselves foolishly into the avenging hands of the eternal Judge. And St. Paul adds, it is a fearful thing to fall into the hands of the living God.

NO RESPECTER OF PERSONS:

That this may not happen to us, Jesus speaks these parables which serve both as a warning and a stimulation: a warning to mend our ways;

a stimulation for greater sanctity of life. The Jews did not pay attention to the warning, so the threats contained in the parable were all but literally fulfilled in them. The Christians who have no wish either to pay attention to this same warning, will fare no better than the Jews. God is no respecter of persons, of race or of condition. Those who reject him, them will he also reject; those who befriend him; them he also will befriend.

The king in today's parable is Almighty God. Indescribably blissful and happy in himself, God wished that his creatures share also in his happiness. He makes a marriage feast, to use the phrase of today's parable. When all is ready, he sends for those who had been invited to the feast. But they would not come. The king receives this insult with admirable patience. He sends for them a second time, giving assurance that no sumptuousness, no delight, no abundance will be lacking in the feast. It is a king, not an ordinary person, who is giving the dinner!

HARD FACTS OF RELIGION:

But the invited guests paid no more attention to this second request than to the first. Some went to their farms; others tended to their business; and still others, horrible to say, insulted and murdered the king's servants.

The insult shall not go unpunished. They refused to answer the summons for the feast? They will have nobody but themselves to blame. Others will take their places; others will enjoy the happiness, the bliss of heaven which could have been easily theirs had they been more sensible. And what will be their portion instead? They shall be cast into the outer darkness, where there will be weeping, and gnashing of teeth.

My dear brethren, we hate to tell you this, you might say we want to frighten you. But ours is not a sugar-coated religion. We live by hard facts and cold realities. If in order to guard you against a false sense of security we must tell you a frightening truth, then we must tell the truth. And this is the truth, the truth taught in today's gospel: To be saved it is not enough to have been baptised, to have been invited to the marriage feast. Those people had been invited also, but were not found worthy. Even one who was already inside, was expelled for this unworthiness. It is not enough to have been baptised, it is necessary also to obey, and to preserve in the obedience of God's law. Many are called, but few are chosen. In reality, all of us are called but only a few are chosen because not all obey God's law nor persevere in its fulfillment.

CASES AND QUERIES

DAILY EVENING MASSES

According to present legislation Misas Vespertinas are allowed by the Ordinary for the "bonum spirituale notabilis partis christifidelium." Kindly clarify the meaning of "notabilis partis." When I was passing Fatima, the Ordinary who happened to be at the shrine at the time gave me permission to celebrate Mass in the presence of his canonists, provided that I would found twenty-five pilgrims who would attend the Mass. In fact, two to three hundred people attended it. Since then I have heard from some quarters remarks to the same effect—that if there are some two dozen people to attend the Mass the Ordinary may grant permission per modum actus. Please give us your opinion.

* * *

Church discipline at present obtaining regarding daily evening Masses is contained in the following statute:

"Ordinarii locorum, exceptis Vicariis Generalibus sine speciali mandato, permittere possunt Missae celebrationem horis postmeridianis cotidie, si bonum spirituale notabilis partis christifidelium id postulet." (Motu Proprio "Sacram Communionem, A.A.S., 49, 117-118.)

Therefore evening Masses may be said daily if the spiritual good of a notable part of the faithful so demands. It is the exclusive competence of the Ordinary of the place — with the exception of the Vicar General acting under special mandate of the Ordinary — to grant permission to celebrate evening masses.

Now the question at bar runs this way: What is the real meaning implied in the words "notabilis partis christifidelium"? Can this notable part be rendered into figures? Can it be really said that a couple of dozens of people (more or less) could warrant the celebration of evening Masses on weekdays? It seems so, at least, if one should rely on the experience of our correspondent. Indeed, it is a sad fact that this ever growing

opinion has crept into many quarters creating confusion and misunderstanding everywhere. Perhaps the matter is not that simple. For once, we would not dare subscribe to such an opinion without some misgivings. The reasons behind this anxiety are the following:

1. To start with this opinion fails in the very basis of its existence. It originated as an analogy to c. 806,2 which allows the Ordinary of the place to grant faculties to binate when otherwise a notable part of the faithful—*notabilis partis christifidelium*—can not hear Mass on a holiday of obligation. Authors commonly estimate that the need of about twenty persons would suffice to permit bination on those days.

The analogy, moreover, can not stand by itself on the basis offered by the said canon 806,2. Here the law intends to provide the faithful with an opportunity to comply with the sacred duty of hearing Mass on Sundays and Holidays of obligation. "... Non licet sacerdoti plures in die celebrare Missas, nisi ex apostolico indulto aut potestate facta a Loci Ordinario. Hanc tamen facultatem impertiri nequit Ordinarius, nisi cum, prudenti ipsius iudicio, propter penuriam sacerdotum *die festo de praecepto notabilis fidelium pars* Missae adstare non possit."

In the case of daily evening Masses the situation takes a different turn. The indult of having evening Masses on ordinary days is a privilege granted only under special conditions, namely: whenever the spiritual welfare of a notable part of people so requires, and not on account of an existing positive law of the Church requiring its subjects compliance with the duty of hearing Mass on holydays of obligation. In the first case the devotion of the people is primarily concerned, whereas in the second, the pure fulfillment of a positive duty is at stake. Duty and devotion, being different things make it illogical to apply to the latter what is said of the former and vice versa.

2. The very meaning of the words under question *notabilis partis* points rather to the relation between the number of the faithful, whose spiritual good will be attended to through the celebration of evening Masses, and the total number of the catholic inhabitants of the place. This idea seems enough to warrant the belief that the right solution to the problem is to be found not in mathematical figures but rather in a comparative study of every case. And in so doing the catholic population of the parish, barrio or mission must be absolutely taken into consideration. While it is easy for a large parish to gather a couple of dozens of people and thus enjoy the great

privilege of having Mass *every* evening (which is not in conformity with the spirit of the law as intended by the *Motu Proprio Sacram Communionem*) for a barrio, a mission due to the relatively small catholic population it would be almost impossible to have evening Masses, owing to the difficulty of counting on two dozen persons required to constitute a notable part of the faithful as called for by the aforementioned standard. Obviously, the intention of the legislator is not to favor large parishes over small congregations, making it so easy for the former and nearly impossible for the latter to enjoy one and the same privilege.

We personally believe that no figures can be accepted as a standard rule in this matter. Sometimes just twenty persons may reach that "notable part" required by law, at times one hundred might fall short in meeting the requirement. The prudence and discretion of the Ordinary must be counted upon to determine the number necessary in every case. Let us stand to his judgment and follow his decision.

The practice observed in Fatima and similar places should not be accepted as a standard rule. Shrines and sanctuaries of this kind are usually favored with extraordinary privileges not commonly granted to other places. "*Et quod alicui gratiose conceditur, trahit non debet ab aliis in exemplum,*" (*Reg. Iuris*. n. 74).

Rev. Fr. F. TESTERA, O.P.

DE OBLIGATIONIBUS PAROCHORUM

Valerius, regens paroeciam 15,000 fidelium, ex praestitutis taxis redditus haud exiguos percipit. Familiam tamen divitem facere vult, et nepotibus exquisitiorem in artibus et scientiis institutionem apud selectam Academiam praeberere. Hinc, auri sacra fame actus, pro administratione baptismi, assistentia matrimonii, celebratione exsequiarum, frequentissime taxas dioecisana maiores usque ad quadruplum a fidelibus exigit nec tantum ab iis qui opibus afflunt sed ab illis etiam qui vix sibi suisque ad victum necessaria providere valent.

Hac de causa multi christifideles ministrum sectae acatholicae adeunt, coram quo ineunt matrimonium (quod aequè validum in regione lex civilis habet), ab eoque petunt ut iusta funebria pro suis defunctis persolvat. Quod ipse libentissime facit, modicam aut nullam taxam exigens, animo gaudens quod plures possit ad sectam amplectendam adducere.

Quaeritur:

1. *An Valerius contra iustitiam peccaverit, et num restituere teneatur?*
2. *An contra caritatem et quomodo peccaverit?*
3. *Quomodo confessarius cum Valerio parocho agere debeat?*

1. Taxae, quae a fidelibus solvuntur sacris ministris ob spirituale aliquod ministerium praestitum, plerumque titulo iustitiae debentur: est enim iustum ut qui altari deservit de altari vivat, et qui spiritualia aliis ministrat vicissim ab eis temporalia, quibus indiget, accipiat, quibus ipsum nec decet nec permittitur vacare quaerendis.

Haec autem naturalis iustitia aequa mensura definitur per legitimum competentis Superioris statutum determinans quid tributi solvi debeat sacris ministris occasione muneris praestiti in favorem fidelium.

2. Valerius peccavit etiam contra caritatem erga proximum, scandalum praebens quod occasio fuit alios inducens ad peccatum.

Est enim scandalum active consideratum actio quaelibet (vel omissio) quae ex se apta est proximum trahere ad peccatum. Non quidem fuit scandalum directum, nam Valerius propositum non habuit sua agendi ratione alios impellere ad peccandum; sed *indirectum*, quia scilicet aut praevidit aut praevidere debuit fideles multos ex sua avaritia occasionem accepturos esse peccati, et nihilominus a prava sua actione non destitit.

Etenim cum esset pastor fidelium non potest quin ipse novit ex ovibus sibi commissis nonnullas caulam deseruisse et fidem abiecissee adeuntes sectae acatholicae ministrum ut sacra persolveret pro eis. Et si illud non sciret, adhuc ex officio suo scire deberet. Ipse uti sacerdos speciali obligatione tenetur bonum exemplum praebere fidelibus et ea omnia vitare quae ipsis incitamentum ad malum sint; et adhuc graviore officio ad hoc obligatur parochus, qui ex munere debet non modo abstinere ab omnibus quae ruinae occasio possint esse ovibus sibi commissis, sed praeterea verbo et praesertim factis eas ad bonum inducere. Valerius autem, mercenarium se prodens et non pastorem, non bono fidelium consuluit, sed eos in malum exemplo concitavit. Nam inter vitia quae magis dedecent parochum censenda est avaritia et lucri cupiditas, maxime quae neque pauperibus parcat, quibus ex iure (c. 463 § 4) gratuitum ministerium praebere debet.

Quapropter scandalum subditis datum, quorum spirituali bono ratione muneris consulere debet, etiam iniustitia fuit.

Scandalum fuisse grave non est ambigendum, cum et ratio agendi ex qua procedit gravis fuerit, et gravissimae spirituali ruinae occasionem dederit.

3. Tum commissa iniustitia tum scandalum datum reparari debent. Ergo confessarius qui, sive ex spontanea declaratione sive ex interrogatione proposita, audit peccata commissa a Valerio, debet hunc monere, certe non longa oratione sed utique non ambiguis verbis, de gravitate facinoris, quae augetur ratione muneris parochi; item de obligatione utrumque damnum reparandi, nempe et iniustitiam et scandalum; denique non absolvere nisi sincere promittat se quantum sibi possibile sit facturum ad damnorum reparationem.

Quod iniustitiae reparationem attinet, iam supra dictum est. Quod scandalum spectat, cum hoc non occultum manserit sed publice sit notum, reparatio ipsa non occulta sit sed oportet ut nota aliis fiat. Ipsa restitutio eorum quae iniusta exactione percepit iam, si nota sit communiter, aliqualis est reparatio scandali.

Sed cum praeterea scandalum datum quorumdam *stabili ruinae spirituali* causam dederit, tenetur Valerius adlaborare ut eos ad bonum reducat, sive ipse illos adhortando, sive aliorum auxilium petens ad hunc finem.

QUERIES ON RUBRICS

Is it allowed to bless the candles on Candlemass Day and the ashes on Ash Wednesday in the middle of the sanctuary and facing the congregation?

* * *

The new rubrics state explicitly: "Sacerdos indutus pluviali albo, vel sine casula...in MEDIO ANTE ALTARE vel ad latus Epistolae positas, et ipse stans versus ad altare dicit manibus iunctis..." Therefore the blessing of candles is allowed in the middle of the sanctuary, but not facing the congregation.

With regard to the blessing of ashes on Ash Wednesday, the new rubrics again state, that the ashes are "in vase aliquo super altare," and a little later there is added, "non vertens se

ad populum." For which reason it is quite obvious, that the blessing of the ashes can not be done in the middle of the sanctuary.

What should be the posture of the faithful during the Asperges and Salve Regina?

* * *

Since the authors direct that the people stand during the sprinkling with holy water during the Easter Vigil, and since the asperges antiphon can be sung by the people and, since furthermore the liturgical position while singing is standing, therefore during the asperges the proper position of the people is standing.

The singing of the *Salve Regina* especially on Saturdays or feast days of the Blessed Virgin, (and in some places after processions in honor of the Blessed Virgin or any other saint) belongs to non liturgical services. And therefore there are no liturgical rules for them except negative ones. The priest conducting these services will, naturally, continue the custom of the Church, unless there are good reasons for changing it. Since the *Salve Regina* being a Marian anthem, is sung by the faithful often only on Saturday and Sunday evenings, the days when the Marian antiphons are to be sung or recited "in choro stando," it is but fitting, that on these days at least, it is sung standing. The position of standing while singing the *Salve Regina* on the days just mentioned is reason enough to say that the position for singing the *Salve Regina* on any other day is standing. Thus, some religious communities sing the Marian anthems according to the time of the year always standing.

May the mensa of the altar, including the altar stone, be covered with some material like plastic mantle in such a way that this covering would be under the altar linens?

* * *

Yes, the mensa of the altar, including the altar stone may be covered with some material like plastic mantle, etc., since it would only be a kind of substitute of the so-called cerecloth (*tobalea linea cerata*) of which the pontifical speaks, which is used to prevent the moisture of natural stones to penetrate the altar linens.

Rev. P. MORALES

NEWS

FOREIGN

Is The New Pope The 260th Or Even The 264th Pope?—The current issue of the official Vatican yearbook, the *Annuario Pontificio*, lists 259 popes, including John XXIII. It no longer, however, numbers the popes as it did until the 1946 edition, when it listed Pope John's predecessor, Pius XII, as the 262nd pontiff. At that time, the yearbook listed two early popes as Cletus and Anacletus. Since then it has been discovered that these names applied to one person. Also a number of popes included in the 1946 list are now considered to have been anti-popes.

In a note explaining the dropping popes, the yearbook stated that there are difficulties and uncertainties in listing the 1,900-year line of succession of the pontiffs.

The conductor of the investigation which resulted in the revised listing was the late Mgr. Mercati, prefect of the Vatican archives, who emphasized that his findings did not contradict the Church's teaching of an uninterrupted line of popes. He also noted that the list of popes which had been in use for some 200

years had never been regarded as absolutely accurate.

He explained that the list used by the Vatican yearbook had previously been based on the series of portraits of the Roman basilica of St. Paul's Outside-the-Walls. But historians had cast so many doubts on the traditional listing, Mgr. Mercati said, that he had been given permission by Pius XI to begin a historical inquiry into the records of succession.

Among the problems making it difficult to ascertain who was in legitimate succession to the Chair of Peter, it was pointed out, are the cases of Dioscorus, who died 22 days after his election in 530 and who may or may not have been legitimate; the succession of John XII, who was deposed by Emperor Otto I in 963 and who died in 964, and certain elections around the middle of the 11th century.

Dutch Missionaries Seek Govt. Aid.—The Central Mission Directorate has made a plea to members of Holland's Parliament for financial support for the work of missionaries in social and economic development.

The directorate, which represents 10,000 Dutch missionaries, said in a letter sent to all members of Parliament that missionaries are active in education, medical care, land development, road building and housing. This work is now supported mostly by Dutch Catholics and it is becoming difficult to finance it.

The letter asked for financial support for projects sponsored by bishops in mission areas and suggested that government officials of the developing country be consulted. No aid was asked for evangelizing activities.

The Dutch Catholic daily *De Tijd* said in an editorial that, while it favours such government aid, this aid must be carefully organized. The missions cannot allow government control.

Dutch missionary societies have 4,529 priests, 3,780 Sisters and 1,260 Brothers. The Dutch missionaries run 9,300 schools which serve more than 900,000 pupils.

Also, 100 priests teach in secondary schools and 1,000 Sisters and Brothers teach in primary schools. Altogether, the Dutch missionaries run 9,300 schools which serve more than 900,000 pupils.

Council Preparations. — The Central Coordinating Commission of the Second Vatican Ecumenical Council has held its third session and completed its review of the projects to be submitted to the Council when it reconvenes on September 29. Also discussed was a proposal for improving press services during the Council's second session

The session was presided over by the commission president, Cardinal Cicognani. During the first meeting the commission reviewed two projects, one on the missions and the other on the sacrament of Matrimony.

The project on the missions was introduced by Cardinal Confalonieri, a member of the central commission, in the presence of Cardinal Agagianian and Archbishop Sigismondi.

At its second meeting of the session, the Central Coordinating Commission studied a synthesis of the final chapters of the project on the nature of the Church (*de Ecclesia*). The revised version of the project was presented by Cardinal Suenens, Archbishop of Malines-Brussels. Cardinal Browne, O.P., Vice-President of the Theological Commission, and Father Sebastian Tromp, S.J., Secretary of the same commission, assisted in the presentation.

Cardinal Suenens then reported on the work done by the mixed commission composed of members of the Theological Commission and the unity secretariat on revising the parts of the project on the nature of the Church in which the two bodies have a mutual interest.

After this, Archbishop Felici, secretary general of the council, explained in detail a proposal for improving information services during the council's second session.

The central commission will meet once more before the opening of the second session of the council. The

business and time of the future meeting were not announced.

Islam is National Religion for Malaysia. — Islam has been established as the national religion for the projected Federation of Malaysia, which will be made up of Malaya, Singapore, North Borneo and Sarawak.

The agreement setting up the federation, which will come into being on August 31, was signed by a British official and by representatives of the four Commonwealth territories that will form the federation. The British protectorate of Brunei, expected to be a part of the federation, refused to come in at the last moment.

The establishment of Islam as the federation's national religion was not unexpected, but Christians and other non-Muslims in the federation's four territories had hoped there would be no designation of an *official* religion.

It is believed that plans to have Islam as the national religion were prepared as early as January, 1963. In February a report published as a British government White Paper stated: "Islam should be the religion of the Federation of Malaysia." Subsequent draft proposals for the proposed federation implemented this recommendation.

The federation has a population of about 10 million, including nearly 250,000 Catholics. Muslims make up about 40 per cent of the population. The federation has about 4 million Malays, 4 million Chinese and 1 million Indians.

From the political standpoint the West regards the federation as a protective barrier against Communist expansion in Southeast Asia, while the Soviet Union looks upon it as an attempt "to preserve the positions of British imperialism."

The federation's capital will be at Kuala Lumpur in Malaya. Its first prime minister will be Malaya's premier, Tunku Abdul Rahman.

Vocations Behind the Iron Curtain. — The acting head of the Catholic Hierarchy in Hungary, Bishop Endre Hamvas of Casnad, has been quoted as saying that there has been a substantial increase in the number of young men seeking to enrol in Hungarian seminaries.

The Catholic weekly *Uj Ember* (New Man) said however that Bishop Hamvas voiced regret that today there are no students from Hungary in the two major seminaries abroad for Hungarians — the German-Hungarian College in Rome and the Pazmaneum in Vienna.

He expressed hope that the situation is only temporary, and noted that the Hungarian government "naturally . . . demands assurances that Hungarian seminarians would not be exposed to an anti-government spirit at the foreign seminaries."

Hungary Approves Papal Appointments to Vacant Dioceses. — Deputy Premier Gyula Kallai of Communist Hungary told newsmen here that his government will approve assignments by His Holi-

ness Pope Paul VI of new bishops to head his country's vacant dioceses.

He said that the government's only requirement is that "the bishops respect the laws of the Hungarian state," and added:

"We have no intention of obstructing such a measure (by Pope Paul) and we are sure it will be useful."

Meanwhile, it was reported here that improved Church-State rela-

tions was one of the topics discussed by U Thant, Secretary General of the United Nations, in his talks with Hungarian leaders during his visit there in early July.

Of Hungary's 13 Sees, seven are either vacant or have ordinaries who are impeded in their work. Two of the three archdioceses — Eger and Kalocsa — are vacant, and the third is headed by Cardinal Mindszenty of Esztergom, now living in asylum at the U.S. legation in Budapest.

LOCAL

OP Studium Generale in Far East Set Up.—The Dominican General House of Studies in the Far East was formally inaugurated (July 20) by the Very Rev. Fr. Jesus Gayo, O.P., Provincial of the Dominican province of the Most Holy Rosary, with His Eminence Rufino Cardinal Santos as the guest of honor.

The simple ceremonies which the Cardinal referred to as an occasion of "great significance in ecclesiastical history" took place in the Convent of Sto. Domingo in Quezon City.

Present at the affair were local Dominican superiors and delegates of different religious orders and congregations with seminaries and houses of formation in the Archdiocese of Manila, the faculty and

student body of the new "Studium Generale Sancti Dominici."

The ceremonies featured, besides the formal opening of the Studium, the installation of its administrative officials, namely, Fr. Francisco del Rio, O.P., as Regent of Studies, Fr. Donato Gonzalez, O.P., as Vice-Regent, and Fr. Leonardo Legaspi, O.P., as Master of Studies.

The appointment of 20 faculty members or "Lectors" was also announced. The Lectors have been summoned to the Studium from their various assignments in the United States, Spain, France, Palestine, and the Philippines. The new officials led the Lectors in making publicly their individual profession of Faith as well as the anti-modernistic and Thomistic oath-taking.

The Father Provincial hailed the inauguration of the Studium Generale as the realization of a cherished project of the Dominican Superiors to provide their students with the ideal Dominican atmosphere for a well-rounded intellectual and religious formation. The Studium Generale, he said, should aim at producing "not only intellectual Dominicans but real contemplative apostles."

In the allocution delivered by the Cardinal to close the affair, His Eminence congratulated the local Superiors of the Order of Preachers on the establishment of the Studium.

He also expressed his personal happiness at the founding of the Dominican General House of Studies in his own archdiocese, as well as the grave interest of the Hierarchy in the said event on account of its significance to the Church and the apostolate.

Finally, addressing himself directly to the Dominican Students, Cardinal Santos made a challenging exposition of the "fond expectations" of the Hierarchy from the said Students as future "torchbearers of the Truth".

Catholicism in Action. — The Most Rev. Salvatore Siino, Papal Nuncio to the Philippines, in a recent address to the 7th National Convention of Catholic Action of the

Philippines held in Baguio City, warned Catholic Action members against the "heresy of action" and stressed on the youth's moral training so that Catholic Action be Action of Catholicism.

The Papal Nuncio said that the "heresy of action" consists in "doing many things and saying many things which, however, do not proceed from a truly spiritual life."

The Papal Nuncio underscored the great need of moral regeneration among the youth and the professionals and so-called leaders of the country.

Archbishop Siino proposed four guiding principles by which the program of Catholic Action in the Philippines can strengthen and place emphasis on the moral formation of young people. These are:

1. Establishment of Student Catholic Action units in all schools;
2. Special training and education of youth based on Catholic principles;
3. Encouragement of more Catechetical instruction and activities; and
4. Adequate, convenient and wholesome entertainment.

The evils of materialism, the Nuncio stressed, must be fought with intense renewal of Christian life.

BIBLIOGRAPHY

THE POPULATION EXPLOSION AND WORLD HUNGER.—By Arthur McCormack. Hawthorn Books, Inc.; Burns & Oates, London, 1963.

Next to the fear of a possible total world destruction by nuclear weapons, man is also in great fear of the possibility that the rapid increase of population would create a universal lack of food and living space in an already hungry and over-crowded world.

Arthur McCormack shows what extent of the world is really affected by over-population and poverty. The men concerned over this fact have sought for and tried solutions. The Catholic Church has been no less anxious to offer an answer. What these men cannot understand is the disapproving attitude of the Church toward some of their possible solutions, especially that of contraception. Here, McCormack shows that these cannot even begin to ease the problem.

Then in a matter-of-fact and simple manner, he gives what he believes to be the right remedies, based on improved agricultural methods and techniques, the virtue of charity and social justice. He cites at length the teachings of the Holy Fathers especially the late illustrious Pope John XXIII in his world-renowned encyclical "Mater et Magistra." Taken into the study also is what the Communist powers and the Western World propose as their answer.

For the elimination of poverty and world hunger, the author has never failed throughout his book, to remind Catholic readers that they "have a special duty, a special interest, a special contribution arising from their Faith and their principles" to offer.

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THE GREAT TERESA. — By Elizabeth Hamilton; Burns and Oates, London, 1963.

In about one hundred and seventy pages of a pocket-sized book, the author has been able to give a clear and substantial picture of St. Theresa of Avila to the reader. Theresa is seen as the great saint and mystic that she was and is, and yet she is there so much of a human, a woman who had to struggle for sanctity.

Instead of feeling that this saint is some remote person, who had lived out of present-day touch, the reader is made to feel his affinity with her, a fellow human being, for the places she had been to, the places she had lived in and the institutions she had founded are very present-day reminders that she had been of this world.

Her closeness to the reader is achieved by the natural and simple description of her life, her struggles with self and her tremendous work.

Her human faults are never glossed over or skipped. Rather, they are presented and described together with the great struggle she had to make to overcome those chinks in her character, showing to the reader what persistent striving and divine assistance can do.

Theresa was a woman of strong emotions and certain weaknesses. She was not born a saint; neither did she become one overnight. But she had strong determination and purpose. Her struggles tell the story of her achievement of sainthood step by step.

She was so much of a woman, yet she became one of the most outstanding mystics and a saint.

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ST. CATHERINE LABOURÉ AND THE MIRACULOUS MEDAL. — By Alma Power-Waters. Vision Books; Farrar, Straus, and Cudahy. Burns & Oates, 1962.

Based on several sources on Catherine Labouré and her life, Alma Power-Waters has written a very readable book: "St. Catherine Labouré and the Miraculous Medal". Historical facts regarding major incidents in the life of the saint have been kept intact while the settings have been realistically reconstructed. In order to bring certain scenes to life, interesting dialogue were also put in by the author.

Simply told, the story of the book revolves around Catherine, a holy and retiring young girl to whom Our Lady appeared after she became a nun, and through whom the Miraculous Medal was given to the world. The Medal was so powerful and granted so many favors that Sister Catherine was sought for. Because of her unassuming nature, she tried hard to hide herself and her precious secret, from the world, in her manifold duties of cooking, mending and caring for the aged and the sick in the convent.

As in life she was retiring, in death Heaven designed to draw her out before the eyes of the people to be proclaimed a saint because of her virtues and sanctity. Her secret was no longer so.

M.J.O.