

BOLETIN ECLESIASTICO DE FILIPINAS

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

TEARS FROM THE ROCK • RENEWAL
BUT NOT BETRAYAL • DECREE ON
THE CLERICAL ATTIRE • PASTORAL
ON SOCIAL ACTION YEAR • THE
NEW PHILIPPINE MARRIAGE RI-
TUAL • SECULARIZATION AND THE
CHRISTIANS TODAY • YOU AND
YOUR POST-CURSILLO • THE BLESS-
ED SACRAMENT FATHERS

BOLETIN ECLESIASTICO DE FILIPINAS

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EDITORIAL

TEARS FROM THE ROCK

The picture of a pope suddenly overcome with tears and weeping before a public audience is not unheard of. The position of a pope is quite unique. From the pinnacle of the Vatican, the successor of Peter has a view of the world second to none; he can feel the pulsating heart of the world and follow its every beat. But at the end of each day, after the usual round of audiences addresses and official meetings, the pope usually finds himself alone in the silence of his room confronted with the myriad problems of both the world in general and of the Church in particular. The magnitude of these pressing problems often wrings tears of anguish from the heart of many a pope.

There was something unusual then in the attention given by the press to a recent report about an emotional and totally unexpected outburst of Paul VI before the members of the General Council of the Pontifical Commission for Latin America. It is reported that at the end of his prepared speech, the Pope put aside his script. His listeners were expecting him to leave when he surprised them by telling them of his distress.

What is so spectacular about this is the *why* he wept. In times past popes wept because the pagans were hard of heart in accepting Christianity; because the Bride of Christ was undergoing one of those terrible persecutions from the hands of unbelieving potentates or people. But this time the tears were not so much from the very pressing and disturbing world problems nor from the non-Christians, but from those created by members of the Church itself... because of the "indiscipline and lack of obedience and filial love" demonstrated *within* the Church today. The Pope, on top of other pressing problems, is known to have been increasingly worried by reports of regular defections from the clergy, rifts between bishops and priests and from the growing attitude of rebellion among both priests and laity over the

Church's failure, in their opinion, to tackle post-Conciliar questions and to push right ahead with the implementation of crucial Council decisions.

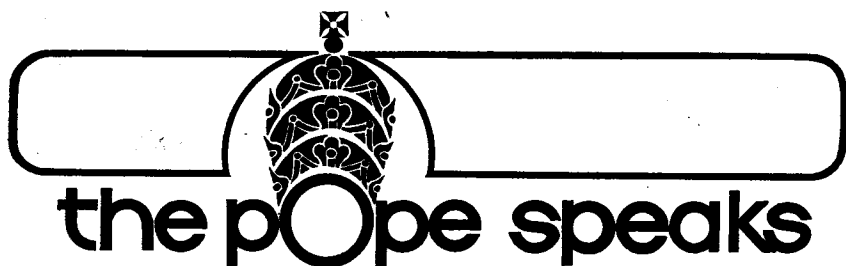
It is quite easy to use this occasion to point an accusing finger at those whom we think to be responsible in creating these problems in the Church. But will this attitude wipe dry the Pope's tears and remove the anguish in his heart? It definitely will not. The afflictions of the Pope flow from the stand of those whose idea of renewal is arbitrary change and from those who insist in the immovable heights of triumphalism. Both only create more problems and solve none. Neither will be of any help to the Pope.

But obedience and loyalty, yes. Obedience to the ministry of pastoral government which Christ established, which the wisdom of the Church has developed and extended throughout the various members of the Mystical and visible body of the Church itself, to guide and to comfort the multiform group of People of God.

Discernment and lucidity of spirit, yes. Discernment in seeing what is re-awakening and what is utter blind folly; what is evolution and what is revolution; what can be corrected and modified in Catholic life and what can divide and destroy that life.

And above all, love will. Love for the Church which impels us to render that precious gift of obedience and loyalty to the Pope and Christ whom he represents. Love which intuitively guides us to find our place and destiny within the City of God.

There might not be any hope on this earth to wipe those tears completely dry, but if the Pope sees in us obedience, loyalty and love which he so earnestly, paternally begs from us, there might still be tears in those eyes but they will be tears not of bitterness and anguish but of joy, consolation and thanksgiving.



PETER THE FOUNDATION OF THE FAITH

At the usual Wednesday audience on April 3rd, the Holy Father received groups from many countries including a great number of students from Italy, France, Germany and Spain. Beloved sons and daughters:

Our thought is directed to you, dear students, who today hold first place in this great audience. Our words will be simple and brief, but important as to any other audience.

We ask you a question: Have you understood the significance of the symbolic name of Peter given by Jesus to his chief disciple, Simon, son of Jonah: "I say unto you that you are Peter and upon this rock I shall build my Church" (Matt. 16, 18), in other words, the society of those who believe in me and are gathered together in my name, and founded on you? The concept Jesus wanted to express is clear, even if it is complex and profound when we consider it closely. It is the concept of the solidity, stability, permanence, let us even say, of immovableness. Simon, son of Jonah, was a good but enthusiastic and changeable man who was both generous and timid. By giving him the title, rather, the gift and the charism of strength, toughness, a rock-like power to resist and sustain, he linked his message to the new and wonderful virtue of this apostle who together with his lawful successors was to bear witness with incomparable security to that same message which we call the gospel.

Instability of modern culture

Think it over carefully. Here we are over the tomb of Simon renamed Peter. We recall and test the truth of the words of Jesus: here that rock (a figure derived from that other stone, the cornerstone,

centre and basic strength of all christianity which is Christ himself), that rock is still firm, solid and secure. It is an historical, psychological, theological and wonderful miracle.

We might almost describe it as the practical proof of another prophecy of Jesus: "Heaven and earth will pass away, but my words will not pass away" (Matt. 24,35). This singular fact is of particular importance to you, dear children, who, as students, are searchers for truth. What is study if not a search for so many beautiful and wonderful truths? What does the modern and scientific mind tell you in this regard? It tells you that truth is not unchangeable, that it is not definite and secure. Today schooling is defined as a search for truth, rather than the possession or acquisition of truth. In fact, everything changes and progresses. Human thought is characterized by historical achievement, by the so-called historicism which is erected into system to such an extent as to make time the cradle and the grave of truth. Chronological fact dominates culture with the result that nothing is any longer certain, stable or worthy of being accepted and believed as a value to which the guidance and meaning of life can be entrusted.

Religious teaching must be clear

This attitude is invading the religious field also. Many wish to submit religious truth to a radical revision, to eliminate those dogmas or teachings that seem antiquated and outmoded by scientific progress, and which are incomprehensible to the modern mind. In the attempt to give the Catholic religion an expression more in conformity with contemporary idiom and mentality, and to bring it "up-to-date", it often happens, unfortunately, that the reality is undermined, and people try to make it "understandable", by first changing formulas in which the Teaching-Church has expressed and, as it were, sealed it, to enable it to traverse the centuries while jealously preserving its identity. Then they alter the very content of traditional doctrine, subjecting it to the dominant law of historical change. The word of Christ is no longer the Truth that never changes, ever living, radiant, and fruitful, even though at times beyond our rational understanding. It becomes a partial truth, like those others which the mind measures within its own limits, one that may be expressed otherwise in succeeding ages as a result of free enquiry, and is thus deprived of all objective validity and transcendent authority.

Christ speaks through the Pope

It will be said that the council authorized such treatment of traditional teaching. Nothing is more false, if we are to accept the word of Pope John, who launched that "aggiornamento" in whose name some dare to impose on Catholic dogma dangerous and sometimes reckless interpretations. In his famous

speech of the opening of the Second Vatican Council Pope John proclaimed that the Council itself must re-affirm the entire Catholic doctrine "*nulla parte inde detracta*"—without abandoning any part of it, though the Council would have to give a new, adequate and more profound expression to that truth in a way that was most in keeping with modern studies. So that faithfulness to the Council demands a fresh and wise study of the truth of the faith, and leads us back to the perennial, univocal, and consoling testimony of St. Peter. Jesus wanted his infallible voice in the Church, to guarantee the stability of the faith, almost as a challenge to the arbitrary changes wrought by time.

Therefore, dear sons and daughters, who have come to the tomb of the unbreakable rock to bear witness to your filial and trusting adherence to the Catholic faith, you must feel the power that emanates from its stability, and that sustains, even in our century, the fruitful and joyous vitality of the Word of Christ. And so that none of you may lack this stupendous, spiritual experience we give you Our Apostolic Blessing".

POPE'S CLARION CALL TO YOUTH

On Palm Sunday, April 7th, after distributing palms to the congregation at the Solemn Pontifical Mass which was attended by many Cardinals, dignitaries of the Papal Household, and a large number of people among whom the younger generation was conspicuous, the Holy Father addressed the faithful as follows:

It is primarily to the young people present here to-day that We address Our words. We wish first to greet you and to thank you for coming here to this service. Your presence is particularly significant, because it appears that it was the younger generation, the "*pueri Hebraeorum*" (as the text of the Liturgy indicate), who were foremost in working up and expressing their enthusiasm for the entry of Jesus as Messiah into Jerusalem. You know the event recorded in the Gospel which we are commemorating: it was the public recognition, the popular acclamation of Christ as Messiah, as man in whose person the centuries-old expectation of the Jewish people was at last realized, in whom the old prophecies were fulfilled, and who thus started the new era of salvation both for the Chosen People of God and indeed for the whole of mankind, in a word, who brought the Kingdom of God into this world. There are two points to be noted here: (i) the vast crowd of people gathered for the Jewish Pasch or "Passover", for which pilgrims flocked from all over Palestine

(and even further afield) to Jerusalem as the centre and symbol of the whole destiny of the children of Israel; (ii) the hostility of the Jewish leaders, which was by now unbounded and resolved to go to any lengths, even to putting this young, insufferable prophet from Galilee to death.

Jesus acclaimed by the people

Jesus always disliked any gesture of honour; but for this once he did nothing to stop the people's excitement. Indeed he himself made all the arrangements for meeting the crowds and responding to their acclamation, albeit in the unassuming way (which you will remember) of riding in on a small donkey. This was ostensibly very modest, but it threw into high relief the mysterious symbolic nature of the Master who was hailed by the crowd of onlookers (and more especially by the young men and boys) with the most high sounding titles which it was possible to give any man in the light of Jewish history and of the Jewish mentality at that time, titles such as "son of David" "messenger of the good fortune of God's chosen people", "the one sent by God to fulfill the destiny of that proud but unhappy people under God's own rule, although never letting go of life or hope".

The crowd waved branches of palm and olive to mark this historic moment with an appearance of gaiety. It was indeed a moment of triumph, but one intended to strike the spark which would set the messianic fire ablaze; it was (if you wish) a piece of outward show, hastily improvised and somewhat superficial, but one which revealed a glimpse of something which nothing could stop and which gave at least a hint of some radical upheaval in the near future.

Jesus himself let this be understood; he wished the outburst of popular enthusiasm to go unchecked. More than that, he showed that this was a moment full of significance in the history of redemption, when he drew near to the massive walls of the holy city and began to lament and to foretell its downfall in the fairly near future. But before the city fell, destruction would have overtaken himself within only a few days, the cross which he well knew was in store for him.

Christ's challenge to youth

But now let us concentrate on the event itself: Jesus recognized by his people as the Messiah, the Christ, and acclaimed as such, especially by the young people shouting "Hosannah". This event is reproduced in today's liturgy. You young people in this moment become (along with the whole congregation of the faithful) the heralds or "outriders" of Christ. You perpetuate the moment when Our Lord manifested the glory of his messianic kingship in our own time and place; you renew the act of faith in his mission, indeed in person. You recognize him as Master of all mankind; you proclaim him as prophet of the world's destiny. You hail him as the King of kings and

Lord of Lords who stands at the centre of every man's personal fate and of the overall design of history. Jesus is the truth of human existence; he is also its life, the source of our salvation both now and hereafter.

Are you listening, dear children? Do you understand what we are saying? Does it mean anything to you, or is it too remote from your experience?... too strange and foreign to make any sense? We feel some anxiety, some fear, that you will regard Our voice merely as Our own, that is to say, the voice of a poor old man who is treading out life's way with you, a voice repeating words that are out-of-date and now outworn; in short, that you will fail to recognize in it a voice of prophetic inspiration in which there faithfully re-echoed the timeless and ever-living voice of Christ himself.

We are inviting you to acclaim Jesus, the Christ, the Lord of mankind, the Saviour of the world. Are you afraid as you listen to this invitation lest you may lose what to-day you prize most highly—your freedom? Are you afraid lest, if you put yourselves at Christ's disposal or the service of his message, you may suddenly find an incomprehensible, an unbearable, cross laid on your shoulders? Are you afraid that, if you let Jesus put his charm on you in the depths of your conscience, this may snuff out the flame of natural love and leave you all alone and bewildered, looking for some conversation, friendship, or fellowship which you have lost?

The Truth will make you free

Take heed, dear children. You should understand what We ask of you — to acclaim Christ—recognize in him the Christ who is not merely a verbal proclamation of his glory but is at the same time your own happiness and good fortune. Why do you sing hymns to Jesus Christ? Because he is our Saviour, who liberated us and coaches us to win and enjoy the fulness of our human nature in all its greatness and heroism; he is the master who teaches us the truest, the purest, the noblest type of human sympathy, namely, charity. If you let yourselves really exalt Christ, you may experience a sort of somersault, a turning upside-down: Can't you see, youngsters of to-day, how infected you are by a deadweight of conformity, which may well become a fixed habit and which unconsciously subjects your freedom to the machine-like tyranny of other people's thinking, opinions, feelings, acts, and fashions? or how, although this "crowd-spirit" may make you feel strong, once it has you in its grip, it drives you at times to group-revolt, often without your knowing why. The psychology of much of to-day's youth is curious, and needs a more profound, more discerning and lengthy analysis than We can give it here: but We believe that this description of it, however summary, is substantially correct. But if you really get to know him and stick to him (as you well know how) with all your energy and strength, what will happen to you? You will become free

within yourselves. Jesus himself said "The truth will make you free" (John VIII, 32). You will become real persons. You will know the "why" of life, and for whom you are living. You will have the ultimate reasons of human existence in yourselves. You will be rescued from the pressures of mass suggestion, which so easily distracts the mind, dulls the conscience, and binds the yoke of machine-like collectivism on individuals. At the same time, you will feel a marvelous thing happening, an intelligent power of friendship, sociability, and love coming to birth in you. You will not feel lonely. Adherence to Christ will teach you adherence to fellow men; it will make you aware of their virtues and of their needs, for which we have to love them and serve them... and all this without for one moment infringing your own personalities which remain inviolable. A higher type of social living will emerge in you, the society of charity: and this, not merely as an idea or as an amateurish attempt to get alongside other people by dialogue, but as an interior impulse of goodness, of dedication to others, of union with them, of true love which cannot be gainsaid.

The Peace of Christ

My dear children: You have come to this religious ceremony here to-day. Just think a little where it is happening: in church—in The Church. If we are really and truly to meet Jesus, if we are to be worthy to be acclaimed as the fulfiller of all mankind's hopes, then it is here that we must come... here where he appears to us morally, and sacramentally, both in the lowly forms recorded in the gospel but also in the unambiguous and commanding presence of his divine kingship.

It is here that all of you, young and old alike (although particularly the young), as you acclaim Christ the Saviour and wave your branches of palm and olive, proclaim peace—his peace—for all men of to-day: the peace which the world is seeking but cannot find, which it can never obtain for itself but which only Jesus can give it (John, XIV 27). "Blessed are the peacemakers, for they shall be called sons of God" (Matt. V 9).

Martin Luther King

And here we cannot pass over in silence the sad event which to-day weighs on the conscience of the whole world: the cowardly and brutal murder of Martin Luther King. We shall associate with this the tragic story of Christ's Passion which we have just heard.

A few years ago we received in audience this Christian preacher who did so much to promote the human and civil standing of his Negro people on American soil. We knew something of the fervour of his propaganda: and

We even ventured to urge on him that his mission should avoid violence, and be directed instead to fostering firm brotherhood and co-operation between the two races, the black and the white. He then assured Us that his style of propaganda expressly eschewed any sort of violence, and that his purpose was to foster peaceful and friendly relations between the two races. This makes Our sorrow over his tragic death all the greater, and makes Us deplore this crime all the more forcefully. We are sure that you here (and indeed the whole Catholic community in Rome and throughout the world) share these feelings; just as we shall all share the hopes which his martyrdom inspires in Us. May this detestable crime become a true sacrifice! May it induce, not hatred or revenge or an even wider gulf between citizens of the same great and noble country, but rather a new purpose of mutual pardon, of peace and reconciliation! May the strife of to-day and the unjust discriminations of race give place to the equal enjoyment of justice and freedom as of right.

Our grief is enhanced and Our fears aroused by the reactions of violence and disorder which this sad event has already provoked; but We also cherish a hope, which increases as We see that there is a growing desire and determination in responsible quarters (and indeed in the heart of all rightminded people) to make the death of Martin Luther King an occasion for over-coming racial conflict and for establishing regulations and ways of living together which are more in line with modern civilization and Christian brotherhood. With lamentation, yet with real hope, we pray that this may be so.

RENEWAL BUT NOT BETRAYAL

This week's General Audience was held on Thursday, April 25th as it was a national holiday in Italy. St. Peter's Basilica was crowded with pilgrims from many parts of Italy and also from other countries. The Pope took as the theme of his discourse "Joy and Hope".

Beloved children:

Your visit fills Us with joy and hope. We can make our own the words of the title of the famous Council Constitution: *gaudium et spes*. Joy because you are so numerous. Today St. Peter's is not large enough to hold Our visitors, to the extent that we are obliged to subdivide them into three separate audiences. This concourse of people is reason for joy. We see in it

almost a biblical reflexion: "All these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged...' (Is 60, 4-5).

There is something that transcends a tourist attraction in this gathering here today. You did not find it easy or comfortable, and it offers you nothing except the pleasant awareness of being here, that is, not merely at the geographical centre of the Church, but the historical, visible, spiritual and mystical centre of its marvellous and moving unity. Here we have the tomb of the Apostle whom Christ chose as the foundation of His mysterious edifice, the Church. Here it is so pleasant to meet people from every country knowing they are all brethren, all believers united in the same faith and charity, i.e., all Catholics. You did not come here by chance, nor is your presence here something organized. You come here freely and spontaneously, not indeed to take part in or witness a show, but to pray and to hear what We had to say and to receive our blessing. It is in circumstances such as these that we feel the insufficiency of Our human person and the greatness of Our title as Vicar of Christ. Therefore you are a source of great joy for Us. Never tiring of admiring the vision of Our pilgrims and Our visitors, we give thanks to the Lord with the words of David: "I have seen with great joy thy people which are here present, offer thee their offering" (1 Par. 29, 17): the gifts of their faith and piety.

With joy there is hope — the hope that this presence will be worth much for the cause of the Kingdom of God, that is, that of Christ, of His Church and of yourselves. We shall tell you something which will make you reflect: We need you: You certainly have come here to make an act of faith, to give the Church proof of your filial devotion, to bear witness to your purpose of Christian life. We have great need of these spiritual gifts. We need your awakened Catholic conscience, your loyalty to the Holy Church of God. This seems obvious and already proved by the religious devotion and by the sincerity of sentiments that brings you here. This is Our hope for you.

In many countries the Church, as you know, is going through troubled historical and spiritual times. It is a source of apprehension and fear to the pastors of the Church and to Us. The whole modern world is getting away from the sense of God, all taken up as it is by the wealth of its conquests in the scientific and technical field; not that this postulates the "death of God" as some have expressed it so unhappily, not does it demand an atheistic attitude of mind far removed from all religion. This characteristic progress of the modern world would rather demand a more elevated, more penetrating and more adoring sense of the Divine, a religion more pure and more alive reaching

to the heights of human wisdom: not only, shall we say, for this widespread religious apostasy, but also and in relation to the sensitivity of those who have responsible positions in the Church, especially for the restlessness which troubles certain sectors of the Catholic world itself.

It is not something unknown. After the Council the Church enjoyed, and is still enjoying, a magnificent re-awakening that We are pleased to recognise and encourage. But the Church has suffered and is still suffering from ideas and facts that are certainly not in accordance with the Holy Spirit, and give no promise of that vital renewal promoted and promised by the Council. An idea with a twofold meaning has made strides even in Catholic Circles. This is the idea of change, which for many has taken the place of the idea of "aggiornamento", presaged by Pope John of venerable memory.

In the face of the evidence and contrary to all justice they attribute to that most faithful Shepherd of the Church ideas, which are not ideas of reform, but which are even destructive of the teaching and discipline of the Church.

There are many things that can be corrected and modified in Catholic life, many doctrines that can be studied more deeply, completed and expressed in more comprehensible terms, many rules that can be simplified and better adapted to the needs of our times. But there were two matters beyond argument: the truth of the Faith, authoritatively sanctioned by tradition and by the ecclesiastical magisterium, and the constitutional law of the Church. Obedience must be given to the ministry of the pastoral government, that Christ established and that the wisdom of the Church has developed and extended in the various members of the mystical and visible body of the Church, to guide and strengthen the many component parts that make up the People of God. Therefore: renewal, yes. Arbitrary change, no. History of the Church, ever living and new, yes. Historicism destructive of traditional dogma, no. Theological integration according to the teaching of the Council, yes. Theology deriving from arbitrary subjective theories, often borrowed from hostile sources, no. A church open to ecumenical charity, to responsible dialogue, to the recognition of Christian values among our separated brethren, yes. An irenic theology that betrays the truth of the Faith, and adopts certain negative principles which have contributed to the separation of so many Christians, from the centre of unity of the Catholic communion, no. Religious liberty for all in civilised society, and liberty of personal adherence to religion according to the well-considered choice of the individual conscience, yes. Liberty of conscience as the criterion of religious truth, without references to the authenticity of serious and authorized teaching, no. And so on.

Discernment and loyalty

Therefore, dearest children, the Church today needs your discernment and your loyalty. And this is the hope that your visit brings to Us, to Our great consolation. The Church needs the clear-mindedness of her children, their loving and steady faithfulness. Have you come to Us with clear ideas of the renewal of life within the Church, dear children? Have you brought Us the great, the precious, the dearest gift of your fidelity? This is Our fatherly hope.

And so, with Our heart full of joy and hope, We bless you with all Our heart.

FALSE RENEWAL OF THEOLOGY

"Damage beyond belief could be provoked by arbitrary interpretations — disrupting its traditional and constitutional structure, replacing the theology of the true and great Fathers of the Church, with new and peculiar ideologies, interpretations, intent upon stripping the norms of faith of that which modern though often lacking rational judgment, does not understand and does not like..."

Paul VI, Homily in Fatima (May 13, 1967)

DOCUMENTATION

PHILIPPINE HIERARCHY

PASTORAL ON 'SOCIAL ACTION YEAR'

Dated May 1, 1968, the 14-page document was issued to proclaim the Year of Social Action covering the period from May 1, 1968 to April 30, 1969. The following is the complete text of the joint Pastoral Letter:

The revealed word of God calls mankind to the challenging mission of filling and conquering the earth.¹ The Catholic Hierarchy of the Philippines, conscious of the contemporary pastoral implications of this task, sponsored last year a National Rural Congress.

Its purpose was to promote a genuine awareness of the socio-economic problems that now confront the Filipino people and thereby to urge the People of God to initiate and participate in those practical actions which would help ameliorate the pitiful social conditions plaguing our brothers particularly in the rural areas.

Now, impelled by the same reasons, and desirous of furthering the gains reaped from last year's Congress. We deem it fitting to reemphasize the need of social awareness among our faithful.

Pope Paul VI declared the Year of Faith, soon to end on June 29th, and followed this up with the declaration of the World Day for Peace every first day of the year.

The United Nations has also chosen this year as the International Year of Human Rights. Our own President of the Republic has proclaimed the period from May 1, 1968 to April 30, 1969 as the Year of Social Action.

Thereby, we would like to reiterate that Christian Faith, as well as the intimate link that should exist between the promotion of Human Rights and the socio-economic progress of man, are the basis for authentic and lasting peace.

¹ Gen. 1:28

Review Since Nat'l Rural Congress: Impressive

The initiatives undertaken as a result of the growing sense of social responsibility by parochial, diocesan, scholastic and other institutional bodies, within the short span of a year, are truly impressive.

We may mention as examples, the establishment and diffusion of credit unions and cooperatives, of small scale industries, scientific techniques in farming, centers for developing skilled manpower, medical health centers, housing projects, among others.

It is not to be expected that in such a short period of time, most of these projects could so soon have outgrown the experimental phase; or that they could have been preceded by more scientific surveys of needs or by carefully studied approach to action and community development particularly on the grassroots level; or that dialogues could have immediately found free flow between the various action groups and institutes, and between private and public agencies.

We look forward eventually to an efficient and effective coordination of these vast local, regional and national projects by the National Secretariate for Social Action, with the assistance of a national foundation of experts in the economic, social and agricultural sciences.

Christian Dimension In Social Action And Rural Development

Man, the noblest work of God's visible creation, stands at the crest of the entire creative process. Man, made in the image of God is the bridge between God and all creation.

Born into this world with certain latent energies and talents, he is challenged by his role of worker and provider to develop these inner resources of his being and to achieve that dominance over the earth that will bring a sense of fulfillment to himself and will overflow in service to all mankind.

Thus every man is called upon by God to self-fulfillment. This is not something merely optional, for "...human fulfillment constitutes a summary of our duties."² Nor is the challenge limited merely to economic growth. To be authentic it must be complete and integral, that is "it has to promote the full-rounded development of the whole man and of all men."³

Self-fulfillment, however, is also by nature social, so that each man becomes an instrument of God in the service of his fellow men. Called upon

² *Populorum Progressio*, n. 16

³ *Ibid.* nn. 14 and 42

to develop himself from the less human fulfillment of material needs to the more ennobling acquisition of knowledge and culture, man should also "grow in age and wisdom"⁴ by contributing to the unity of mankind, preparing there by "for the Lord a perfect people,"⁵ and above all, by knowing, loving and serving God in this life, in order to be happy with Him in the next.

Men today are not only becoming more dependent upon each other, but they are coming to realize that all society is a system of services of which they too are a part. A simple piece of home equipment is often the work of peoples of many countries. Through international trade, and via press, radio and television, the entire world enters the humblest home. Man is ever aware of the closeness of all men. Each is a silent witness that "no man is an island." The laborer and the farmer look beyond the active part in regulating their own social and cultural life.⁶

In this context, the Christian faces an even greater challenge. For by the grace of his baptism into Christ, he stands as the exemplar of that contribution to the unity of man. He more than others, can see that the work of a family extends out to the community.

The cornerstone and the mark of genuine Christian living is love for one's neighbor. "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does the love of God abide in him?"⁷

And the Apostle James tells, "If a brother or sister is ill clad and in lack of daily food, and one says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? Faith by itself therefore, if it has no works, is dead."⁸

The Sacred Scripture tells us that "God is love." The mark of the true Christian is also love, — the love of his neighbor.⁹ The Christian of the early centuries shared his material blessings with his fellow men as a valid expression of his love of God.

"See these Christians, how they love one another" became a byword among the pagans, when they were forced to marvel at the heroic love of the Christian of those times.

Today's Christian must by the manner of his life present the Church as the light of the world whose vitality and ideals place their full force behind the social and economic techniques that have to be applied to the problems of human need.

⁴ *Luke*, 2:52

⁵ *Luke* 1:17

⁶ *Gaudium et Spes*, n 6

⁷ *1 John* 3:17

⁸ *St. James* 2:15-17

⁹ *John* 13:35

Today, the socio-economic problem has a definite Christian dimension. All undertakings towards its solution, if rooted upon the hope of mere material progress, can only lead to false ideologies, or to cynicism.

It is for the Christian to recognize in all the things that he does for his fellow man the supernatural dimension, to see in it an opportunity for sacrifice oblation to God and the world of man.

Christian And Earthly Possessions

Man by his very nature has a right to freedom, to a certain measure of independence in the direction of his life, and to an increased share of responsibility without any oppression. He has a right "to seek to do more, know more, and have more in order to be more."¹⁰ To create the conditions that will promote the fulfilment of this right, is the responsibility of all.

The greater responsibility for the common good, however, lies with those endowed with the tremendous surplus of wealth, whether in land and other property or in liquid assets. It is upon them particularly, that demands for greater generosity, sacrifice and unceasing effort, are made.

For material resources entail a stewardship, a stewardship that is betrayed by an accumulation of returns at the price of the perpetual impoverishment of many; by vulgar display and consumption of resources that lead to scandal of the unemployed and the hungry.

"Private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need when others lack necessities."¹² Some of the exercises of responsible stewardship would be the use of resources to increase production, widen the base of capital ownership, conserve foreign exchange resources, establishment of industries, due payment of taxes.

But material possessions have a peculiar power to enslave men. Instead of possessing them in freedom, many yield to the temptation to be possessed by what they own. The acquisitive tendency that often leads men to grasping selfishness, greed and rapacity, and even to the violation of the rights of their fellow men for the sake of gain, is all due to sin.

Material possessions are like a two-edged sword. They can either help the progress of man, or they can be the cause of his moral destruction. It is only by a Christian outlook on earthy possessions that man can avoid their fatal fascination and turn them to the good for which God created them.

¹⁰ *Populorum Progressio*, n. 6

¹¹ *Ibid.* n. 47

¹² *Ibid.* n. 47

Justice requires that the goods of this world must be divided in a reasonable way. The world belongs to all men, not just to a few. All men are equal in their right to a decent life. Hence, there must be some proportion in the division of the goods of the world.

It is not a system of justice where one man is very wealthy and another is very poor. Where such a situation exists on a national scale, it becomes a matter of social justice. Not laws, but the inspired vision of the true Christian can alone redress the imbalance of such a system.

The primary duty of the Christian today is to improve the social conditions of his country. Ultimately Christian action in the social field aims to bring happiness in families by the elimination of extreme want. This is the foundation of peace and charity among men. Without it, there can be no reasonable security. Without it, the only social order possible is that of the police state, force alone constrains the desperation of men. This is not the Christian condition, but rather its very opposite.

Parasitism and Indolence

There is no question about encouraging the parasites and indolent.¹³ Each man is called upon to develop himself, just as the whole of society should develop and fulfill itself.

Each one has received from past generations and from his contemporaries, but each one also has obligation towards all in proportion to his capabilities

Each one is called to enjoy the blessings of present civilization, but each one has also to work to support and develop the society he lives in. "If any man will not work, let him not eat either."¹⁴ "The man who is idle at work is blood-brother of the destroyer."¹⁵

As the Vatican Council reminds us: "Let the people be mindful that progress begins and develops primarily from the efforts and endowments of the people themselves. Hence, instead of depending solely on outside help, they should rely chiefly on the full enfolding of their own resources and the cultivation of their own qualities and traditions."¹⁶

The use of superfluous wealth for the creations of employment is a most relevant expression of love for the poor in our days. It is not enough to provide subsistence for the helpless; opportunities must be created for them to help themselves through employment.

¹³ *Ibid.* n. 23

¹⁴ 2 *Thes.* 3:10

¹⁵ *Prov.* 18:9

¹⁶ *Church in the Modern World*, 86 a

For a more fundamental need than more goods necessary for subsistence, is that economic independence that enables a man to take initiatives and exercise responsibility in the economic, political, cultural and spiritual life of the nation.¹⁷

The Philippine Situation

Against the background of the ideal Christian community, we turn our eyes upon the realities of our own dear country. Despite our Christian heritage, it must be sadly confessed that social conditions in our midst are far from being ideal. Indeed they seem to be marching with gathering speed toward a most serious crisis.

While a few have far more than they need, the vast majority lack even the barest essentials of life. To us, indeed, the words of our present Pope are plainly applicable:

"We must make haste; too many are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the regression, of others."¹⁸

The situation is not entirely the fault of the present generation. Each nation carries with it the history of its past. This is also true of the Christian people. While the sins of the father are not attributable to the son, it is inevitable that children will suffer from the errors and faults of their parents. So it is with us.

While the blame for our present ills may not all be laid at our doors, today the decision to remedy the situation is wholly ours. This is now a moment of truth for the Christian Filipino, our Christianity is to be tested at the bar of history.

Two of the most serious problems confronting our country are the land-tenancy system in the rural area and the growing numbers of the unemployed. Both these problems are linked together by the inherited evils of an oppressive social structure, which long-ingrained custom and unchristian habits of thought has permitted to endure until now it threatens the very existence of peace and order in our nation.

As a result, selfishness has ruled our social and economic decisions. The common good of all our people is not the norm of personal or even of governmental decision. Ownership and power is not regarded as a stewardship.

The grossest exploitation of workers and tenants is not only tolerated

¹⁷ *Caudium et Spes*. n. 64

¹⁸ *Pop. Prog.* n. 29

but viewed as an inherent right. Disciplined work is neglected in favor of smuggling, bribery and corruption of every kind. The dignity of manual labor is effectively denied by despising those who engage in it.

Land Reform

We see the roots of much of our social evils in the present pattern of land ownership in our country. Originating in a long-past colonial era, it is still looked upon as an absolute and inalienable right. It has given rise to a system of land tenure which is a great obstacle to rural development.

It does not merely stifle incentives to improve production and one's standard of living, by the perpetual dependence that it fosters, it condemns the farmer-tenant to a miserable condition that strips him of that economic independence so necessary for the exercise of free decisions regarding the management of one's life. It undermines his dignity as a person.

Too many owners compound the evil by their absentee landlordship. Theirs is a negligible contribution to the very soil they claim to own. Such land owners can scarcely be called worthy stewards of the property entrusted to them.

Meantime, the population grows apace, the harvest per family becomes smaller and smaller, economic tyranny frustrates personal rights, shadow governments usurp control, and the common good of all now stands in serious danger. There is no begging the question.

At this point, individual rights must yield to the common good. The public authority must step in to effect the orderly transition to a new social order.

In this connection, we have the clear teaching of *Populorum Progressio*:

"If certain landed estates impede the general prosperity because they bring hardship to peoples or are detrimental to the interest of the country, the common good sometimes demands their expropriation."¹⁹

With all the earnestness that we can summon. We urge all Christians to cooperate in implementing the land-reform program.

For the family owned and family-operated farm is the basic structure for insuring increased productivity and for inspiring a healthy sense of independence and personal responsibility on the part of the farmer.

Man's most urgent right is to have a sufficiency of food, shelter and

¹⁹ *Ibid.* n. 24

clothing. This he secures more readily and humbly when the land which he tills is his very own.

We are aware, however, that land-reform is a very complex social operation. It requires careful planning, absolutely fair implementation, and the mass education of all concerned. Mere transfer of ownership is not enough.

Credit facilities must be made available to the independent farmer or else he will be like a man set adrift in a boat without oars or sail. He must be taught the advantages of cooperative ventures, and the modern means of increasing production.

Every effort must be made to provide irrigation, cheap farm implements, and the marketing opportunities so necessary to absorb the produce of the farm.

In this connection the efforts of the government to construct feeder roads and provide expert assistance and supervision merit the praise and cooperation of every citizen.

The Church rejoices in and encourages those landlords who even before the entrance of governmental efforts into their area, have of themselves initiated remedial measures on their farms.

The owner-tenant relationship must always respect the proper dignity and freedom of the tenant and his family. He must be allotted his fair proportion of the crops in accordance with law. Exorbitant and usurious rates of interest offend both Christian justice and charity.

It should be the ambition of the Christian landowners to promote such living conditions as will permit their farmers and tenants to live in accordance with their human dignity.

Above all we call upon all Christians, owners and tenants, to have the good will to learn the true meaning of brotherhood and Christian love. Theirs is the joint task of building families into communities, and communities into a nation wherein reigns justice and peace.

We especially urge priests, religious and laymen to show by their own example what social justice means. By sponsoring pilot projects they can illustrate the practical applications of Catholic social teaching and thereby enable the people to learn the Christian way of life by actually living it.

Farmers must be taught and encouraged to take advantage of the opportunities open to them through credit unions and farmers' organizations which can provide them with mutual help and enable them to have an active and effective voice in both public and private agencies which are concerned with agrarian matters.

We urge those who thus far have failed to cooperate in this most Christ-

ian endeavor, and may in erroneous adherence to a false understanding of the purpose of private property, have even resisted this movement for reform, to heed the urgent pleas of their brothers in the Lord to measure up to the demands of their inner Christian faith, and by every means in their power, to work for a peaceful solution of this acutely distressing problem.

This is a serious failing in Christian commitment which may "call down upon them the judgment of God and the wrath of the poor with consequences no one can foretell."²⁰ "How can you say that you love God whom you do not see, if you do not love your brother whom you do see," was the pertinent remark of the Apostle John.²¹

But true love is rooted in the soil of self-sacrifice. "For he who loves his life for my sake," says the Lord, "will save it"²²

A CHRISTIAN SOCIAL IMPACT

The second most urgent need of our nation at this time is the creation of more job opportunities so that the increasing number of young adults may find gainful and satisfying employment.

The solution to this problem involves long-range plans embracing many factors. Here the financier, the lawmaker, and the government administrator have a vital part. All should aim at the achievement of a modern and efficient economy free of unnecessary red-tape and vexations.

The industrialists and the businessman, the laborer and the consumer must all be convinced that honesty and efficiency in their respective tasks is a true Christian service to their fellowmen and to their country.

To create the conditions that are favorable for the maximum development and fairest distribution of the wealth of the nation is the preeminent task of the Christian layman.

To this end it is the duty of priests and religious to inspire the leaders of industry, business and labor in the genuine meaning of the supernatural life and in the practice of social justice and charity.

The social doctrines of the Church must become an intimate part of their personal lives, an instinctive reaction to every problem, an ever-widening dimension in their following of the Gospel.

Educators have the serious obligation to open the minds of the young

²⁰ *Ibid.* n. 23

²¹ *I John*, 4, 20

²² *Mt.* 10:39

to the injustices that are daily committed round about them. They must plant in the hearts of their students the seeds of justice and charity and inflame in them a sincere desire to use their talents and efforts to eradicate these injustices, and to build a happier community and country.

Priests and seminarians alike should take to their hearts the words which the Second Vatican Council addresses to them: "...they should understand plainly that they are called not to domination or to honors, but to give themselves over to God's service and the pastoral ministry... By sacred ordination they will be moulded in the likeness of Christ the Priest, who had compassion on the crowd."²³

It is indeed a welcome and hopeful sign that the youth of our land is beginning to awaken to this huge problem of human suffering and is eager to bring its energies to bear upon finding a solution. They must arm themselves with the weapons of justice and charity if they wish to conquer the world for Christ and His cause.

A COMMON EFFORT

The nation at this moment in its history urgently needs the right climate for the development of its human and material resources. This climate can only be brought about through the reign of justice and charity.

It is the high calling of every Christian and indeed of every citizen to work together in earnest for the establishment of a healthy and sound social atmosphere. This demand in the first place that the principles of social justice be loyally observed.

The climate needed for development demands that the law be applied equally to rich and poor alike, without fear or favor. Officials whose very office it is to seek and guard the common good, are bound to resist the allurements of graft and corruption. Nor should they use of position of public trust for private aggrandizement.

This is to betray their trust to destroy the common good, and eventually to lead the nation not to glory but to disaster. For he who injures his brother, in the end has betrayed himself. He has contributed not to justice and love, but to cynicism and despair.

Above all it is necessary to remember that the building of a just social order is not merely the sum of individual actions. Social well-being is a structure of human cooperation; it is the actual living of a Christian community wherein the welfare of each member is equally the concern of all.

²³ *Decree on Priestly Formation*

Cooperation in this sense, is more than just a means to a better community. It is the actual external and effective expression of the charity that should impel us both as human beings and as Christians.

By the reception of baptism, the Christian is born into a new life, the body of Christ. This is the nucleus of the new society, the community of the people of God, by his membership in this community the Christian is committed to bring the love of Christ into every nook and corner of his many faceted social life.

To further this common effort, we fully endorse those plans that will decentralize authority and by means of provincial development councils, will stimulate the people of each region to take an active part in the solution of their own area-problems.

It is to be hoped that these councils will not be politically but community-dominated, and that they will assess the resources and determine the priorities in the solution of their problems.

For it is only when the entire community is freely and actively enlisted in the common welfare that economic improvement is placed at the service of man, and does not become a vehicle of further enslavement.

The Church can take its part in these worthwhile measures by the establishment in each diocese of a secretariat of social action, with trained and fully employed personnel who can undertake and coordinate all diocesan works and projects.

Wherever possible, these ought to be linked to the general effort of the people of that province or area. Parishes in a proportionate way should develop the same process of social action.

In all these endeavors, it must be kept uppermost in mind that it is the people themselves who must become the architects of their own actions and destiny. Nothing less than this is worthy of human dignity.

CONCLUSION

No better sentiments could conclude this letter than those expressed by the fathers of the last Vatican Council in their pastoral Constitution on the Church in the Modern World. "Mindful of the Lord's saying: "by this will all men know that you are my disciples, if you have love for one another."²⁴

Christians cannot yearn for anything more ardently than to serve the

²⁴ John, 13:35

men of the modern world with mounting generosity and success. And so, shouldered a gigantic task for fulfilment in this world, a task concerning which they must give a reckoning to Him who will judge every man on the last of days... By thus giving witness to the truth, we will share with others the mystery of the heavenly Father's love. As a consequence men throughout the world, will be aroused to a lively hope, which is the gift of the Holy Spirit."²⁵

To emphasize our own commitment to this ideal, and to stimulate the entire Christian people to take the lead in this enterprise, We, the Catholic Bishops of the Philippines, in the spirit of the International Year of Human Rights, do also declare the Year of Social Action for all the faithful, starting from May 1, 1968 to April 30, 1969.

Given at Manila on the first day of May, in the year of Our Lord, 1968, on the Feast of St. Joseph, the Worker.

For Philippines:

† LINO R. GONZAGA, D.D.
Archbishop of Zamboanga

Catholic Bishops Conference of
the Philippines

²⁵ *Caudium et Spes*. n. 93

DECREE ON CLERGY ATTIRE CONFIRMED

The Holy See has recently confirmed the decree issued by the Catholic Bishops Conference of the Philippines, governing the clergy attire for use in the country by priests, religious brothers, and major seminarians.

The decree was formulated during the annual meetings of the Philippine Catholic Hierarchy in 1967 and 1968, and embodies the following regulations.

Any priest or religious brother may use in the Philippines the new clerical attire besides the traditional cassock and clergyman's suit, subject to the norms as follows:

1. For liturgical and sacred functions, only the cassock can be used;
2. For formal social functions, only the cassock or the clergyman's suit can be used; that is, when the occasion calls for laymen to use coat and tie or the "barong tagalog";
3. The new clerical attire which may be used outside liturgical and formal social functions is described as follows:
 - a) Both the trousers and the shirt must be in any dark one-tone color or white;
 - b) The color of the trousers need not have the same shade as the color of the shirt;
 - c) The shirt may have long or short sleeves. Its collar of even width is folded outwards to form an outer lapel with both ends buttoned to the neck-line to support a short Roman collar to be inserted into both ends of the lapel.

The shirt may also have a military collar of even width, with two buttons fastening both ends.

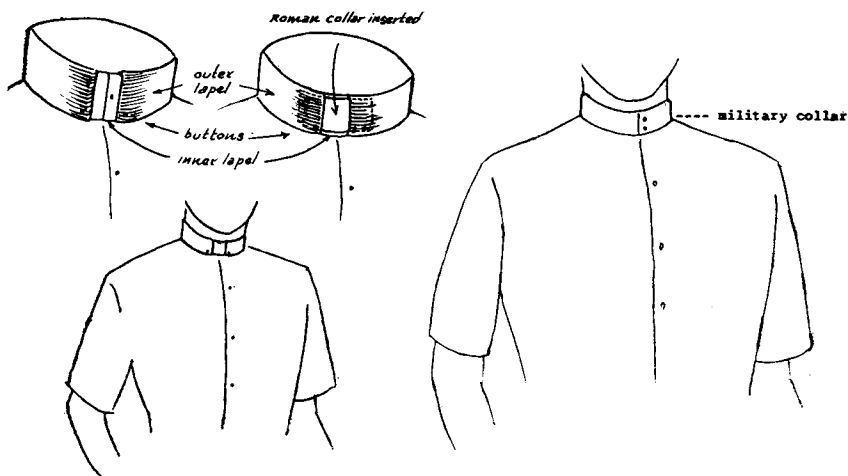
4. Religious priests, even of exempt Orders, are bound by these same norms when using the new clerical attire with previous consent of their Superiors;

5. Religious brothers are also bound by these same regulations, except when their Generalates have adopted their own attire.

6. The attire for major seminarians shall be left to the judgment of the metropolitan Archbishop, together with his suffragan bishops;

7. A proper sanction may be applied by the local Ordinary in case of non-compliance with the foregoing norms.

However, in case of violations by priests from other dioceses, this may be reported to their respective bishops.



DOCTRINAL SECTION

APOSTOLICITY OF THE CHURCH AND THE EPISCOPAL COLLEGE*

● MONS. TEOPISTO ALBERTO, D.D.
Archbishop of Nueva Caceres

Today we are gathered to welcome in our midst their Excellencies, Archbishop Carmine Rocco, Apostolic Nuncio of His Holiness, Pope Paul VI, and Bishop Jose Sanchez, Auxiliary Bishop of Caceres. In expressing our cordial welcome to their Excellencies in the form of civic and liturgical actions, we would want to assure them that our manifestations are not merely dictated by routinary exigencies of conventional customs but are the expression of our religious conviction of obligation to render respect, honor and homage to their Excellencies as the recognized successors of the apostles, who are "to watch over the Church of God which the Holy Spirit has entrusted to them as bishops; and as shepherds of the flock which Jesus Christ has won for himself at the price of His own blood."

With the presence of His Excellency, the Apostolic Nuncio, as representative of the Holy Father, at the installation ceremonies of Bishop Jose Sanchez as Auxiliary Bishop of Caceres, today seems a propitious occasion to review the apostolic constitution of the Church and the succession of bishops in the episcopal college.

It is a dogma of faith that Peter was constituted by Christ as the supreme head of the Apostles and the Church. He received his authority directly from Christ, and independently of the twelve apostles.

* Welcome address delivered on the occasion of the installation of Bishop Jose T. Sanchez on May 13, 1968.

The other apostles had nothing to do with his election as their head. The selection was exclusively dependent on Christ's will. The power, authority and jurisdiction granted to Peter extend to all the faithful; to each and all the pastors throughout the world till the end of time. This same power and prerogatives are directly transmitted to whoever lawfully succeeds him. The Pope, as the legitimate successor of Peter, has immediate, apostolic and supreme authority over the whole world. By divine institution, the pope enjoys full, immediate and universal authority over all the faithful.

In welcoming, therefore, in our midst, His Excellency, the Apostolic Nuncio of His Holiness, we welcome not only *a man* of ordinary consequence and stature but *one* whose position in the Church is unique: a representative of the Pope who is *the* lawful successor of *Peter* to whom Christ has entrusted the mission to feed His sheep and His lambs; the pastors and the faithful alike. On this occasion it is well to turn our attention, to renew our allegiance, and to revive our loyalty to His Holiness, the supreme authority in the Church of Christ. In loving and reverent homage, therefore, we renew our filial devotion to His Holiness, Pope Paul VI, our common spiritual Father, through his official representative to the Philippines, His Excellency, Archbishop Carmine Rocco.

To *both* their Excellencies, Archbishop Rocco and Bishop Jose Sanchez, who are the object of our welcome, we would like to honor them not as men of ordinary vocation in the Church but as members of the college of bishops; as successors of the apostles who are the foundation stone laid down by Jesus Christ, upon which He has built His Church. It may profit us in many ways to recall that Christ has established a Church that has to endure for all times; that he has endowed it with a hierarchical authority with the power to teach, to sanctify and to govern it. He instituted the episcopal order and college with Peter as its head. The Church and the apostles co-exist essentially. The one cannot subsist without the other, although it is Jesus Christ that sustains it with His vivifying grace and assistance. "As my Father has sent me, I am sending you out in my turn."

All the apostles received the same fullness of power of order directly from Christ. The same power granted to Peter, the same was

also bestowed upon the others, except that their exercise of it had to be under the authority of Peter who was explicitly appointed as the sole head to shepherd the whole flock. Christ very wisely and practically saw to it that there should be unity and security in His Church. That, should dissension among his followers ever happen, there should be an authority to whom recourse may be made and whose decision admits of no further appeal. This supreme infallible power was granted to Peter and transmitted to his successors. This divine disposition serves to ensure security and unity in the Church.

The mission entrusted by Christ to the apostles to go and teach all nations has not ceased with the death of the Apostles. It has to endure for all times and embrace all peoples and places. Actually it continues in the person of their successors, the bishops in communion with the vicar of Christ. In their character as the officially ordained successors of the apostles, and as the duly authorized envoys and missionaries of Christ, the bishops enjoy the highest and most precious spiritual gift that God can ever grant to any man. While it is true that each bishop is the particular pastor only of that portion of the flock entrusted to his care, it is likewise true that by divine institution he is the lawful successor of the apostles, and this makes him jointly responsible with the other members of the episcopal college of bishops for the preservation of the faith and the growth of the Church. The power of order bestowed by Christ on the apostles and the bishops is equal to that of Peter and the Pope. It is the same episcopal order with all its excellency and fullness. Under the leadership of the Pope as the unifying and directing head, the episcopate is the same for all bishops, whether they are resident or auxiliary bishops; whether active in the ministry or retired.

The episcopal college with the pope as its head is the equivalent of the apostolic college with Peter as the head. By virtue of sacramental consecration and hierarchical communion with the pope and the other members of the college, a bishop becomes part of the episcopal body. The apostolic body continues without interruption from the time of Christ through the ages to the present time in the episcopal order. There was never a time when there was no teaching and governing authority in the Church. The episcopate as an order instituted by Christ

has always existed and will continue to exist. Christ has assured His Church of indefectibility in the apostolic succession. It may unfortunately happen as it did happen that a Bishop defect from the episcopal college. Such isolated cases do not essentially affect the indefectibility of the whole body. The supreme and full power over the universal Church resides not on individual bishops but on the episcopal body with its head, the Roman Pontiff, and never without this head. The stability of the Church and of the episcopate has been guaranteed by Christ. The gates of hell will not prevail against them.

Such is the excellence and fullness of the episcopal order that all priests as well as deacons participate in and take a share of their power from the bishops. Priests and deacons are dependent upon the bishops in the exercise of their authority. By divine institution, the bishops... are the principal dispensers of the mysteries of God. They are the source of spiritual life in the Church, guardians of the faith, rulers of the people of God.

There is only one priesthood. That of Christ. Its fullness resides in the bishop. All priests whether diocesan or religious participate in and exercise this only one priesthood of Christ with the bishop. Priests, therefore, have to regard the bishop as the source of their spiritual power and authority. Their cooperation with the bishop in the mission entrusted by Christ to teach, to sanctify, and to govern the people of God stems from the priesthood which is one and the same in every priest. They form only one family with the bishop as the father. No priest can appoint himself officially as a preacher, as a teacher, even as an evangelist. He must be deputized by the Church in order that his mission as Christ's official envoy may carry authentic character. He must be sent by the Church, more precisely by the bishop, so that he can speak for the Church. It is the bishop who raises the priest to the priesthood and makes him participate in its spiritual power and authority; in its graces and prerogatives. The Church is in the bishop according to St. Cyprian.

Having now in mind the very delicate position of the bishops in the Church, and the greatness of their responsibility in continuing their mission as successors of the apostles, I find it appropriate to repeat the beautiful prayer said by the consecrating bishop for the bishop-elect dur-

ing the consecration ceremonies which we can offer for all bishops: "In his preaching, may he never employ the language of human wisdom to persuade, but rely on the manifestation of the Spirit and the power of God. May he who curses him be accursed, and he who obeys him be abundantly blessed. May he be that good and faithful servant appointed by thee, O Lord, over thy household: to give them their portion of meat in due season and make all men perfect. Outwardly unwearied in all his duties, may he inwardly guard strength of soul. May he hate pride and love humility and truth, never forsaking them for love of praise or for any motive of fear. May he never set darkness in place of light, nor light in place of darkness. May he never give evil the name of good nor good the name of evil. May he know that he is answerable to the wise and to the foolish, to the learned and to the ignorant, that he may draw profit from the advancement of all." Amen.

THE NEW MARRIAGE RITE OF THE PHILIPPINES

● H. GRAEF, S.V.D.

Shortly after the Constitution on the Liturgy had been approved by the Council some Philippine bishops expressed the desire that the Philippine marriage rite be revised. One reason for this wish was the explicit concession of the Council that the Bishops' Conferences were now free to devise their own rites, suited to places and peoples. In these revised or entirely new rites of marriage only one condition had to be fulfilled: the priest assisting at the ceremony must ask for and obtain the consent of the contracting parties (Cons. on the lit., art 77).

The national liturgical commission started its work of revision in 1965. The following observations had been made: the texts of some prayers and blessings were seemingly patch-work; the parts of these sometimes rather lengthy texts had no logical coherence with one another. A number of texts were literally defective and did not express the originally intended ideas. It could not be understood why a text, like the following had been chosen for the wedding rite: "*Increpa feras arundinis, conragatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento*" (Marriage Ritual for the Philippines, Catholic Trade School, Manila p. 10). Repetitions had to be avoided; the duplicated prayers had to be reduced to one according to a principle that had already been employed in the revision of the Roman Ritual in 1960 and had been re-emphasized by the Constitution on the Liturgy (art. 34). But the substance of the rite which is that of the *Manuale Tole-tanum* had to be preserved.

During their annual meeting in January-February 1966 the bishops were given copies of the second draft of the rite. Their observations and comments were inserted into a third draft. The fourth schema of the rite was made public in the May issue of the "Liturgical Information Bulletin of the Philippines". This was to encourage criticism and suggestions. In the August issue of the same magazine the fifth draft was published, representing a further revision, caused by the observations made by bishops, diocesan liturgical commissions and individual priests from the field. They insisted particularly on brevity and simplicity. These realistic observations eliminated a number of otherwise beautiful and useful elements of active participation of the couple. Other, divergent desires, voiced by different quarters, could only be adopted by allowing some elements as optional in the rite, especially in that for the marriage rite outside Mass. This, however, entails the danger that a discrimination could once again be introduced into the liturgy. This had been strictly forbidden by the Council when it stated that "no special honors are to be paid in the liturgy to any private persons or classes of persons (e.g., the rich), whether in the ceremonies or by external display" (art. 32).

During their meeting in February 1967 the bishops approved the seventh draft and sent it to Rome for confirmation which was obtained by the Roman Consilium on July 29, 1967. The Hierarchy of the Philippines, in its plenary session of February 1968 now approved this rite for general use. Bishop William Brasseur as chairman of the national liturgical commission states in his decree of promulgation: "Henceforth, the new Philippine Marriage Ritual must be used in all wedding celebrations unless they are to be performed in the various dialects. Once the translations into the dialects will be promulgated, the old Toletan ritual may not be used any longer" (Lit. Information Bulletin, March 1968, p. 2). It is now the first task of the liturgical commissions of the different language groups to produce soon good translations of the rite, so that the new rite may be soon adopted in the whole country.

I. The Marriage Rite within Mass

The sequence of the ceremonies, compared with that of the old Toletan ritual, is as follows:

Toletan Ritual	New Philippine Marriage Rite
Entrance	Entrance (optional)
	Mass: Liturgy of the Word until Gospel
Exhortation	Homily
	Allocution
Marriage Consent	Scrutiny
Confirmation of Marriage Bond	Exchange of Consent
Blessing of arrhae (2 prayers)	Confirmation of Marriage Bond
Blessing of rings (2 prayers)	Blessing of arrhae (one prayer)
Giving of the Rings and Arrhae	Blessing of rings (one prayer)
Blessing of the couple and introductory versicles	Giving of the Rings and Arrhae
	Prayer of the Faithful
Beginning of the Mass	Continuation of the Mass:
Nuptial Blessing (Rom. Missal)	Offertory
Conclusion and handing-over of the Bride	Nuptial Blessing (Rom. Ritual)
	Sevenfold Blessing
	Conclusion

1. Solemn Entrance

This rite remains optional. The priest vested for Mass (or also in cope) may, with the crossbearer, two acolytes and a server carrying holy water, await the couple at the entrance of the church, where he greets them with a few kind words, sprinkles them with holy water and leads them in procession to the sanctuary, directly to their kneelers. A suitable entrance hymn is to be sung which may also be the Introit of the Mass. Bridal music of profane character is prohibited. No rites are to be performed at the Communion rails. Therefore, the couple is to be led directly to the kneelers.

Then the Mass begins in which all present actively participate. After the Gospel the priest preaches a homily which is never to be omitted. This homily may be replaced by all or part of the exhortation found in the Ritual. Several formulas are to be provided.

1. Allocution

This ceremony is intended to foster involvement of all present in the sacred rite. Therefore, the priest does not only address the couple but also the community. The sacrament is not only a private affair; its communitarian dimension had therefore to be brought to the fore. This short instruction has been prompted by art. 35,3 of the Constitution on the Liturgy which states that "if necessary short directives to be spoken by the priest or competent minister should be provided within the rites themselves".

The priest addresses first the couple: *"Dearly beloved N. and N., you are here today to seal your love with an eternal bond before the Church. I assure you of the prayers of our community that God may pour His abundant blessings on you, and help you to carry out the duties of the married state"*.

Then he turns to the community and says: *"And you, dear brethren, may I ask you to help them with your prayers, and accept them as a new couple into our Christian community"*.

Again addressing the couple, the priest prepares them for the subsequent scrutiny: *"May I now ask you, to answer truthfully the following questions"*.

3. Scrutiny

Also the sacrament of holy Orders in each of its sacramental steps is preceded by a scrutiny. The schema prepared by the Roman Consilium for the future Roman Ritual contains also a scrutiny. Therefore the national liturgical commission had proposed that the following question be contained in the scrutiny; *"Dear friends, is there any one of you here present who knows of any impediment on account of which this marriage cannot or should not be contracted?"* A witness

or a sponsor should then have answered — after a short while of silence: "As far as I know, there is no such impediment!" Both question and answer were omitted in order "to avoid possible embarrassment" (Lit. Inf. Bulletin, Aug. 1966, p. 78). Thus, in its present form the scrutiny has lost much of its importance and is somewhat colorless and over-cautious. The priest asks first the bride, then the groom: "*N., did you come here of your own free will to bind yourself forever in the love and service of your husband (wife)?*" Each one answers then: "*Yes, Father!*" Then the celebrant addresses both together: "*Are you both ready to raise as good Christians the children God will give you?*" and both answer: "*Yes, Father!*" This question is to be omitted if both are advanced in age.

4. Exchange of Consent

The consent is given in the most simple form possible, because this vital element of active participation of the couple had to be adapted in such a way as to be performed also by simple and very shy people. With a simple "*Yes, I do*" they give their consent to accept one another and give themselves one to the other. Then they say after the priest: "*Grant us, O Lord, / to be one heart and one soul, / from this day forward, / for better for worse, / for richer, for poorer, / in sickness and in health / until death do us part!*"

5. Confirmation of the Marriage Bond

This short rite combines two elements found in many recent marriage rituals (e.g., that of Germany and the United States): on the one side the priest as the representative of the Church confirms and blesses the marriage covenant just contracted by the couple; on the other side he acts as the official witness and calls on those present, to be with him witnesses of this holy union: "*And I, by the authority of the Church, calling on all those present here as witnesses, confirm and bless the bond of marriage which you have contracted. In the name of the Father, and of the Son + and of the Holy Spirit*". R/. Amen...

6. Blessing of the Arrhae and Rings

The marriage rite of the *Manuale Toletanum*, so far used in this country, is basically that of the ancient Spanish (i.e. Visigothic) rite. In the latter the handing-over of the arrhae was part of the engagement rite. The ring was there a part of the arrhae: it was a gift and a sign of the betrothal: "anulus arrarum nomine datus" (K. Ritzer, *Formen, Riten und religiöses Brauchtum der Eheschließung*. Muenster 1962, pp. 222. 234). This is the historic reason why even today the arrhae and the rings are first blessed together and then also handed over together.

Later the blessing and the giving of the arrhae and rings became part of the wedding ceremonies; so it has remained to this very day. The former Marriage Ritual of the Philippines contained two prayers for the blessing of the arrhae which can be traced back to the first half of the 11th century in Spain (A. Olivar (ed.), *El Sacramentario de Vich* [Monumenta Hispaniae Sacra. Serie litúrgica. Vol. IV] Barcelona 1953, nn. 1405 and 1403. The manuscript was written about A.D. 1030/40). The new ritual reduced the prayers to one. It retained only the main ideas of the former first blessing (Benedic Domine). This had asked for the "gratia salutis", "abundantia rerum" and "constantia operum". The new formula sees in the arrhae a symbol of the sufficiency of material possessions, thus reducing the "abundantia rerum" to sufficiency, obviously influenced by Prov 30,8 f: "Give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full, and deny thee.... or lest I be poor, and steal". The "constantia operum" was interpreted as the rightful use of the material things that should lead the couple to the "gratia salutis", namely eternal life: "Bless + O Lord, your servants (N. and N.) with sufficiency of material possessions which these arrhae symbolize so that they may use them to attain eternal life. Through Christ our Lord". Also the rings are now blessed with one single prayer. Of the original formula "Benedic, Domine, hos anulos" which is found for the first time in English or Norman sources of the 11th century (H. A. Wilson (ed.), *The Benedictional of Archbishop Robert, Henry Bradshaw Society XXIV* [1904] p. 151) only a few elements entered the new

blessing. It considers the ring as a symbol of love and faithfulness: "*Bless + O Lord, these rings so that your servants who wear them may ever live in mutual love and in unbroken loyalty. Through Christ our Lord*".

7. Giving of the Rings and the Arrhae

According to the former rite the priest puts the first ring on the groom's finger. Now it is the groom himself who takes the bride's ring from the priest, who addresses the couple: "*Now give these rings to one another, and say after me.*" Then the groom says: "*N., wear this ring / as a sign of my love and loyalty. / In the name of the Father / and of the Son / and of the Holy Spirit*". The bride then gives the ring to the groom with the same words. A rubric observes that it is an ancient Philippine custom to have the wedding rings on the ring finger of the right hand.

The former text used for handing over the arrhae was rather colorless: "This ring and these pledges I give you as a sign of our marriage". Nowadays no rings are given or arrhae. In ancient Spanish times however, several rings were given as arrhae (According to St. Isidore of Sevilla, quoted by K. Ritzer, l.c., p. 229 f). The new formula proclaims once again that love is the motivation of the giving of the arrhae. It states that the groom takes now upon him the obligation to support the bride and the family: "*give you these arrhae / as a pledge of my dedication / to your welfare. / In the name of the Father / and of the Son / and of the Holy Spirit*". The bride accepting the arrhae in her cupped hands says: "*And I accept them*".

8. The Prayer of the Faithful

The official report on the Mass of the future, given to the members of the Bishops' Synod in October 1967 stated that the Prayer of the Faithful will be a "structural element" of the Mass and will become obligatory for every Mass. Therefore, the new marriage rite contains a special Prayer of the Faithful for this occasion:

Priest: *Dearly beloved, let us now pray for the Church and our newly wedded couple whose marriage reflects her union with Christ.*

Leader: *For the holy Church spread over the world, for its leaders and for the rulers of our nation, let us pray to the Lord.*

All: *Lord, graciously hear us (or any other approved answer).*

Leader: *For the poor and the sick and all those in trial and affliction, let us pray to the Lord.*

For N. and N., that He may keep their hearts united forever, let us pray to the Lord (If there are several couples: For our newly wedded couples that....)

That He may protect them from evil, lighten their burdens and fortify them in their trials, let us pray to the Lord.

That He may stir up the grace of the sacrament in all the married couples here present, let us pray to the Lord.

Priest: *Almighty, eternal God, look down with favor upon your servants. Grant them to remain faithful to You and to one another. At the end of a long and well-spent life, reward them with eternal happiness together with their children and with all those who love them, through Christ our Lord. R/ Amen.*

9. Veil and Yugal

Then the Mass is resumed. The newlyweds may offer their altar-bread, preferably a large host, and the wine. After the Sanctus the two candles near the kneelers are lit. Friends of the couple lay a white veil on the shoulders of the groom and the head of the bride. This rite goes as far back in Spain as the time of St. Isidore of Sevilla who wrote: "The women are veiled during the marriage rites. Thus they should learn that they are to be subject to their husbands and humble... Because the head of the woman is the husband (cf. 1 Cor 11,3) they are to be veiled when they marry..." (De ecclesiasticis officiis II, De coniugatis 6). St. Isidore does not say that this rite took place in church. It could have been part of a domestic celebration. We do not know for sure. But another celebration was to be performed during rites in the Church. He says (l.c., n. 7) that after the blessing of the Mass the bride and the bridegroom were joined together by the deacon "uno vinculo", namely with a certain ribbon or band (vitta)

of red and white color. The white color was to symbolize the purity of life while the red color pointed to the blood of their future offspring. This ribbon was obviously the equivalent of our present-day yugal.

The Spanish *Liber Ordinum* of the eleventh century uses the term "iugale" for the first time (M. Férotin, *Le liber Ordinum en usage dans l'église wisigothique et mozarabe d'Espagne: Monumenta Ecclesiae Liturgica V* [Paris 1904] p. 435). After the Mass, before the dismissal of the congregation the couple came to the railing (*cancelli*). The parents or some other relatives handed the bride over to the priest who veiled the couple with a "palleus" or "sipa". Upon this veil the priest then placed the "iugale" which was to be, as at the time of St. Isidore, of red and white color.

10. The Nuptial Blessing

After the Pax and before the Agnus Dei the priest imparts the nuptial blessing. Both within and outside Mass the blessing of the Roman Ritual is to be used (Tit. VIII Caput III). This is obviously a temporary solution. The Council Fathers wanted that the present prayer over the bride, found in the Roman Missal, should be shortened and adapted to the needs of our times. The draft presented to the Fathers said that this prayer should be changed in such a way that it could also be said over the bridegroom. But this proposal was not accepted. And there are good reasons why this formula should pay special attention to the bride. The bride appears from biblical times as the representation of the Church. Thus the prayer enhances the dignity of the Christian wife. The fundamental idea of the prayer should consequently be retained. Only that part of the formula which speaks of the obligations of the bride should be so adapted that it expresses also the groom's duties. Both partners are strictly bound to remain faithful to one another.

11. Communion

The large host offered by the couple is divided by the priest during the Agnus Dei. Bride and bridegroom receive, therefore, this one

host. This signifies in the wedding Mass, that now, on the basis of a new title, that of the sacrament of matrimony, it has become true for the couple what Paul had said in 1 Cor 10, 17: "Because there is one bread, we... are one body, for we all partake of the one bread". We have here a sign of the couple's union in Christ, because as husband and wife "they become one flesh" (Gen 2,24; Mt 19,5). In his relatio to the king of Spain, Loarca wrote also of the marriage customs of the timaguas of the Philippines who were freemen: "Their marriage is accomplished when the pair unite in drinking pitarilla from the same cup. Then they give a shout, and all the guests depart; and they are considered as married, for they are not allowed to drink together unless late at night. The same ceremony is observed by rich and respectable slaves" (Blair-Robertson V, 159. — Written 1582/3). In view of this ancient custom the rubric of the new marriage rite giving permission to Communion under both kinds is a very appropriate one, rooted in an ancient pre-Spanish custom of the Philippines. Communion under both kinds finds its full expressive significance if the couple drink the precious blood directly from the chalice.

12. The Sevenfold Blessing

The essence of this blessing was already part of the former Philippine marriage rite. But the knowledge that it was a blessing had been lost. It took the form of two prayers, each introduced by "Oremus", which were spoken over the couple when they had arrived at their kneelers in the sanctuary. Because the blessing is so beautiful and deep in meaning it has been inserted after World War II into a number of modern marriage rituals (Germany, Holland, United States and others).

This blessing is to replace the otherwise stereotype formula "May almighty God bless you..." at the end of the Mass, as also foreseen by the "Missa normativa" prepared by the Roman Consilium. Therefore, after the Postcommunion the priest, with his hands elevated and extended over the spouses, blesses them, and answer after each invocation:

May God bless you by the word of His mouth. — All: Amen
May He unite your hearts in an enduring bond of pure love. — All:
Amen.

May you be blessed in your children, and may the love that you lavish on them be returned a hundredfold. — All: Amen.

May the peace of Christ dwell always in your hearts and in your home; may you have true friends to stand by you, both in joy and in sorrow. All: Amen.

May you be ready with help and consolation for all those who come to you in need; and may the blessing promised to the compassionate descend in abundance on your house. — All: Amen.

May you be blessed in your works and enjoy its fruits. May cares never cause you distress, nor the desire for earthly possessions lead you astray; but may your hearts' concern be always for the treasures laid up for you in the life of heaven. — All: Amen.

May the Lord grant you fullness of years, so that you may reap the harvest of a good life and after you have served him with loyalty in His kingdom on earth, may He take you up into His eternal dominions in heaven. Through Jesus Christ. — All: Amen.

13. Conclusion

After the removal of the veil and the yugal the priest addresses now the newlyweds with a simplified version of the former admonition: "Now that you have received the blessings..."

At the end of the Mass according to the former rite the priest handed over the bride to her husband with the words: "I give you a companion, and not a servant; love her, as Christ loves His Church". These words have been omitted in the new ritual. They represented the mentality of a patriarchal society. In this country the position of the wife and mother in the family was always so high that she was practically the one who made the decisions which is perhaps a vestige of a former matriarchal society. Thus the words were frequently criticized as meaningless in our situation which led to their final abolition.

II. Marriage outside Mass

The new ritual contains two rites: one for the wedding celebration within Mass and another for the celebration without Mass.

No provision has been made for the celebration of marriage before Mass, when a Mass is to follow. Because it is no longer lawful to celebrate marriage before Mass (*Motu proprio* "Sacram liturgiam, January 25, 1964, n.V) a prescription reiterated in the Instruction of September 26, 1964 (art. 70).

The sequence of the ceremonies and prayers is the same as in the marriage celebration within Mass. After the solemn entrance (optional) there follows immediately the allocution. Then a liturgy of the word is to be held. It contains an Old Testament reading (optional) for which three different passages are offered: Gen 1,26-28; Gen 2,21-24; Is 61, 10-11.62,3. An intermediary chant (Ps 20,2-5; 44,1-4 and 11-14; 22; 127 or a suitable hymn in the vernacular) may follow. The second reading is from the New Testament for which also several passages are provided (Eph 5,33-23; 1 Cor 6,15-20; 1 Cor 7,2-10; 1 Pt 3,1-9). The subsequent intermediary chant (one of those indicated after the Old Testament reading) is *ad libitum*. As Gospel reading three passages have been indicated: Mt 19,3-6; Mt 22,1-14; and Jo 2,1-11. Then the priest preaches a homily and the Prayer of the Faithful is said. Now the candles are lit at the kneelers, the veil and yugal are placed on the couple and the priest pronounces the nuptial blessing from the Roman Ritual which is to be followed immediately by the Sevenfold Blessing and the usual conclusion of the rite.

SECULARIZATION AND THE CHRISTIAN OF TODAY

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It has been said that secularization has contributed to the individual's loss of identity. The Christian is, thus, a face in a crowd; he is the anonymous character of modern society as in Ortega y Gasset's *Revolt of the Masses*; he displays a metaphysical horror for the impersonality of life and for the loss of the mystery of things in the city as Rilke's hero in *Notebooks of Melte Lauridi Brigge*, he is the nameless characters of Kafka's novels, *The Castle* and *The Trial*. And because he is anonymous, the Christian appears to be cold and even heartless; his relationships, therefore, tend to be divested of their really human substance; they are made mechanical and lifeless.

Secularization in modern society has accelerated mobility. Industrialization, which has immensely contributed to the secularization of our times, has indeed lured people off the farms into the cities. This has in turn led to the shallowness and lostness of modern urban man, the diminution of spiritual values, rootlessness and alienation. The Christian of today is always on the go, possibly best illustrated by Kafka's nameless character in *The Castle*, who enters courtyards and rooms, only to find out that there are other courtyards and rooms awaiting his directionless and meaningless voyage. Thus, because man is lost to his more sedentary setting, he has had no time to ponder on the intangibles that are the longings of the human spirit. Because of his mobility and of his

preoccupation with the here and now, he has lost sight of the hereafter, and his directionless meanderings has further led to seemingly unbridgeable gaps between himself and his God.

And where remnants of traditional religion still remained, man has found it convenient to relativize religious world views; he has, indeed, privatized them to the extent that he has accepted religion as a peculiar prerogative and a particular point of view.

It would seem that the more he moved, the more he brought himself away from his Creator. And because mobility has dimmed his vision, his sense of perspective has become distorted, and he has found it convenient, in the fashion of his day, to declare the death of his God.

This alientation from God has given rise to the lack of a sense of direction and an absence of the proper sense of values, and has led to tensions and to all psychological aberrations imaginable. The Christian has, therefore, to find means by which to release these tensions if he is to maintain his balance. But the means he has devised—the cinema and television, books, magazines, and other mass media—have only created further tensions. Indeed, some are apt to call these amusements aphrodisiac entertainment. Sex, ultimately, has become a god.

To be sure, secularization exploited sex in its aphrodisiac advertising campaigns. Thus the Christian, whether adult or adolescent, has been bombarded with the most skillfully contrived array of erotic stimulants ever amassed.

As a result, there has been a noticeable increase of sex crimes in recent years, and among the young, pre-marital virginity had better been left to books on moral theology. In more advanced societies, the divorce rates, the number of abortion cases, legal and illegal, the number of unwed mothers and of those who indiscriminately use the pill to prevent the burgeoning of life, have increased in frightening members. And also in less developed societies, also as a result of secularization, it has been the same.

Secularization has also introduced impersonality in man's work. Not only has man's place of work been separated from his place of residence;

not only has work been transformed more and more into bureaucratic forms of organization; as it were, attempts have been quite successful in taking away from work the religious character that it has retained from the period when it was interpreted as a spiritual discipline. Not only has man's work been made impersonal; a sense of vocation in his work has also been lost. Man's work is, therefore, nothing else but a means of livelihood; its spiritual meaning has been taken away.

Schools have not escaped the secularization of our times. God has been taken out of the classroom, under the guise of what has been bandied about as the separation of church and state. The study of theology, of philosophy, of classical poetry and music—the humanizing disciplines—has been neglected, and in their place were introduced scientific agriculture, sanitation, cybernetics, and metallurgy. While it must be granted that institutions of learning may indeed be the answer to the technical needs of our times, the point may be raised whether or not these same institutions have not contributed further to man's impersonality and alienation.*

Now how is the individual Christian to act in the secular world of his own times?

The Christian of today must, first of all, accept all these happenings as part of God's plan for mankind. Thus, he will place everything in the right perspective. If indeed the Christian believes that nothing happens without God's will, then, the Christian will see in urbanization and the attendant secularization the will of God. The Christian will therefore bear up with these problems that secularization brings; he will even take advantage of them and make them contribute to his own perfection.

Amidst all the confusion and meaninglessness, he will not lose his identity. Aware of his being created in the image of God, of his role in the brotherhood of man, he knows that he is, in God's plan, brother to all the anonymous fellows in his milieu. Thus, he will find it a joy to pray for all those maddening crowds among whom he finds himself

* This section of this essay borrows heavily from Harvey Cox's. *The Secular City*.

in snarled city traffic, for the anonymous fellow beside him in the bus or the jeepney; he will feel compassion for those unwashed, emaciated slum-dwellers who he passes by everyday on his way to work.

He will view mobility, not as one which has contributed to his rootlessness and alienation. He will face the issue squarely in the eye, and will even use it to have his roots implanted on an even wider environment. Knowing that he possesses the truth of salvation, he will nurture that truth by a continuous and a conscientious study of his faith. He will carry that truth to every place where mobility might bring him, and share it with others.

And because as a Christian he knows that his vocation is to love, he will not be alienated from his fellowmen; he will bring that love to them, by translating it to actions. And because love means selflessness, he will stifle that selfishness within him so that he can better share that love with others. Sharing that truth and that love with others, in the suburbs where he lives, in the office where he works, and in every place where God might put him, his motivations will transcend the purely personal; indeed, he will do everything in God's love.

And badgered from all quarters with aphrodisiac entertainment, and other erotic stimulants, he will not assume a holier than thou attitude, and with downcast eyes take the posture of a prude. Yet he will not be indifferent to all this, knowing as he does, that if nothing is done to help change the scheme of things, the young will be in great danger, sex crimes will increase, more illegitimate babies will be born or unborn, and family life will be disrupted. He will do something about the situation as his station of life and sphere of influence will demand it. He will do things quietly, believing that God want things to be done without fanfare and without glare of publicity.

He will bring God back to the schools, especially if his station in life makes it possible for him to engage in this apostolate. He will guide the young to have the right attitudes towards God and their fellowmen, believing that if he is successful in doing just this, he will have contributed something to the solution of problems brought about by secularization.

And he will look at his work as it should be viewed: as a manifestation of God's will. He will consecrate it from day to day, for work must be a consecration if it has to have any relevance at all. He knows that God had meant work to be a means by which he may perfect himself; thus, no task is too menial for him, and therefore he will give his best to everything he does, for to him work is in itself a prayer.

The Christian of today would, of course, be naive if he believes that it is as easy as all that. But he will continuously strive to inculcate in himself these points of view until they become an inextricable part of himself. Having become successful in doing so, he will then view secularization not as one over which he should weep interminably, but as an inescapable reality in God's plan.

More important, he will act in his own capacity as Christian educator, physician, lawyer, accountant, mass media man and bring God's message to everyone by the Christianity, the Christ-likeness of his very own life.

PASTORAL SECTION

HOMILETICS

• D. TITHER, C.S.S.R.

NINTH SUNDAY AFTER PENTECOST (AUG. 4)

CONFESSION -- RENEWAL OF BAPTISM

“Anyone who thinks he is standing should beware lest he fall.” (Epis.)

The theme of today's Mass is the very real possibility of failure, of not being saved, even for a baptised Christian. The Epistle warns us that the failures of the past could happen to us. The Gospel tells us of the terrible consequences of failure for the Jewish people—the destruction of their City. But, should we sin, should we suffer shipwreck, there is still a way back, a sacrament given us by Christ, to restore the divine life given us at Baptism.

Baptism made us new men in the Risen Christ. If we are loyal to our Baptism, we will die to selfishness and to sin, and rise with Christ to a totally new life, a life of love and unselfishness. Sad to say, we sometimes fail, we sometimes sin.

But God is rich in mercy. His love for us is patient. To the unfaithful Christian who has belied his baptism, the Lord offers a new Baptism, a new immersion in the death and resurrection of the Lord. This is the Sacrament of Repentance, of Reconciliation.

In order to show us the close connection between this Sacrament and Baptism, Our Lord gave us the Sacrament of Repentance on the night of His Resurrection. In Baptism, the death and resurrection of

Our Lord were first applied to us. Our Lord gave us Confession as a Second Baptism. Through it we may recover the Divine Life we received in Baptism, if we have lost it by mortal sin. Or we may reinforce that divine life we received in Baptism if we have weakened it by our venial sins.

We are so used to this Sacrament, it's just so routine for us, that we've lost our sense of wonder. You recall how Our Lord cured a paralytic to prove by a visible miracle, that He'd worked an invisible one when He said: "Your sins are forgiven". The people, astonished beyond measure, thanked God Who gave such power to men. And well, they might be astonished. This was the first time such words had been heard on earth. Sin had gone on for thousands of years, but never once had God broken the silence. Not once before had He assured a sinner that he had got back the divine life he lost in sinning.

What must we do to receive this Sacrament well? We must do what we did at Baptism (what was done for us at Baptism by our godparents). At Baptism, we turned away from sin, and we turned back to God. We renounced sin, we promised to be loyal to the Person, Christ. At Confession, we must do the same—turn away from sin and give ourselves to God. If we look at it in this light, it will never become routine, we will never take it for granted. It will never become in our thinking just a kind of automatic device by which our sins are periodically wiped out.

It's not a matter of just getting rid of our debts, it's precisely meant to help us lead the Christian life more fervently. It's by no means a question of just getting out of God's bad books, it's meant to put us into His good books. A few suggestions.

Our examination of conscience should be much more than checking up with a list of sins in grandmother's prayerbook—the same list, maybe, that we used for our first confession. Let's look beyond our faults and see their causes—our selfishness, maybe, or our pride. We wouldn't think much of a farmer who just looked at the weeds, on his farm and did nothing about it. And if they were deeply rooted weeds like cogon we wouldn't think much more of him if he just cut them off at ground level. It would look all right for a day or two but, then

it would be as bad as ever. Let's get down to the causes of our sins, in an honest, adult way.

The Christian life is much more than avoiding faults. It's a matter of getting the attitude of Christ, with Whom we become one at baptism. Rather than torture ourselves, searching anxiously for every fault, let's contrast our behaviour and attitudes with those of Christ Our Model. And then, not from human shame, not from anger or disappointment with ourselves, but through motives of real contrition, let's wish we had the humility, the charity, the purity of Christ. And then, we'll really profit from this Second Baptism, we'll not stumble through life as mediocre non-descripts. We will not, at death, be faced by a God we've never really known.

Dear God, in the Name of Jesus and for the love of Jesus, let's see this Sacrament for what it is —a Second Baptism.

TENTH SUNDAY AFTER PENTECOST (AUG. 11)

REPENTANCE

“O Lord, You chiefly show Your Almighty Power by being merciful and forgiving.” (Collect)

Without doubt, of all the miracles Jesus worked during His lifetime, the most spectacular was the raising of Lazarus, four days after his death. But, a still greater wonder happens every time a person who has lost the divine life by serious sin regains it by repentance. It is a greater wonder than the creation of the world. This word repentance is used to describe two things — the attitude of mind by which we detest our sins, and the Sacrament of reconciliation — the second baptism. This should cause no surprise. The essential thing in the Sacrament is precisely sorrow for sins. It is as indispensable for the Sacrament as its water for Baptism or bread for the Eucharist.

No Catholic thinks it is enough for us to confess our sins to a priest and receive absolution. All of us know that unless we are truly sorry, the absolution is useless. But, provided of course that we intend

to approach the Sacrament, repentance can itself restore the divine life, even before absolution.

Between God and sin, there can be no compromise. God just must hate sin, because it is separation from God. Christ, the Visible Image of the invisible God, revealed to us His Father's mercy. He looked on sinners with kindness. But, He did not do this because He approved of their sins. God loves the sinner only to draw him out of his sin and back to Himself. The words used in the Community Prayer to-day are indeed encouraging. God chiefly shows His Almighty Power, in this life, by being ready to pardon the sincerely repentant — the manifestation of His Justice is reserved for the next life. "His Mercy is above all His wonderful works." Ps 102.

God alone can give repentance — it's something quite beyond our unaided powers. Just as God alone can create the world, so He alone can perform this unheard of operation — the re-creation of a man's heart. As He says "I will give you a new heart and put a new spirit within you. I will take away the stony heart out of you, and give you a heart of flesh" Ez. 36,25-26.

The very foundation of the Sacrament of Repentance is this astounding truth: God is capable of changing a human heart, of turning a sinful heart into an innocent one, by the repentance, the complete reversal, that He alone can give. And this is the greatest manifestation of His Divine Power.

While hating sin with infinite loathing, He longs to use this power, and restore sinners to His love and life. "As I live", says the Lord, "I desire not the death of the wicked, but that the wicked turn from his way and live." Ezech. 33,22. "If your sins be as scarlet, they shall be made white as snow." Is. 1,18.

St. John the Baptist was the forerunner, preparing the way for Our Lord's Coming. And the only preparation on which He insisted was repentance — a complete change of heart. "Repent, because the Kingdom of God is at hand." And when Our Lord came, His very first sermon was in the same words: "Repent, . . . at hand." He had come, He said, "to save that which was lost." Luke 18,10. And when His enemies were scandalized: "This man receives sinners and eats

with them", He answered them with the parable of the lost sheep. "When he has found it, he (the Good Shepherd) will lay it upon His shoulders, rejoicing. And coming home, call together his friends and neighbours, saying: "Rejoice with me, for I have found my sheep which was lost. I say to you that even so there shall be joy in heaven over one sinner who repents more than over ninety nine who do not need repentance." Luke 15,1-10.

Our Lord reserved the most beautiful of all his parables — the Prodigal Son, to highlight the prodigy of divine power, which is repentance. In a sense, repentance is the greatest virtue, because repentance is love, once dead, but now restored to life.

It is in our power to thwart and frustrate the immense longing of God to give us this gift. We are free to this extent — we can resist God's offer. Ask Our Lady, whose Assumption we honour on Thursday, to intercede for us, so that we'll never be so hard-hearted or obstinate. Remember the threat of her Son to those who refuse to repent or approach Him in the Sacrament of Repentance: "Except you do penance, you shall perish".

ELEVENTH SUNDAY AFTER PENTECOST (AUG. 18)

CONFESSION — CONTACT WITH CHRIST

"He took him aside . . . and put His fingers into the man's ears and touched his tongue." (Gospel)

Every Sacrament is an act, a gesture of Jesus Christ, living that in His Church. You remember how the Apostle Thomas refused to believe in the Resurrection of Our Lord unless he touched Him, put his finger into the wounds in Jesus' hands, and his hand into the wound in His side. Our Lord gave way to his demands, but He said: "Because you have seen Me, Thomas, you have believed. Blessed are those who have not seen, yet have believed." This last sentence concerns ourselves. We cannot see Christ, but we believe in Him. We believe in Him, without seeing Him. But, in the Sacraments, we touch

Him, we contact Him. He is there at work, to purify us, to heal us, to strengthen us. Just as He touched and cured the blind, the paralytics, the feverish; just as He blessed His disciples, breathed on them, broke bread for them, just so in the Sacraments we are absolved, healed, purified, fed, and blessed by Him. We meet Him, touch Him just as truly as if we were the one described in today's Gospel.

We see this clearly in a Sacrament like Communion, perhaps some of us do not see it so vividly in Repentance, the Sacrament of Reconciliation. Perhaps some of us regard this Sacrament as a necessary evil, something to be got through with as little trouble as possible. If only we saw it for what it really is — the intimate meeting of a repentant sinner with his Merciful Lord, the laying of our sins and weaknesses at the feet of the One Who loves us in spite of our past sins, a personal contact with Our loving Saviour Who has been longing for this meeting.

None can deny that Jesus hated sin. He spoke strongly, even fiercely against sin. He called those who obstinately refuse His message "a wicked and unfaithful generation". Mitt. 16,4. He warned them of eternal punishment: "And thou, Capharnaum, dost thou hope to be lifted high as heaven? Thou shall fall low as hell. For if in Sodom had been wrought the miracles wrought thee, it might have stood to this day. And I say this: It shall go less hard with Sodom on the day of Judgment than with thee." The same fate, eternal exclusion from His love, awaits the uncharitable: "Depart from me, ye accursed".

But, alongside His energy in opposing sin, He insistently promised forgiveness for those who repent. Even more than His words, His actions tell us of this readiness to receive the repentant. To the great scandal of His enemies, He associated with former sinners, ate at their table, travelled with them. You remember the once sinful woman who burst into the house of Simon the Pharisee where Jesus was a guest. Without a word to anyone, she went straight to Our Lord, and full of contrition, began to wash His feet with her tears, and dry them with her hair, kissing them. Simon was shocked that Jesus should let a sinner touch Him so intimately. He was brought to his senses when Jesus reminded him that those who are forgiven more, love more.

"Many sins have been forgiven her, because of her great love". Think of this scene when you approach Christ in the Sacrament of Repentance.

On another occasion, an adulteress, caught in her infidelity, was dragged before Jesus. With her sin so publicly exposed, her intense shame and embarrassment can easily be imagined. The horror of the punishment (stoning to death) added to her terror. But, how everything changed when she came into Our Lord's presence! She soon realised that even though He hated sin intensely, He loved the repentant sinner even more. The fact that He cared, and showed He cared, silencing and scattering her accusers, brought her calm and repentance. "Has no one condemn you?", He asked. "No one, Lord". "Neither will I condemn you. Go and sin no more".

Maybe the simplest and best way to discover if we appreciate what being a Christian means is to see what is our attitude to this Sacrament. If we're neglecting it altogether, we're just dead branches, fit to be cut off and burned. If we're abusing it, by deliberately hiding serious sins, or by not having real repentance, we're just securing for ourselves a ringside seat on the edge of hell. But, taking it for granted that we're sincere, that we're not making bad confessions, there is still an alternative. It is one thing to slip into a Confessional and get the business over with a minimum of trouble, and quite another to approach the Sacrament with a real awareness that this is a most intimate personal contact with the Merciful Christ.

TWELFTH SUNDAY AFTER PENTECOST (AUG. 25)

THANGSGIVING

As often as you do this, you do it in memory of Me".

(Canon of the Mass)

One day a miner was preparing for work in a coal mine. King Albert of Belgium walked up to him and asked him if there was anything he wanted for himself and his comrades. "Sir", said the miner, "we want people to respect us".

We all want the respect of other people. We should all respect others. Especially we should respect those who love us and do good to us. One of the best ways we can show our respect to such people is by being grateful to them: by saying thanks to them. Above all we should respect God. He is our Father. He has redeemed us and loves us with a Father's love. One of the best ways we can show our respect for God is by being grateful to Him: by saying thanks to Him.

The Jewish people in the Old Testament continually gave thanks to God. Often they recited the Psalms. The Psalms are beautiful prayers of thanks to God. Through them the people thanked God for His wonderful actions in the world. They thanked Him for the things He did to prepare the world for the coming of Christ. "Sing to the Lord a new song for He has done wonderful things".

The coming of Christ was the climax of God's intervention in the world. Our Lord told His contemporaries: "The eyes are blessed that see what you see. For many a prophet and king desired to see what you see and did not see it". Yes, they should be thankful to God because they could see and hear Him. Many a prophet and king in the Old Testament desired this favour, but they died before Christ came into the world.

By our Baptism we have become members of Christ. We share His Divine Life. So we, even more than those of Old Testament times should thank God. St. Paul tells us: "We ought to give thanks to God always". I Thess 1,2.

Our Lord often gave public thanks to God. Before the multiplication of the loaves, at the raising of Lazarus from the dead, He gave thanks. At the Last Supper, before changing the bread into His Body and the wine into His Blood, He gave thanks. And today at every Mass, Our Lord changes bread into His Body and wine into His Blood. And at every Mass He again gives thanks to God. And we thank God too together with Christ. We call the Mass the Eucharist, because Eucharist means "thanksgiving".

Now that we have the Mass in the vernacular, we have all noticed how important a place thanksgiving has in the Mass. For example, the Canon, the most important part of the Mass, begins with the "Pre-

face". The Preface is a solemn prayer of thanksgiving to God. "It is truly right and just, it is our duty, it is our salvation to thank you always and everywhere, to thank you Lord Holy Father, through Christ Our Lord". These are the opening words of this beautiful prayer.

Many people do not thank God as they should, because they do not *remember* what God has done for them. But in the Mass, when we should be thanking God, we do remember what God has done for us.

After He had changed bread into His Body and wine into His Blood at the First Mass, Our Lord commanded His priests: "Do this in memory of Me". And if you listen to the prayers of the Mass today, you will see that immediately after the Consecration of the Mass, we do remember what Christ did for us.

First, we remember His Passion. We remember how He suffered on the Cross for us, how He died a bitter death to deliver us from sins.

Then, we remember His glorious Resurrection from the dead. We remember how, through His Resurrection. He won for us a new life. We remember that if we are loyal to Christ during life, then His victory over death will become our victory too.

Lastly, we remember His glorious Ascension. We remember that He ascended into Heaven to prepare a place for us. We remember that one day He will come again to take us to our everlasting home in Heaven.

Yes, dear brethren, at each Mass we remember Christ. We remember what He did for us. And because we remember, we thank God for His mercy and love.

One of the obligations of our christian lives is to say "thank you" to God. When we thank Him, we praise Him, we show our respect for Him. The Holy Mass is the best opportunity we have of thanking God, for it is THE prayer of thanksgiving to God. And at Mass we remember what God has done for us. And having remembered, we are prompted to thank Him.

YOU AND YOUR POST-CURSILLO

● **Guillermo Tejón, O.P.**

You say that you spent three days in a Cursillo House and that during those three days you made the Cursillo. That is true; but only to some extent.

The Cursillo is not just three days in a Cursillo House. The Cursillo is a long process, with three distinctive phases. The Pre-Cursillo, the Cursillo Proper and the Post-Cursillo.

The Pre-Cursillo is a preparation for the Cursillo Proper. Most probably you did not notice it; but a lot of attention was paid to your Pre-Cursillo. Many things were taken care of before you entered the Cursillo House: selection of candidates, offering of palancas, formation of Leaders' team, preparation of the material things needed in the Cursillo, technical and spiritual preparation of the Cursillo leaders, etc. All this was done to ensure the success of your Cursillo Proper.

It was only after a long and meticulous preparation that your Cursillo Proper started. The Cursillo Proper is well known to you. There is no need to talk about it now. The memory of those three unforgettable days is still very much alive in your mind.

After three days you left the Cursillo House. And you told everybody: "I have just made the Cursillo; I am a cursillista"... Other Cursillistas greeted you with "de colores!"... Relatives and friends congratulated you...

You were right... You were a cursillista...

But your Cursillo was by no means over...

The Cursillo Proper lasts three days. The Fourth Day—the Post-Cursillo—has no end. It lasts for life...

The Fourth Day is the most important day. The Post-Cursillo is the most important day. The Post-Cursillo is the most important phase of the Cur-

sillo. The three days in the Cursillo House were an introduction to the Post-Cursillo.

The Cursillo Proper was the beginning; the Post-Cursillo is the continuation of your life in grace and in the apostolate... The Cursillo Proper is the first step of a long walk that will end on the day of your death... Your Cursillo did not end with the Clausura... You are still making it.

The Cursillo Proper launched you into the Post-Cursillo, into the Life of *Ultreya*...

In medieval times Christians from all over Europe went on pilgrimages to the Tomb of the Apostle Saint James The Greater in Santiago de Compostela in Northwestern Spain. They came by ship, by land, on horseback, on foot... The trip was long, tiring and dangerous...

As the pilgrims travelled to Santiago they used to shout: *Ultreya!*... *Ultreya* means *Onward!*...

It was their slogan. It was their battle cry... It was a cry of encouragement...; an invitation to go on, not to give up...

The Cursillo started as a Youth Pilgrimage to Santiago de Compostela. Young men and women from the four corners of Spain journeyed to Santiago in an unprecedented manifestation of Faith. And, on their way to the Tomb of the Apostle, they also cried: *Ultreya!*... *Onward!*...

That is how *Ultreya* and Santiago came to the Cursillo. This also explains why the shell, a Compostela pilgrim's symbol, is found on many Cursillo publications. And this is the reason why the Golden Cross has been adopted by Cursillistas.

The Golden Cross is a cross in the form of a sword. That is the Cross of the old Military Order of Santiago. The members of the Military Order of Santiago were soldiers who fought against the Moors in Spain for the christian reconquest of the Peninsula. At the same time they were monks who lived in monasteries. Hence the sword and the cross...

You are a soldier of Christ. You are fighting for God's cause. But your battles are not against temporal enemies. They are against the spiritual enemies of the soul. Your battles are not bloody. That is why your sword is not red—like the sword of the *Caballeros de Santiago*—but golden, perhaps to symbolize the rich harvest of souls that you gather for the Lord...

The Cursillo started as a pilgrimage. Cursillistas are pilgrims. You are a pilgrim...; not to Santiago de Compostela, but to the House of your Father, to Heaven...

The complete title of your Guide is *Guia del Peregrino* (A Pilgrim's Guide). On its first page it speaks to you of your Pilgrimage...

The same idea was beautifully expressed by your Patron, Saint Paul, when, speaking of the saints of the Old Testament who died before the Coming of Christ, he said:

All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognizing that they were only strangers and nomads on earth. People who use such terms about themselves make it quite plain that they are in search of their real homeland. They can hardly have meant the country they came from, since they had the opportunity to go back to it; but in fact they were longing for a better homeland, their heavenly homeland. That is why God is not ashamed to be called their God, since he had founded the city for them (Heb., 11, 13-16).

You are a stranger, a nomad on this earth... This world is not your permanent country... You are on your way to your homeland, to your "heavenly homeland"... You are on a pilgrimage to the City of God...

A pilgrimage is a long journey... And because it is long it is tiring... And because it is tiring it may be discouraging...

A pilgrimage has to be prepared in advance. If you intend to go to Rome, Lourdes or Fatima, you plan your trip for months. You apply for a passport, order a ticket, draw up an itinerary, make hotel reservations, etc.... You try to foresee the difficulties and obstacles that you expect to meet, and get ready to face and solve them beforehand. In other words, you make sure that you reach your destination...

Your pilgrimage to heaven is long. Sometimes it is tiring; and sometimes it is discouraging...

This is the reason why the Post-Cursillo is so important. The purpose of the Post-Cursillo is to help you reach your destination... It intends to make sure that you are not lost on the way...

What happens to a pilgrim who starts out on his journey alone and without money and provisions?...

The Cursillo does not want that to happen to you...

The Cursillo Movement does not abandon a new Cursillista to his fate. The Cursillo is too much interested in your spiritual welfare to take any chances on it... And it has taken great pains in devising a method that will ensure your perseverance in the Life in Grace...

When you left the Cursillo House you were not sent back to the world alone...

Do you remember the rollo *Obstacles to the Life in Grace*?... It told you that you were in the Grace of God, but not confirmed in it; that it was possible for you to lose that Grace. The rollo told you about the enemies of your Grace, and how to defeat them.

Life in Grace explained to you the practices of Piety that will keep your spiritual life strong and your Grace ever increasing.

Total Security and *The Cursillista beyond the Cursillo* gave you practical rules on Post-Cursillo life.

This was the Method's answer to the questions that you were asking yourself in the Cursillo House: How am I going to keep the Grace and the happiness that I have just discovered?... what is going to happen to me when I go back to my old environment?... Shall I be able to live all my life as a Cursillista?...

Yes!... The Method told you... You *can* persevere...; and you *will*, if you make use of the means of perseverance given to you by the Cursillo...

This is not just talk... This is a promise; this is a guarantee... Not a one-two-year guarantee...; but a lifetime guarantee!...

But the guarantee carries a condition with it. And the condition is that you are faithful to the means of perseverance given to you...

Actually, everything depends on you...

* * * *

Which are these means of perseverance?...—You know them well. They were explained to you in the Cursillo. Let us recall them and go over them briefly...

The *Service Sheet* with its Practices of Piety... These are the practices of Piety that turned into saints those servants of God whom we now venerate on the altar. Those practices will keep you close to Christ, the source of your holiness. Union with Christ is the most important thing in the life of a Christian, of a Cursillista, of an apostle... Without that, we are nothing; and our apostolate will be fruitless...

Remember Christ's warning:

*As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
I am the vine,
you are the branches.*

*Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
Anyone who does not remain in me
is like a branch that has been thrown away
—he withers... (Jn., 15, 4-6).*

Your Morning Offering, Meditation, Mass, Communion, Visit to the Blessed Sacrament, Rosary, Stations of the Cross, Spiritual Direction, Retreat... will keep you constantly in the presence of God, always close to Him...; will make you a participant of His perfection, of His holiness, of His life...; will make you a saint...

Throw away your Service Sheet...; and soon you will be like a branch cut off from the tree... Your spiritual life will wither...

What is the fate of such a branch?...

Let Christ Himself tell You:

*these branches are collected and thrown on the fire, and
they are burnt... (Jn., 15,6).*

Do you want to know how you can avoid being such a branch?... Do you want to know how to make your Service Sheet, not only a remembrance of your Cursillo, but the guide of your spiritual life?... Do you want to know how to live always in union with Christ?...

Live in union with your brothers!... Keep in touch with them...

You need the company of a group of friends... You need the *Team Reunion*...

The Team Reunion is probably the most important means of perseverance in the Post-Cursillo...

The Team Reunion tries to attain two basic and fundamental purposes: to ensure our faithfulness to the Service Sheet, and therefore our union with Christ; and to give life and direction to our apostolate...

The fact that we have to report on our Service Sheet to a group of friends is a powerful incentive to live up to it... moreover, the members of a team—being, as they are, friends and brothers in Christ—are, with their words, example and prayers, a source of strength and encouragement for one another...

The Team Reunion discusses plans for group apostolate, finds the means to carry them out, reports and analyzes results... it also helps the members of the team in their individual apostolate...

But, of course, only a well organized and well conducted Team Reunion can achieve all this. Perhaps some other day we shall have the opportunity to speak of this in more detail.

A Cursillista needs an environment that will help him preserve and increase his spirit of idealism, surrender and charity... He also needs further instruction in his religion...

In the Cursillo you learned many things about your Faith. But it is not possible to learn everything in three days. As they told you in the *rollo Study*, you have to deepen your knowledge of Christianity. You do it by reading books and journals, by attending classes and participating in discussions on Religion, etc.

However, that is not enough. The study of Religion should not be theoretical only, but practical as well... You should know how your brother Cursillistas *live* their Religion... You should benefit from their experience... And they should benefit from yours...

All this is done in the *Ultreya*...

It is a big mistake to think that the *Ultreya* is a luxury that can be dispensed with... In the life of a Cursillista the *Ultreya* is a must...

Of course, here I am speaking of an *Ultreya* that is conducted in accordance with the spirit and rules of the Cursillo...

Piety, Study and Action were the three pillars of your Cursillo... Piety, Study and Action (Service Sheet, *Ultreya* and Team Reunion) are the pillars that will support the edifice of your Post-Cursillo...

If you don't want the edifice to collapse, make sure that its supporting pillars always stand erect and strong...

And please do not make the mistake of thinking that your Post-Cursillo can last without those three pillars... If you do, one of these days you might be in for an unpleasant surprise...

Aside from these three fundamental means of perseverance, the Cursillo Method provides you with other resources that are of great value in the pursuance and attainment of your Christian Ideal...

To remind him of his Cursillo, to renew his fervor and increase his enthusiasm, a Cursillista is invited to go back once in a while to where his

Pentecost took place, to the Cursillo House, and attend Openings, Mañanitas and Clausuras...

For the same purpose Cursillo affairs (annual commemoration of a Cursillo, Diocesan Cursillo Anniversaries, Conventions, etc...) are often organized... A Cursillista can benefit much from these and other Cursillo activities...

When you go on a long trip you stop once in a while to rest, to review your itinerary, to count your money, to make plans... On your pilgrimage to heaven you should also stop every now and then, to take an X-ray of your soul, to see if your Post-Cursillo goes according to plan, to find out if there is anything to correct or improve....

A *Spiritual Retreat* (annual, if possible) will give you the opportunity to do all this...

I am sure that you remember the Spiritual Director of your Cursillo. And most probably, you have a feeling of veneration for him... In him you found the guidance, the encouragement, the peace of mind you needed...

Spiritual Direction was essential in your Cursillo. It is of the utmost importance in your Post-Cursillo...

Spiritual Direction is not only for women... You, an intelligent man with strong ideas and deep-rooted opinions..., you need a Spiritual Director...

Don't you need a physician when you are sick?... Or a lawyer when you are confronted with a legal problem?... Doesn't a tourist need a guide?...

On your pilgrimage to heaven, you need a guide... In your Post-Cursillo you need a Spiritual Director...

But, of course, this does not mean that you have to go to see him every week... This does not mean that you cannot think for yourself or make your own conclusions...

This simply means that you should have a friend to whom you can go when you have a problem which you cannot solve, a question that you cannot answer...; when you are in doubt, when you don't know what to do...

* * * *

When you were introduced to Mr. Utilitarian, Mr. Superstitious, Mr. Machine and Mr. Pharisee... you laughed. And you decided that you did not want to be like any of them. You thought they were ugly characters...

In the Post-Cursillo there are also characters that are not very attractive... Cursillistas speak of them; and often they joke about them...

Mr. Mañanita: The Cursillista who never misses a mañanita, but who does not care about his Service Sheet...

Mr. Opening: he is always there, to cheer for new Cursillistas; but don't ask him where he attends Ultreyas...

Mr. Clausura: he never fails to be at the head of the line for the "de colores" embrace; but he does not know what Team Reunion means...

We could add more to the list:

Mr. Combo: he has all sorts of musical instruments adorned with the Golden Cross. He goes from Cursillo House to Cursillo House playing with his Combo... But does he take any time out to learn more about his Faith?...

Mr. "De Colores": he is always singing "De Colores", greeting everybody "de colores, brad!"...; he even belongs to a "de colores" club... But does he *live* "de colores"?...

Mr. Golden Cross: you can see the Golden Cross all over him; on his lapel, on his neck tie, on his ring, in his car... But is his heart always golden?...

Sometimes people ask if it is true that all a Cursillista is supposed to do is to go to mañanitas or sing "de colores"... And they say that there isn't much in that...—They are right!... There isn't much in that...

Why do they ask this question?...—Because that is what they see in some Cursillista...

Now you yourself may wish to ask a question:

Is there anything wrong with attending Openings, Mañanitas, Clausuras?... Is there anything wrong with playing in a combo, greeting other Cursillistas with "de colores", treasuring the Golden Cross?...

Of course not!... There is nothing wrong with that...
as long as *that is not all* a Cursillista does...,
as long as *he is not* Mr. Mañanita, Mr. Combo, Mr.....,
as long as he *lives* as a Cursillista....,
as long as he makes use of the means of perseverance given to him by the Cursillo....,

as long as he understands the meaning of *first things first!*...

* * * *

There are Cursillistas who are not quite convinced of the necessity of the Post-Cursillo. They say that they can keep their life in Grace and carry out their apostolic activities without the Service Sheet, Team Reunion, Ultreya...

I am not going to argue the point. Perhaps they can... But I hope they don't mind a few comments on this...

The Post-Cursillo is the most important phase of the Cursillo. The means of perseverance explained above are an essential part of the Post-Cursillo, and therefore, of the Cursillo itself... Not to pay attention to them is the same as to abandon the Cursillo...

A Cursillista who does not care about his Post-Cursillo cannot in truth be called a Cursillista... He has spent three days in a Cursillo House; but *he is not* a Cursillista...

It is understandable that in the enthusiasm that follows his Cursillo, a Cursillista might think that he knows everything, that he is strong enough, that he can take care of everything, that he does not need the help of anybody...

But, without these means of perseverance, how long can that enthusiasm and that strength going to last?...

The initial fervor will soon cool off, the emotion fade away, the enthusiasm dampen... And then what?...

A Cursillista who does not live his Post-Cursillo in the way the Method envisions it might keep his life in Grace... But, again, for how long?...

He is already a *fall-out* from the Cursillo because he does not live his Post-Cursillo... How long will it be before he becomes a *fallen-away* from the life in Grace?...

He may begin as a *brown-out*... and end up as a *black-out*...

Black is black..., they sing... Wouldn't such a Cursillista feel like singing: "I want my Grace back"?... I hope he does...; and that *actually* he gets it back... Otherwise, the current joke "as it was in the beginning"... might apply to him...

Brother, would you like this to be the climax of *your* Cursillo?...

The founders of the Cursillo Movement thought of this... They thought of you... And, in order to make sure that your Cursillo does not end up in smoke, they devised the Post-Cursillo...

You trusted them when you made the Cursillo... Trust them now... Rely on their long experience...

Be faithful to the Post-Cursillo, and your *past* will forever be past, never *present* again... You may fall occasionally — you are not confirmed in Grace!—; but you will always have the strength to stand up and continue your pilgrimage...

A Cursillista without his means of perseverance in the Post-Cursillo is like a soldier without a gun. When the enemy attacks, what is there for him to do except to run or to fall a prisoner?...

You may say: There are many non-Cursillistas who live in the Grace of God and who do apostolic work without the Cursillo... Why can't I do the same?...

I repeat: I am not going to argue the point... Perhaps you can...; maybe you can...; I am sure you can...

But now let me ask you another question: *Should you?*...

When you became a Cursillista you decided to adopt the Cursillo as the instrument to attain your personal sanctification and to carry out your apostolic vocation... Why are you backing out now?...

Moreover, your brother Cursillistas need you, your help, your enthusiasm, your encouragement... The Cursillo needs you!...

The Cursillo has done much for you!... Are you going to leave it out in the cold now?... Would that be fair?...

CASES AND QUERIES

ON THE WORSHIP OF THE EUCCHARISTIC MYSTERY *

• FRANCISCO CORONEL MENDOZA, O.P.

Re: n 32

Can holy Communion under both species be given to a priest who has said mass?

According to the Instruction on the Worship of the Eucharistic Mystery, (n. 32,7) the deacon and subdeacon acting their office in a Pontifical or Solemn Mass" can receive holy Communion under both species. What is spoken of here are deacons and subdeacon *in re* (not stand-ins). Hence a priest who acts as deacon or subdeacon in a mass, cannot enjoy the above privilege before or after his mass.

It is different with a concelebrated mass. This is the directive: "to all...who exercise a real liturgical function" (n. 37, 8). Consequently all who fulfill a liturgical role can receive Communion under both species, inclusive of priests before or after their respective masses.

Re: 62

Can prayers honoring Our Lady or the Saints be said during the exposition of the Blessed Sacrament?

Up to the present it has been customary among religious communities and particular aggrupations of the faithful to recite before the

* Based on the "Documentarum explanatio" of *Notitiae*, n. 39 April 1968, pp. 133-136. These answers do not have any official value but merely of a directive nature. — Editor's Note.

Blessed Sacrament exposed, prayers honoring Our Lady, as, the praying of the Rosary, or the Saints, as, the Litany of the Saints, novena prayers preparatory to the feast of a Saint, etc.

The question is: Are the foregoing practices in line with the letter and spirit of the Instruction on the Worship of the Eucharistic Mystery?

On one hand it must be noted that the Instruction does not explicitly prohibit these practices.

On the other, the words (n. 62) of the said Instruction: "During the exposition all should be arranged in such wise that the faithful prayerfully attentive may occupy themselves with Christ the Lord", are understood to mean "...occupy themselves with Christ the Lord 'SOLELY'". This is rather a restrictive interpretation.

The adverb SOLELY oftentimes found among commentators though not contained in the text of the Instruction, squarely renders the intention of the law. Because the aim of this communal adoration of the Blessed Sacrament in exposition is achieved when the prayerful attention of the faithful is fixed upon the eucharistic mystery through the pauses, readings (specifically from the Sacred Scriptures), the songs, and prayers.

Other pious exercises although good in themselves—hence worthy of praise—are better set aside for other periods either before or after the adoration and benediction of the Blessed Sacrament. The reason being that these practices tend to distract from the main and true objective.

The Rosary of Our Lady should be considered a Marian devotion, i.e., not expressly directed to Christ. It cannot be argued in this connection that the mysteries of the life of Christ are meditated upon while the vocal prayers are being recited. For the repetition of a prayer meant for Our Lady constitute an essential element of this devotion. And if the prayers and the meditation are to be in unison an added reflexion is demanded of the devotee.

Can Vespers be chanted before the Blessed Sacrament in exposition?

In some places, particularly on Sundays, right after the Vesper services the Benediction of the Blessed Sacrament is held. After

the Instruction was issued at times services were arranged thus: the exposition, then Vespers chanted, and the Benediction. This scheduling seems to deviate from the ideal presented in the previous answer. The services could otherwise be better arranged.

The Benediction should not be made to appear as the finis of Vespers. Indeed Benediction could be held on a Sunday, but as a liturgical service, independent by itself, through which the faithful are invited anew to worship God. Hence after Vespers the exposition may follow. And after some moments of silence the Benediction may be given. If Scriptural reading with its homily was done at Vespers, obviously there is no need of repeating it.

A better schedule would be if there be some interval of time between services—depending circumstances of place and persons concerned.

Re. no. 65.

Should the monstrance be veiled during sermons?

Sermons before the Blessed Sacrament in exposition are banned. "The homily, or the brief exhortations" spoken of in the Instruction are not sermons, but short explanations of passages read "which induce a loftier appreciation of the Eucharistic Mystery". During these acts there is no need for the monstrance to be veiled as when Bible lessons are read.

In a prolonged exposition is it permissible to return the Blessed Sacrament into the tabernacle more than twice during the day?

The difficulty arises from the fact that nowadays large groups are hard to get throughout the hours of the day, but only at certain periods, like early morning, at noon, and early evenings.

The aim of the law is to prevent that in a given solemn exposition, many a time with the attendant 'extra' decoration, there be one or two persons in adoration. Accordingly the hours of adoration could be scheduled where the greatest number of worshipers is available rather than try to divide the same worshipers into small groups spread out for all hours of the day. In this case, the Blessed Sacrament could be turned in for the night hours, and during the daytime it can be exposed twice

when the congregation of adorers is biggest. More expositions of the Blessed Sacrament should be avoided.

Religious communities which by Constitution daily have a daytime adoration do not seem to go against the norm when between the periods set for the adoration of the whole community, small groups of their members take turns to cover the other hours of adoration.

Re: Miscellanea

When the Canon of the Mass is recited aloud can the faithful answer: Amen?

The Canon should be said by the priest celebrant only, because it is a priestly prayer. To him alone belongs the concluding phrase — Through Christ Our Lord with the corresponding Amen.

However to prevent a spontaneous Amen from the faithful seems difficult. For if they are cautioned against answering Amen within the Canon, what may happen is they will stop answering Amen for the final doxology. Wherefore the faithful should not be disturbed about their spontaneous Amen within the Canon.

Should certain rites proper for Missae, defunctorum and Feriae be still observed?

The second Instruction, May 4, 1967, directed that the ending of the mass be the same even for the Missae pro defunctis. In the latter these special rites are still to be kept: the kissing of the gospel, the blessing of the water are omitted, and at the 'orationes' there is genuflection.

In the final analysis it does not seem to go against the spirit of the law if there be uniformity and the same norms apply for both masses for the dead as for the living.

The same reflexion is valid regarding genuflection at the 'orationes' of masses on penitential days, as for the dead. Indeed it may prove helpful for the faithful toward a fuller participation and attention if these particular rites be dropped. Wherefore it appears more expedient not to kneel at the 'oratione' except in the days and cases where the congregation is invited to do so: *Flectamus genua* (Let us kneel).

BLESSED SACRAMENT FATHERS

The Blessed Sacrament Fathers, a congregation of religious priests and Brothers, was founded in Paris in 1856 by St. Peter Julian Eymard. The Congregation arose to oppose the rising tide of disbelief in the divinity of Christ which brought with it the denial of the reality of the personal presence of Jesus in the Blessed Sacrament.

The Blessed Sacrament Fathers as founded by St. Peter Julian intended to witness in many ways this personal presence of Jesus Christ, true God and true man in the Blessed Sacrament, but the chief and characteristic way chosen was by perpetual adoration of the Blessed Sacrament solemnly exposed.

The solemn perpetual exposition of the Blessed Sacrament called into existence a pattern of prayer called in the Congregation "adoration." This format of prayer gives the distinctive ordering of the whole pattern of community life. Adoration is the prominent element but thanksgiving, propitiation and petition form an integral part both in the individual life of prayer as well as the life of the community.

This life of prayer St. Peter Julian based upon the four ends of the Sacrifice of the Mass. This clearly oriented the life of prayer, and

¹ In its extraordinary issue dedicated to the 4th Centennial of Christianization of the Philippines, 1965, the *BOLETIN ECLESIASTICO* outlined the missionary activity of the religious Congregations that contributed to the evangelization of this country up to the year 1900, and of some others that are still engaged in mission work in areas of the Philippines. Considering the scope and limits of that issue, it was not possible to pay due attention to the other religious institutions that have contributed their important share in the various fields of Christian apostolate in this country. Letters from some members of these congregations were received in this office expressing keen interest in seeing similar acknowledgment of their apostolic work in

the apostolate to the central mystery toward which the activity of the Church is directed and from which all her power flows.

The life of prayer, of adoration before the Blessed Sacrament solemnly exposed, brought into being an orderly and public tribute of due worship and reverence to the supreme majesty of God by a community of men designated by the Church for this purpose. The Congregation as a body underlined the chief bounty and benefit the Church has in the abiding presence of Jesus in the Blessed Sacrament of the altar. By this public action they could hope to draw men to understand this and all the other bounties and benefits God has lavished on men.

Such an understanding leads to thanksgiving. The Congregation offered to men the pattern of thanksgiving through the example of the complete gift of themselves to the life of adoration.

Perhaps it was more clearly evident in the days of the foundation that there was a need for public amends for the open disregard for this wonderful Gift of God, the Eucharistic presence of Jesus. This disregard remains in our day even though it may be more subtle in form.

In the end the most rewarding duty would be prayer for what would be helpful and beneficial to the salvation of souls. The Congregation could hope to lead all men to understand and practice this unselfish petition.

The Congregation sought the aid of the Blessed Virgin to assist in this work of perpetual adoration since no one knows better than she, nor can know, how best to prove one's love for Jesus.

the BOLETIN ECLESIASTICO. Now our Ecclesiastical Review is most ready to satisfy them all in its succeeding issues.

We invite all Congregations which came to the country after 1900 to send us an informative and compendious sketch on the most salient aspects of their Congregation, its foundation, characteristics and establishment in the Philippines, works of apostolate here in all its forms, charitable, educational, social, etc., giving outstanding facts and figures which might be of particular interest to our selected readers.

The article must be typewritten, double-spaced and between six to ten pages long. No time can be fixed for its publication, but effort will be made to accommodate it as early as possible.—*Ed.*

But apostolic activity "like the flame to the fire" as St. Peter Julian put it, should result from and accompany this life of prayer. While any available channel can be used to spread devotion to the personal presence of Jesus in the Blessed Sacrament, the first place is given to helping diocesan priests develop and deepen their appreciation of the Eucharistic mystery so that they will be led to foster the spread of true worship in their flocks.

Special mention should be made of the offering of instruction to children and adults when necessary in preparation for their First Holy Communion. Together with this the Fathers strive to stir up enthusiasm among the faithful for the frequent and full participation in the Liturgy of the Word and the Eucharist. This is done among religious in their convents, the laity in their parishes or in public and private churches.

The spirit characterizing the Congregation is one of the Eucharistic love and humility practiced in total self-denial. The virtues of truth and simplicity fitting for such a vocation while permeating the whole daily life of the Congregation is mostly clearly shown in its obedience not only to the Holy See but also to the bishops of the Church as well as to its own superiors.

At the time of the death of St. Peter Julian the Congregation had only four houses in France and Holland. These houses, though below the number of religious needed for the full pattern of the life of adoration, assured that the pattern would be preserved. It was on those four houses that St. Peter Julian depended to obtain from the Holy See a Decree of Approbation. This decree was issued in 1863, only seven years after the first foundation. This approbation places the original thrust of the Congregation in the protective hands of the Church thus keeping it free from the personal or communal whims of men.

The Constitutions approved in perpetuity in 1895 were substantially those St. Peter Julian had submitted to the Holy See in 1863. The years between had been filled with trials in which the meaning and purpose of the foundation had been challenged both from within and without. All these were resolved by the definitive affirmation of the Founder's grace by the approbation of the Constitutions in 1895.

The small foundation of four houses in two countries in 1863 had spread to the four corners of the world by the centenary year 1956. Over a hundred houses were in existence then with over 1500 professed priests and brothers. The years since 1956 have seen a further spread. In December 9, 1962, at the end of the first session of the Second Vatican Council, St. Peter Julian was canonized in the presence of a large number of the Council.

To the Philippines falls the honor of the most evidently flourishing example of the power of Eucharistic adoration and apostolate. Negotiations for opening a Eucharistic shrine of the Blessed Sacrament by the Fathers in Manila began late in 1955 with arrival of Rev. Fr. Rosaire J. Morin, S.S.S. In the year 1956 saw a sometimes bitter controversy of a very public nature arise over the giving of Sta. Cruz Church in the heart of downtown Manila to the Blessed Sacrament Fathers for the Eucharistic Shrine. The controversy, now happily forgotten, only served to underline the intervention of Divine Providence which identifies itself with the mark of suffering.

Sta. Cruz Church is in the heart of Manila which is the center of the Philippines. The central location has done much to make Sta. Cruz Church the center of the Eucharistic revival evident in the land. In and out of this Church as from the heart a constant stream of Filipinos come to be restored in the Eucharistic spirit only to go out to spread this life giving spirit throughout not only in Manila but the whole of the Philippines.

The first place in this restorative power must be given to the schedule of eleven Masses each day and sixteen Masses each Sunday. Nine of those daily Masses and 14 of the Sunday Masses feature the laymen led participation of the faithful in the Mass. These laymen are drawn from the Eucharistic Fraternity, the equivalent of the Third Order of the Blessed Sacrament Fathers.

As frequent full participation in the Mass demands that the Sacrament of Penance be easily available to the faithful, a generous daily and Sunday schedule of Confessions is a feature in Sta. Cruz Church. On the eves of Holy Days of Obligation, First Fridays, and special days the

number of confessions increase. In addition to the Sacramental and the Confessional, the Fathers give counsel in the Convento for those who desire it.

The most evident fruit of this sacrament ministry has been the ordination of two Filipinos to the priesthood in the Blessed Sacrament Fathers. Applications for entry into the Congregation caused the opening of a novitiate in Sta. Cruz Church in September, 1957. One perpetually professed Filipino Brother has been in service at Sta. Cruz since 1964. At present three lay brothers are in the novitiate. Three young men are in the major seminary on their way to the priesthood. In 1961 the novitiate was moved to the newly constructed Seminary-novitiate of the Fathers in San Jose del Monte, Bulacan.

The recently ordained Fathers came to Sta. Cruz in 1958. As students they travelled back and forth to Christ the King Seminary in Quezon City each day. One made his seminary studies in Australia, the other in the United States. Both are now actually involved in the Eucharistic life in Sta. Cruz.

Since Sta. Cruz Church is a territorial parish, all the parochial activities are carried out even though as far as numbers is concerned, it is one of the smallest parishes in the Philippines.

Undoubtedly the greatest lay arm of the Eucharistic Apostolate in Sta. Cruz Church is made up of the Eucharistic lay associations: the Men Guards, Women's Guard of Honor, and the Eucharistic Fraternity. These three organizations are vigorous examples of lay activity in the prayer life of the Church.

The members of the Women's Guard of Honor pledge themselves to one hour of adoration of the Blessed Sacrament each month. In addition to this, the Women's Guard of Honor have been tireless workers for the benefit of the Eucharistic project. The notable hand they gave toward the fund drive for the building and support of the Seminary-Novitiate of the Blessed Sacrament Fathers in San Jose del Monte, Bulacan, is a matter of history. The Women's branch number 7,000 active members.

The glory of the Men's Branch of the Guards of the Blessed Sacrament has been their maintenance of nocturnal adoration between hours of 7:00 p.m. and 1:00 a.m. each night. Bands of at least six volunteers have been coming according to an hourly schedule each night for over 10 years. While this assures the perpetuity of exposition at Sta. Cruz — the Fathers take the hours from 1:00 a.m. through 6:00 a.m. and through the day — the spiritual benefits to the members cannot possibly be assessed. Nor can one project accurately how much these men influence the spiritual climate of their communities. Members who have been active during their stay in Manila tend to spread the Eucharistic spirit when they return to their province. There are over 4000 active members in the Men Guards.

The Eucharistic Fraternity is composed of men and women desirous of uniting their life of piety more closely to the Fathers of the Blessed Sacrament. The members of the Fraternity have a regular and balanced life of personal and public prayer together with selected activities in the Eucharistic apostolate. The men's part in the leading of participation in the daily Mass has already been underlined. The Fraternity has 340 members.

Even though the Blessed Sacrament Fathers have been limited to Sta. Cruz Church as a missionary area, they have gone out to the ends of the Philippines through those whom they have assisted in becoming more deeply conscious of their duty to be devoted to Jesus present in the Blessed Sacrament. These men and women, by gladly assuming that duty in its full, have Jesus present in the Blessed Sacrament. These men and women, by gladly assuming that duty in its full, have begun living more clearly Christian lives in the light of the Eucharist and have been carrying that light to others throughout the length and breadth of the land.

What a splendid realization of St. Peter Julian's watchword "Jesus is there! Let it be that everyone come to Him!!!"



THE **CHURCH** HERE **AND** THERE

Jaro, Iloilo

HOLY SEE CONGRATULATES ABP. CUENCO

His Excellency Archbishop Cuenco received last week a congratulatory letter from the Sacred Congregation of Bishops at the Vatican.

The following is the congratulatory letter of the Holy See:

Rome, Feb. 5, 1968

SACRED CONGREGATION OF THE BISHOPS

Prof. N. 1059/65

Your Excellency:

Since Your efficiency is already well attested, there was no doubt that your fourth report on the state of the Church (in the Archdiocese of Jaro), which this Sacred Congregation has gladly received and assiduously studied would bear the clear mark of study and work.

The Congregation, therefore, offers You, the Auxiliary Bishop and your zealous helpers its heartfelt congratulations.

There are many items in your report worthy of praise, but we cannot pass over, in particular, the persistent planning you put into effect in building up many parishes, constructing new catholic schools, increasing the number of pious associations and new forms of apostolate.

All these indicate that You are a vigilant Pastor and they show how grave are the needs of this flock which demand such great energy.

It is a source of sadness to note that the number of priests does not correspond with the daily ever growing needs of this people.

However, the Sacred Congregation is happy over the apostolic zeal by which the clergy secular and regular, the religious women and the laity are so praiseworthy co-ordinated.

There is no need to counsel a person with so much experience as You in the apostolic field and with so much knowledge of this particular flock, as regards the forms and methods which are suitable to present day needs. However, the decrees of the Second Vatican Council exhort everybody to promptly put into effect, with the aid of the Holy Spirit, the decisions of the said Council. so that we may examine this new era in the life of the Church in which we fight and face it with new mental habits and modern ideas.

Although the years may take their toll from your store of physical energy, continue, Your Excellency, to promote the spiritual growth of this christian people with Your counsel and Your good example and Your prayer but above all making more and more use of the pastoral zeal of Your Auxiliary, so that the faithful who have been your daily preoccupation for almost twenty three years may all of them conform their lives to the teaching of the Gospel.

May the kind God grant that You, Your Auxiliary and all Your helpers acquire new vigor to face new projects according to the will of the Council and may they have a successful conclusion in the future.

Having officially acknowledge these matters, I offer You all due respect.

Brotherly yours,

(Sgd.) C. Card., Confalonieri, pr.

San Jose, Antique

PASTORAL COUNCIL FOR ANTIQUE

Farmers and lawyers, doctors, teachers and housewives, all were represented at the installation and first meeting of the Pastoral Council for Antique, held at San Jose, Antique, last April 30.

Thirty-one laymen and lay women, representing all parishes of this Prelature, together with seven priests and three religious sisters, gathered in this provincial capital and spent the day discussing questions that had been prepared in advance. The questions dealt with Christian Family Life, Christian Education and the Social and Economic Life of the Family. -

Bishop De Wit of San Jose in his opening address stressed the need of the lay people to actively participate in the work of the Church. Bishops and

priests, he said, are aware of their own limitations and recognize that they can accomplish little without the assistance and advice of the laity. For this reason, he continued, the recently concluded Vatican Council has ordered that in each diocese a Pastoral Council be established, at which bishop, priests, religious and lay people may together discuss the problems that are most pressing, and where, through an exchange of views, right policies can be formed concerning the people's participation in the liturgy of the Church, the education of the children, the alleviation of the lot of the poor, and also guidelines be set forth for the various religious organizations to work together for the common good of the people.

The meeting was generally considered successful. Everybody took active part in the group discussion which were presided over by lay members. Few practical conclusions were reached as yet.

The priests-members of the Council had been elected by the priests of their respective deaneries. Each sister represented one of the three houses of Religious Congregations within this Prelature. The lay members were appointed by the bishop upon the recommendation of the parish-priests.

Australia

RELIGIOUS TEACHING UNDERGOES MANY CHANGES

The face of the Church in Australia since the Second Vatican Council has undergone many changes, but none so dramatic as the teaching of religion to children.

Religion was once almost exclusively taught in Catholic schools. But a common sight in parishes now is the "Sunday School", an institution no longer confined to Protestant churches. The Catholic "Sunday School", for the most part, is directed by lay people.

The sharp rise in Australia's population since World War II, mainly through immigration, has changed the predominantly "Irish" content of the Church. The result seems to be less insistence among Catholics on sending their children to Catholic schools.

Coupled to the population shift, are other reasons for the change in Catholic education, namely: the heavy cost of parochial schools in spite of governmental assistance, lack of classroom space in Catholic schools and a growing shortage among the teaching Religious Orders.

In some small country towns, under a new six-year secondary course, Catholics desiring higher education have no other choice but to attend state schools. In smaller villages, many Catholic elementary schools have closed down because of the lack of funds.

In some areas, instead of a Catholic school there is a parish center, where religion classes are held. In other areas there is no school and nuns make the rounds of public schools to teach religion classes.

One of the most obvious of the radical changes in the structure of Catholic education is that the majority of Catholic children are no longer being taught by Brothers and nuns—not even in Catholic schools. In many instances, lay teachers far outnumber the Religious in Catholic schools.

With so many Catholic children enrolled at state schools, the bishops of the various dioceses have had to find new avenues to offer a Catholic education. Thus far the most successful has been the lay catechist system in which qualified teachers visit public schools and teach religion courses to Catholic children.

In addition to instructing the children, the lay teachers may also take the children to mass on Sunday. Sunday Mass is often followed by special preparations for the reception of the sacraments.

Another new feature of religious instruction is the growth of “motor missions”. Nuns and Brothers travel to towns to instruct Catholic children who cannot attend neighboring Catholic schools.

It is not only in the rural areas that the “motor missions” have found favor. The cities have them too, and in this way the Religious are trying to meet the needs of expanding suburbs where Catholic schools cannot cope with the growing number of pupils.

Holland

SURVEY OF DUTCH VOCATIONS CRISIS

A survey, authorized by the Dutch bishops, on the decline of religious vocations in the Netherlands shows that only a minority of parents are now willing to see their children enter Religious life.

The study, involving 1,300 families, was made by the Catholic Institute of Social Research and the Institute of Applied Sociology. The following are the statistics:

— Only 30 per cent of the 800 parents who have school children were attracted by the thought of their children entering the religious life:

— Only 21 per cent of the fathers “reacted positively” to the prospect of their sons’ becoming priests;

— Only 10 per cent of the fathers said they would like to see their children become Brothers or nuns.

Vocations for Brotherhoods have dropped more than 50 per cent in 16 years. In 1950, there were 255 postulants; there were only 116 in 1966.

In the same period the number of Sister-postulants dropped 80 per cent, from 718 in 1950 to 116 in 1966.

The bishops said that one of the most important conclusions drawn from the survey is that, though families with traditionally close ties to the Church make up only about 28 per cent of the Dutch Catholic population, these families contribute 58 per cent of the Religious vocations.

It is in the remaining population that the drop in vocations is most serious.

The study group said that their interviews indicated that a "negative reaction" to religious vocations exists mainly because a bleak picture has been presented of some aspects of religious life. The study referred particularly to celibacy, the solitary life, and the role Religious should play in a changing social structure.

London

APPROVE APPOINTMENT OF PERMANENT DEACONS

The bishops of England and Wales have approved the appointment of permanent deacons, married or single, to help the parish clergy.

The bishops, in an official statement, announced acceptance at their annual meeting of a four-point report on the subject drawn up by a special committee.

This report stated:

1. Each bishop shall be free to promote candidates, whether or not converts and whether married or unmarried, to the permanent diaconate.
2. For the present a condition of ordination to the permanent diaconate will be that the candidate, will not be a financial liability on the diocese.
3. Subject to advice from the Holy See, those seeking to become permanent deacons will take a course of studies outside the seminary but under the direction of the theologians approved by the local bishop.
4. The system will operate for an experimental period of five years, after which the whole question will be reviewed by the conference of bishops in the light of experience.

Convent Anglican and other clergy who are married should now be able to continue their ministry to some extent inside the Church as deacons, under the first condition of the report.

Deacons, under the second condition of the report, will, for the present at any rate, have to earn their own living.

Bishop Derek Worlock of Portsmouth told a press conference that he does not think it will be necessary to make any special effort to seek candidates for the diaconate at present, as "approaches have already been made."

What such deacons actually do will depend on local conditions, but the bishop stressed that they are not to be regarded as "second-class priests."

They will probably wear clerical dress, at least while on duty, and will be called "mister". Each one will have to be approved by the Holy See. Men who are partners of a mixed marriage are not specifically barred.

Permanent deacons must be over 35 years of age, and though a married man may be accepted, an unmarried man may not marry after he has been ordained.

Bishop Worlock believes that retired men will be particularly suitable candidates.

The work they do will probably include administering Baptism, giving communion, officiating at marriages, taking the Viaticum to the dying, reading the Scriptures to the people, giving instruction, taking charge of funeral and burial services and presiding at services other than the Mass and at church meetings.

At their annual meeting the bishops failed to agree on a proposal to allow first Communion before first confession.

After discussing the matter at length they referred it back to their theological commission for certain points to be clarified.

A further report is likely to be presented to the bishops when they meet again in June.

The bishops also decided that Jan. 1, the Octave of Christmas should no longer be a holy day of obligation in this country.

Bishop Worlock said that the bishops also studied national, diocesan and international reaction to the new official international English text of the Canon of the Mass.

Although many changes in the actual text were recommended the overwhelming impression was that the Canon in English should continue, he added.

On the Latin Mass, the bishops felt that "preservation of this heritage will depend not only on the willingness of the priest to celebrate but especially on the readiness of the congregation to attend and to take part in the dialogue or singing."

They declared, however: "Mass at which the ordinary is either said or sung in Latin must be retained as one of the forms of celebration. This

can best be done by publicizing in each church such definite times and dates as may seem pastorally desirable."

Sympathetic consideration should be given to requests for marriage rites funerals and the administration of the sacraments in Latin, they added.

The English bishops also heard plans at their meeting for a big shake-up in Church finances. An important announcement on this is expected within the next few weeks.

A special commission for seminaries was set up with Archbishop Andrew Beck, A.A., of Liverpool as chairman. This will study, in consultation with seminaries both here and overseas, a complete overhaul of the present system of training future priests.

The bishops set up also a special council for catechetics responsible for the religious education of Catholic children at non-Catholic schools as well as for the teaching of religion in Catholic schools.

Foreign aid was also discussed, and it was disclosed that the Hierarchy Charity Fund — brought in \$132,000 this year. Of this, \$60,000 went overseas and the rest was used directly for special cases of Church need in this country.

Twenty-nine bishops attended the meeting, presided over by John Cardinal Heenan of Westminster. The one absentee was Auxiliary Bishop Thomas Pearson of Lancaster, who was sick.

Louvain

SAYS PHYSICIAN IS BECOMING INSTRUMENT OF DESTRUCTION IN ABORTION

Emotional public opinion on the highly complicated problem of abortion is reducing the physician to a socio-legal instrument of destruction, a New York doctor told (May 10) the 10th International Colloquium on Sexology here (May 10-12).

The speaker, Dr. Bernard J. Pisani, head of the obstetrics and gynecology department at St. Vincent's Hospital, New York, also claimed that public opinion is trying to tell the physician what to do rather than allowing him to use his own best judgment.

Unwanted pregnancy is now considered a disease and abortion is considered therapeutic, regardless of medical indications or social implications, he continued.

Unwanted pregnancy, is a disease of society and has a wide range, he added. It lives with poverty and wealth; with ignorance and sophistication. It thrives in the environment of an "abortion mentality," Dr. Pisani said, because, gradually, carelessness develops in methods of contraception, "mistakes" multiply, and permissiveness prevails because now the operation of legal "therapeutic" abortion can be obtained for the asking.

He also warned against the danger of an ever-expanding base of justification for "legal abortion" and the growth of a movement to enact more legislation in the realm of life and death.

Dr. G. Santori of the Institute of Sexuality in Rome stressed (May 12) the importance and the positive role of sex education in the struggle against abortion. Sex education, he said, can lead to responsible sexual conduct and in all cases to a respect for human life.

He admitted that facilitating the use of contraceptives could prevent abortion by avoiding unwanted pregnancies, but warned that this could also prove a dangerous incitement to uncontrolled and irresponsible sexual activity, which in turn is one of the causes of the spread of abortion.

Father James T. McHugh, director of the Family Life Bureau, United States Catholic Conference, speaking on "Abortion and Public Policy in the United States," told the Colloquium that in the past three years there has been a determined effort throughout the U.S. to relax the laws on abortion.

Proponents of the abortion law change he said, argue that a woman should be free to obtain an abortion and that a doctor should be free to perform such an operation without threat of criminal action.

Father McHugh also said that an International Symposium on Abortion sponsored in Washington, D.C., in 1967 by the Harvard University Divinity School and the Joseph P. Kennedy Foundation revealed that the whole problem of abortion is far more complex than had been realized before.

Prof. Germain G. Grisez of the philosophy department of Georgetown University, Washington, D.C., stressed (May 11) the problem of discussing abortion in a pluralistic society. Both those who favor legalizing abortion and those who defend the unborn, he said, argue from partisan metaphysical and religious views.

But he told the colloquium that "it seems difficult to find any excuse for compromising anyone's right not to be killed unless his life conflicts with someone else's life.

A paper by Dr. Frank J. Ayd, Jr., a Catholic psychiatrist of Baltimore, Md., but read by Mrs. Ayd, told the meeting (May 12) that arguments

supporting abortion "are conditioned by appeals to emotions which prevent them from recognizing and considering dispassionately alternatives to what they demand or the political consequences of liberal laws."

"Their emotions are fed by half-truths," it said. "They have been invaded by ideas through propaganda. They are unable to critically analyze what they champion. This, of course, is precisely what is desired by the prime movers in the campaigns for liberal abortion laws."

Dr. Ayd's paper also warned that there is a growing number of scientists who consider science supreme and worthy of adulation, and themselves "the arbiters of life and death and of morals and law."

"Today they ask for liberal abortion laws," it wanted. "Tomorrow, they will champion sterilization and euthanasia. They will not hesitate to advocate sheer numbers of people and insufficient food, then individuals must be sacrificed."

The colloquium was attended by nearly 100 persons and was presided over by Leo Cardinal Suenens of Malines-Brussels.

Vatican

NEW CONSULTORS NAMED TO DOCTRINAL CONGREGATION

Five new consultors have been named (May 9) to the Doctrinal Congregation: Fathers Jerome Hamer, O.P.; of Belgium assistant general secretary of the Vatican Secretariat for Promoting Christian Unity; Joseph Lecuyer, C. S. Sp., of France, professor at the Pontifical Lateran University, Rome; Marcelino Zalba, S.J., of Spain, professor at the Gregorian University, Rome; Umberto Batti, O.F.M., professor at the Pontifical Lateran University, and Cornelio Fabbio, C.S.S.

NEW MEMBERS OF UNITY SECRETARIAT

The Pope has added the following twelve new members to the Secretariat for Promoting Christian Unity;

Cardinal Seper, prefect of the Doctrinal Congregation; Bishop Salinas Fuenzalida of Linares, Chile; Archbishop Nicodemo of Bari, Italy; Bishop Tomasek, apostolic administrator of Prague, Czechoslovakia; Bishop Goody of Bunbury, Australia; Archbishop Gantin of Cotonou, Dahomey; Auxiliary

of Puerto Maldonado, Peru; Bishop Quarracino of Nueve de Julio, Argentina; Bishop Shojiro Ito of Niigata, Bishop Gaviola of Cabanatuan, Philippines and Bishop Marafini of Veroli-Frosinone, Italy.

POPE NAMES FOUR OFFICERS TO TWO CONGREGATIONS

Pope Paul VI has filled several offices in the congregations for clergy and for bishops.

The nominations filled four chief sections of officers within the two congregations and all four new officials had already worked within their respective congregations prior to their nomination.

Named head of the first office of the Congregation for the Clergy is Msgr. Claudio Morino. The 54-year-old prelate heads an office which deals primarily with pastoral activity and the apostolate, including preaching, catechetics, religious instruction in schools, etc. A third office of the congregation dealing with ecclesiastical properties remains as yet unfilled.

Msgr. Niccolo Metta, a 59-year-old southern Italian, has been named head of the first office of the Congregation for the Bishops. This office deals with nominations of bishops and boundaries of dioceses.

The second office of the same congregation, dealing with most of the other matters connected with Latin-rite bishops, has been entrusted to Msgr. Carlo Salvi, a 62-year-old priest from Genoa.

A third office of the congregation, handling emigration problems, remains vacant at present.

The Pope also named Msgr. Giovanni Calleri as head of the state secretariat office for writing apostolic letters in Latin, Msgr. Liborio as head of the office for sending briefs and letters of less importance, and Msgr. Angelo Lanzoni as head of the office for gathering and synthesizing news reviews, newspapers and other publications of interest to the state secretariat.

VATICAN FINANCIAL BODY NAMED

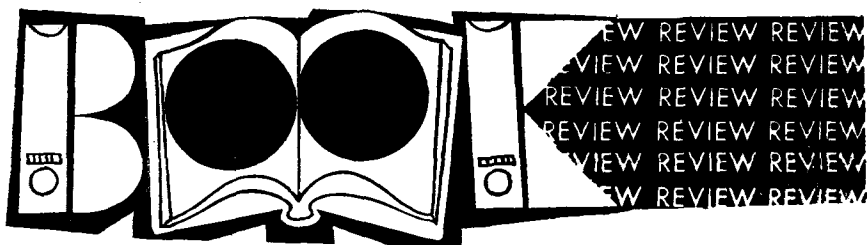
Pope Paul VI has named officers and members of the Administration of the Patrimony of the Holy See, which under the terms of the recent curia reforms administers the funds of the Vatican.

Amleto Cardinal Cicognani, Papal Secretary of State, is president of the new administration. Gustavo Cardinal Testa is pro-president. The two cardinals

occupied the same offices in the recently abolished Administration of the Goods of the Holy See, chief function of which was to oversee the investment and use of the indemnities paid to the Holy See by Italy in 1929 for lands and properties seized by Italy with the fall of the Papal States in 1870.

Cardinal members of the new council are Carlo Cardinal Confalonieri, Paolo Cardinal Marella, Alberto Cardinal Di Jorio, Jean Cardinal Villot and Giuseppe Cardinal Beltrami. Cardinals Confalonieri, Marella and Di Jorio all had been members of the earlier administration.

Msgr. Sergio Guerri, formerly secretary of the earlier organization, was named secretary of the new administration. Msgr. Gaspare Contagalli was named delegate for the section for ordinary affairs of the new administration and Marchese Enrico de Maillardoz was named delegate for the extraordinary section.



THE BROTHER OF THE CHRISTIAN SCHOOLS IN THE WORLD TODAY, by Delegates to the Thirty-Ninth General Chapter; Rome: Brothers of the Christian Schools, 1967; reprinted in Manila.

The image of La Salle schools on Taft Avenue, in Green Hills, and in Bacolod is familiar to many Filipinos who have in one way or another come into contact with the work of the Brothers of the Christian Schools in this country. And yet these men remain an enigma to a large number of even their closest contacts. The Brother is the religious who wears the polo barong; he is the celibate who does not say Mass; he is the layman who is consecrated by vows and lives in community.

To answer puzzled minds, not only here but the world over, the General Chapter of the Brothers, meeting as a representative body in Rome, formulated a Declaration entitled "Brothers of the Christian Schools in the World Today." It was formally promulgated in Rome on December 6, 1967 and has since been re-published by the Brothers locally in a 55-page booklet and made available for general sale in several city bookstores and in Brothers' schools.

Describing the Declaration, Brother Leo Kirby, regional superior for the United States, the Philippines, and parts of Africa, says:

This Declaration is the answer to the question all of us have been asking, and which many have asked of us: "Brothers of the Christian Schools, what are you?" The Brothers, young and old, their parents, alumni, students and friends—even the whole world—will find in this Declaration the specifics of what it is to be a Brother.

The Declaration is well thought out and carefully worded, containing material that happily finds relevance, not only in the Brothers' lives, but also in the lives of all religious, and often of all Christians.

An introductory section lays the ground-work, "faithful to the spirit of Vatican II which invites religious families to undertake the work of renewal and adaptation (# 1)," as the Declaration itself says. It directly faces the challenge of the twofold task: renewal, "which demands a return to the sources found in the Gospel and in the origins of the Institute (# 2)"; and adaptation, by which the Brother is "sensitive to the problems which arise in each successive period of human history (# 8)" and studies the signs of the times "so that he will be much more effective in bringing the gift of salvation to the world of today. (# 10)." The task is the paradoxical one of

taking a step backward and a step forward simultaneously, a going into both past and future for the sake of the present. But the paradox is only seeming. The Superior General, Brother Charles Henry, states:

If we were to look back only to our foundations, we would be engaging in a sort of spiritual-apostolic archeology. If we were but to project ourselves only into a possible future, we would be engaging in dreams. Were we to observe only the present, we would be in a position only to change and to change with each changing present.

The following section contains the essence of the Declaration, a succinct expression of the six key constitutive elements of the Brother's specific vocation. The remainder of the Declaration further clarifies and expands ideas latent in these six.

The first key principle touches upon the mystery of the Brother's definitive call from God to a particular manner of living his baptismal consecration to the fullest. It speaks also of the imperceptible but very active role of the Holy Spirit, and the nobility of a life under the Spirit's guidance.

The importance and centrality of the second constitutive element makes it worth quoting there:

The Brother gives full and explicit expression to his baptismal consecration by making a public profession of vows which are received by the Church, in an exclusively lay Institute. (# 13).

In the further elaboration, the Declaration makes clear the nature of the Brother as fully a religious, for which reason he takes the views (poverty, celibacy, obedience, fidelity, and service to the poor) and lives in community; and just as fully a layman, for which reason his apostolate, his spirituality, his activities, and even his garb (in the Philippines, the polo barong) are that of a layman. The Brother is not a *mestizo*, half religious and half layman, but is fully both: a layman (not a cleric) by function in the worshipping community, and a religious (not a secular) by state of life. As the Declaration puts it, "the religious state of life is not an intermediate one between the clerical and lay states. Rather, the faithful of Christ are called by God from both. (# 16)."

Thirdly, the Brother is one who lives in a community of similarly consecrated laymen in order to pool resources with them for the greatest good: "When the Brothers associate themselves together and live in community, they stimulate and help one another to procure the glory of God through the salvation of men. (# 22)."

The fourth principle affirms that the Brother is one who furthers the kingdom of God by "an educational mission in community which the Institute carries out with special reference to the poor (# 13)." His life is essentially apostolic, and the form of apostolate he takes is one of education, a task which, in our day more than ever, is second to none. A re-emphasis of

the Chapter on service of the poor is not only timely in the light of today's atmosphere of world solidarity, it is also relevant to the local situation, where economic and social stratification is often alarmingly patent. In an excellent section on defining who the poor are, the Declaration cautions against two extremes: a too rigid interpretation defining the poor from a purely economic point of view which may belittle institutions which serve the poor indirectly but very considerably, and a too loose interpretation defining poor too broadly which may lead to indifferent complacency with the *status quo*. It thus implicitly acknowledges the services of such local institutions as De La Salle schools in Manila, Green Hills, and Bacolod, where the imparting of social justice and sensitivity to the poor is a main concern, where financial support to aid poorer provincial schools is earned, and where the existence of many poor students cannot be overlooked, those with poverty of intelligence, poverty of affection, poverty of faith, and poverty of economics, these last being provided for by numerous scholarships. The Declaration also encourages the work of the Brothers in schools in Batangas, Mindanao, and Negros and their efforts in supervising and assisting in thirteen other schools in provincial areas through out the country. This aspect of the Brothers' work, in the Philippines, though perhaps less known, has to be properly considered if one is to have an accurate picture of these men and their apostolate.

The last two constitutive elements are a further elaboration of the Brother's life. The fifth points out the intrinsic value of providing students with a full, human, balanced education. The principle echoes a postulate formulated for the Brothers by St. John Eaptist de la Salle himself, "Do not distinguish between the work of your apostolate from that of your sanctification." Finally, the role of the school as the preferred but not the only means of the apostolate is defined. In the Philippines, though the school is the primary means, it is not the only one; Brothers carry out an extensive catechetical program in Muntinglupa and head such professional organizations as the Philippine Association for Technological Education.

These, then, are the main ideas of the Declaration. In the expansion of these ideas, gems of thought very often turn up which happily can be treasured by the cleric or the secular, as well as by the Brother, such gems as "The achievement of a personal vocation through fidelity to the continual guidance of the Holy Spirit is the life-long task of every individual. (# 15)." Others abound, especially those on the true notion of catechesis and its importance, the integration of deep personalism and a community of charity, and the necessity of renewing basic foundations for meaningful flexibility.

The little pamphlet cannot be too highly recommended, not only for Brothers and religious, but for other laymen and for clerics as well. A reading of it will reward priests, teachers, parents, and thinking Christians, not only with relevant ideas worth further thought, but also with a better understanding of the man they address as "Brother."