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BLESSED MAXIMILIAN KOLBE, O.F.M.
(Page 804)

BOLETIN ECLESIASTICO DE FILIPINAS

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TABLE OF CONTENTS

EDITORIALS Priests' Call to Greatness A Tribute to Priests	748
PAPAL DOCUMENTS Blessed Maximilian Kolbe On Pastoral Renewal Sacra Congregatio pro Cultu Divino Appointment of Bishop R. Vidal	750
PASTORAL Priests and Mass Media	769
LITURGICAL Age of Technology	782
HISTORICAL History of the Church in the Philippines (continued)	796
FEATURE Life of Blessed Maximilian Kolbe	804



PRIESTS' CALL TO GREATNESS

Last October 17, 1971, Pope Paul VI declared Blessed the Rev. Fr. Maximilian Kolbe. The solemn event as witnessed by the Synodal Bishops then gathered in Rome to discuss the Priesthood. The beatification of Father Kolbe in the presence of Bishops coming from all parts of the world has a special message for priests. It is the priests' call to greatness.

Should priests aspire for greatness? Is aspiration for greatness opposed to the virtue of humility? In what consists the greatness of priests?

In the cursillo we are taught to have an ideal — a great ideal — that of becoming a son of God, an heir of Heaven. To be a son of God and heir of Heaven is to be great. It is not wrong then to aspire for greatness. It is said that one of the reasons why there are few vocations to the priesthood is because the youth does not see much inspiration in the priests. It seems there are very few great priests while there are many great lawyers, doctors, businessmen, military men etc.

There is no incompatibility between greatness and humility. The opposite of humility is pride, not greatness. The opposite of greatness is mediocrity, not humility. That is why the great are the most humble while the most mediocre are also the most proud. Priests should not therefore hesitate to aspire for greatness for fear of losing humility.

But where can the priest find his greatness? Father Kolbe was very good in mass media and in organization. But he was not beatified for these things. **He was proclaimed Blessed of the Church because he gave his life to save the life of another.** And that was precisely what Christ did long ago.

Commenting on this point, the Pope said: "Is not a priest another Christ? Was not Christ, the Priest, the redeeming victim of mankind? What glory, what an example for us priests to see in this new Blessed an interpreter of our consecration and our mission? What an admonition in this hour of uncertainty in which human nature would sometimes like its rights to prevail over the supernatural vocation to complete donation to Christ in those called to follow Him!"

The Pope, while honoring Blessed Kolbe, admonished priests to think of their mission as follows: "I am a Catholic priest. Therefore, I offer my life to save that of others." When priests do just this, like Blessed Maximilian Kolbe, they are indeed, great.

A TRIBUTE TO PRIESTS

On October 13, at the 15th Congregation of the Synod of Bishops in Rome, Cardinal John Heenan, Archbishop of Westminster in Great Britain, delivered a speech which should serve as a special food for thought for priests. He said that **the zeal of priests was never greater in any period of the Church's history. But priests are saddened by the defection of their brethren and by attacks on the Church by writers who unfortunately remain in the Church long after they have ceased to accept its authority.**

Cardinal Heenan remarked that the minority of priests who have adopted a theology of priesthood which is contrary to Vatican II will ignore the Synod as they now ignore the Council. We must therefore waste no time in denunciations but rather concentrate on helping the vast majority of priests who are looking for encouragement and guidance from the Synod.

He ended by saying: **"Let this Synod pay tribute to the priests of the Church and to the faithful people who despite the loss of priests in whom they had put their trust still give their gratitude and love to those who continue zealously to serve them as priests of God."**

HIS EXCELLENCY
MOST REVEREND RICARDO J. VIDAL, D.D.
Coadjutor Bishop of Malolos, c.i.s.

Bishop Ricardo J. Vidal, D.D. received the Episcopal Ordination on November 30, 1971, at the Lucena Cathedral from Archbishop Carmine Rocco, D.D., Apostolic Nuncio. Co-consecrators were Bishop Godofredo Pedernal of Borongan and Bishop Rafael Lim of Laoag.

Born on February 6, 1931, in Magpog, Marinduque, Bishop Vidal studied for the priesthood at the Most Holy Rosary Seminary in Sariaya, St. Francis de Sales Seminary in Lipa City and at the San Carlos Seminary in Makati, Rizal. At the time of his appointment, Msgr. Vidal was Rector of Our Lady of Mt. Carmel Seminary in Sariaya, Quezon.

POPE'S HOMILY: "BLESSED MAXIMILIAN KOLBE"

On Sunday 17 October, the Holy Father Paul VI presided over the solemn rite of the beatification of Father Maximilian Kolbe in the Vatican Basilica, and delivered the following homily to the many thousands of faithful present.

Maximilian Kolbe, blessed! What does this mean? It means that the Church recognizes in him an exceptional figure, a man in whom God's grace and his soul met in such a way as to produce a marvellous life. Anyone that observes it closely discovers this symbiosis of a dual operating principle, the divine and the human. One is mysterious, the other can be experienced, one is transcendent but inferior, the other natural but complex and dilated, to the extent of reaching that extraordinary image of moral and spiritual greatness that we call holiness, that is, perfection reached on the religious parameter, which, as is known, soars towards the infinite heights of the Absolute.

Blessed, therefore, means worthy of that veneration, that is of that permitted, local and relative cult, which implies admiration of the one who is its object for some unusual and magnificent reflection of the sanctifying Spirit in him. It means a citizen of heaven, with all the peculiar signs of the citizen of the earth; it means brother and friend, whom we know is still ours, more so than ever, in fact, because identified as an active member of the communion of the Saints, which is that mystical body of Christ, the Church, living both in time and in eternity. It therefore means advocate, and protector in the kingdom of charity, together with Christ "always living to make intercession for us" (Hebr. 7, 25; cfr. Rom. 8, 34). It means, finally, an exemplary specimen, a type of man to whom we can conform our way of life, since he, the blessed, is recognized as having the apostle Paul's privilege of being able to say to the Christian people: "I urge you, then, be imitators of me, as I am of Christ" (I Cor. 4, 16; 11, 1; Phil. 3, 17; 2 Th. 3, 7).

Life and works of the New Blessed

Thus from today we can consider Maximilian Kolbe the new blessed. But who is Maximilian Kolbe?

You know who he is, you are acquainted with him. So near our generation, so imbued with the actual life of our times, everything is known about him. Perhaps few other beatification causes are as well documented as this one. Just for the sake of our modern passion for historical truth, we will read, almost as an epigraph, the biographical sketch of Father Kolbe, written by one of the most assiduous scholars who have dedicated themselves to him.

Father Maximilian Kolbe was born at Zduska Wola, near Lodz, on 8 January 1894. In 1907 he entered the Seminary of the Franciscan Conventuals and was sent to Rome to continue his ecclesiastical studies at the Pontifical Gregorian University and at the 'Seraphicum' of his Order.

When still a student, he founded an institution, the Militia of Mary Immaculate.

Ordained priest on 28 April 1918, he returned to Poland, and began his Marian apostolate, particularly with the monthly publication *Rycerz Niepokalanej* (the knight of Mary Immaculate), which reached a circulation of one million in 1938.

In 1927 he founded the Niepokalanow (City of Mary Immaculate), a centre of religious life and of various forms of apostolate. In 1930 he left for Japan, where he founded another similar institution.

Returning to Poland for good, he dedicated himself wholly to his work, with various religious publications. The second world war found him at the head of the most imposing publishing complex in Poland.

On 19 September 1939 he was arrested by the Gestapo, who deported him first to Lamsdorf (Germany), then to the concentration camp at Amtitz. Released on 8 December, he returned to Niepokalanow, resuming his interrupted activity. Arrested again in 1941 he was put into Pawiak prison, in Warsaw, and then deported to the concentration camp at Oswiecim (Auschwitz).

Having offered his life instead of an unknown man condemned to death, as a reprisal for the escape of a prisoner, he

was shut up in a bunker to die of starvation. On 14 August 1941, on the eve of the feast of the Assumption, he was finished off with an injection of poison, and breathed his last, after having assisted and comforted his companions in misfortune. His body was cremated" (Father Ernesto Piacentini, O.F.M. Conv.).

The cult of Mary Immaculate

But in a ceremony such as this the biographical data disappear in the light of the main lines of the synthetic figure of the new Blessed. Let us fix our gaze for a moment on these lines, which characterize him and commit him to our memory.

Maximilian Kolbe was an apostle of the cult of the Blessed Virgin, seen in her first, original, privileged splendour, as she defined herself at Lourdes: the Immaculate Conception. It is impossible to separate the name, the activity and the mission of the Blessed Kolbe from that of Mary Immaculate, It was he who instituted the Militia of Mary Immaculate, here in Rome, even before he was ordained priest, on 16 October 1917. Today we can commemorate its anniversary.

It is well known how the humble and meek Franciscan, with incredible audacity and extraordinary organization genius, developed the initiative and made devotion to the Mother of Christ, contemplated as clothed with the sun (cfr. Apoc. 12, 1) the focal point of his spirituality, his apostolate, his theology. Let no hesitation restrain our admiration, our adherence to this message that the new Blessed leaves to us as a heritage and as an example, as if we too were mistrustful of such a Marian exultation, on the grounds that two other theological and spiritual movements, prevalent in religious thought and life today, the christological and the ecclesiological movements, were in competition with the mariological one. There is no competition. Christ, in Kolbe's thought, holds not only the first place, but the only place necessary and sufficient, absolutely speaking, in the economy of salvation; nor is love of the Church and of her mission forgotten in the doctrinal conception or the apostolic aim of the new Blessed. On the contrary, it is precisely from her subordinated complementariness, with regard to Christ's cosmological, anthropological and soteriological plan, that the Blessed Virgin derives her every prerogative and greatness.

Well we know it. And Kolbe, like the whole of Catholic doctrine, liturgy and spirituality, sees Mary inserted in the divine plan, as the "fixed term of eternal counsel", the fulness of grace, the seat of Wisdom, the predestined Mother of Christ, the queen of the messianic kingdom (Lk. 1, 33), and at the same time the Lord's handmaid, the one chosen to offer the Incarnation of the Word her irreplaceable cooperation, as the Mother of the Man-God, our Saviour's. "Mary is the One through whom Jesus reaches men" (L. Bouyer, *Le trane de la Sagesse*, p. 69).

Therefore our Blessed is not to be reproduced, not the Church with him, for enthusiasm for the cult of the Blessed Virgin. It will never equal the merit, nor the advantage of such a cult, precisely because of the mystery of communion that unites Mary with Christ, and which finds in the New Testament a fascinating documentation. The result will never be a "mariolatry", just as the sun will never be darkened by the moon; nor will the mission of salvation specifically entrusted to the ministry of the Church ever be distorted, if the latter honours in Mary an exceptional Daughter and a spiritual Mother. The characteristic aspect, if you like, but in itself not original, of the Blessed Kolbe's devotion, of his "hyperdulia" to Mary is the importance he attributes to it with regard to the present needs of the Church, the efficacy of her prophecy about the glory of the Lord and the vindication of the humble, the power of her intercession, the splendour of her exemplariness, the presence of her maternal charity. The Council confirmed us in these certainties, and now from heaven Father Kolbe is teaching us and helping us to meditate upon them and live them.

This Marian aspect of the new Blessed qualifies him and classifies him among the great saints and seers who have understood, venerated and sung the mystery of Mary.

Tragic and sublime epilogue

Then the tragic and sublime epilogue of the innocent and apostolic life of Maximilian Kolbe. To this is mainly due the glorification that the Church is celebrating today of the humble, meek, hard-working religious, the exemplary pupil of St. Francis and the knight in love with Mary Immaculate. The picture of the ending of his life is so horrible and harrowing that we would prefer not to speak about it, not to contemplate

it any more, in order not to see what lengths may be reached by the inhuman degradation of arrogance which makes of impassive cruelty on beings reduced to slaves undefended and doomed to extermination, the pedestal of grandeur and glory. There were millions of these beings sacrificed to the pride of force and the madness of racialism. But it is necessary, however, to scan this dark picture again in order to pick out, here and there, the gleam of surviving humanity. History cannot forget, alas!, this frightful page. And so it cannot but fix its horrified gaze on the luminous points that reveal, but at the same time overcome, its inconceivable darkness.

One of these points, perhaps the one that glows most brightly, is the calm, exhausted figure of Maximilian Kolbe. A calm hero, always pious, and sustained by paradoxical, yet reasonable confidence. His name will remain among the great; it will reveal what reserves of moral values lay among those unhappy masses, petrified by horror and despair. Over this immense vestibule of death there hovers a divine and imperishable word of life, that of Jesus revealing the secret of innocent sorrow: to be expiation, to be a victim, to be sacrifice, and finally to be love: "Greater love has no man than this, that a man lay down his life for his friends" (Jn. 15, 13). Jesus was speaking of himself in the imminence of his sacrifice for the salvation of men. Men are all friends of Jesus, if at least they listen to his word. Father Kolbe fulfilled, in the fatal Oswiecim camp, the sentence of redeeming love. In a dual capacity.

The priest "another Christ"

Who does not remember the incomparable episode? "I am a Catholic priest", he said, offering his own life to death — and what a death! — to save the life of an unknown companion of misadventure, already selected for the blind vendetta. It was a great moment: the offer was accepted. It came from a heart trained to give itself, natural and spontaneous as if it were a logical consequence of his priesthood. Is not a priest "another Christ? Was not Christ the Priest the redeeming victim of mankind? What glory, what an example for us priests to see in this new Blessed an interpreter of our consecration and our mission! What an admonition in this hour of uncertainty in which human nature would sometimes like its rights to prevail over the supernatural vocation to complete

donation to Christ in those called to follow him! And what a comfort for the noble and beloved array, compact and faithful, of good priests and religious who, even in the legitimate and praiseworthy intention of redeeming it from personal mediocrity and social frustration, conceive their mission as follows: *I am a Catholic priest, therefore I offer my life to save that of others!* This is the message that the Blessed seems to hand down particularly to us, ministers of the Church of God, and in the same way to all those in her accept her Spirit. *The son of noble, Catholic Poland*

And to this priestly capacity another one is added; another capacity confirming that the sacrifice of Blessed Kolbe had its motivation in a friendship: he was a Pole. As a Pole he was condemned to that unhappy concentration camp, and as a Pole he exchanged his fate for that to which his fellow-countryman, Francis Gajownicek, was destined; that is, he suffered the cruel death penalty instead of him. How many things come to our minds at the memory of this human, social and ethnical aspect of the voluntary death of Maximilian Kolbe, also a son of noble, Catholic Poland! This nation's historic destiny of suffering seems to document in this typical and heroic case the century-old vocation of the Polish people to find in common suffering its unitarian conscience, its chivalrous mission for freedom reached in the pride of the spontaneous sacrifice of its sons, and their readiness to give themselves for one another to overcome their vivacity in invincible concord. Its indelibly Catholic character, which stamps it a living and patient member of the universal Church, its firm conviction that the secret of its renascent prosperity lies in the miraculous but tear-stained protection of the Blessed Virgin, are iridescent rays that shine forth from the new martyr of Poland, shedding a bright light on the authentic prophetic face of this country, and making us invoke from the Blessed, its typical hero, firmness in faith, ardour in charity, concord, prosperity and peace for its whole people. The Church and the world will benefit together. Amen.

POPE PAUL VI TO NATIONAL WEEK OF PASTORAL RENEWAL

On 9 September the Holy Father received priests, laymen and sisters taking part in the XXI National Week of Pastoral Renewal. The subject of the Week, organized by the Centre of Pastoral Orientation, under the auspices of the Italian Episcopal Conference, is: "Diocese, parish and basic community".

The Holy Father delivered the following speech:

Beloved sons,

We granted with spontaneous joy, in spite of the pressure of never ending occupations the request to receive in audience the participants at the XXI National Week of Pastoral Renewal. We thank you for the opportunity thus offered us to meet a numerous and qualified host of pastoral workers and to express to you, who have arrived from all over Italy, our cordial and reverent greeting, as well as the assurance of the interest and esteem with which we follow your work.

The XXI meeting of this National Week of Pastoral Renewal is in itself a sign of the good and wise efficiency of the initiative, which for some time now has become a point of reference for the Italian clergy, religious and laity in the field of the apostolate. But this year it is even more so, owing to the participation of numerous organisms operating in the various sectors of the apostolate. We express our deep satisfaction to the Centre of Pastoral Orientation and to the Institute of Applied Researches, Documentation and Studies, which promoted the Week, and particularly to the dear and venerated Mons Grazioso Ceriani, whom we are glad to see present here, and to whose zeal goes the credit not only for having started these providential meetings, but also for having stimulated their continual increase.

IMPORTANCE OF THEME

You have been called to discuss together the subject "Diocese, parish and basic community". This is very important matter, especially at this moment so full of tensions and problems, but also rich in promise and hope for the Church in general and for the Italian Church in particular. The importance of the subject proposed, as well as the gravity and complexity of the problems referring to this subject, would call for a long talk on our part that would go to the heart of the matter. This is not our intention, also because time would not permit it. We will merely call your attention briefly to the fundamental points with which your discussions will deal.

As is clearly indicated by the subject of the meeting, your work rightly starts out from a thorough examination of the conception of a particular or local Church, with which the concept of the diocese coincides concretely, that is: "that portion of God's people which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery. Adhering thus to its pastor and gathered together by him in the Holy Spirit through the gospel and the Eucharist, this portion constitutes a particular church in which the one, holy, catholic and apostolic Church of Christ is truly present and operative" (Decree *Christus Dominus*, n. 11). In the presence of innovating and questionable tendencies about the meaning of the formula "local Church" so widespread after the Council, we consider it more necessary than ever not to depart from the definition given by the Council itself, from which we can deduce that the local or particular Church is *locally* a portion of the one universal Church, and a local (or particular) manifestation of the universal communion characteristic of the Church.

We should speak of a local Church, therefore, not as a fraction of a Church" which is added to other "fractions" to form the universal Church, almost as if it were a question of an arithmetic sum; nor as an autonomous and independent Church, juridically enclosed within itself or, worse, opposed to the universal Church, with prerogatives that are characteristic of the latter; but as an authentic expression (even if often with original characteristics) of the one Catholic Church, authorized and guaranteed by the relationship with the organic and hierarchical structure and with the animation of the Holy Spirit in which the whole Church lives. It is clear that all discus-

sion of a valid apostolate should start out from this genuine concept, and it is here that a solution should be found to the problems that concern authentic renewals of structure and action.

“TERRITORIAL DIMENSIONS”

But what is more directly important for the purpose of your Week is the *pastoral* aspect of the local Church. In this connection, since there is so much talk of changing the “structures” of the Church in order to adapt them better to the new acquisitions of ecclesial life and of society, we are of the opinion that it is not superfluous to confirm that the structures of the diocese as a community of salvation headed by the bishop, the successor of the Apostles, will remain in canon law in their traditional pattern.

And then what pastoral significance should be attributed to them, what value should be developed to make them more efficient, and what deformation or decline, if any, should be removed? You have certainly studied this renewal of the diocese already. It will be enough for us now to refer only to some particular aspects.

In the first place the *territorial dimension*. It is true that the concept of diocese in itself leaves this aspect out of consideration. It is a fact, however, that in the vast majority of cases the diocese is contained within precise territorial limits, which have a considerable effect on the implementation of the finalities of the diocese itself. For this reason, in obedience to precise directions of the Council, a study is being made in Italy to revise the territorial districts. Thus geography and apostolate are realities that must be studied together and by geography we mean a set of ethnical, historical, social and economic elements, as well as statistical and population data. But it is clear that this analysis, in the framework of pastoral action, has no other value than in terms of facilitating the exercise of the ministry, better identification of the care of souls, and contribution to better formation of the “*sensus ecclesiae*” in a given territory. This is how other important experiments going on should be understood, such as the tendency to group together dioceses that are too small, often of feudal or communal origin, and the tendency to subdivide the great urbanistic concentrations into suffragan dioceses or episcopal delegations.

Now from these experiments that are going on there emerge some guide-lines, which must be kept well in mind. In the first place the necessity of upgrading the figure, function and authority of the bishop, not in his exterior aspect — which would offend the sensibility of the man of today — but in his spiritual and moral significance, having the first charism of the Church, it will not be possible to speak of an efficient pastoral life. "In a certain sense it is from the bishop that the faithful who are under his care derive and maintain their life in Christ" (Constitution on the Sacred Liturgy, n. 41). He is the steward of the grace of the supreme priesthood (cfr. *Lumen Gentium*, n. 26); he is the authentic teacher who proclaims with authority God's word on faith and morals (id., n. 25).

The other guide-line that must be kept in mind is the necessity of the close, organic and personal collaboration of all the members of the diocese with their own bishop. The latter's pastoral function, though pre-eminent, is neither solitary nor separated in its concrete exercise, but needs the contribution of all the members. Priests must make this contribution not only for a functional or practical motive, but also and especially for a theological motivation that the Council expresses as follows: "all priests, both diocesan and religious, by reason of orders and ministry, are associated with this body of bishops, and serve the good of the whole Church according to their vocation and the grace given to them" (*Lumen Gentium*, n. 28). And so we have the Priests' Council and the ancient, but admirable, Chapter; and so, too, we have the pastoral Council, by means of which light is thrown on the ecclesial function of laymen, not only as receivers of the pastoral ministry but also as active agents of it, not just by concession of the hierarchy, but on account of the inborn vocation of the laity themselves and the intrinsic requirement of the Church.

ROLE OF THE PARISH

What has been said so far leads as a natural consequence to the subject of the *parish*, which is as it were, the living cell of the diocese (cfr. Decree *Apostolicam Actuositatem*, n. 10), because it is the community organized locally under the guidance of a pastor representing the bishop. Today there is talk of a crisis of the parish and some people go so far as to contemplate the abolition of this institution. In spite of the real

or alleged crises affecting the parish, it certainly cannot be admitted that it is now an obsolete institution. Even in thickly populated cities, it is impossible to disregard the territorial boundary. From very thorough analyses carried out by the Sacred Congregation for the Clergy on the revision of this canonical institution, the conclusion has been reached that the parish must be maintained, or rather perfected, by encouraging life in common for the clergy, subdivision of the different forms of assistance carried out in the districts, among the various social groups, into homogeneous categories, particularly for young people, work, the various professions, the sick, prisoners, the unemployed. It should be perfected also with the integration of the pastoral care of neighbouring parishes and of personal parishes regarding, for example, soldiers, the faithful of different rites, refugees and tourists.

Discussion of the organic pastoral action of the local Church and the parish cannot fail to take into account the examination of a phenomenon that is developing more and more also in Italy: the phenomenon of ecclesial groups, known by different names, which you have explicitly placed in the title and in the study commitments of the Week as "basic communities".

We are aware of the dangers to which these new community forms are easily exposed, particularly the tendency to break away from the institutional Church in opposition to its external structures, for the sake of the simplicity and authenticity of life lived according to the Gospel.

NEED FOR UNDERSTANDING

But we are of the opinion that it is necessary to make an effort to assist these groups, to understand their dynamic tensions and the positive values they can contain, in order to insert them in the ecclesial communion of the local Church. Thus integrated, these groups will be able to help to reanimate the associative tendency, which today seems to have lost the attraction it had in past years, and above all to rediscover and reconstruct the sense of ecclesial communion, as desired by the Council. In this way it will render an effective service to the apostolate of the local Church.

Also the "*domus ecclesiae*", the original and primitive form of the "*congregatio fidelium*", can have its function in certain situations: where, for example, the public life of the

Church is hindered, or occasionally where a special circumstance calls relatives and friends to a moment of prayer, or of instruction and study. This splitting up of the ecclesial community must not be encouraged, however, without good reason and without due authorization, nor should personal interpretations of religious life be supported. It will rather be necessary to infuse in those that have spiritual and religious sensibility the taste for a personal spiritual life, and contact with God, as well as for outward charity and for celebrating the mysteries of faith and the liturgy together.

We have wished, beloved sons, to entrust to your attention the points we thought it useful to touch upon, confident that your zeal, your wisdom and your spirit of service to the Church will find the ways and the most suitable means to ensure all desired increase and progress of the religious life of the Italian Nation. And while we accompany the work of your Congress with our fervent prayer for this purpose, we warmly impart to all our affectionate Apostolic Blessing.

RT. REV. MSGR. CICERON S. TUMBOCON, S.T.D., V.G.
Prothonotary Apostolic

On October 20, 1971, Msgr. Tumbocon was appointed Prothonotary Apostolic by His Holiness Pope Paul VI.

Born on May 6, 1922, in Ibajay, Aklan, Msgr. Tumbocon studied for the priesthood at the St. Vincent Ferrer Seminary in Jaro, at the Central Seminary, U.S.T., and the Angelicum in Rome where he earned his Doctorate in Sacred Theology. He was ordained priest on March 13, 1948 by Archbishop Michael O'Doherty of Manila.

Msgr. Tubocon is the Vicar General of the Archdiocese of Jaro and Secretary at the Apostolic Nunciature.

SACRA CONGREGATIO PRO CULTU DIVINO

NORMAE CIRCA TEXTUS "AD INTERIM" ADHIBENDOS IN CELEBRATIONE, PRAESERTIM IN CANTU, OFFICII DIVINI ET MISSAE

I. DE OFFICIO DIVINO

Novo Liturgiae Horarum Libro in lucem edito, libri pro celebratione in cantu Officii divini, quae fit lingua latina, parari debent. Sacra Congregatio pro Cultu Divino in eiusmodi opus incumbit, sed aliquid temporis spatii ad id conficiendum necessario requiritur.

Interea nonnullae communitates canonicorum vel religiosorum, qui Officium Divinum aut eius partem in cantu lingua latina celebrare exoptant, petierunt num instaurata Liturgiae Horarum structura adhiberi possit, libros *Breviarium Romanum* et *Antiphonale sacrosanctae Romanae Ecclesiae pro diurnis Horis*, a S. Pio X editum, ad interim retinendo.

Etiam alii qui editiones libri de Liturgia Horarum lingua latina exaratos prae manibus habere non possunt, sed novum Liturgiae Horarum ordinem servare cupiunt, eandem petitionem, de qua supra, pro celebratione Divini Officii sive communi sive a solo peragenda exhibuerunt.

Quapropter S. Congregatio pro Cultu Divino, ad celebrationem instauratae Liturgiae Horarum formae aptandam ab iis qui sive in choro sive in communi sive a solo veteres liturgicos libros ad interim adhibent, usque dum novi libri in lucem edantur, probante Summo Pontifice, schema infra descriptum proponunt.

Schema propositum pro aptatione veteris Officii ad novam Liturgiam Horarum solutio ad tempus omnino censenda est, eo consilio apparatus ut peculiari conditioni huius transitorii spatii provideatur. Minime vero aestimandum veluti substitutum in locum libri Liturgiae Horarum, cuius integra usurpatio,

vixdum fieri poterit, necessaria erit, spiritualibus divitiis varietatibusque instaurati libri attentis necnon certa ac definita norma Ecclesiae (v. Const. Apost. *Laudis canticum*).

Etenim renovato operi non est propositum ut oratio brevior reddatur, verum ut deprecatio attenta ac devota, cum tranquillitate animi, momentis silentii interpositis, cum sollemni participatione communitalis foveatur, quatenus veritas temporis facilius servetur.

Praesertim communitates, in quibus facile aliquod saltem exemplar instaurati libri inveniri potest, novissima elementa Liturgiae Horarum, cuius modi sunt lectiones, orationes, preces, quae ab uno tantum ministro proferri possunt, ceteris participantibus, adhibere non omittant.

Ad invitatorium

Invitatorii locus est in ipso initio totius cursus orationis cotidiana, scilicet praeponitur aut Officio lectionis aut Laudibus matutinis, prout ab alterutra actione liturgica dies incipit. Invitatorium constat versu: *Domine labia* et psalmo cum sua antiphona.

Ad Officium lectionis

V. Deus in adiutorium. Gloria. Alleluia (quod omittitur tempore Quadragesimae). Si Officium lectionis ante Laudes matutinas dicitur, tunc ei praeponitur Invitatorium ut supra dictum est.

Hymnus matutini.

Psalmodia: tres psalmi cum suis antiphonis.

Versus introductorius ad lectiones, omisso *Pater noster*.

Lectiones sequenti modo componuntur:

a) Quando Officium tres habet nocturnas, lectio biblica coalescit ex unione trium lectionum primi nocturni, lectio patristica ex unione trium lectionum secundi Nocturni.

Unamquamque lectionem sequitur Responsorium, ad libitum seligendum, quod post alteram lectionem dicitur etiam quando Hymnus *Te Deum* dicendus est.

b) Quando Officium unum tantum Nocturnum habet legitur tantum lectio biblica, ut supra dictum est, et, quando habetur, lectio hagiographica.

Hymnus *Te Deum*, quod dicitur tantum in dominicis extra Quadragesimam, diebus infra octavam Paschae et Nativitatis, in sollemnitatibus et festis, finiri potest post versum *aeterna fac . . .*

Oratio diei.

V. *Benedicamus Domino.* R. *Deo gratias.*

Ad Laudes matutinas

V. *Deus in adiutorium.* Gloria. Alleluia.

Quae omnia omittuntur quando Laudes ut prima Hora diei celebrantur. Quo in casu dicitur Invitatorium. Hymnus.

Psalmodia: unus e tribus primis psalmis, canticum et ultimus psalmus de Laudibus una cum suis antiphonis.

Capitulum sine R. *Deo gratias.*

Responsorium breve de Prima vel Tertia, omissis V. et R.

Benedictus una cum sua antiphona.

Pro precibus dicuntur quaedam invocationes seu versus e formulariis precium ferialium ad Laudes.

Pater noster. Oratio diei sine "Oremus".

Sacerdos aut diaconus, si praesunt, ipsi populum benedicunt ut in Missa et dimittunt formula: *Ite in pace.* R. *Deo gratias.*

Absente sacerdote aut diacono, et in recitatione a solo, sic concluditur:

Dominus nos benedicat, et ab omni malo defendat, et ad vitam perducatur aeternam. R. *Amen.*

Ad Horam mediam

V. *Deus in adiutorium.* Gloria. Alleluia.

Hymnus, psalmi et capitulum de Tertia vel Sexta vel Nona, iuxta tempus celebrationis.

Non dicitur responsorium breve, sumuntur tantum V. et R. quae sequuntur.

Oratio diei, cui praeponitur "Oremus", cum breviori conclusione.

V. *Benedicamus Domino.* R. *Deo gratias.*

Ad Vesperas

V. Deus in adiutorium. Gloria. Alleluia.

Hymnus.

Psalmodia: tres psalmi e quinque qui ponuntur, cum suis antiphonis.

In dominicis autem duo e tribus psalmis dicendi, erunt Ps. 109 *Dixit Dominus* et Ps. 113 *In exitu* (usque ad versum *non nobis, Domine* exclusive).

Capitulum, sine R. *Deo gratias.*

Responsorium breve de Sexta vel Nona, omissis V. et R. *Magnificat* cum sua antiphona.

Preces ex aliquibus invocationibus ultimae partis Litaniarum Sanctorum.

Pater noster, oratio, benedictio et dimissio ut in Laudibus.

Ad Completorium

V. Deus in adiutorium. Gloria. Alleluia.

Laudabiliter fit conscientiae discussio, quae in celebratione communi inseri potest in actum penitentialem, iusta formulas in Missa adhibitas.

Hymnus: *Tu lucis.*

Psalmodia:

a) die dominica et in sollemnitatibus: primus et tertius (vel tantum secundus) psalmus de Completorio dominicae.

b) Ceteris diebus: unus e psalmis Completorii diei. Attamen semper eligi possunt psalmi de dominica ad normam n. 88 Institutionis Generalis de Liturgia Horarum.

Capitulum, Responsorium breve, omissis V. et R., antiphona et *Nunc dimittis*; et oratio, cui praeponitur "Oremus", cum breviori conclusione.

Benedictio: *Noctem quietam*, ut in initio Completorii.

Antiphonae Beatae Mariae Virginis.

Tempore paschali antiphona *Regina caeli*. Extra tempus paschale seligitur una ex antiphonis *Alma Redemptoris Mater*, *Ave Regina caelorum*, *Salve Regina*, *Sub tuum praesidium*, vel aliis a Conferentiis Episcopalibus probatis.

Omittuntur versus, oratio et *Divinum auxilium*...

II. DE MISSA

Dum editio libri "Ordo cantus Missae" — iam typis imprimatur — expectatur, ii qui Missam cum cantu gregoriano celebrare cupiunt, traditum repertorium, quod in *Graduali Romano* S. Pii X continetur, adhuc usurpare possunt.

Animadvertatur tamen:

1. Quod ultimas dominicas "per annum": loco cantuum, qui dominicae XXIII post Pentecosten assignantur, eligi potest schema uniuscuiusque dominicae temporis "per annum"; vel "Proprium" componit qui e cantibus variarum dominicarum eiusdem temporis.
Idem dicatur de dominicis, quae dominicam tertiam post Epiphaniam sequuntur.
2. Quoad celebrationes Sanctorum usurpari possunt cantus, qui inveniuntur in *Graduali Romano* vel cantus aptiores e Comuni Sanctorum.

Ex aedibus Sacrae Congregationis pro Cultu Divino, die 11 Novembris 1971, in memoria S. Martini, episcopi Turonensis.

Arturus Card. Tabera
Praefectus

A. Bugnini
a Secretis

That sound tradition may be retained and yet the way be opened for legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also, the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults considered from various places. Finally, there must be no innovations unless the good of the Church *genuinely* and *certainly* requires them; and care must be taken that any new forms adapted should in some way grow organically from forms already existing. (*Constitution on the Sacred Liturgy*, no. 23).



PAULUS EPISCOPUS
SERVUS SERVORUM DEI

dilecto filio *Richardo Vidal*, adhuc rectori seminarii dioecessani Lucenensis, electo Episcopo titulo *Claternensi* eidemque renuntiato Coadiutori cum iure successionis Episcopi Malolosini, salutem et apostolicam benedictionem. Gravissimum Dei voluntate sustinentes onus rei catholicae tuendae hominumque in sancta religione servandorum nihil prorsus omittimus

quod ad id bonum conducat, Ecclesiarum Praesulibus si oporteat Coadiutores dantes, qui non solum optato subsidio sint, sed in eorum etiam locum, sede vacante, sufficiantur, utili regiminis perpetuitate servata. Quam ob rem cum venerabilis frater Emmanuel Del Rosario, Episcopus Malolosinus, ea sit condicione ut valido auxilio egeat, Te censuimus bene eidem assignari posse qui eximio praestas ingenio et rerum hominumque usum iam ample consecutus es. De sententia igitur venerabilium fratrum Nostrorum S.R.E. Cardinalium, qui Sacrae Congregationi pro Episcopis praesunt, deque Nostra suprema potestate Te simul eligimus Episcopum Sedis titulo *Claternensis*, vacantis post translationem venerabilis fratris Bartholomaei Carrasco ad Ecclesiam Tapacolensem, simulque nominamus Coadiutorem cum iure successionis sacri Praesulis quem diximus, una cum muneribus et iuribus huius officii propriis, ad normam Apostolicarum Litterarum "Ecclesiae Sanctae", Motu proprio die VI augusti anno MCMLXVI datarum. Maiori autem commoditati tuae consulentes permittimus ut episcopalem consecrationem a quolibet accipias Episcopo, cui duo assint eiusdem dignitatis viri, qui omnes sint cum hac Petri cathedra sincerae fidei vinculis coniuncti. Non tamen ante haec fieri poterunt quam, teste aliquo sacro Antistite, et ipso hanc Romanam Sedem sincere colente, tum fidei professionem fecisti tum ius iurandum fidelitatis erga Nos et Successores Nostros dedisti, iuxta statutas formulas, quas de more signatas sigilloque impressas ad Sacram Congregationem pro Episcopis cito mittes. Mandamus praeterea ut hae Litterae Nostrae publice in cathedrali templo Malolosino, die festo de praecepto recurrente, clero populoque perlegantur, quos quidem nortamur ut pro tua auctoritate Tibi pareant tuisque faveant inceptis, cum nulla umquam Ecclesia floreat nisi Episcopi atque populi voluntatibus in idem conspirantibus. Ceterum, dilecte fili, enixe hortamur ut sacrum Antistitem, cui mitteris fideliter

adiuves, populumque universum, cuius in posterum eris pastor, ad sanctitatem vitae et supernarum rerum amorem alacriter trahas. Datum ex Arce Gandulfi, prope Romam, die decimo mensis septembris, anno Domini millesimo nongentesimo septuagesimo primo, Pontificatus Nostri nono.
— TR —

Aloisius Card. Traglia

S.R.E. Cancellarius

Franciscus Tinello

Josephus Del Ton, Proton, Apost.

Apostolicam Cancellariam Regens

Eugenius Levi, Proton, Apost.

Expedita die IX Oct. a. Pontif. IX M. Orsini Plumbator

In Canc. Ap. tab. vol. CXXXIX n. 78

SACRA CONGREGATIO PRO CLERICIS

Most Holy Father,

The President of the Episcopal Conference of the Philippines humbly sets forth the following:

With the rescript n. 60368-D of March the 22nd 1961 the Sacred Congregation of Council granted the faculty so that the faithful could comply with their Easter duty from what was then Septuagesima Sunday until November first, Feast of All Saints, inclusive, every year.

The Episcopal Conference decided to forward the petition to the Holy See for the faculty so that the fulfillment of the same Easter duty could be done throughout the whole calendar year.

Therefore now the President, petitioner, asks Your Holiness for the above faculty.

The reason for the petition is the lack of the priests and the great distances some of the faithful have to travel to see a priest.

SACRA CONGREGATIO PRO CLERICIS, attentis expositis, Episcopatu INSULARUM PHILIPPINARUM benigne tribuit facultatem juxta preces, ad quinquennium, dummodo, praemonitis hac de re fidelibus opportuno tempore, in loco sacrae missiones vel spiritualia exercitia ad populum habeantur.

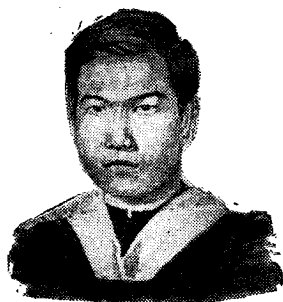
DATUM ROMAE, die 15 Octobris 1971.

(Sgd) J. CARD. WRIGHT

(Sgd) † P. Palazzini, a secretis

PASTORAL SECTION

Priests and Mass Media



• Wilfredo C. Paguio

The Church has received from Christ the functions of prophet, shepherd and priests. As a priest, the Church offers sacrifices to God in the name of Jesus Christ for the sake of all men. As a shepherd, the Church rules the visible kingdom of God here on earth and leads the people to their final end. And as a prophet, the Church teaches men the truths on God. She teaches them the ways and means of achieving their desired ultimate end.

In our paper, we shall deal mainly on this third function of the Church which is principally performed by her priests. We shall deal on priests' prophetic function, that is, their task of spreading the good news. We shall treat this topic as related to the mass media of communication, namely, the press, the radio, the film, the theater and "similar media which can be classified as instruments of social communication."

We shall develop this topic against the Filipino background. We shall try to investigate what potentials these media have in store for a more rapid, more diffused and more effective dissemination of the gospel towards a more "interiorized" Christianity for the Filipino. For as Vatican II says: "The Catholic Church has been commissioned by the Lord Christ to bring salvation to everyman, and is consequently bound to proclaim the gospel. Hence she judges it part of her duty to preach the news of redemption with the aid of the instruments of social communication... Therefore the Church claims as a birthright the use and possession of all instruments of this

kind which are necessary or useful for the formation of Christians and for every activity undertaken on behalf of man's salvation." (Decree on the Instruments of Social Communication, no. 3)*

We shall divide our article into three general divisions, namely, the media and their functions, the media and their operations and the media and their effects. In the end, we shall also add some suggestions on how a parish priest can make practical uses of these media for a more efficient management of his parish and ultimately for a more efficacious pastoral care of his flock.

THE MEDIA AND THEIR FUNCTIONS

The different mass media of social communication have "to entertain" and "to inform" as their primary functions. Although "to inform" is the primary purpose of the prophetic function of the priests, which obviously coincides with the second function of mass media, the first function, which is "to entertain", can also be used to teach Christian principles to people.

Let us treat of these two functions at length.

TO ENTERTAIN — To a world in haste, to a world preoccupied by so much material pursuits, the world of entertainment has become a necessary compliment. It affords the modern man a quick escape and rest from his constant endeavours. It gives him a chance to take respite from the ordinary routine machinations of modern society. For him, a moment before a stage or TV is real relaxation.

Indeed, man today has all his time for material enterprises but no time for his soul.

It is therefore, only in these unguarded moments of sleepy listening to a radio or to a recorder that we can insert into their minds thoughts of the eternal. It can be done through a song, or a dance, or a drama. The message need not be directly perceivable. We can just let "the God of nature" to take his ordinary path. What we only have to do is to make the Christian message present.

* All other quotations in this paper are taken from this decree of Vatican II. Hence, unless otherwise indicated, the numbers designated after each quotation refer to it.

In the barrios, where people are more relaxed, where the tension is not so tight as in the cities, this function of the media, specially the radio, can also most effectively bring home our message. Radio dramas are most popular to our folks. When they rest after lunch, they listen to them. When they wash their clothes by the river or tend their carabaos in the fields, they hear them. When they cook their food or mend their carts, they sympathize or rejoice with the characters of their radio plays.

As a matter of fact, this is said to be the reason why a senator has just won in the polls last election day — because the people have laughed and cried with him in his radio dramas like *Kahapon Lamang* or *Dear Kuya Eddie*. Even actors and actresses in the cinema have won victories in the last November 8 elections and in previous voting dates for the same reason. Indeed, our shrewd politicians have even made use of these personalities in their bids for election.

The idealistic nature of Filipinos easily translates what they see in the movies or hear from the radios into reality. They will always think, for example, of protagonists in the films as always good even in real life. On the other hand, they usually also think of the antagonists as always bad even in real life. This is why actors or actresses who have established themselves as antagonists when given the role of protagonists are not usually well received by the movie-going public. And, perhaps, this is also the reason why Filipinos generally go for the pretty-faced actors or actresses though these may know just little or nothing at all of the art of acting. They find justification in saying: "His heart is as beautiful as his face." (*Ang kanyang puso ay kasingganda ng kaniyang mukha.*)

Also, we can trace from this Filipino trait the success of the movies *Iginuhit ng Tadhana* or *Pinagbuklod ng Langit* as political propagandas. By the process of substitution, the ideals found in the protagonists in the movies, the virtues of the characters portrayed by the actor and actress in their other movies included, are identified with the candidates whose personalities they presently put on. The result of course, is victory in the polls.

We see, therefore, that this function of the media can be an effective means to attain our end of "interiorizing" christian principles into our faithful.

TO INFORM — "Information" has been aptly defined by Vatican II in the same Decree on the Instruments of Social Communication as "the search for news and the publication of it." (no. 5).

The proclamation of the news of redemption to our people can also be considered as "information". For, indeed, here, we must also search for the most appropriate part of revelation to be publicized in a given time to a given audience in a given place.

Information of this kind, as from a radio station, however, appear to have always been regarded by our people with suspicion. This is surprising but it is true. People will not always listen to a priest's sermon in a radio because they always associate radio religious programs with Protestantism. It is our opinion that this attitude of our people has been inherited by them from their elders of the American regime who have perhaps been prohibited to listen to religious radio programs in those times because most of them were protestant. However, it can also be that our elders discovered this fact themselves and transfered this discovery to their children. Or, the children may have just imbibed this attitude which they see or observe from their parents.

The same is true with the religious press. Our people are generally unaware of the *imprimatur* sign which indicates that a book or pamphlet has been censored and approved by competent ecclesiastical authorities as containing nothing against or dangerous to our faith. Our barrio folks have been used to the Jehovah Witnesses or Aglipayan followers peddling around pamphlets on their sects so much so that they think that any religious printed matter peddled house to house, except by a priest or a nun in a habit, are unorthodox or altogether heretical.

This shows our lack of appreciation in the past to the tremendous good and help the mass media can do our apostolate. We complain of lack of priests and yet we do not exhaust every possible means to reach as many of our people as possible.

The Philippines has one of the highest literacy rates in the whole world. We should have made use of this as what the other sects have done, a long time ago, to instruct our people. Indeed, even before the radio has started invading our barrios.

Now, it is about time that we start.

THE MEDIA AND THEIR OPERATIONS

After having dealt on the functions or objectives of the mass media, we now proceed to treat on the media and their operations.

There are three parts to consider in this process of the mass media according to which we shall divide this section of our article. These are the sender, the message and the receiver.

THE SENDER — Vatican II has enumerated those who fall under the category of sender in the field of mass media. It says: "The chief moral duties respecting the proper use of instruments of social communication fall on newsmen, writers, actors, designers, producers, exhibitors, distributors, operators and sellers, critics, and whoever else may have a part of any kind in making and transmitting products of communication." (no. 11) These, according to the mind of the Council, share in the responsibilities afforded by any published, broadcasted or exhibited work.

"Laymen", the Council also states "who have a role in using these instruments should be busy giving witness to Christ, especially by performing their duties skillfully and with apostolic ardor. In their own way, let them also lend direct aid to the pastoral action of the Church through their technical, economic, cultural, and artistic abilities." (no. 13).

In this regard, the Council also says that "laymen should be instructed in art, *doctrine and ethics*." * (no. 15) Due to this demand, the same decree states that "such a goal requires an increased number of schools, faculties, and institutes in which movie, radio, and television writers, journalists, and other concerned persons can obtain rounded formation animated by a Christian spirit, especially with regard to the Church's social doctrine." (no. 15)

Such, indeed, is the great care of the Church for the mass media. And this is more specially intensified when these instruments of communication treat of religion. Thus the Council declares: "they should see to it that worthy and competent men are put in charge of religious features and such matters are handled with proper reverence." (no. 11)

This is the reason why the decree does not exclude priests in this seemingly profane field. It says: "Religious shepherds

* Italics supplied by the author.

should speedily fulfill their duties in this field, closely connected as it is with normal preaching responsibilities." (no. 13) Again, the same decree states: "That the aforementioned needs be met, let priests, religious and laymen be opportunely trained to bring the necessary skills to the apostolic use of these instruments." (no. 15)

And we say that priests, in this regard, can be most effective because of the authority they enjoy. It is, indeed, a fact that our people respect the cassock. And it is the knowledge of this fact which gives priests confidence when they are in them. This is also the reason why there have been many cases in which the cassock has been used by evil-intentioned people to inflict harm to others. Today, in an age of crisis in our country, the man in the cassock is the most sought after leader for change. And this is due to the fact, proven by actual experiences, that a priest's habit is generally trusted and revered both by the good and the bad, by the innocent citizen and the corrupt politician, who will never want to incur the ire of the people.

It is no wonder then that even revolutionary organizations court the participation of the clergy, as one of them said: "Win the clergy to your side and you win the whole populace."

We conclude, therefore, that priests can be very effective communicators. And we need to make use of this potential to the greatest degree possible. For as the Council states: "With common heart and mind, let all the sons of the Church strive immediately and most energetically to use the instruments of social communications effectively in the many fields of the apostolate..." (no. 13)

Here, in the Philippines, we can follow this instruction very well. For, indeed, there is a grain of truth in the paraphrased saying: *Utos ng pari, hindi mababali*. (The command of the priest cannot be broken.)

THE MESSAGE — Truth has a universal appeal. The beauty of Christian philosophy and Catholic faith have never been surpassed by any old or new system which the human mind can comprehend. There is no denying, therefore, the fact that the Christian message will be most welcomed specially to Catholic Philippines.

However, what can be of controversial nature, in this regard, is the manner of the presentation of truth. It is true that evil can also emphasize its opposite good. Vice can also portray the beauty of virtue. The Council itself acknowledges this when it says: "Finally, with the help of the media of social communication too, the narration, description, or portrayal of moral evil can indeed serve to make man more deeply known and studied, and to reveal and enhance the grandeur of truth and goodness." (no. 7)

But the Council continues: "Still, moral norms must prevail if harm rather than spiritual profit is not to ensue. This requirement is essentially needed when the subjects treated are entitled to reverence, or may all too easily trigger base desires in man, wounded as he is by original sin." (no. 7)

At this juncture, it is relevant to point out that the Council still reiterates the Church's traditional stand on the controversy between art and morality. The Council declares: "The increasing disputes on this subject frequently spring from ethical and artistic theories which are false. Hence, the Council asserts that the primacy of the objective moral order demands absolute allegiance, for this order alone excels and rightly integrates all other fields of human concern, including art, however, lofty their value. Only the moral order touches man in his total nature as God's reasoning creature, summoned heavenwards." (no. 6)

THE RECEIVER — Generally, our people are very receptive to the teachings of the Church in spite of the deep anti-clericalism which has been temporarily implanted in them by both the Spanish Revolution and the American Regime. Indeed, although there are still some traces of these periods in our history — for example, the *pilosopo* (a derisive term used to describe people who usually contradict other's opinion specially traditional religious ones) — Filipinos still feel edified in hearing counsels, discourses or conversations on religious matters. Certainly, there are still some sort of awkwardness when our people, special the young, talk of religion. But, usually, these just need some kind of warm up to familiarize them to speaking about the things of the spirit.

Besides, this awkwardness also sometimes just originate from the fact that the conversationalist or the listener is ignorant of the subject matter. Hence this topic is often shunned resul-

ting to an almost total alienation of ordinary communication from religious things. This is also true to a larger scale with regard mass media whose personnel, like reporters or authors, are also products of this kind of environmental set up. They just treat on these things on certain occasions like Christmas or Holy Week. And, often, these are done with a certain touch of heresy or at least antagonism to the Church for, otherwise, it will not click with the novelty-hungry public. Also, usually, to these have to be added some atheistic notions just imported from abroad.

It is within this environment, therefore, that we find ourselves today. Hence, the Council states: "Special duties bind those readers, viewers, or listeners who personally and fully choose to receive what these media have to communicate. For good choosing dictates that ample favor be shown to whatever fosters virtue, knowledge or art." (no. 9)

The same decree of the Council warns: "People should reject whatever could become a cause or an occasion of spiritual harm to themselves, whatever could endanger others through bad example, and whatever would impede good selections and promote bad ones." (no. 9)

To parents, therefore, the following is spoken: "Parents should be mindful of their duty to guard against shows, publications, and the like which would jeopardize faith or good morals. Let them see that such things never cross the thresholds of their homes and that their children do not encounter them elsewhere." (no. 10)

Schools and other apostolates of similar nature are not forgotten. They are instructed that "at every level of Catholic schooling, . . . in seminaries and groups of the lay apostolate, programs suited to the purpose, especially for the benefit of minors, should be encouraged, multiplied and structured according to principles of Christian behaviour. To facilitate this objective, statements and explanations of Catholic doctrine and discipline on this matter should be included in catechetical instruction." (no. 16)

Civil authorities are not exception either. Public authorities have " . . . the duty of seeing to it in a just and vigilant manner that serious danger to public morals and social progress do not result from a perverted use of these instruments. This goal should be achieved by the enactment of laws and their energetic enforcement." (no. 12)

The Council, therefore, has generally set forth norms with regard the recipients of the mass media and with regard those responsible to them.

THE MEDIA AND THEIR EFFECTS

Having finished treating on the media and their operations, we now deal on the media and their effects. Mass media generally have two effects, namely, change or reinforcement.

We divide this section between them.

CHANGE — A complete change in the attitude of the listener or reader or of an audience in general, is usually not had by mass media. This complete change is most often left to the direct persuasion of a person on another person. Indeed, in spite of the fantastic influence of the radio, that medium of communication with *speed* and *spread*, or of the television, that medium with *impact*, it is still true that these are just machines and not persons. Hence they are incapable of that personal rapport needed in the insertion of new ideas and new opinions into the old traditional mentality of the common *tao*.

However, in spite of the impotency of the media to effect a complete change to their audience, they can exert influence to people in the state of doubt. These can be won with certain facility by a writer's or a reporter's arguments. For example, a young man who has not yet made a decision on which church can really effectively lead him to salvation and he is presently considering this matter seriously, can be attracted by the different means of communication either to the Catholic Church or to the other sects.

Also, the different media of communication can indirectly exert influence through the so-called *reference group*. Sociologists use this phrase in referring to the group leaders or to any influential person who know how to convince others and who actually use this influence in attracting other people to subscribe to their or the media's opinions. Thus our means of communication can direct themselves to our lay leaders or even to priests so that these in turn can use the knowledge they acquire in enlightening others.

REINFORCEMENT — It is through the reinforcement of old beliefs that the media can be best utilized. It is lamentable that the Catholic Church in the Phil-

ippines seems to have just recently learned of this fact. Had we made use of these means even before, perhaps there would not have been as much defections as there have been specially in the rural areas during the late Spanish Regime and during the American occupation due to lack of contact between the Church and the people.

Moreover, even today, the Catholic Church in the Philippines has much to reinforce and protect — our faith; our Christian traditions; our norms of morality, which are often attached nowadays.

Indeed, the Council truly says: "Whether it (the Catholic press or any other means of communication for this matter) be published and run by direct ecclesiastical authorities or by Catholic laymen, let it be clearly edited with this goal: that it may form, *strengthen**, and spread public views which are in harmony with the natural law, and with Catholic teachings and precepts." (no. 14)

SOME CONSIDERATIONS FOR ACTION

We have seen the great potentials the mass media offer to us for our apostolate of the Word. What is just left for us is to take them and make use of them. But, above all, we must first prepare the ground. There should be preparations offered in the seminary in this regard. The present director of the National Office of Mass Media himself recognizes this.

Our bishops and religious superiors should coordinate all our existing radio stations in the dioceses, for example, in order to make up a network like ABS CBN. (no. 9) If there is not enough money, at least, they should join efforts financially. In order to run a national Catholic daily the same unity should be had. Also, appropriations should be made to buy a television station. Television will soon have the greatest influence among these media. We have every means in order not to lose in these undertakings. We have agents, priests, in every place throughout the country for advertisements. Besides, bishops of each diocese are enjoined by the decree to "devote a day of each year to instructing the faithful in their duties on this subject." (no. 18) We can make great use of this day.

Also, in order to uplift the standard of Catholic media, our superiors can give out awards for the best local movie or colum-

* Italics supplied by the author.

nist or commentator and so forth. As a matter of fact, this is spoken by the Council. It says: "The production and showing of films (and those of other media) which serve honest relaxation as well as culture and art, especially those meant for young people, should be promoted and guaranteed by every effective means. Catholics can see to this especially... by commending praiseworthy films (and other media) through critical acclaim and awards ...". (no. 14)

Parish priests, on their part, must cooperate in patronizing and encouraging his faithful to patronize and support the Catholic media. The Council decrees: "First of all, worthy journalism should be encouraged. By way of thoroughly inculcating a Christian spirit in its readers, a Catholic press worth of the name should also be established and supported. . . . The faithful should be advised of the necessity of reading and circulating the Catholic press (and other media) if they are to make Christian evaluations of all that happens." (no. 14)

In another part, the Council also states: "It would be dishonorable indeed if sons of the Church sluggishly allowed the word of salvation to be silenced or impeded by the technical difficulties or the admittedly enormous expenses which are characteristic of these instruments. Hence the sacred Synod admonishes these sons that they are duty bound to uphold and assist Catholic newspapers, magazines, movie enterprises, and radio and television stations and programs whose main purpose is to spread and defend the truth and to strengthen the Christian texture of human society." (no. 17) ,

Priests can also have in their own parishes a kind of me-miographed newsletter, not so much for the people living near the Church but more specially for those living in the barrios. This will keep them in touch with the parish. It may also help raise funds for some projects because the names of donors printed here can bolster their ego. Besides, this can also make Catholic reading materials available to Catholics to counter-act those of the Jehovah Witnesses or those of the followers of Aglipay. To help easy reading, this can appear in the form of comics once in a while.

This newsletter can also help transcend the close family-loyalty-circles in the parish and thus unite the parish. The advantage afforded by the dialect can also be used. The *frame of reference* of the audience is also very limited because there is a specified group for whom the paper is written. In these as-

pects, our newsletter can even be more effective than the national newspapers.

Radios can also be effectively utilized in the parish. Diocesan or regional stations can best influence the lay leaders in parishes with regard suggestions on how to improve the parish, on how to plan apostolates and so forth. This *reference group* can easily convince the rest of community and solicit their cooperation for the success of the project. Also permit us to point out that parish priests must know the proper use of the microphone — its volume and tone.

I personally know of a parish priest who uses the microphone, alright, but places the loudspeaker on top of the tower of the church so that the people outside the church may hear him even if those inside the church, who must hear him, cannot. To my mind, this is simply denying the children food and throwing them to the dogs.

Movies can also be used by a parish priest to uplift the spirituality of his flock. Benefit shows once in a while can help finance parish projects. Today, when almost all films include obscenities, those of descent presentation will easily attract housewives together with their husbands and children, who can no longer enjoy a film in downtown movie houses. This can even counter-act the present trend of *bombas*. To bring this kind of films to the barrios will also help the parish priest attract the people to be closer to the parish church.

Dramas, specially in parishes where there are parish schools, can also help the purse of the parish. In this regard, the parish priest can help cultivate the traditional passion plays (*cenaculo*) and the singing of the passion during Holy Week. These can be most helpful means to bring to the people the Christian message.

The themes of previous newsletters, radio programs, movies or dramas can be treated by the priest in his sermons for added interest.

Through these means, Catholic press, radio, movie and theater will prosper to the advantage of our faithful. And if this happens, we can easily influence public opinion which exerts a tremendous force in both individual and collective behaviours. The Council itself recognizes this. It decrees: "Today public opinion exerts massive force and authority over the private and public life of every class of citizen." (no. 8)

Moreover, before we end let us say a few words on those members of the clergy who attack each other through the use of mass media. To them we say that charity should always be our guide. In this regard, we can also suggest the application of the four-way test of rotarians before they publicize anything: first, they should ask themselves if what they are publishing is the truth; second, is it fair to all concerned; third, will it build good will and better friendships; and fourth, will it be beneficial to all concerned. (Copyright, 1946, Rotary International)

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LITURGICAL SECTION

LITURGY IN THE AGE OF TECHNOLOGY

Moises B. Andrade

Vatican II's "Pastoral Constitution on the Church in the Modern World" recognizes that technological advancement is here to stay with all the changes that it entails.¹ These changes bring both positive and negative effects upon religion. The positive effect to be appreciated is the people's acquisition of "a more critical ability to distinguish religion from a magical view of the world and from the superstitions which still circulate, . . . a more personal and explicit adherence to God, . . . and a more vivid sense of God."² The negative effects to be corrected consists of the spreading abandonment of religion in practice and the denial of God presumed to be "requirements of scientific progress or of a certain new humanism."³ Yet, according to the Pastoral Constitution, "These unfortunate results . . . do not necessarily follow from the culture of today, nor should they lead us into the temptation of not acknowledging its positive values."⁴ Since one of the goals of Vatican II is to "strengthen those aspects of the Church which can help summon all of mankind into her embrace," the task of making responsive "to the requirements of our times those Church observances which are open to adaptation" brought into full swing the liturgical renewal.⁵

The reform and adaptation of the liturgy cannot be antiquarianistic activities. According to Cardinal Gracias,

It is sometimes said "Why go back when everyone is forward?" Is it not a retrograde step to study ancient cultural traditions and attempt to integrate them into Christian life and worship — and let it never be forgotten that their integration into worship will never be

¹ Walter M. Abbott, S.J. (ed.), *The Documents of Vatican II* (New York, Guild Press, 1966), no. 5, p. 203.

² *Ibid.*, n. 7, p. 205.

³ *Loc. cit.*

⁴ *Ibid.*, n. 57, p. 263.

⁵ Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 1, p. 137.

authentic unless they are also, and first, integrated into daily life — if in a matter of years no one will be seriously concerned about such things except a few antiquarians, research students and the Church.⁶

Thus, he calls for an effort always towards relevance through “a living contact with cultural sources which can still enrich our people, not a search for broken bits of the past fit only for museums.”⁷ At the same time, he acknowledges that, even if the eastern cultures are ancient, they are now “in a state of transformation under the influence of the technological revolution which is sweeping over the world and fascinates the young generation.”⁸ Likewise, he affirms that “the traditional religions will continue to exist and their philosophical systems will be admired”, but their appeal does not lie on the elements of classical thinking, rather it is in their “new orientations that have been adopted from modern trends of thought.”⁹ Therefore, the restoration of the structure of the Holy Mass “to the earlier norm of the holy Fathers”¹⁰ was motivated by the desire for simplicity and clarity that entails the suppressions of elements which, with the passage of time, came to be duplicated, or were added with but little advantage.”¹¹ It was not the sentimental attachment to the patristic age nor an archeological revival that brought about the simplification of the Order of the Mass. Moreover, the present simplified form is not intended to remain as it is because, according to the Liturgy Constitution, “provided that the substantial unity of the Roman rite is maintained” there is still a large area for “legitimate variations and adaptation to different groups, regions, and peoples.”¹² In fact, in some places and circumstances, an even “more radical adaptation of the liturgy” is deemed to be necessary and this is the responsibility of the Bishops’ Conferences of the different localities.¹³

⁶ Valerian Cardinal Gracias, “Christianity and Asian Culture”, A Position Paper presented to the Asian Bishops’ Meeting, UST Medicine Auditorium, November 26, 1970, p. 15.

⁷ *Ibid.*, p. 20.

⁸ *Loc. cit.*

⁹ *Loc. cit.*

¹⁰ Abbott, *op. cit.*, “Constitution on Sacred Liturgy”, n. 50, p. 155.

¹¹ *Loc. cit.*

¹² *Ibid.*, n. 30, p. 151.

¹³ *Ibid.*, n. 40, p. 151, cf. “*Institutio Generalis Missalis Romanii*”, n. 6, in the new *Missale Romanum* (Romae: Typis Polyglottis Vaticanis, 1970), p. 28.

From the pertinent documents of Vatican II, three general characteristics of a liturgy fitted for this age of technology can be developed. First, it cannot exist in a divine ideal world apart from the world of men. Second, it is not a self-sufficient entity. Third, like the Lord Jesus, it must be a Savior and Servant of the world.

Within the World of Men

To confine the liturgy in a divine ideal world apart from that of men today is to court disaster. For, not only is it illusory to imagine God's world as that of the pre-industrial and pre-technological centuries, but also the very view of God's dominion set in opposition to human autonomy over earthly affairs is one of the main causes of systematic atheism.¹⁴ Thus, the more "the sense of power which modern technical progress generates in man"¹⁵ grows, the lesser God's power apparently becomes. Vatican II correct this erroneous understanding by first setting forth the value of human activity in the light of divine revelation:

Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and effort. To believers, this point is settled: Considered in itself, such human activity accords with God's will. For man, created to God's image, received a mandate to govern the world with justice and holiness (Gen. 1: 26-27; 9: 3; Wis. 9: 3); a mandate to relate himself and the totality of things to Him who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth (Ps. 8: 7 and 10).

They can justly consider that by their labor they are unfolding the Creator's work, consulting the the advantages of their brother men, and contributing by their personal industry to the realization in history of the divine plan.

Thus, far from thinking that works produced by man's own talent and energy are in opposition to God's

¹⁴ Abbott, *op. cit.*, Pastoral Constitution on the Church in the Modern World', n. 20, p. 217.

¹⁵ *Ibid.*

power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of his own mysterious design.¹⁶

Then, Vatican II declares the rightful independence of earthly affairs:

If by the autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually desciphered, put to use, and regulated by men, then it entirely right to demand that autonomy. Such is not merely required by modern man, but harmonizes also with the will of the Creator...

Therefore, if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God. Indeed, whoever labors to penetrate the secrets of reality with a humble and steady mind, is, even unawares, being led by the hand of God, who holds all things in existence, and gives them their identity.¹⁷

The correction made by Vatican II must be echoed by the Church's Liturgy if it will take into account the world of men today. In the pre-industrial age, God was praised for the part he played in the people's agricultural activities and animal industry:

Thou visitest the earth and waterest it,
 thou greatly enrichest it;
 the river of God is full of water,
 thou providest them grain, for so thou hast prepared it.
 Thou waterest its furrows abundantly,
 setting its ridges,
 softening it with showers, and blessing its growth.

¹⁶ Carolus Braga, "IL NUOVO MESSALE ROMANO" in *Ephemerides Liturgicae* Vol. LXXXIV — 1970 — Fasc. IV-V, p. 267.

¹⁷ *Ibid.*, n. 34, p. 232.

Thou crowest the year with thy bounty;
the tracks of thy chariot drip with fatness (Ps. 65:
10-11).

Thou dost cause the grass to grow for the cattle,
and plants for men to cultivate,
that he may bring forth food from the earth,
and wine to gladden the heart of man,
oil to make his face shine.
and bread to strengthen man's heart (Ps. 104:14-15).

These passages are very meaningful in the context of rural and agricultural societies, but in urban and industrialized localities such expressions are just romantic dreams and imaginary escape from real life. Yet, even the popular service hymns of our non-Catholic Christian brethren simply paraphrase such passages, as observed by the Presbyterian scholar, Dr. Marshal Scott, during his 1963 Asian visit: "Here I was in Korea, in the midst of a wooden mill, and for an anthem (in their Thanksgiving Day service) they were singing an American Thanksgiving hymn, 'We plow the fields and scatter the good seed on the ground.'"¹⁸ Commenting further, Dr. Scott added:

I have been to several countries of the world now, and I have never yet heard in a Christian church any kind of praising God about operating the punch press, or treating the furnace, or running electric computers; or thanking God for the looms or spindles with which people are living everyday of their life. We are using the form of religious expression that for many are no longer related to life.¹⁹

In the Catholic circle, it was only in 1970, when the new Roman Missal was published, that prayers echoing some portions of the "Pastoral Constitution on the Church in the Modern World" came out.²⁰ Unfortunately this badly needed type of prayer appears only in one set among the "Masses for Diverse Needs" under the title "For the Development of Peoples":

¹⁸ *Ibid.*, n. 36, pp. 233-234.

¹⁹ Dr. Marshal L. Scott, "The Nature of Urban-Industrial Change" in *The Church's Ministry on the Urban-Industrial Frontiers* (Manila: The United Church of Christ in the Philippines, 1963), p. 7.

²⁰ *Ibid.*, pp. 7-8.

Opening Prayer

Father, you have made all mankind spring
from one common origin
and you wanted to gather to yourself
all nations as one family.
Permeate the hearts of all men
with an ardent love
and set them on fire with a yearning
for the just progress of their brothers.
In this way, the goods
which you place at the disposal of all in abundance
will help to develop each man as a human person,
and equity and justice
will be established in the society of man,
without any disruption of the social order.
We ask you this...

Prayer Over the Gifts

of those who call upon you
and accept the offering of your Church.
Steep all men
in the spirit of sonship of God.
In this way
charity will make them overcome inequalities
and there will be one family of peoples
that is inspired by love.
We ask you this through Christ our Lord.

Prayer after Communion

Lord, God,
you have nourished us with the one bread
that truly renews the family of man,
And now we come to you with our prayer:
Our sharing in the unity of this eucharist
to help developing peoples
be for us the source of a strong and pure love
and to carry out the work of justice
that is inspired by love.
We ask you this through Christ our Lord.²¹

²¹ *Missale Romanum* (Romae: Typis Polyglottis vaticanis, 1970), pp. 801-802, provisional translation by Fr. Camilo Marivoet, C.I.C.M. in *The Liturgical Information Bulletin of the Philippines* (January-February 1971), Vol. VI, No. 1, p. 28.

To make then the Christian faith, as expressed in the liturgy of the sacraments,²² "prove its fruitfulness by penetrating the believers' entire life, including its worldly dimensions",²³ the Bishops' Conference of the different places must come up with a supplement or appendix, or even a reformed version of the Missal that suits their needs.²⁴ What can also be done to supply the lacking "wordly dimensions" in the texts of the prayer is by evolving a "free and dynamic translation" of the new Roman Missal.²⁵ The extensive use of the "Pastoral Constitution on the Church in the Modern World" for the liturgical renewal should no longer be surprising to anyone now if he is aware that the revision of the blessings in the Roman Ritual is mostly based on this conciliar document. Fr. Pierre Marie Gy, O.P., Director of the Higher Institute of Liturgy in Paris, reported to the 13th Plenary Session of the special Roman Commission for liturgical reform:

The revision of the blessings should be done according to the mind of Vatican Council II, after "the requirements of our times"²⁶ have been weighed. The problem today concerning the blessings lies in the difficulties to insert them in the present context of secularized society. Indeed, the secularization movement must be considered in the light of the principle, expressed in the conciliar constitution *Gaudium et Spes*,²⁷ about the just autonomy of earthly affairs.²⁸

Certainly, the bishops, either individually or collectively, cannot shy away from this responsibility, because "the liturgy contains abundant instruction for the faithful"²⁹ and the bishops, in a manner corresponding to the difficulties and problems by which people are most vexatiously burdened and troubled."³⁰

²² Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 59, p. 158.

²³ *Ibid.*, "Pastoral Constitution on the Church in the Modern World", n. 21, p. 219.

²⁴ *Unstructio Tertia*, n. 11, *Notitiae*, (Januario 1971), vol. VII, n. 60, p. 23.

²⁵ *Instructio sur la Traduction* nn. 34 and 42, *ibid.*, (Januario-Febuario 1969), vol. V, n. 44, pp. 9-10, 11-12.

²⁶ Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 79, p. 162.

²⁷ *Ibid.*, "Pastoral Constitution on the Church in the Modern World", n. 36, p. 233.

²⁸ *"Labores Coetuum A Studies — De Benedictionibus"*, *Notitiae* (Junio 1970), vol. VI, n. 55, p. 245.

²⁹ Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 33, p. 149.

³⁰ *Ibid.*, "Decree on the Bishops' Pastoral Office in the Church", n. 13, p. 405.

The priests are not shielded from a similar responsibility because, as local pastors, they take the place of their respective *bishops* in the liturgical celebrations.³¹ Here they are supposed to pray "in the name of the entire holy people as well as of all present."³² This task of praying for the people present is not equivalent to a mere reading of the prescribed prayers, for, as the Liturgy Constitution warns:

Pastors of souls must... realize that, when the liturgy is celebrated, more is required than the mere observance of laws governing valid and licit celebrations.³³

In fact, it is not enough to ensure that the people take part knowingly and actively in the liturgy, for they should also be led to participate fruitfully.³⁴ Fruitful participation is not to be construed only as the internal grace received by the people but also their being won "to the works of charity, piety, and the apostolate."³⁵ This can only be done if the age, condition, and way of life of the people will be taken into account.³⁶

Leadership in the sense of pioneering untrodden ways must be provided by the bishops.³⁷ This means among other things that they are to grant liberally the faculty to their priests to use any suitable prayer in the Missal for all the Sundays of the year that fall under their competence.³⁸ If suitable prayers cannot be found in any legitimate sources, then resort can be made to the existing experimental ones or to the composition of new ones for trial and study.³⁹ The Bishops must spearhead

³¹ *Ibid.*, "Constitution on Sacred Liturgy", n. 42, p. 152.

³² *Ibid.*, n. 33, p. 149.

³³ *Ibid.*, n. 11, p. 143.

³⁴ *Ibid.*

³⁵ *Ibid.*, n. 9, p. 142.

³⁶ *Ibid.*, n. 19, p. 145.

³⁷ "Instructio Tertia", introd.: *Episcoporum . . . enim est moderari, dirigere, instimulare, quandoque etiam arguere, semper vero illustrare rectae renovationis executionem . . .* *Notitiae* (Januario 1971), vol. VII, n. 60, p. 11, cf. also Abbott, *op. cit.*, "Decree on the Bishops' Pastoral Office in the Church", n. 16, p. 407.

³⁸ "Institutio Generalis", *Missale Romanum*, n. 332, p. 91.

³⁹ "Instruction sur la Traduction" n. 42, *Notitiae* (Januario-Februario 1969), vol. V, n. 44, p. 12.

"more radical reforms" as envisioned by the Constitution on Sacred Liturgy.⁴⁰ This can only come about if the bishops themselves together with their priests and lay experts in related fields will be engaged in an open dialogue and serious study of the pastoral problems concerning the liturgy in the modern world.⁴¹ The presence of other lay experts should not be considered here as incidental luxury, for Vatican II declares:

In pastoral care, appropriate use must be made not only of theological principles, but also of the findings of the secular sciences, especially of psychology and sociology. Thus the faithful can be brought to live and faith in a more thorough and mature way.

Literature and the arts are also, in their own way, of great importance to the life of the Church. For they strive to probe the unique nature of man, his problems, and his experiences as he struggles to know and perfect both himself and the world. They are preoccupied with revealing man's place in history and in the world, with illustrating his miseries and joys, his needs and strengths, and with foreshadowing a better life for him. Thus they are able to elevate human life as it is expressed in manifold forms, depending on time and place.

Efforts must therefore be made so that those who practice these arts can feel that the Church gives recognition to them in their activities, and so that, enjoying an orderly freedom, they can establish smoother relations with the Christian community. Let the Church also acknowledge new forms of art which are adapted to our age and are in keeping with the characteristics of various nations and regions. Adjusted in their mode of expression and conformed liturgical requirements, they may be introduced into the sanctuary when they raise the mind to God.

In this way the knowledge of God can be better revealed. Also, the preaching of the gospel can become

⁴⁰ Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 40, p. 151.

⁴¹ "Instructio Tertia", n. 13, *Notitiae* (Januario 1971), vol. VII, n. 60, p. 26.

clearer to man's mind and show its relevance to the conditions of human life.⁴²

In this way, Christian religion itself and morality "can keep pace with modern men's scientific knowledge with an ever-advancing technology."⁴³

Not a Self-Sufficient Entity

Vatican II clearly asserts that the liturgy is related to all the activities of the Church—to her evangelizing and missionary activities, to Christian morality, apostolate, and life witness:

Before men can come to the liturgy they must be called to faith and to conversion...

Therefore the Church announces the good tidings of salvation to those who do not believe... To believers also the Church must ever preach faith and repentance... prepare them for the sacraments, teach them to observe all that Christ has commanded, and win them all to the works of charity, piety, and the apostolate...

Nevertheless, the liturgy is the summit toward which the activity of the Church is directed... For the goal of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in her sacrifice, and to eat the Lord's supper.

The liturgy in its turn inspires the faithful to become of one heart in love... The renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them afire.⁴⁴

⁴² Abbott, *op. cit.*, "Pastoral Constitution on the Church in the Modern World", n. 62, p. 269.

⁴³ *Loc. cit.*

⁴⁴ *Ibid.*, "Constitution on Sacred Liturgy", n. 9 and 10, p. 142.

It appears here that the liturgy is not existing *in vacuo* nor as an entity that is self-sufficient, because it presupposes that there are God's children forming a Church or assembly and it should in fact result into the intensification of their oneness of heart in love. This inseparable link between liturgy and community impels the bishops and priests to make efforts toward the acquisition of "a sense of community within the parish, above all in the common celebration of Sunday Mass."⁴⁵ Thus, Vatican II stresses the need of "making provision for communal celebration involving the presence and active participation of the faithful," and "this way of celebrating is to be preferred, as far as possible to a celebration that is individual and quasi-private."⁴⁶ Towards the goal of intensifying the people's oneness as a result of the liturgy, Vatican II orders the bishops to "constantly exert themselves to have the faithful know and live the paschal mystery more deeply through the Eucharist and thus become a firmly knit body in the solidarity of Christ's love."⁴⁷ The priests also share in this task, for

they gather God's family together as a brotherhood of living unity, and lead it through Christ and in the Spirit to God the Father. For the exercise of this ministry... spiritual power is conferred upon them for the upbuilding of the Church.

The office of pastor is not confined to the care of the faithful as individuals, but is also properly extended to the formation of a genuine Christian community.⁴⁸

No legislation or formulary can bring about this community setting for the liturgy. Rather, it must shed its rigid formality that rules out the freedom of the participants to interact spontaneously with one another. This interaction is not immediately possible in a vast parish assembly in which people of diverse language or age level are gathered. For this reason, Vatican II makes provision for people of different language groups to have their own priests, parishes, and even their own bishops who are well versed in the respective languages spoken

⁴⁵ *Ibid.*, n. 42, p. 153.

⁴⁶ *Ibid.*, n. 27 p. 148.

⁴⁷ *Ibid.*, "Decree on Bishops", n. 15, p. 407.

⁴⁸ *Ibid.*, "Decree on Priests", n. 6, pp. 543, 544-545.

by these groups of people.⁴⁹ Further groupings can likewise be envisioned. In fact, priests are enjoined "to look after youth, as well as married people and parents" and to make them join together in friendly associations for mutual help.⁵⁰ Liturgy in the context of such small homogenous groupings can be held less stiffly and can thus become a living experience. One can inquire here why the accustomed solemnity of the liturgy is to be mitigated to suit the community instead of the community suiting itself to the liturgy. The answer is indicated in the statement of Vatican II that "no Christian community can be built up unless it has its basis and center in the celebration of the most holy Eucharist . . . here all education in the spirit of community must originate."⁵¹ Only when there is a really experienced sense of community in small groups can the big parochial assembly claim to have a "Community Mass". It is only then that Vatican II's presentation of the Eucharist as "a meal of brotherly solidarity" becomes a reality and the liturgy becomes an effective instrument of the Holy Spirit to make its participants "bring all earthly resources to the service of human life" and devote themselves "to that future when humanity itself will become an offering accepted by God."⁵²

Like the Lord Jesus — Saviour and Servant of the World

Vatican II emphatically declares that the Lord Jesus is always present in the Church, especially in her liturgical celebrations,⁵³ for by becoming man, he showed his will "to share in the human fellowship."⁵⁴ Since he was sent by the Father "to seek and save what was lost" (Luke 19:10), the Church continues his work through the liturgy in which "the work of our redemption is exercised".⁵⁵ Not only does the liturgy effect Jesus' salvific work by recalling the mysteries of redemption⁵⁶ but also the ceremonies are to be geared towards educating men to attain Christian maturity.⁵⁷ This maturity means the

⁴⁹ *Ibid.*, "Decree on Bishops", n. 23, p. 414.

⁵⁰ *Ibid.*, "Decree on Priests", n. 6, p. 545.

⁵¹ *Loc. cit.*

⁵² *Ibid.*, "Pastoral Constitution on the Church in the Modern World", n. 38, p. 237.

⁵³ *Ibid.*, "Constitution on Sacred Liturgy", n. 7, pp. 141-142.

⁵⁴ *Ibid.*, "Pastoral Constitution", n. 32, p. 230.

⁵⁵ *Ibid.*, "Constitution on Sacred Liturgy", n. 2, p. 137.

⁵⁶ *Ibid.*, n. 102, p. 186.

⁵⁷ *Ibid.*, "Decree on Priests", n. 6, p. 544.

freedom to live not for oneself but for others as well.⁵⁸ Thus, Vatican II affirms that the Church "by her action, even in its liturgical form, leads men toward interior liberty",⁵⁹ so that they may be able to put aside love of self and bring all earthly resources into the service of human life.⁶⁰

To achieve this, the liturgy must be viable enough to provide occasions for the people to come out of themselves by letting them experience in the very act of worship that "they do not live for themselves alone" but that freedom with which Christ has made us free must be geared towards the demands of the new law of charity concretized in administering to others the grace received by each one.⁶¹ A very rigid and hieratic liturgy defeats this purpose, because if everything appear to be pre-fabricated from the outset, the participants will remain passive. The many optional possibilities afforded now by the reformed Order of Mass will surely pave the way towards a greater flexibility in the future.

Since the liturgy continues Jesus' saving mission, it also accomplishes it in the same manner as that of Jesus who came to serve and not to be served and who enjoined his disciples to do to others what he did to them. Thus, the Church strives to serve in the suffering and in the needy the Lord himself,⁶² who said "Whatver you did to the least of my brethren, you did to me" (Matthew 25: 40). Not only in ruling out the distinction of persons⁶³ and in striving for noble simplicity of rites⁶⁴ but also in taking up the concern and various needs of mankind in the Prayer of the Faithful⁶⁵ does liturgical reform endeavors to serve the people. However, the taking up of the people's needs and concern cannot simply be limited to some parts of the Mass but it must permeate the whole celebration. Only in spelling out the implications of the great mysteries of redemption to the people's life today can the Church really continue Jesus' work of bringing the good news to the poor (Luke 4: 18). Because through the liturgy, the Lord Jesus

⁵⁸ *Loc. cit.*

⁵⁹ *Ibid.*, "Pastoral Constitution", n. 58, p. 265.

⁶⁰ *Ibid.*, n. 38, p. 236.

⁶¹ *Ibid.*, n. 38, p. 236.

⁶² *Ibid.*, Dogmatic Constitution on the Church^N, n. 8, p. 24.

⁶³ *Ibid.*, Constitution on Sacred Liturgy", n. 55, p. 156.

⁶⁴ *Ibid.*, n. 34, p. 149.

⁶⁵ *Ibid.*, n. 55, p. 156.

makes the people achieve "a closer union with God and with each other . . . that God may be all in all"⁶⁶ everything in it should reflect the whole of man's life in the light of the Gospel. Therefore, to this end all the prayers must be reshaped and expanded. Since it is impossible to foresee all human needs, the trend of the liturgical books must be shifted from being unchangeable entities towards serving as models and aids. The new Roman Missal already hints the trend toward this direction when it says in connection with the Masses for the Dead that all the texts can be changed and adapted to different circumstances by adjusting the gender and number of the persons mentioned as well as by omitting the less suitable words.⁶⁷ Surely, we will come to the stage that the different circumstances and needs will determine the contents of liturgical expressions, so that the vivid image of the Lord Jesus — Saviour and Servant of the World — may be clearly perceived in this age of technology.

⁶⁶ *Ibid.*, n. 48, p. 154.

⁶⁷ "*Missae Defunctorum*", n. 1, *Missale Romanum*, p. 851.

Regulation of the sacred liturgy depends *solely* on the authority of the Church, that is, on the *Apostolica See* and, as laws may determine, on the bishop.

In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial *bodies of bishops legitimately established*.

Therefore, *absolutely* no other person, *not even a priest*, may add, remove, or change anything in the liturgy on his own authority. (*Constitution on the Sacred Liturgy*, no. 22).



THE HISTORY OF THE CHURCH IN THE PHILIPPINES*

(Continued)

Pablo Fernandez, OP

CHAPTER 20

SERVICES OF THE CHURCH TO THE COLONIAL GOVERNMENT AND TO THE PEOPLE OF THE PHILIPPINES: EMBASSIES AND SPECIAL MISSIONS

I. So many and noteworthy were the services rendered to the State and to the people by the Church in the Philippines in the person of the Religious Orders that to enumerate them all would be a tedious task and the matter much too extensive for the limitations of this work. We shall mention only the principal ones in this and the next chapters under the following titles:

- I. Embassies and Special Missions
- II. Efforts Towards Internal Peace
- III. Services During the Moslem Campaigns
- IV. Services During the British Invasion of Manila and the Suburbs
- V. Others

Let us begin with the embassies and special missions.

1. *Augustinian Ambassadors to China.* Just as the glory of being the first evangelizers of the islands fell to the Augustinians, so also the honor of undertaking the first embassy went to them.

Already in 1572, Fray Agustín de Albuquerque and Fray Alfonso de Alvarado had dreamed of entering China to evangelize that people under the guise of ambassadors. This was occasioned by the arrival in Manila of a junk of Chinese traders who reported about their land things that could not but call the attention of the Spaniards, such as its good government, the abundance of its products, its peace and order, the courtliness of its inhabitants. And these good religious, who had come to the Philippines with their eyes on China, could not but feel their desires reawaken. Nonetheless, Legazpi forbade them from leaving without first obtaining license from the governor of that land.¹

With the appearance in the Philippines of the pirate Limahong, the emperor of China dispatched an embassy to Manila seeking to obtain from the pirate, perhaps through the good services of the Spaniards who had invested him near Lingayen, an act of submission and obedience in return for a promise of pardon. Seeing this, Governor Guido de Lavezaris took advantage of such a good opportunity to send to China in the very same champans that had brought the imperial ambassadors, the Augustinian priests, Fray Martin de Rada and Jerónimo Marín, in the capacity of ambassadors, with the purpose of establishing friendly relations between the two countries. The ambassador priests departed from Manila on 12 June 1575; after stopping by Pangasinan, they made port in Changchow in the province of Fukien. With them went the encomenderos Miguel de Luarda and Pedro Sarmiento and other Spaniards, to bring back the answer in case the Augustinians remained in China as missionaries. But, despite the good will of the ambassadors, nothing was obtained, outside of mutual gestures of courtesy.²

A worse ending closed the second embassy headed by Fathers Rada and Albuquerque and dispatched by Francisco de Sande, Lavezaris' successor. It did not even go beyond the coasts of Zambales, where the Chinese captains, after killing the native crew, abandoned the ambassadors on the shore, bound to tree trunks. There they would have died had not the

¹ San Agustín, Gaspar, O.S.A., *Conquistas de las Islas Filipinas* (Madrid, 1698), pp. 251-253.

² *Ibid.*, pp. 304-308, 309-322; Blair and Robertson, *The Philippine Islands*, VI, 114-125.

Sergeant Major Juan de Morones providentially happened to pass by. He relieved them and sent them to Manila.³ The cause of this misfortune seems to have been the fact that the Chinese left Manila in a sour mood for not having been regaled by Governor Sande with gifts proportionate to their hopes and their greed.

One of the acts of Governor Sande was to send Father Jerónimo Marin to Spain to inform the king about affairs in the Philippines. The priest, very much interested in the conversion of China, informed the King, either on instructions of the governor or on his own initiative, about what he had observed in there. This prompted Philip II around 1580 to dispatch an embassy to that empire, naming as ambassadors Fathers Marin, Francisco de Ortega who later was the bishop of Nueva Cáceres, and Juan Gonzalez de Mendoza, much later bishop of Lipari and Chiapa successively.

But the whole mission was dissolved, despite the good will of the King, because Father Gonzalez de Mendoza did not proceed to Mexico and the Audiencia of this city, commissioned to the effect by the King, judged insufficient the gifts which they were bringing from Madrid to the emperor of China.⁴

2. *The Travels of Father Alonso Sanchez as Ambassador to China.*

Hardly had the Jesuit fathers arrived in the Philippines when one of them, the celebrated Father Alonso Sanchez, had to depart in the role of an ambassador for Macao on 12 March 1582, at the request of Governor Gonzalo Ronquillo, with the object of obtaining from this Portuguese colony their submission to Philip II as king of Portugal and establishing commercial relations between Manila and the ports of China. After accomplishing both missions, Father Sanchez returned to Manila, but not before running the risk of losing his life in a storm that battered their boat within sight of the coasts of Formosa.⁵

³ San Agustin, *op. cit.*, pp. 326-328; Blair and Robertson, VI, 75.

⁴ San Agustin, *op. cit.*, pp. 328-329.

⁵ San Agustin, *op. cit.*, pp. 390-391; Colin, Francisco, S.J., *Labor evangélica*, pp. 143, 170-189; Saderra Masó, Miguel, S.J., *Misiones Jesuíticas de Filipinas* (Manila: Tip. Pontificia de la Univ. de Santo Tomás, 1924), p. 28; Blair and Robertson, VI 247-258.

He had hardly rested from this trip when he had to embark anew for China in 1583, charged with a purely economic mission, that is, find a station for the galleon *San Juan* which had sailed in the direction of Acapulco, but had changed direction and headed to those coasts with the intention of selling on the account of some of its crew the cargo belonging to the Spaniards of Manila. This time Father Sanchez succeeded in having the evildoers punished and the galleon proceed with its voyage to Acapulco. It was not possible for the priest-ambassador to return to Manila until 1585, due to the storms which pushed the ship toward the coasts of Cochinchina and later to Malacca.⁶

3. *Special Mission of Father Sanchez to Rome.*

Much more important for the proper advancement of the newly-born colony was the mission which the same Father Sanchez had to undertake before the King and the Pope, under the command of the Governor and the request of the Audiencia, of Bishop Salazar and the religious Orders. He set sail for Mexico on 26 June 1586, arriving at Acapulco in January the following year. After various incidents seemingly adverse to his mission, he embarked for Seville where he arrived in September 1587. From there he proceeded to Madrid in order to present before the King and the Royal Council of Castile important matters both religious and political. He was in Rome, too, for three years occupied with religious matters before the Pope, the Cardinals and the Roman Congregations. After this, he would have perhaps wished to return to the Philippines, but death met him on the way to Alcalá in 1593.⁷

His role on this famous commission has been the subject of contradictory opinions. While some heap praises on him, others accuse him of having acted with regard to some matters against the instructions he had received.

Dominicans and Franciscans as Ambassadors to Japan.

In 1591, a Christian adventurer named Harada Magoshichiro who had visited the Philippine Islands as a trader, induced

⁶ Colin, *op. cit.*, pp. 144, 189-192.

⁷ *Ibid.*, pp. 145, 194-199, 205-267, 290-296.

Hideyoshi, through one of the latter's courtiers, Hasegawa Hegen, to send an embassy to the governor of the Philippines to press him to acknowledge the sovereignty of Taiko (the imperial title of Hideyoshi) over this Spanish possession. The government in Manila, unprepared to face the Japanese warlord and at the same time ill disposed to render him homage, decided after several consultations to send as ambassador to Japan the Dominican Father Juan Cobo, accompanied by Captain Lope de Llanos, to cool off the aggressive mood of the warlike Hideyoshi, or at least to gain time so as to put Manila in a state of defensive readiness. This religious succeeded in winning the friendship of the emperor, who received him in Nagoya (Hizen), and in this way was able to avert the danger looming over the Philippines. But at the cost of his life for, on his return to the islands, he suffered shipwreck and probably died by the hands of the natives on the coast of Formosa. Afterwards, however, the adventurer Harada arrived at Manila with news of the success of the embassy.⁸ In order to confirm even more the friendly relations initiated so felicitously by Father Cobo, the governor of the Philippines commissioned the following year, 30 May 1593, Father Pedro Bautista Blazquez, a Franciscan, who, accompanied by three other members of his Order, presented his credentials to Hideyoshi in Nagoya. In the beginning the emperor showed himself unbending and proud. Impressed later by the firm attitude of the ambassador-priest, he offered his friendship and a safe-conduct to Spanish boats that might go to Japan for purposes of trade. Saint Peter Bautista, martyred afterwards on 5 February 1597, stayed behind in Japan as a missionary, while Carvalhais, the ship captain who brought the Franciscans to Japan brought back the official response of Hideyoshi to Manila. Towards the end of September 1594, three more Franciscans arrived in Japan as ambassadors, bearing the governor's answer from Manila. Also these priests remained as missionaries in Japan after they had presented their message to the emperor.⁹

⁸ Aduarte, Diego, *Historia de la provincia del Santísimo Rosario de Filipinas, Japon y China* (Zaragoza, 1963), p. 131, col. 2; Blair and Robertson, VIII, 260-267; IX, 32-57; Jennes, Joseph, CICM, *A History of the Catholic Church in Japan* (Tokyo, 1959), p. 76.

⁹ Jennes, Joseph, *A History*, 77-78.

4. *Dominican Ambassadors to China.* In the same year, 1593, a second embassy left Manila. Composed of Don Francisco de Castro and Fathers Luís Gandullo and Juan de Castro, they headed for the city of Changchow in the Chinese province of Fukien, in search of the assassins of governor Don Gómez Pérez Dasmariñas, who had been killed on 25 October 1593 by some Chinese crewmen off the coast of Batangas on his way to the conquest of the Moluccas and also to ransom the royal galley and the provisions intended as pay for the troops who had enlisted under the personal command of the same governor for the Moluccas campaign. The ambassadors accomplished nothing for the assassins were nowhere to be found.¹⁰

5. *Embassies and Expeditions to Cambodia.* Don Luis Pérez Dasmariñas, interim governor at the death of his father Don Gómez, decided by the end of the year 1595 to send a fleet and an embassy in answer to a request for aid previously made to him by the king of Cambodia Chey Chetta. The only result which from that adventure known in history as the first expedition to Cambodia by a handful of Spaniards and the ambassador, Father Alonso Jimenez, O.P., obtained was to suffer many setbacks and to greatly enhance Castilian valor in a famous retreat from the capital of their ships.¹¹ Despite this failure, the government in Manila did not give up and, in 1598, another fleet left for Cambodia under the personal command of Don Luís Pérez Dasmariñas. Thrown by contrary winds to the coasts of China, it had to return to Manila without having reached the Cambodian shores.¹² In this fleet sailed a Dominican and two Franciscans.

But those men were not such as to be discouraged by these disasters. Learning of the failure of the 1598 expedition, a ship left for Cambodia, bearing on board Fr. Juan Maldonado, O.P. with the title of ambassador. He died in a skirmish provoked by the king of Siam, before he could present his credentials to the Cambodian sovereign.¹³

¹⁰ Aduarte, *Historia*, pp. 117, 187-188; Blair and Robertson, IX 203, 140-143.

¹¹ Aduarte, pp. 189, ff;

¹² *Ibid.*, pp. 211, 732; Blair and Robertson, IX, 76-78, 86, 87, 161-180, 197-203.

¹³ *Ibid.*, 735, 736.

6. *Jesuit Diplomatic Mission to Goa.* Occasioned by the Dutch wars which began to disturb the Philippine waters since the beginning of the seventeenth century, it was necessary that in 1614 the Jesuit fathers Juan de Rivera and Pedro Gómez sail for Goa to solicit the aid of the Portuguese. This enterprise was filled with dangers, threatened with risks from the sea and the hostile watch of the Dutch along the sea lanes. Nonetheless, they were able to reach Goa, deliver the message of the Governor and return to Manila, repulsing on their return an attack by the enemy.¹⁴

7. *Dominicans and Jesuits as Ambassadors to China and Macao.*

The presence of the Dutch in the China Sea in 1618 led Governor Alonso Fajardo to dispatch the Dominican Father Bartolomé Martínez with the title of ambassador to the ports of Canton and Changchow in order to warn the mandarins not to send fleets to the Philippine ports for the time being. After visiting the coast of Formosa, Father Martínez continued on to China, but he was unable to deliver the message to the mandarins due to the opposition he met on the part of the Portuguese of Macao.¹⁵

Many years later, in answer to the mission which the city of Macao entrusted to the nobleman Diego Hurtado de Mendoza, the Jesuit Magino Solá sailed in 1654 for Macao, charged with various commercial and politico-religious commissions.¹⁶

8. *The Embassy of Fr. Victorio Ricci.* One of the embassies of greater transcendence for the future of the Philippines was the one undertaken by the Dominican Victorio Ricci in 1662. Father Ricci was a missionary in Hiamuen (Amoy) when Kuesing, the pirate rebel against the authority of the Tartar emperor of China determined to carry through a plan to conquer the Philippines. Before he came at the head of his army, he thought it proper to send before him the Dominican missionary in order to re-

¹⁴ Saderra Masó, 31.

¹⁵ Aduarte, p. 470.

¹⁶ Saderra Masó, p. 32.

ceive from the government of Manila an act of vassallage and the payment of tribute which, as lord of the seas, he thought belonged to him by right. The presence in Manila of the priest-ambassador clad as a mandarin and surrounded by a retinue of mandarins immediately aroused the suspicions of the Spanish community and spread fear among the sangleys. The latter decided to commend their fate to the arms, but Father Ricci's tact and prudent diplomacy succeeded in appeasing them, at least for the moment. Despite this, the government ordered the massacre of the Chinese residents in the Philippines, a cruel and extreme measure which fortunately was carried out only in a few places. When informed of this by some fugitives who had escaped from the port of Manila, Kuesing was so enraged that he died soon after from a fit of anger.

Meanwhile, Father Ricci was preparing to embark for Hiamuen, this time as ambassador of the Manila government before Kuesing whose death was still not known in the Philippines. On reaching his destination, he was able to convince Chuye, the tutor of the young Kinsie, son of Kuesing and Captain General of the pirate hordes, to arrange a treaty of peace and commerce with the Philippines. On 19 April 1663, the Dominican, as ambassador of Chuye before the Philippine government, entered Manila bay bringing to the authorities the happy news of peace.

Throughout the incidents of this famous embassy, the Spanish governor, Don Sabiniano Manrique de Lara, fortified the city of Manila with new defenses and gathered from all parts troops, arms and ammunitions. The danger that threatened the city did not materialize, as we have noted, but it cost (in what pertains to the Church) the loss of twelve churches destroyed outside the walls of the city on orders of the governor for reasons of defense. These were demolished lest the enemy occupy them as forts on the days of his projected attack.¹⁷

All of this shows that those religious missionaries found no inconvenience in accepting missions quite foreign to their state and so wrought with dangers. It is because they almost always had their minds fixed to a higher aim, that is, the opening of new fields for the preaching of the gospel.

¹⁷ Ricci, Victorio, O.P., *Hechos de la Orden de Predicadores en el imperio de China*, APSR, Mss, tomo 413 c, pp. 326-352.

BLESSED MAXIMILIAN KOLBE

Father Maxmilian Kolbe, O.F.M. was beatified on Sunday, October 17, in the presence all the members of the Synod of Bishops and of a great gathering of men and women for whom Blessed Maximilian's life and above all his heroic death have long been an inspiration and a challenge.

The story of his death is known to many, perhaps to most of us; but it cannot be told too often. It still lights up the black period of recent history when Nazi crimes and Nazi death camps seemed to mock the very thought of man's being in the image of God.

When the Nazis seized the western half of Poland in 1939, Father Kolbe was already a man of national and international importance as an apostle of the mass media and as an organizer of Army of the Immaculate. He was quickly thrown into Amlitz, a concentration camp but not a death camp. There he suffered hunger and varied ill-treatment that might have been expected to break his spirit. Later he was moved to Ostrzesrow, for a further lesson what concentration camp could be.

ARREST, RELEASE AND REARREST

After some time he was released and returned to Niepokalanow, the City of Our Lady, which he had founded years before as the centre of his work as a Catholic journalist and publisher. Presumably the Nazi authorities believed that, having learnt what a concentration camp was, he would be at pains not to risk another term in one.

Early in life, Father Kolbe had learned a very different lesson, the lesson of charity. He threw Niepokalanow open to 2,000 refugees, many of them Jews.

That sealed his fate. A few days later he was rearrested and he and 320 others were sent to Oswiecim, the camp of death. The Jews in his group were killed at once. The others were subjected to such brutality that many must have envied their Jewish companions who had merely been killed.

'TEN OF YOU WILL DIE'

In July 1941 a prisoner escaped from Block 14, Father Kolbe's block. The commandant summoned the members of Block 14 and pronounced sentence: "Ten of you will die in his place, in the hunger shed."

The hunger shed was worse than its name suggested. Those sent there died not of hunger only, but also of the much more terrible agonies of thirst.

Father Kolbe was not one of the ten.

We are told that on hearing the sentence, one of the ten said: "I shall see you again. We shall meet where there is true justice," and a second said: "Long live Poland. It is for her that I give my life." A third, however, burst into tears and moaned: "My poor wife and children. I shall never see them again."

KILL ME INSTEAD OF HIM

Touched by this man's grief, Father Kolbe strode forward and offered himself as a substitute. To his fellow prisoners this offer came as a light amid the awful gloom of their sufferings. The guards were thunderstruck: no one had ever before made such an offer.

Father Kolbe's offer was accepted. He and his nine companions in death were marched off to the dark damp cells of lingering death. Inspired by Father Kolbe's heroism, they moved forward praying and hymn-singing.

By the Vigil of the Assumption, August 14, six of the ten were dead. On that day the authorities decided to finish off the remaining four. The executioner came with the death syringe. Father Kolbe stretched out his arm to receive the death jab.

If the history of his last days were all that we knew of Father Kolbe, we should be satisfied that such an end was all the proof of sanctity that we needed. But deliberate cold-blooded heroism like his seldom blossoms from mediocrity. Most certainly it did not blossom from mediocrity in Father Kolbe. His life had been a preparation for his death.

EARLY LIFE

He was born in Poland on January 7, 1894, the son of a poor family. As a child he was sickly and thin; but the owner of a neighboring chemist's shop noticed his quick mind and gave him privately the beginnings of an education. He entered a Franciscan minor seminary at the age of 13, was admitted to the noviciate at 16 and took his perpetual vows in 1914. In that year he was found to be suffering from TB, but he struggled through to doctorates in philosophy and theology in spite of his illness. In 1919, on his return from his studies in Rome, he entered a sanatorium to die; but he did not die. After a year of patient endurance, he emerged to carry out two great plans.

First he founded the Army of the Immaculate, an association of those who shared his love of our Immaculate Mother and were prepared to spend their lives in striving to live in the spirit of 'to Jesus through Mary.' This association helped countless thousands to holiness.

APOSTLE OF THE PRESS

His second plan was to devote himself to what was then a neglected apostolate, the apostolate of the mass media. He took an interest in the cinema and in radio, both in their infancy in those days; but his main energies were devoted to what was still unquestionably the most powerful medium, the printed word.

Starting from nothing, he built up a powerful Catholic press in Poland. In 1922 he left Cracow, where he had started work, to build up the Catholic press settlement which he named Niepokalanow, the City of the Immaculate. Eventually over 700 religious were at work in his City, doing every type of press-work, from writing and blockmaking to carpentry and sweeping out the printing shops.

Having achieved so much, Father Kolbe startled his superiors by asking for permission to go as a missionary to Japan. After some delay they consented, and he and four other friars set off for Nagasaki. In Japan he and his companions combined a very fruitful direct apostolate with a vigorous apostolate of the press.

Tuberculosis, which he had kept at bay but never conquered, forced him to return to Poland in 1936. There he had three years of heroic convalescence and heroic work to prepare him for the heroic death described above.

APOSTLE OF OUR TIME

The whole of Father Kolbe's life is an inspiration to many, in particular to his fellow Franciscans and to workers in the apostolate of the mass media. What gives him his universal appeal is, however, the peculiar heroism of his death. Some other martyrs — not perhaps very many — have faced equally horrible deaths, but nearly all of them chose death rather than deny their faith or commit some other sin. Father Kolbe chose death under no compulsion except the compulsion of charity. He was a master of the communications media; but his supreme medium for communicating with us is his death.

BOLETIN SYNODAL ISSUES

The January and February — 1972 issues of the Boletin Ecclesiastico de Filipinas will feature the Second Synod of Bishops held in Rome from September 30 to November 6, 1971.

New Subscription rates

Due to the rising cost of printing materials the subscription rates of the Boletin Ecclesiastico starting January, 1972, will be as follows:

One Year	₱ 20.00
Two Years	₱ 36.00
Three Years	₱ 54.00
Per Copy	₱ 2.00
Abroad	\$ 6.00 a year

'THE MESSAGE OF THE MAN TO WHOM I OWED MY LIFE'

The following interview with Franciszek Gaojwnicek, the man for whom Blessed Maximilian Kolbe gave his life in an S.S. concentration camp, appeared in "The Universe, London, on October 15.

"I was a Polish army sergeant condemned to death by the Germans for helping partisans in July 1941. I was saved by a mysterious counter-order. I felt God was with me.

"I arrived at Auschwitz on November 8, 1940. I lived in Block 14. The priest came on May 28, 1941. He had already been detained by the Nazis and now he had come in a cattle truck to do forced labour.

NO. 16670 AT AUSCHWITZ

"I saw the man for the first time when we were together on a rubbish disposal fatigue. I was digging refuse from a hole and handing it to No. 16670.

"A guard rushed up, set his dog on the prisoner and then beat him. 'Why don't you work faster?' he shouted.

"No. 16670 did not move. He did not lift a hand and though terribly injured said in a firm voice 'I am a priest.'

"The guard, white with fury, injured him so gravely he was sent to hospital. They put him to work again despite his pneumonia.

"One night, a prisoner failed to answer roll-call. There was instant alarm. We were all kept standing without food from morning until sunset.

'POLISH PIG'

"Then came the orders. The camp commandant, Colonel Willy Fritsch, snapped: 'So! Because the escaped prisoner is not found, ten of you must die.'

NO. 5659 TO DIE

"Another officer halted before men at random, calling out the numbers stamped on overalls. He came to me and barked '5659'.

"I knew it was a moment of destiny, and I cried, knowing I would never see my wife and two sons again.

"Another condemned man turned to me and said 'Goodbye! We shall meet in a land where there is justice!

"Suddenly, to everyone's amazement, a small, ascetic looking figure stepped from the ranks. It was No. 16670.

"Colonel Fritsch turned purple and bellowed 'What does that Polish pig want?'

I WANT TO DIE IN HIS PLACE

"Then he knew. For No. 16670 said, 'I am a Catholic priest, rather old, I am afraid. I want to take the place of that man condemned to death; he has a wife and children.'

"He pointed to me.

"The colonel gazed, speechless. It was an electrical moment. Then he said: 'Oh, it's only the little priest. I accept his suggestion.'

WHAT NO. 5659 FELT

"I have to be sincere. For a very long time I could think of that priest only with the most terrible remorse. Accepting to be saved by him was really signing his death warrant, I brooded. Should I ever have accepted?

"But now, reflecting from the distance of many years I firstly realise that a man of the character of Father Kolbe could not have behaved differently.

"Then I began to see that he might have taken my place not so much to save the life of No. 5659, the man with a family, but to be at the side of the nine others who were to die by starvation in tiny underground closets.

RETURN

"The condemned prayed and sang hymns. The comfort given to them, dying, by this priest, was an act of the Holy Spirit. He declined to die. He asked for nothing. He did

not lament. His nearness was worth more than a lifetime of sermons.

"He gave jocular comfort such as 'Don't worry, chaps: perhaps they'll find the man who escaped and we'll get out' and other, more serious words which seemed to be composed only in celestial realms.

"He was still lucid speaking, when all his companions had died. The guards were so frustrated, they killed him by an injection of phenol. Ever precise, they were—I saw years later they had meticulously written on his documents: 'deceased at 12:50 p.m.'

NO. 5695 GOES HOME

"I was moved hither and thither. The war ended. I learned my two sons had been killed. I went home to Helena. I left camp feeling that Germans could never be redeemed or forgiven.

"Then I found Helena, and I was spontaneously helping German neighbors in need of food. That, somehow, was also the message of the man to whom I owe my life. Father Kolbe was a saint in perhaps a deeper meaning than even the Church could understand.

"I go sometimes to Auschwitz. At the camp, one may now see mothers wheeling their prams round the lawns; a peaceful scene. I go to the crematorium ovens where they burned No. 16670. It is simply to remind myself of 1941.

"This brief visit to the past renews life's values; the love and faithfulness of a dear old wife, the growth of flowers in our garden, the aromas of each spring, and to be able to walk to church every day, and to be able to see those chuckling babies in their prams."

The *Universe* reporter adds "The words I personally shall remember most about this interview, were German. One of the SS men who witnessed the 14-day martyrdom of Father Kolbe said to his colleague:

"'Der Pfarrer dort ist ein ganz anstaendiger Mensch. So einen haben wir hier noch nicht gehabt.'" (The priest is indeed a very good man. We have never had the likes of him here before')."