

# BOLETIN ECLESIASTICO DE FILIPINAS

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VERY REV. FR. ROGELIO B. ALARCON, O.P.  
PRIOR PROVINCIAL  
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# BOLETIN ECLESIASTICO DE FILIPINAS

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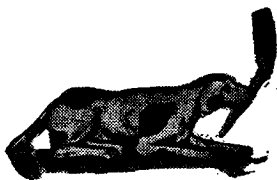
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## **EDITORIALS**

### **A GIFT TO ST. DOMINIC**

The year 1971 is a very special one for the Dominicans. It marks the 8th centenary of the birth of St. Dominic of Guzman, Founder of the Order of Preachers. For the closing ceremonies of the year-long celebration in Bologna, Pope Paul VI deigned to send a Legate — His Eminence Cardinal Arturo Tabera.

In the Philippines the closing ceremonies of the centennial celebration were held on December 9, 1971, at the Sto. Domingo Church in Quezon City. His Eminence Rufino Cardinal Santos of Manila was main celebrant at the Mass. Many members of the Philippine Hierarchy concelebrated. The President of the CBCP, Archbishop Teopisto Alberto of Naga was the preacher. The Master General of the Order of Preachers, Most Rev. Aniceto Fernandez, came all the way from Rome to join the celebration.

For this memorable occasion the Dominican Province of Our Lady of the Rosary gave a special gift to the Order and to St. Dominic — the Dominican Province of the Philippines which was established by the Master General on December 8, 1971 the day before the closing rites of the centenary.

The Province of Our Lady of the Rosary was established in 1592. By 1967 it had the second largest membership in the Order, next only to the Province of Spain. And it had establishments in Spain, Italy, Venezuela, Formosa, Japan, Hongkong, Vietnam and the Philippines. On March 18, 1967 Vietnam became the territory of the new Province of the Queen of Martyrs. And now, the Province of the Philippines, the 41st of the Order.

As we congratulate the Province of the Holy Rosary for having brought forth the youngest Province of the Order, we wish the new Province of the Philippines the Lord's special blessings and success in the vineyard of God.

May the members of the Philippine Province under the leadership of the first Provincial, Fr. Rogelio Alarcon, O.P., continue the glorious apostolate of the Mother Provinces.

## EDITORIALS

### **"MISSIONARY" PARISH PRIESTS**

Quite often we hear of parish priests who are discouraged because very few attend Mass on weekdays and Sundays in their parishes. Some of them have become so discouraged that they are thinking of leaving the ministry or of seeking transfer to other parishes or dioceses. Sad to say, it is true that there are, indeed, such parishes. The people there either have joined other sects or they simply do not care about religion anymore. And we cannot but commiserate with our brother priests assigned to such places. ....

On the other hand, did we ever think that long time ago that was the problem of the first foreign missionaries who came to the Philippines? And yet precisely because of this problem of people not going to Mass and not caring about religion those missionaries worked harder. They were missionaries with the task of drawing the people to religion and to the Church.

Most probably these parishes concerned have been evangelized by the missionaries. They had flourishing Christian communities. Why did the people lose interest in religion? Why did they leave the Catholic Church and joined the sects? Whatever are the answers to these questions, is not the "deserted church" a challenge to our Filipino brother priests to stay and work harder and be a "missionary" just like the first missionaries?

The Filipino priests have been challenged to be missionaries in our non-christian neighboring countries. Surely, if we go to the missions we will also find deserted churches there. In fact, there might not even be a church yet. How can we become missionaries in other lands when we cannot even be "missionaries" in our own country? Or do we want it said that we can be happy only with a flourishing parish served to us in a golden plate?



## **PAPAL DOCUMENT**

### **CATECHESIS IN THE LIFE OF THE CHURCH<sup>1</sup>**

*On 25 September, the Holy Father received the participants in the International Catechetical Congress and delivered the following address on the value of catechesis in the life and commitment of the Christian community.*

We cannot keep silent about our satisfaction and emotion at seeing you gathered round us here for the first International Catechetical Congress. The number of participants, the contemporary appeal of the subjects discussed and the high level of preparation of the rapporteurs, make this Congress not only a really important event for the Church, but also an extremely significant and consoling expression of the work of the Church herself after the Council.

We are happy, therefore, to extend our affectionate greeting to the Cardinals, the Presidents of the Episcopal Conferences and the Bishops present here, and to all those who have come with them from all over the world to share at this Congress the fruit of their experience and competence in the field of catechesis.

We warmly thank all of you without distinction for this incomparable service to the Church; and in particular, we express our gratitude to Cardinal Wright who, with the help of his collaborators of the Sacred Congregation for the Clergy, has prepared this Congress with foresight and wisdom.

#### **ALL SERVANTS OF THE GOSPEL**

Venerable Brothers and beloved Sons, welcoming you, our thought goes to all those who are working to serve the Word of God in the midst of the world, both in the young Churches and within the Christian communities where the Gospel penetrated centuries ago: bishops and priests, religious men and

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<sup>1</sup> L'Osservatore Romano Oct. 7, 1971.

women, Christian laity and parents from all walks of life. We are all servants of the Gospel.

Some of you are carrying out a fruitful collective experience, others know solicitude, and many are so painfully aware of their limitations that they are driven to groan like the Prophet: "Ah, Lord God! Behold I do not know how to speak, for I am only a youth" (Jer. 1, 6). Yet, as the missionary Decree of the Council reminds us, the task of spreading the faith and spending one's energies to evangelize devolves upon every disciple of Christ, according to his own possibilities (cfr. *Ad Gentes*, Nos. 23 and 36).

Your international catechetical Congress clearly reveals the place occupied in the Church by the care of announcing the Word of God in its fullness and in a way adapted to the men of our times, as we said not long ago to all our Brothers in the episcopate, "endeavouring, that is, to use a language that is easily accessible to them, answering their questions, poor human words, the whole message of the salvation that Jesus Christ brought us" (Apostolic Exhortation *Quinque iam annos*, 8 December 1970). Today an immense work is being carried out in this direction in the Church, amid different cultures and in many forms. We wished to encourage it with the recent *General Catechetical Directory*, prepared and published by the Congregation for the Clergy at Easter this year.

The drawing up of this text had manifested, moreover, the fruitful collaboration between the Episcopal Conferences and the Holy See, as well as the beneficial exchange between those engaged, in different forms, in the transmission of faith and those studying the present crisis of language and thought and the many demands of human sciences. We are also delighted to know that more and more persons are collaborating in the work of catechesis bringing to it the living testimony of their life of faith and their multiform Christian commitment, those generous laymen, that is, whose apostolate "is so much their duty and responsibility that it can never be properly performed by others." (*Apostolicam Actuositatem*, No. 13).

### THE MINISTRY OF THE WORD

The ministry of the Word is thus set at the very centre of the daily apostolic action of the whole Church. Consequently, catechesis is reflected on the whole of life, whether it be the

way in which the people of God, gathered together, celebrate Holy Eucharist, or sing God's praises or live their faith in daily life. Is not the Church a mystery that makes us discover more and more "in an experimental and existential way" "... in the secret vitality that is characteristic of her, that makes her past a source of her perennial rebirth and of her future, through the living and operating faithfulness of her tradition"? (cfr. our address at the general audience on 18 November 1970, in *L'Osservatore Romano*, English edition, 26 November 1970). Catechesis cannot be isolated — for it would be a fatal isolation — from the life of prayer, nor from the Christian commitment of the communities, united by the same faith in Christ the Saviour.

In a world in process of secularization, the Church rediscovers her prophetic mission as messenger of the Good News of salvation. Thus the sharp edge of the sword of the Word will never be blunted (cfr. Heb. 4, 12; Apoc. 1, and 2, 16). Far from remaining neutral, the Church judges all the realities, personal and collective, that men live and in which Christians agree to let themselves be guided by her, listening to Him whose personal question resounds incessantly from generation to generation: "But you, who do you say I am?" (Mt. 16, 15).

Catechesis, therefore, cannot ignore "the problems met with today by a believer, rightly anxious to progress further in the understanding of his faith. We must know these problems, not to question their rightful basis or to deny their demands, but to accept their just requests, on the plane that is specifically ours, that of faith . . . (they are) the great queries of modern man, about his origins, the meaning of life, the happiness to which he aspires, and the destiny of the human family" (Apostolic Exhortation *Quinque iam annos*).

### A TWOFOLD MOVEMENT

This means that a twofold movement will always be necessary to announce the Word of God to the men of our time "in its integrity and purity, in such a way that they may understand it and gladly assent to it" (Message of the Council to the World, 20 October 1962, in AAS 54 (1962), p. 822). It is the Word of God that we must transmit, not a human word, and this Word is offered to us by the Church, whose magis-



terium guarantees its authenticity, and whose life as the people of God shows us its fruitfulness, while we ourselves have personal experience of it in meditation and prayer. Just as the message of salvation cannot be reduced to our worldly conformisms, so it cannot be identified with given social or historical cultural forms.

The first concern of the Magisterium is that the strength of the Word of God should incessantly be freed of all the obstacles that hold it back, and that its dynamism should penetrate the lives of all men, revealing to them the mystery of the good news of love that saves. At the same time, this revelation reveals them to themselves, giving their existence that ultimate significance that they are often looking for desperately. "In this way the ministry of the Word not only recalls the revelation of the wonders of God, which took place in time and was brought to perfection by Christ, but at the same time interprets, in the light of this revelation, human life in our age, the signs of the times and the realities of this world, since God's plan for the salvation of men is unfolded in the latter" (*Catechetical Directory*, No. 11).

### THE TESTIMONY OF A REAL LIFE OF FAITH

Likewise the discovery of the complete mystery of our salvation if faith cannot take place except through the testimony of a real life of faith by the ecclesial community. "In fact catechesis speaks with greater efficacy of what really appears in the external life of the community. The catechist is, so to speak, the interpreter of the Church to those who are catechized by him. He reads and teaches them to read the signs of faith, the principal one of which is the Church herself" (*ibid.*, No. 35). Even more, he teaches them to discern spiritual connections, already present in men's lives, according to the fruitful method of the dialogue of salvation, which we proposed in our first Encyclical: "Before speaking, we listen to man's voice and even more his heart . . . The climate of dialogue is that of friendship" (*Ecclesiam Suam*, No. 90).

As we declared on the day of our coronation: "On a superficial examination, modern man may seem to be more and more alien to everything that belongs to the religious and spiritual order . . . Behind this imposing scenery (that of spectacular technical successes) it is easy to discover the deep

voices of this modern world, also stirred by the Spirit and by grace. It aspires to justice . . . to progress . . . to peace . . . we say so without hesitation: all this is ours . . . We will listen to these deep voices of the world . . . and will continue to offer tirelessly to man of today . . . the answer to its appeals . . .: Christ and his unfathomable riches. Will our voice be listened to?" (cfr. *L'Osservatore Romano*, 1-2 July 1963).

### TASK OF CATECHESIS

It is therefore the task of catechesis, a task that is incessantly reborn and incessantly renewed, to understand these problems that rise up from man's heart, to take them back to their hidden source: the gift of love that creates and saves, revealed through events and words of God to his people. Prayerful meditation of Holy Scripture, faithful study of the "wonders of God" throughout the whole span of the history of salvation, the living Tradition of the Church and attention to the history of men, are thus harmoniously connected to help men to discover this God, who is already operating in the depths of their hearts and their minds to draw them to himself and fill them with his love, which invites them to enter into communion with the Word.

In this way the whole history of man takes on its significance in direct reference to the history of salvation, which makes it a sacred history. "God, who through the Word creates all things (cfr. Jn. 1, 3), and keeps them in existence, gives men an enduring witness to Himself in created realities (cfr. Rom. 1, 9-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself . . . Then . . . He sent his Son, the eternal Word, . . .

### THE SPIRIT ALWAYS AT WORK

Today as yesterday, catechesis must therefore listen to man, on whom God's splendour is reflected (cfr. Gen. 1, 26), to reveal to Him the real light that illuminates him (cfr. Jn. 1, 9) and gives ultimate meaning to his requests and aspirations to possess greater fullness, to live in brotherhood, to work for justice and peace, while it gives him something infinitely higher: "things beyond the mind of man, all that God

has prepared for those who love him" (1 Cor. 2, 9). Precisely because he is transcendent, God is within man and his ways, deeper within him than man is within himself, according to the profound intuition of St. Augustine. Echoing God's Word, the catechist enables it "to run its course and be glorified" (2 Thes. 3, 1) in man's heart, which he has aroused starting from his own life and his poor words.

The Church, on the morrow of a Council that wished to purify her countenance, feels more than ever urged to seek a more and more luminous transparency of the Word of God. It is necessary for her to strip herself of some contingent forms that have weighed her down, in order to become again, and more and more manifestly, the "sign raised in the midst of the nations", as is the nature of her vocation. Is it not this ever flourishing youth of the people of God that is revealed in the ardour of neophytes, in the fervour of new-born communities, in the fruitful search of so many catechumens? Yes, the Spirit is always at work in his Church, and we are in admiration before the strength he communicates to those who announce his Word, as well as to those "who hear the word and accept it and yield a harvest, thirty and sixty and a hundred-fold" (Mk. 4, 20). In them and by means of them the Acts of the Apostles continue, and the People of God, through the pains and joys of labour, write the new pages of their sacred history.

### *ATTEND TIRELESSLY*

Venerable Brothers and beloved Sons, may this Congress affirm the fruitful collaboration of the priestly ministry, religious life and the lay apostolate for a renewed announcement of the Word of Salvation, which constitutes the essential mission of the Church and at the same time the perennial source of her joy in giving birth to new children. With one heart, we must all attend tirelessly to this fundamental task, which Christ has entrusted to his Church: to bring to the world the Word it is awaiting, to release it from sin and cause to shine forth in it all the virtues and capacities of a son of God, since this Word is spirit, light and life!

With these sentiments we invoke upon you the abundance of divine graces and warm-heartedly impart to you our Apostolic Blessing.

# CRISIS OF THE CHURCH AND CRISIS OF CIVILIZATION<sup>1</sup>

by **Cardinal Jean Danielou**

*Is it the Church that is in the wrong century, as Mr. Maurice Droun wrote in "Le Monde" on 7 August, or is it this century that has the wrong Church, as was affirmed by Mr. Andre Mandouze and several readers in "Le Monde" on 14 August, in reply to the Academician's remarks? Cardinal Danielou give his thoughts here on both of these articles which deal with a fundamental and inexhaustible subject.*

The stir that Maurice Druon's article has caused, the passionate defences and furious reactions to which it has given rise, testify to the fact that it has touched a sensitive point, the repercussion of the present crisis of the Church on society as a whole. It expresses the reaction of many men, sometimes strangers to the Church, who are concerned to see shaken an institution, the solidity of which seemed to them essential for our civilization. A great many problems are raised here. Some concern the fact of the crisis of the Church itself. But beyond this the very nature of her mission is at stake. These are grave problems; they involved decisive options. It is important, therefore, to try to clarify them. They are very complex too. All we can do here is to indicate guidelines.

## A WIND OF SECULARISM

Druon's first thesis is clear. Every society needs the sacred. The function was filled in the ancient civilizations of our country by pagan religions. Today it is taken over by Christianity. It had been thought that the advent of science would bring about desacralization. But as a matter of fact this is not the case. On the contrary, the inability of science to answer the fundamental questions of man and the failure of technocracy to ensure his happiness, are only too obvious today. This applies both to leaders in search of the values

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<sup>1</sup> *L'Osservatore Romano*, Oct. 7, 1971.

that will animate the world of tomorrow and to the young who are revolving against a civilization that crushes them.

Now it is just at this moment that a wind of secularism is blowing over the Church. Her theologians discover the death of God and are no longer interested in anything but man. Worship, contemplation, prayer, are depreciated, and the Gospel reduced to love of one's neighbor. Christ is no longer the act of God coming in search of man to bring to divine life, but only one who loved the poor, struggled against injustice, freed the oppressed. The priest no longer wants to witness to a God in whom he thinks no one is interested any more, and he tries to reclassify himself in the University, in administration, in business. It is considered useless to build churches in modern cities and that the money thus spent would be better employed in Brazil or Pakistan.

The Church is therefore a century behind. It was at the moment when science was advancing by leaps and bounds that she should have taken seriously the problems raised by it and revise what, in her teaching, was ascribable to mythical representations. It was at the moment when industrial society was being formed outside the countryside where she was implanted, when the working class was condemned to live in inhuman conditions, that she should not have forgotten that the Gospel is also love of one's neighbour. But today when civilization is suffering from lack of the sacred, the Church is turning away from the sacred.

But is it the function of the Church to bring our society the sacred that it needs? Many of Druon's readers have reacted against this affirmation. Does it not reduce Christianity to being a form of paganism, Christian sacraments to a variant of pagan mysteries? Christianity, we are told, is something different. It is the eruption of Christ's liberating message, which stresses the conversion of hearts and not the observance of rites. It is the denunciation of the sacred character with which the pagans invested the world of nature and the world of power. It opens the way to the autonomy of research and to the advancement of man.

### *THE PURSUIT OF GOD BY MAN*

It is quite true that Christianity is not just one religion among others. And in this sense, Druon's article is open to misunderstanding. Religion is the pursuit of God by man.

Revelation is the pursuit of man by God. It is the answer to the question raised by religion. But the fact remains that Christianity deals essentially with man's relationship with God. It is set in a religious universe. To oppose revelation and religion, is to speak of non-religious Christianity which is an imposture. The sacred against which the prophets struggled, is the undue sacralization of nature and power that is called idolatry. It is not the sacred that is expressed in religion as such, the pagan soul of which Peguy spoke so well and which expressed a constituent dimension of man. Christ who came to save the whole of man saved above all that eminent part of him that constitutes the religious man.

It would be an enormous mistake on the part of the Church to take secularism for granted and to envisage the future of her apostolate in terms of it, just when secularism is collapsing. This does not mean that it is sufficient to maintain the traditional forms if sacralization. They were bound up with a rural civilization that is disappearing. The Church's real problem will be to find the new forms of the sacred that are being sought in industrial civilization. It will be less to preach the Gospel to a world without God that to convince a world that is looking for God that the Church is the answer to its search.

The second problem raised by Druon's article deals with culture. The Church brought essential values to our civilization. "She imbued everything, influenced everything, marked everything: patterns of thought, references of memory, habits of life, individual and collective behaviour, artistic expressions, everything and even law." Here culture designates the set of values on which a society lives, its art of course, but also its philosophy, its customs, everything connected with communication between men. Now the Church, at present, seems to be questioning all that. And that cannot but create confusion.

It is easy for Andre Mandouze to reply that the purpose of the Church is not to impregnate the culture of a society. And he is fundamentally right. Druon envisages the Church from the point of view of the services she renders civilization. Now this is a secondary aspect. The purpose of the Church transcends all civilization. It is precisely to teach us that man's destiny goes beyond all civilization, even Christian civilization. This is just what constitutes its specific message, its unique depths, what makes it incommunicable to all ideologies. The essential thing is that Christ rose again and that we are to rise again with him.

### *CULTURAL ASPECT*

But if the question of culture is not essential, it would be wrong however, not to take it seriously. The Christian cannot do without the cultural aspect. It is the very law of incarnation to assume the human, the whole of the human. And man is a cultural being. He is not just laid down on a background of civilization, from which he could dissociate himself as he pleases, as from something extrinsic. He lives on civilization as much as he makes it and it is just this appropriation, inevitable, but of very variable form and quality, that is the culture of a generation. It is to this cultural man that the Gospel is announced and it is he who, if he accepts it, must live it. Now this life implies in turn cultural creation, for it is in a certain type of culture that Christianity is lived, like every fundamental option of man.

Now it is just this irradiation of faith in all spheres of human existence, from which even those without faith benefit, in which Druon feels the Church has lost interest. Perhaps he envisaged the question too exclusively from the point of view of its past expressions, like a patrimony that is being squandered. And, it is true, in philosophy and literature, culture is in first place memory, as Thibaudet said, and geniality is more important than modernity. But it must also represent reality. Druon has emphasized the first aspect particularly. And in so doing he laid himself open to certain criticisms.

But the fact remains that the questions exists. It is not just that the Church is abandoning certain of the cultural riches of her past. She tragically lacks cultural "creativity" in the present. The Church is, it may be said, absent in the field of literature and of philosophy and remains at the level of human sciences. She does not make a thorough study of the moral norms called for by the great problems raised by the sciences of life and the evolution of society. She does not give the world the temples and the feasts in which the genius of artists would find expression.

### *THE CHURCH IS A CENTURY BEHIND*

Here again she is a century behind. For, rightly, the world is hungering for what she does not give it. The modern world manifests its efficacy on the technical plane. But it needs those who would give these instruments their human meaning. The drama in culture today is the disproportion between the very high level of scientific culture and a moral, literary, philo-

sophical culture that has never been so low. The world is awaiting not another physicist or sociologist, but a metaphysician, a moralist, a painter. But the Christians are deserting these essential fields of culture.

I regret that Mandouze did not realize this. That other detractors of Druon have shown this arrogant scorn of culture, that they reject it as aristocratic, thus proving that Nietzsche was right when he accused evangelical poverty and humility of being destructive of values, matters little. These merely illustrate, alas, what I am saying. But Mandouze should have reacted differently. Beyond the faults in Druon's argumentation, he should have been aware of the seriousness of the problem he was raising. It is not a question here of archaism, aestheticism, but of intellectual, moral and spiritual quality. What the Church is threatened by, is to let herself be swept along by the superficiality, the mediocrity of a certain cultural language that is a cover for emptiness. It is man's depth that she is betraying. And it is right to sound the alarm here.

Druon's last thesis is that the Church is in the wrong century when she lays stress on revolution instead of order. It is, he says, when the working class is subjected to inhuman conditions of life, when totalitarian regimes oppress the fundamental freedoms of the person, when peoples aspiring to independence are kept down, that the Church must protest. But is it the same today in a country like France? Does not the danger lie more in abuses of the freedom of money, the freedom of morals, the freedom of the pen? And is not the Church mistaken when she sets the example of indiscipline, where she should contribute to helping freedoms to impose a discipline on themselves?

Here again, certain heated reactions are understandable. Is it the mission of the Church to defend powers, ensure moral order, combat subversion? Is it not a mistake to see in her great service of the nation, a great body, in charge more particularly of moral and spiritual values, among the others that a state needs to ensure public order?

Here again it should be recalled first of all that the purpose of the Church is not to exercise political action, whether it be conservative or revolutionary. Her purpose is an eschatological one. But it is certain, too, that she cannot but have an influence on society. To claim that this is not so would be hypocrisy. The Church has a political influence. And the last people to recognize this are not the left-wing Christians,



who stress more than anyone the political commitment of the laity and even of priests, to the extent even of giving too large a place to this political influence of the Church competing with her essential mission.

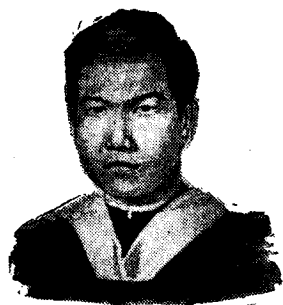
### *A ROLE TO PLAY IN POLITICS*

Druon and Mandouze have one point in common. Neither of them contests that the Church should play a role in politics. But the question is to know in what direction this action should be exercised. It is certain that according to whether people see in the Church the institutional aspect or the prophetic aspect, they emphasize that she is a force of order or a source of contestation. In fact, the essential thing is to put these two aspects in their proper place. The Church must recognize the political power, which belongs to the social order, and have relations with it, in so far as she is a reality of society. To have dealings with the political power is not to give allegiance to its ideology; it is to recognize a datum that is part of nature itself. She must also be faithful to her mission of judging, from the point of view of the Gospel, what is abuse of power, whether it be in the Socialist countries or in the capitalist world. But it is only to the extent to which she does justice to political power that she acquires the right to condemn its abuses. Otherwise she would fall into a false propheticism which would be either the contestation of political power and the institution in themselves, or the contestation of one policy by another policy, which is not her business.

### *REAL PROBLEM UNTOUCHED*

When all that has been said, the fact remains that we have not touched the core of the problem. And this is what the present debate can be reproached with. For in the last analysis, it has dealt only with marginal aspects of the Church. If the Church seems to be failing in her mission in these different fields, it is primarily because she is weakened in her very substance. The real problem is that of a certain inner collapse of the Church, a crisis of sacramental practice, a crisis of spiritual life, a crisis of priestly vocations. And behind all that, Druon is right to say so, there is a crisis of faith, a faith that is certainty and not anxiety. This is a real and grave crisis. It would be unpardonable not to recognize it. Mandouze is right to say that the Church has experienced others. She has survived them. Because the Spirit is with her. But also because men have risen up to defend the integrity of faith.

## *Priests and Filipinos of the Third World*



• Wilfredo C. Paguio

As we speak of nations of the third world, we can also speak of Filipinos of the third world. These are the squatters, the slum-dwellers, the inhabitants of the "Casbah". Among sociologists, these are usually treated together with the urbanites. It is, however, admitted by most of them that these people most often have the characteristics of the ruralities.

In our series of articles, we reserve a special one for them because we believe, as we have mentioned before, that these people must be the object of our most solicitous concern. For, indeed, it is true that ours is the Church of the poor. Of the poor, in the sense that they must, most of all, receive the greatest part of the Church's love and care as a mother protects and warms in her bosom the weakest of her children.

Also, we wish to point out that we speak here of the Filipinos of the third world because it is our opinion that they, though often uneducated and illiterate, also suffer from the growing malady which we term as the *exterior-versus-interior-principles conflict* or which Father Bulatao most aptly called split-level personality.

There are those who may say that since these people are unlettered therefore they really never have *interior principles* but only *exterior principles* which they see practiced by the people around them. To this argument, we answer that there is the natural law which has been implanted by God in men. There is also men's rationality. There are the sermons at mass. There is public opinion. All these combined can insert into men's consciences certain *interior principles*.

With these in mind, we begin our paper. We shall divide it into two general parts, namely, the ephemeral people and the beautiful people. It is, moreover, our wish to point out at the outset that what we say in the following pages do not necessarily only apply to the subject matter of our paper. They can also be applicable to Filipinos in general or even to all the peoples of the earth. All that we want to say is that, from our point of view, the situations and characteristic traits which we are going to talk about are more specifically applicable to our people in the slums.

### THE EPHEMERAL PEOPLE

Filipinos have been known as the ephemeral people. This is said to be reflected in their products. Bamboo arches, for example, are made to welcome dignitaries. They fashion them so exquisitely even though they are intended only for a day's celebration. Paper lanterns are formed to suit only the Christmas season of a year. Their embroideries are made of "flimsy pineapple threads".

The ephemeral characteristic of Filipinos is also shown in his pliability. They can easily adjust to different situations. Their history proves this. The long trail which they followed to come to our present lands certainly required adaptations to different environments — the different concepts of masters which they had to serve, the different customs taught them which they, in their turn, learned with facility.

Their *fiesta* practices of spending all they have for a day's enjoyment also implies a strong predisposition to the extremes of both hunger and plenty.

This trait of Filipinos is even more deeply engrained in our people in the slums. Their poverty, the absence of savings, their "chronic shortage of cash" make them enter any situation in life, just to have a little money, a little food for their aged parents, for their little children and for themselves. This is also the reason why people in these areas usually have no specific and permanent political parties. They follow any candidate or politician who can give them anything of value at the present moment. They have no lands of their own. They always live with the fear of being ejected from the place where they presently stay by either the government or even by such natural forces as floods or typhoons. They live only for the fleeting *now*.

In this section of our paper, we shall try to look deeper into this trait of Filipinos as affecting their obedience to the *interior principles*. We shall also attempt to make some conclusions from which we shall derive some suggestions towards reform.

For the sake of clarity, we shall divide this section into two parts, namely, the old systems and the new systems.

### THE OLD SYSTEMS

In spite of the poverty of our people in these areas, it is interesting to note that theirs is a life not of tension arising from the thought of wondering what they will eat next meal-time or what they will put on when the rags they wear are worn out. Rather, we can say that they are generally resigned to their fate. Resigned with that kind of resignation which brings to our minds that Bible passage which says that man must live through the sweat that flows down his brow. Indeed, even with that sweat needed to convince the owner of the *sari-sari* store (a general retail store) nearby that they can still pay their debt or that their child is sick of hunger so that she should please loan them another *ganta* of rice.

This sense of resignation coupled with that of "fatalism based upon the realities of difficult life situations" plus a certain assurance that their relatives will really never permit them to die of hunger or of any other cause, but more specially of hunger, lead to a more deepened development of some of our traditional systems in these areas of our country.

We examine some of these old systems in particular. Let us talk of our procrastination system, our *bahala-na* system, our *ningas-kugon* system and our *malakas-mahina* system.

**OUR PROCRASTINATION SYSTEM**—This is equivalent to our *mañana* habit which is rooted in our very "strong present time orientation." We really never penetrate the present. We can spend the whole day brooding over our problems. We never foresee the future. On the contrary, we only know the present and are always conscious of the past. Thus, we always take special care for our reputation. And when asked how we are, we answer *mabuti naman, tulad ng dati* (good as in the past).

There are those who say that this system is rooted in laziness or indolence. Our national hero himself, Dr. Jose Rizal, thought of Filipinos as belonging to an indolent race.

However, this is generally not the case. Just think of our *cargadores* in the piers, "who end up with spinal defects carrying everyday tons of cargoes and machineries". The sidewalk vendors who have to suffer the sun, the rain and threats of imprisonment. Our taxi and jeepney drivers who fight it out day and night in spite of unhealthy polluted atmosphere and frequent danger of hold-ups.

It is rather the poverty of our people, the lack of employment opportunities and a certain sense of immediacy that give way to this Filipino trait. For, indeed, it is but reasonable that we think of what we shall eat now and not of what we shall eat tomorrow. "The morrow will take care of itself." But we have to take care of today. This is why squatters usually have a number of unskilled occupations. They have to grab every opportunity of employment they see for a few pesos even if the employment is just for a day or two. Indeed, sometimes, even if the job is flatly immoral.

**OUR BAHALA-NA SYSTEM** — This sense of immediacy, looking for immediate results for an undertaken just done, denies the Filipino a clear insight of the future. He never really had any foresight or any definite plans for the time "after the setting of the sun". His Malay conviction that tomorrow, if the fates will it, everything will be better still dominates his mind.

Besides, it is our opinion that this is also practically due to his low wages, if he receives anything at all, which do not afford him any surplus to keep for the future. He has really nothing to invest. For how could one invest without any capital, without "any potential for anything".

Thus, this *bahala-na* attitude originates.

Due to this, the dignity of the sacrament of marriage, in these places, is most often lessened. With this *bahala-na* attitude youngsters are usually initiated into sex at an early age. Free unions or consensual marriages generally result. And with this, a "high incidence of abandonment of mothers and children" and, ultimately, also of broken homes are effected.

It is also due to this *bahala-na* attitude that violence usually occur in these places or in other places caused by people from these slums. When their need has reached a certain sense of desperation, when they already think there is no other alternative but to rob or steal or hold-up other people, when they already see no meaning in their lives and death has already become accepted as a matter of everyday happening inside the *kalyehon* (usually dead end streets inhabited by squatters), then violence has already become a past-time and every "tough guy" is already considered a resigned *patapon* (literally something which can be thrown any time) with a very high propensity to *pagwawala* (to act as though nothing matters at all, not even one's life).

OUR NINGAS-KUGON SYSTEM — It cannot, however, be said that our people, in these places, no longer aspire for greater things. They also have their dreams and ambitions. They also cherish a hidden desire for success in life, for riches, for prestige. This is why they migrate from the provinces to the cities. They see more opportunities here. This is also why they usually enter any kind of contract which promises money. Though, of course, they usually fall unknowing instruments of the evil designs of certain wealthy businessmen. Sometimes, they even commit crimes through the instigations of their fellow slum-dwellers who think of themselves to have been endowed with a little more *utak* (brain) than the rest. They do this in groups or *barkadas* (gangs).

Also, usually, these situation occur because Filipinos cannot go on working for a reward which needs a long and tedious waiting. His *ningas-kugon* character will never countenance this. He must at once get the result of his work for, otherwise, he will have nothing to sustain himself. His enthusiasm will necessarily lower down like a *kugon* grass which easily burns but also as easily turns into ashes.

This is the reason why even if their work has not yet even begun, they already ask for *paunang bayad* (payment given before service is rendered) which they ask even at the risk of lowering the often unjust wage that they receive. In other instances, they also accompany their work with *bale* (payment given as the work progresses), which also results in the same manner.

It is also this *ningas-kugon*, driving the people to desire the fruits of their labor at once, that lead many factory workers among these slum-dwellers to sign contracts where it is stated that they receive legal wages when, as a matter of fact, they only receive half of the sum.

OUR MALAKAS-MAHINA SYSTEM — The *ningas-kugon* character of our people also results in our *malakas-mahina* system. Often, they look for a *malakas* third party to recommend them for a job. Usually, however, they do not find any third party relative in the city. Their relatives, at least the ones they know of, are in the provinces. For it is true that, in the Philippines, specially if it is already concerning third degree relatives or further or if there have been a separation of space for a long time, relations between rich and poor relatives are entirely severed. Hence, here in the cities, we find our people of the third world usually at the mercy of the *malakas* third party, which considers it a matter of justice to also collect a part of the wage of every worker he has helped to find employment. There are even cases where these third parties get more than the amount the employees receive.

Unless, therefore, an employee has already found a job for himself, he will have to share his already low wage with a third party. This becomes more disgusting when we consider prostitution where bouncers act as the third party. Prostitution, it must be admitted, is a rampant "profession" in these places of society. For as Alberto S. Florentino portrayed in his one-act-play entitled *Oli Impam* the "reading of big and easy to read men's hands, in the dark, with closed door" is a most stable occupation in these areas.

This is why the rich seem to be most popular among these people. They are prospective *malakas* third parties. Their attention is often grabbed with much enthusiasm. The development of their familiarity is most heartily developed. Indeed, even to the extent of permitting themselves to be used for heinous purposes.

### THE NEW SYSTEMS

Out of our old traditional systems evolved new systems which have acquired quite a different dimension within the

subconscious of our people since they have gradually but steadily spread and are accepted. These systems must cause a greater alarm to those whose duty it is to protect the moral and general well being of our people because these systems in general are used at the expense of *interior principles* which can have extensive and serious social consequences afterwards.

The systems we refer to in this part of our article are our *tong* system, our *lagay* system, our *lusot* system and our *palabas* system. We shall divide this part among them.

**OUR TONG SYSTEM** — This system is a form of protection racket which is also termed as *pang-ingkil* (literally, filing). The word *tong* ordinarily means the amount given to the owner of the gambling house for the use of his place, tables, cards and other conveniences. In its vulgar meaning, however, and in the meaning according to which we take it, it signifies the amount given by a person who may be a jeepney driver, a vendor, a storekeeper and so forth in return for the protection given to him or to his profession.

This system is naturally illegal. But its use has spread not only within the premises of market places but also in more sophisticated downtown groceries or shopping centers.

Usually, if shop owners do not want to pay their *tong*, their shops are destroyed, robbed or even set to fire. In some cases, they themselves may be mauled. This *tong* is tantamount to paying a forceful tax to these people.

Often, these *mangingikil* (the collectors of *tong*) come from the slums, although their leaders may have descended from a more affluent family in society. The crowded quarters of a slum is a most fertile breeding place for this kind of people. Here, they group together and — either to forget their troubles, to prove their ability to drink or build sufficient confidence to meet a difficult life situation — they drink together and share one another's problems. They think together for a common solution to their problems which usually turn out to be a violent one like forming a gang to *tong* innocent and helpless people. After all, they have been used to a life of violence. They usually settle their differences through fighting. Even family life is not free from violence. Wife beating and child beating, which result to a high incidence of machismo in these areas, are prevalent.



It is no wonder then that they result to such systems as the *tong* system. Through it, they can get easy money and go along with life quite well.

**OUR LAGAY SYSTEM** — This system is also called *put* system which is only *lagay* anglicized. This is actually bribery which is just a modification of the *tong* system or vice versa. This is usually practiced by people in the higher offices of the government. This is one of the most serious reasons why Filipinos fight one another to death because of politics. This is also the reason why certain government officials turn millionaires overnight.

Our poor are affected by this because due to this system they do not receive the rights and privileges given to them by law. Often, they do not have enough money to bribe government officials. For example, one cannot just get a public ambulance to transfer a sick poor man from his house to the hospital. One needs a little *lagay*, if not *contact*. A poor jeepney driver who has not violated any traffic regulation can just be stopped for alleged overspeeding or for any other thing by a traffic policeman who just wants a *pang-kape* (amount to buy coffee) or a *pang-merienda* (money for merienda).

This is the reason why it has been jokingly said "*ang lagay eh . . .*" which means you have to place a *put* or you have to make some arrangements (*aayosin sa mabuting usapan*).

This is not the same as the gifts given by an employee to his boss in *proper occasions* like birthdays or *fiestas*. However, we do not deny that our *lagay* system may have originated from this gift giving.

**OUR LUSOT SYSTEM** — A man caught asking for a *tong* or *lagay* or doing any unjust act can sometimes be heard to reason out *baka lang ho makalusot* (just trying to push through). This is an attitude which is slowly gaining ground in our society, a certain sense of amorality which reflects to be an apparent outcome of our too rigid authoritarianism in the past so that now, the morality of a human act is made to depend on whether you are caught or not caught.

An evil deed is done because *baka makalusot*. This implies that if you are caught, *talagang ganyan lang buhay* (life is really like that). If you are not caught, *suwerte mo* (you are lucky).

An apple vendor, for example, can give you a change in a bundle lacking one peso. If you count it and you see that it is lacking, *suwerte mo*. If not, *malas mo*. I have experienced this. And I wonder if a man of higher status can do such a thing and just say, if caught, *baka lang ho makalusot* without any sign of shamefacedness (*hiya*). I told myself he would not. And I have the opinion that this system is still largely within the realm of our slum people due most probably to the environment they have in those areas.

Their overcrowding results to a lack of privacy. No secret escape one another's knowledge. They know their neighbors too well that they can fool or cheat one another openly. It does not matter at all to their already bad reputation, anyway. And they have been so used to this kind of life that they do these same things, like cheating, for example, with as simple a reason as *baka lang ho makalusot*, even when they deal with strangers.

OUR PALABAS SYSTEM — A person who is asking for a *tong* or even those making others give a *lagay*, in order to make a *lusot*, will most probably have to make a short *palabas* (literally, any kind of show but more specifically understood as the *zarzuela* which is shown in public plazas on certain occasions like *fiestas*, *santacrusan* and so forth).

This system most probably stems from the Filipino emphasis for certain niceties or proprieties, which has developed into what is called *delicadeza* during the Spanish regime. This is also reflected in the Filipino love of rituals, like the forms they have to follow during the *pamanhikan* (arrangements for marriages done by the parents of both parties or by third parties). Even the ranks observed in the family, as seen in the distribution of seats at table, reflect this love of rituals which, in turn, may degenerate into a *palabas*.

Thus, as in America, they say "glad to meet you" even if they are not really glad to meet you, so also we, Filipinos, have the same traits. For example, we cite a man who is invited for dinner. He is supposed to refuse the first invitation even if he is actually very hungry. He should wait for the second or third invitations.

Hosts, on their part, have the obligation to repeat invitations. It is rude not to do so, even if they do not want

visitors for dinner. It is really up to the one invited to reject invitations, which must, however, be done very carefully. If the invitation is not sincere and it is rejected, hosts cannot but say *salamat sa Diyos* (thanks be to God). But if the invitation is accepted, they cannot do anything but to disappointingly utter *kumagat naman* (literally, to bite).

A woman, who loves a man, must not say she loves that man. She must first pretend not to care for him (*magpapa-kipot muna*). As the saying goes *tulak ng bibig, kabig ng dibdib*. Or, as others would say *hele-hele bago quiere*.

Also, we can cite the Filipino "natural" use of euphemisms.

*Palabas* connotes something similar to these. However, it requires something more. *Palabas* is a little more OA (over-acting). It is, for example, common in local credit unions. A debtor, who applies for a loan, usually exaggerates his reasons or even invents some other more serious reasons than the real motivations which forced him to go to the credit union. Usually, these requests are even accompanied by tears. This is why these credit unions are dubbed as *paiyakan* (institution for crying) rather than its ordinary name which is *paluwagan* (literally, institution for making things easy).

Our *palabas* system can even acquire a national significance as when a political party draws out a plan to garner more votes in the elections. For example, the Liberal Party senatorial candidates could have easily cover themselves with bandages and use wheel chairs after the Plaza Miranda incident even if they really needed no bandages at all. This could have been a very good *palabas* to appeal to the compassionate Filipinos to give them their votes. As a matter of fact, no less than the Speaker of the House himself, attributed the losing of the two Liberal senatorial candidates to their not wearing so much bandages.

## THE BEAUTIFUL PEOPLE

Besides being known as ephemeral people, our people of the "Casbah" are more specifically called the beautiful people. They often become subjects of paintings. Photographers also use them in their art. Writers treat of them in their stories, essays and even poems.

It is ironic. But if we look deeper into the realities of the slums, we see its ugliness revealed. The knowledge of their

constant struggle for survival gets into one's nerves. They never have food reserves at home. They frequently buy food in small quantities as need arises. Mothers have to look for sustenance if their husbands do not show up for a week or a month or a year. This actually begets a martyr complex among women here which, in not a few instances, results to a *mali-mali complex* ("a personality disorder characterized by a startled reaction accompanied by echolalia and echopraxia in response to either sudden or unexpected verbal or gestural stimuli.") This is the reason why children, in these instances, become mother centered and are closer to their mother's relatives.

Also, it is disgusting to see these people search for food in garbage cans. And one must see how they virtually adore politicians whom they regard as possible *malakas* third parties. They are eager to shake hands with them and get their attention. They are likened to dogs running to meet their masters in order to lick their toes. And they get envious when they see others able to attract more of their attention than they. Usually, this causes vengeance at the next polls by not voting for and even campaigning against those politician-candidates.

These Filipino envy and vengeance have not uncommonly aroused the curiosity of sociologists. We shall try to make considerations on them in this section of our paper.

ENVY — As a people, Filipinos believe in equality. Balance of wealth or power or prestige is all that they can permit any of their brothers to go up to. Even among regions, this is true. And this is precisely the reason why we never really have an effective national language. We can never accept that the dialect of one region can supersede ours so as to become a national language. This hurts our regionalistic pride. We would rather prefer to have English or any foreign language to become the means of communication between the peoples of our different regions as we would better have a foreign boss in our offices than a fellow Filipino.

This is also true among individuals within the slum-compound of our third world people. They will usually be for the maintenance of the status quo. Nobody should go higher than the rest. Even if one's line of success properly belongs to the successful member of the community and the rest have their own proper talents to be developed by them, he (the successful one) will mostly be pulled down. This is specially

true if one's success is well deserved and not only because of luck or fate or any "favor of God" like winning in the *huweteng* (local sweepstakes).

A neighbor's envy is often intensified when the successful man begins to boast about his success. Even a benefactor, upon hearing this, may withdraw his help from then on. This is done with a common Filipino belief, which is unfounded, that another's success is always effected at his expense.

However, this envy can be minimized if one shares his success with the rest of the community or if his success is considered useful for each and every member of the same. In this case, he can just arouse *inis*, *suya* or *kabusitan* which are milder forms of envy. Nevertheless, we have to point out that even this minimal envy can burst into a "conflagration" if one leads the rest to combat the other's going up through the different equalizing systems which we have already discussed in our second article. These equalizing systems are, of course done, with a *bato-bato-sa-langit-tamaan-ay-huwag-magagalit* attitude. However, it is, easy to detect if the fire has begun. In such situations, one should just keep quiet and "let them do their thing."

VENGEANCE — Filipinos, moreover, believe in the wheel of fate. There is a time when one is up. And there is also a time when one is down. The Filipino jargon *may araw ka rin* is basically founded on this. This is a threat expressing vengeance in a later date when fate has already brought him up the wheel. It is almost the same as *lintik lang ang walang ganti* (literally, it is only to thunder that one cannot take revenge on).

And the Filipino is characteristically *mapagtanim* (planting). He never easily forgets the wrong another did to him. At times, he does not even wait for fate to turn, specially when what is at stake is one's "face" or reputation. This is why even in gambling, one who has the reputation of being the best, for example, in lucky nine in an *eskinita* (a narrow street characteristic of slums), can never accept defeat easily. If he gets defeated, it usually results to violence if not to an *amok* or *juramentado*.

This situation even becomes more alarming if we look at it in a wider social view point. The slum-dwellers are only "partially integrated into national institutions and are marginal

people even when they live in the heart of a great city". They have "very little use of banks, hospitals, department stores, museums, art galleries and airports". They are usually victims of local usurers. They go to hospitals "just to die". They use only second hand clothing and furnitures. They go downtown just to pawn their personal goods if not to beg. Here, child labor is also rampant.

These conditions arouse in them "a critical attitude toward some of the values and institutions of the dominant classes", of Filipinos of the first and second world. They hate policemen. They do nothing but disturb their occupations as side walk vendors. These even harass them by asking for *tong* sometimes. Thus, they also mistrust the government. The graft and corruption of those in high positions are no secrets to them. The rising of prices, for them, serve as a measure of these.

It is lamentable that this cynicism extends even to the Church which has identified herself with the ruling class called the "*burgis*". For, indeed, this "cynicism . . . gives the culture of poverty a counter-quality and a potential for being used in political movements aimed against the existing social order". These areas can easily become hot beds of communistic movements which can cause to offer a chance for these people to take vengeance on those "who oppress them".

### CONCLUSIONS AND SUGGESTIONS

From what we have said, we can conclude that our Filipinos of the third world are a people without hope. Their inability to transcend the present, hampered by material miseries, have paralyzed their sense of vision and insight for the future. We have found this expressed in our old traditional systems. We have found this reflected in our new systems which can only be formulated by hopeless people resigned to their fate. Our people in these areas have gone deeper into the mud in which they have long stayed.

We have seen how they would exchange their *interior principles* for a job of a few days, for a few pesos of *lagay* or *tong*, for a few bottles of wine. We have seen how they would skip the *Oli Impam* (Holy Infant).

It is the duty of the Church to give these people hope, to lead them out of this bondage. She can do this through her priests. They need priests who can teach them. If they are sincere and

not just do things out of *palabas*, these people will readily accept their teachings. They also have their dreams and ambitions as reflected in their *ningas-kugon* system. They cannot always remain *walang pinag-aralan* or *walang turo ang magulang* (uneducated). Their children will learn catechism. The adults will have their educational conferences before weddings or baptisms.

They need priests who can sacrifice. Priests who will not leave the priesthood because it no longer offers them wealth nor authority. Priests with a well rounded seminary training.

They do not need priests who cannot answer objections from an *Iglesia ni Kristo* minister or from an Aglipayan pastor. They need priests who can guide them with enough prestige for confidence, with enough creativity for positive thinking, with enough courage to live with them, share their sufferings and help solve their problems. They need priests who can lead them to fight for their rights and redeem the human dignity which have long been denied them.

They do not need priests who just let themselves be carried by the current of seminary life to the priesthood. No, they do not need priests *na nakalusot lamang*. They need priests who can unite them and implant in them self-confidence, who can transform their *bahala-na* system into a genuine trust in God, who can act as *malakas* third parties between them and the *burgis* factory owners and government officials, who can support them with enough strength to counter-act our *ningas-kugon* system and be able to assimilate objective *interior* principles.

And, above all, they and *we* need priests to avoid the evils of communism.

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## PRIESTLY EXPECTATIONS <sup>1</sup>

Recently I received a letter from the editor of a national religious magazine, asking me to do an article on what the people expect of priests. I do not intend to write that article. Everyone knows what priests are supposed to do; strive to be Christlike. It is that simple. I don't think there is much problem here. But turn the coin over: *What does the modern priest expect?* This to me is the major difficulty the Church faces in our times.

What does the priest want? To get to the nub of this question is to understand the vocation crisis, the priest-leaving crisis, the priest dissatisfaction crisis, and on and on.

Many priests are unhappy today; more are discontent. Why? I'm sure I cannot explain this very large problem. But I have been a priest for nearly 22 years; I have had a great deal of experience in the priesthood and know priests in many parts of the country. Perhaps some of my insight will help. Here are my thoughts on the current spirit of restlessness among many of our contemporary priests.

*First of all, many priests chafe under an outmoded seniority system.* They feel that very often ability does not count in the priesthood. They wonder if those in authority ever read the Gospel parable about the talents—and how God will punish us for wasting our talents. If a man can move up only when someone older dies, if he has to constantly be reading the obituary column to see if he gets a promotion, such a system stymies initiative and enthusiasm. It pours cold water on zeal. Even the railroads, who used to be famous for their cranky octogenarian conductors on their crack streamliners, have come around now with younger crews. Only the Church seems to think that years are more important than ability. This is discouraging and depressing.

John Gardner, in his brilliant book *Self-Renewal*, states that no institution can renew itself and change to keep up

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<sup>1</sup> "The Priest", October, 1971.



with the changing times without new ideas. And new ideas come from young men. An organization that is largely governed by men over fifty is not likely to have many new ideas. It will always be behind the times.

*A second complaint of many priests today is the whole geography-complex of the Church.* It was established, of course, when people were on the land, and everything—parish, deanery, diocese, province—was measured out in terms of land. But man no longer lives in rural society. He has not for some time, especially in the United States.

Many priests feel that these iron-curtain-type boundaries should go. People should attend churches where they have a common spirit and interests. Priests should be permitted to serve where they feel they can do the most good.

We in America live in a highly mobile society. Yet the Church really does not recognize this. A perfect example is that in some states in the midwest the population has declined or stood still for years. The people have left the farms in droves and have gone to the city. Now, priests sit in these small, half-deserted towns, many with less than fifty families. At the same time, the urban centers are begging for priests. But seemingly, nothing can be done.

*And so we have underworked priests, pining away, wishing for something to do, and we have overworked priests with so many people they can't get a moment to themselves to think or pray.* This is nonsense. The priests know it. There is a great need to take down the iron-curtains between the dioceses. For the sake of priests with too little to work and those with too much, there is an urgent need for the re-distribution of priests. But this process, if moving, is proceeding at a snail's pace. It is frustrating.

*Thirdly, priests would like a little more understanding from the people.* We live in an age of anxiety. Priests, being people, have anxieties too. Priests are human beings and have human needs. A little more consideration of these needs by the people would help a lot.

I can give a dozen examples, but here are a few. In a parish I know, the standing joke of the community is that Father cannot cook. He has no housekeeper, and everyone knows and knows about how he usually ends up scrambling eggs for himself or opening a can of soup. It's very funny.

But how often is Father invited out to dinner by parishioners? Hardly ever. In that parish they pack clothes and send them to South America—all well and good—but you would think someone might bring the priests a hot meal or invite him out a home-cooked meal.

*In fact, half the enjoyment for a priest in going to dinner in a home is just that—being in a home. A rectory is not a home; there is no family there. What a joy for a priest who lives alone, but being human loves a home and family like everyone else; what a joy for him to be with a family in their home, a place where there are children and all the home things that he remembers.*

I know another case where a priest occasionally visited a family that was kind enough to invite him, and the neighboring Catholics complained because he did not come to see them, though they had never once invited him. I know of a missionary priest from Japan who came to the parish and some parishioners invited him to breakfast, together with the pastor. But they never invited the pastor again, although week after week, having no housekeeper, he goes to the kitchen to cook his breakfast. So maybe the laity could be a little more thoughtful. It is embarrassing for a priest to invite himself to people's houses. But like all other human beings, he gets very lonely living alone.

*Many priests are sickly. Did you ever stop to think how much of it is due to malnutrition and other maladies brought on by living alone, nervousness, depression, and the like? It is not an easy way to live, and much of the loneliness is so unnecessary if the people would be a little more considerate. They seem to think that since Father helps everyone else, he doesn't need any help, as though he were a kind of angelic being.*

One of the big things that most unions talk about is “*working condition*”. Now a priest does not want to be an 8-to-5 worker. But by the same token, we live today in a much more tense society, many more pressures and feelings of anxiety. A priest should not be expected to be on duty 24 hours a day, seven days a week. This will break a man quicker than anything. Yet there are parishioners who expect just this. Whenever they call six-thirty in the morning or eleven at night—Father is supposed to be there—cheerful, wonderful, and all. It is inhuman. To ask anyone in our pressure-cooker

society to be always in a "work situation" is to ask the impossible. Such a person will break mentally or physically sooner or later, probably sooner. *At a time when laymen, with justification, are trying to get more time off and providing themselves with a cabin or a hideout, people are expecting ever more of priests. Some priests who leave are not bankrupt in faith or morals; they are just totally exhausted.*

Then in our day there is a great deal of talk in business about *employer-employee relations*. Industry has had grievance boards for years. *What is so wrong with one in a diocese?* Priests do disagree with other priests and with bishops. Neither side is always right. Even in the Marines, our strictest disciplinary organization, a man is entitled to a hearing. Priests in most places do not enjoy this privilege. Should the Church of the charitable Christ be more hard-nosed than the Marines? Without going overboard on the subject, priests could do with a bit more of "civil rights".

*Finally, most priests would like to vote — on almost anything.* I have been a priest close to twenty-five years, and I have never voted on anything in the diocese in all that time. *There is a very sound psychological principle that the more people involved in decision-making, the more enthusiasm is engendered in carrying out the program.* In far too many places everything comes down from the top by edict. And morale is very low. Bishops are going to have to start thinking more about the morale of priests.

I worked for a newspaper where there were many qualified writers, but morale was lower "than a snakes belly", as the Western expression goes. Why? The editor did all the thinking. It was fortunate he wasn't assassinated when he walked through the news room.

*With all of these factors, it is little wonder that the majority of priests are not good walking advertisements for the priesthood. And as everyone in public relations knows, when the "image" doesn't shine, people are not attracted to it.*

*We are not, then, having a vocation problem. We are having a priesthood problem. When priestly morale is restored, young people will see happy priests and again be attracted to this kind of life.*

RAWLEY MYERS

## PRIESTLY ROLES AND PERSONAL SATISFACTION<sup>1</sup>

BY ROBERT M. DRIES

So often we hear of the mysterious and pervasive entity called the institutional Church. Frequently we have been cautioned not to get controlled by its "system." Others have said that if you are moderately creative and energetic you can still "do your thing" even in the system or despite the system.

I'd like to express what difficulties I feel the system holds for me. I express these ideas not so much to complain (for every occupation encounters some institutional system) as to point out the pressures at work to make us conform to the system. These pressures seem to be at the root of much priestly discontent. I feel that if I reflect upon these I will at least be aware of my own feelings towards them and not be driven to anger at a paper tiger called the "system."

My basic premise is this: *for a man's contentment and well-being there is nothing so vital as satisfaction in his work.* To ignore this premise by saying that anything a person does, if it is for Christ, is important, is to fail Christ' command to "become," to self-actualize. For a man to find satisfaction, his work must be meaningful in terms of human values and it must be recognized as such by authority figures and society.

There are several difficulties in this vital area of fulfillment in priestly work. *First of all, quite often the priest cannot select the area of concentration in which he would like to spend himself.* Industry is not an open catalogue of possibilities for self-fulfillment, but one can move his geographical location, change in his department, or transfer to a different job in another company. In the "system" the "good" priest is expected to accept the possibility that he will have to spend a number of years in something in which he has little expertise or interest. Optimistic people would say that the priest can make some

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<sup>1</sup> "The Priest," Sept. 1971.

modifications in his job in order to give the job situation his own personal character and hence relieve the situation slightly. Nevertheless the freedom a priest has to choose his life's work remains problematic.

*Secondly, priests do little priestly work, or rather, priests do much work that does not require ordination.* This is a continual sorepoint among priests and it remains an important area in terms of self-worth and ministerial satisfaction. The daily amount of administrative, janitorial, secretarial, and errand work that goes into a priest's day can be more than was bargained for. The "good" priest is expected to live with this notion. Again, the notion connotes that any deed, no matter how small, if done for Christ, is important.

The need to work *qua* priest is especially true today for us. As seminarians our work was almost entirely professional in its scope. Aside from some committee work, etc., we did very little menial, administrative, or secretarial jobs in the course of our day. We were fulltime students *qua* student. It is hard for us to assume non-professional duties.

*Thirdly, associate pastors and particularly young priests do on have full priesthood in the eyes of many parishioners.* By full priesthood I mean not in sacramental function but in areas of responsibility and theological competence. Some will say that naturally the associate can't be the boss right away. That, however, is not the point. The point is that often the associate doesn't ever feel ultimately responsible in even one area of pastoral ministry, much less the boss.

Parishioners at their own whim often will go over the associate's head to the pastor to get what they want. Within the area of responsibility assigned to the associate it is often the pastor who receives the complaints of the associate's program, not the associate himself. What this means is that the associate doesn't get the chance to talk to his critics and frequently finds himself defending his actions to the pastor.

#### DECISIONS WHICH ARE ANNOUNCED WITHOUT THE ASSOCIATE'S CONSIDERATION

*A fourth area borders on professional competency for the priest. In the administrative organization of the parish there are any number of small and large decisions which are announced without the associate's consideration or prior knowledge.* Sometimes these decisions can be embarrassing to the associate when

someone asks him something in regard to the new policy and he is unaware of it.

The way a pastor thinks or acts may be influenced more by a few of the parishioners who have the pastor's ear than by his associates. This tends to diminish the value of the priest's professionalism and expertise, to say the least. His professional studies and experience have been by-passed by pastoral likes and dislikes of the pastors. The organist, for example, might have more to say about the liturgy than the priest celebrant.

A *fifth* consideration is that *his work must be considered important by the authority figures*. What does the institutional church expect in the work of a priest? It expects results. Results give satisfaction. They are something that can be counted, written down in record books, reported annually, and be shown to others. This is why a pastor can feel satisfaction in his financial administration. "Here it is boys; here is what I've accomplished."

For the associate to get results he might tally up things like baptisms, marriages, funerals, confessions, registrations, and other concrete symbols of success. Because of this, there is a subtle pressure on him not to work with people who don't bring statistical results.

What are not considered "results," and therefore not really the task of the priest (from the system's viewpoint), is working with people who only every slowly or not at all plan on returning to the organizational Church. These people might be college students, hippies, newly married couples, divorcees, invalid marriages, fallen away, etc. There may be little doubt in your own mind that these people need help as well as others, but the implication is that priestly work is working with good Catholics or people who might become good Catholics in order that the organizations in the Church might receive new blood, parish more money, and the material and spiritual annual statistics be incremented.

*Sixth, the priest's jobs and roles must be considered important by the parishioners*. If we examine the jobs/tasks of the associate we find most often they include CCD and CYO. Let's first examine CYO. It is very possible that this organization doesn't really count in the eyes of the pastor and of many adults. The organization does not bring money to the parish and since the kids in it are "saved" already it doesn't

bring any new statistics or results to the parish. To many adults without teenage children, the organization holds little value, although they agree it is "good for the kids and keeps them out of trouble." It is an important and valid apostolate in itself, but the priest acts more as a social director than a priest.

CCD is a very sore area in some parishes — perhaps because it is so important. In terms of responsibility the associate may be in charge. It may be another question, however, who hires and fires the teachers, who controls the budget, and, most important, who hires the CCD co-ordinator.

If the associate does not have the power in this area, he may find that a whole year's program or impetus can be halted if his key personnel are removed by the pastor. A wrench can also be thrown in the gears if a number of parishioners have called the pastor to say they can't understand what's going on with their kids and the pastor fears you're too liberal or are jeopardizing the parish. What should be encouraged is for the associate to stick to his policies and his decisions of responsibility and if the parents are sincerely concerned let them meet him or the CCD co-ordinator and talk over the area of dispute. Too often the conflict is only misunderstanding by the parents.

*Seventh, for a priest to work meaningfully and with satisfaction, he must see some results.* He must feel his work is efficacious and has some bearing on people's lives. Let's consider CCD again. The priest must face the difficult realization that in many cases the parents do not really want their children to significantly change their attitudes. Why? Because these attitudes are probably inherited from the parents and this threatens the parents with the possibility of changing their own attitudes.

Parents want but don't want their kids to become more Christian, more liturgically aware, more sensitive, more socially active or community concerned. They want their kids to learn basic morality, i.e., their own idea of what is right and wrong told in black and white terms just like they were taught. At times they expect the CCD teacher to correct the discipline lapses incumbent from their home life. The same parental attitude can be encountered in our public schools, I am informed.

The same can hold true in the area of preaching. Most of the people who see us will see us in the pulpit. It is here we feel we can really get our ideas across. It is frightening,

however, to ask ourselves whether in the year or two or twenty that we've been hammering home our theology from the pulpit the people have changed their viewpoint one iota. Again we may have to deal with the realization that our parishioners want to be told not how to become more Christian but rather be told how Christian they already are. This is hardly a result we had been working for.

### DEAL WITH DOCUMENTS AND FORMS RATHER THAN WITH PEOPLE

An *eighth* point of consideration is that *system often subtly pressures the priest to deal with documents and forms rather than with people*. Critics of canon law feel that a legal emphasis bogs down the Church and the efforts of her priests. Some priests view this work as highly coincident with their understanding of priesthood and hence find it satisfying. For one thing it produces concrete results which can be documented. Others feel that that this action can be self-defeating and that the priests should be more interested in helping people in their living day to day than obtaining some legal manipulations to correct a breakage in Church discipline.

*Ninth and finally, the priest, to find satisfaction in his work, must be appreciated.* This psychological need is especially true, given the fact that the priest is vitally interested in his people and is sensitive to their appreciation and encouragement. He is not motivated financially like his colleagues in other professions; he cannot treat his people like clients and say "the hell with 'em" at the end of an eight-hour day and go home to his family, who do appreciate him.

Part of the traditional priest cult in the seminary incorporates the idea of people's love for priests. The assumption can be challenged in urban secular society. Very often a priest is forgotten as soon as he has left the parish. Many of the people do not know the priests' names, what their particular jobs are, etc. They merely see him offering Mass and distributing Communion. The organizational minority, on the other hand, are what Peter Berger calls "environment Catholics." I do not wish to exclude, naturally, those Christians in every parish who truly do love their priests.

Probably the most important area of personal priestly satisfaction is success in his work. If he does not feel at least partially self-fulfilled in his work, there is no way he can be an



effective priest for more than a transitory period without searching for escapes, outlets, or a regression to autocraticism. To perform his functions well, the minimum is that his role and job analysis in the parish must be clearly marked out. The pastor must respect his area of competence; the people must deal with him in his authoritative capacity. His job must be considered of worth by the pastor and the parishioners (and other associates); he must have interest and some expertise in his area; he must produce results according to his own values and not be overly pressured to fit the result pattern of others.

Celibacy, housekeeper and pastor situations, legalism, generation gap, theology gap, and increasing socialization are all vital factors that can influence the priest's personal happiness. Much within these areas can be dealt with, however, if a man knows that his work is worthwhile and he gets credit for it. If dissatisfaction in his job takes over, though, these other areas may provoke him to seriously question his life's work.

This article stresses the individual worth and merit of the priest. It puts the man ahead of the job, not for selfish desires but because realistically a man needs meaning in his work and works best when he is motivated by interest, ability, etc., peculiar to the task. I would propose that priests be given a chance to look over their prospective assignment and after viewing the situation and consulting with the staff, make a decision as to whether they can work well in that particular environment. If not they should be offered another possible assignment.

There is no greater need in a human being than to be respected and treated like a man. The priest too must have the dignity of a mature person. He cannot rationalize his masculinity through children, cannot look for love and understanding from a wife, cannot seek reprisal for his shortcomings in life through his children, who can accomplish what he could not; he cannot let a person ever totally rely on him to be there nor can he rely totally on another — he must come and go.

I close with the realization that much has been generalized and treated onesidedly or superficially. I have not taken into account the pressures incumbent upon those in authority, for example, or the good intentions and efforts of many of the parishioners. But I have not written to console the powerful.



**THE LITURGICAL MINISTRY  
IN THE AGE OF TECHNOLOGY**

**Moises B. Andrade**

From the documents of Vatican II, several aptitudes that should characterize the ordained ministers for today's liturgy can be gathered. In the "Constitution on Sacred Liturgy", it is stated:

**Pastors of souls must realize that when the liturgy is celebrated, more is required than the observance of the laws governing valid and licit celebration.<sup>1</sup>**

Thus, instead of being too legalistic in handling the liturgy and everything connected with it, they are supposed to do their best "to ensure that the faithful take part knowingly, actively, and fruitfully."<sup>2</sup> To put an end to legalism in this matter, the "Decree on the Ministry and Life of Priests" asks that the pastors must "take care to cultivate an appropriate knowledge and facility in the liturgy."<sup>3</sup> The **Basic Norms for Priestly Formation** qualifies further what kind of knowledge about the liturgy must be acquired, when it says: "the liturgy is to be presented, not so much in its juridical aspect, as in a theological and historical context",<sup>4</sup> so that the priests may be capable

**of evaluating what is legitimately optional, and while we are in the middle of the present heated debate of more serious and thorny problems, they should be able to draw a clear line between what is changeable and what is, by divine institution, liturgically immutable.<sup>5</sup>**

<sup>1</sup> Walter M. Abbott, S.J. (ed.), *The Documents of Vatican II* (New York: Guild Press, 1966), n. 12, p. 143.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, n. 5, p. 543.

<sup>4</sup> *Basic Norms for Priestly Formation* (Pasay City: St. Paul Publications, 1970); n. 79, p. 59.

<sup>5</sup> *Ibid.*

**Ability to distinguish the immutable divine institution**

This characteristic can be considered as the first aptitude necessary in order not to fall into legalism frowned upon by the Liturgy Constitution. Its root lies in the knowledge about the liturgy according to the qualification stated in the **Basic Norms for Priestly Formation**. Applying to the rite of the Holy Mass the said ability "to draw a clear line between what is changeable and what is, by divine institution, liturgically immutable", the revisers of the Roman Missal present the Mass as composed of two parts: the Liturgy of the Word and that of the Eucharist.<sup>6</sup> Certain rites serve as opening and closing parts of the whole service.<sup>7</sup> Liturgical disciplinary tradition upholds the close union between the said two parts, although the history of liturgy does not maintain absolutely this point since there were many instances when the Liturgy of the Eucharist was held separately or even without the Liturgy of the Word. Father Joseph Andreas Jungmann, S.J., foremost contemporary historian of the liturgy, mentions in his monumental masterpiece **Missarum Sollemnia** several incidents of such separation or even omission of the Liturgy of the Word from that of the Eucharist:

There is, for example, an account of the monastery of St. Sabbas (Mar Saba) in the vale of Cedron, where monks of different nationality, Georgians, Syrians and Latins, lived together; they first performed the introductory service of readings and prayers in separate oratories and in their own vernacular and then assembled for the sacrifice at which Greek was used.<sup>8</sup>

About 600 we hear about other monasteries where the Scripture reading... was generally skipped because the monks were already otherwise occupied with Holy Writ<sup>9</sup>... There is another reminiscence of the older

<sup>6</sup> *Missale Romanum* (Romae: Typis Polyglottis Vaticanis, 1970), "Institutio Generalis", n. 8, p. 28.

<sup>7</sup> *Ibid.*

<sup>8</sup> Joseph A. Jungmann, S.J., *The Mass of the Roman Rite (Missarum Sollemnia)*, (New York: Benziger Brothers, Inc., 1955), Vol. I, p. 262, citing J. M. Hanssens, S.J., *Institutiones Liturgicae de ritibus orientalibus*, Rome 1930-1932, Tome II, 6f.

<sup>9</sup> *Ibid.*, citing Hanssens, II, 7f.

plan to be found, namely, the fact that Isidore of Seville... begins his enumeration of the Mass prayers only after the Gospel.<sup>10</sup> And in the Roman Liturgy one instance of a Mass without (the Liturgy of the Word) existed in the 7th and 8th century: .. the Mass of Maundy Thursday.<sup>11</sup>

The last mentioned instance is a famous case known to all who have studied liturgy. Even in his popular presentation of the liturgy, Father Thierry Maertens, O.S.B. notes that the Holy Thursday Mass, held now in the afternoon, formerly "began at once with the eucharistic prayer"<sup>12</sup> and only "during the eight century it was felt to be imperative to provide it with a Liturgy of the Word."<sup>13</sup> All these are not meant to depreciate the Liturgy of the Word which we all know as the primitive judaeo-Christian synagogue service, given a specially Christian shape and gradually combined with the eucharistic celebration.<sup>14</sup> What is pointed out is the fact that it is not a liturgically immutable item by divine institution, although the Scriptures are as well the object of the Church's veneration as the Lord's eucharistic body.<sup>15</sup>

Thus, "the core of the Mass and the inner area within Christ's institution is fulfilled is plainly and simply the **Eucharistia**."<sup>16</sup>

**A thanksgiving prayer rises from the congregation and is borne up to God by the priest, it shifts into the words of consecration, and then into the oblation of the sacred gifts, and this oblation, in turn, concludes with a solemn word of praise.**<sup>17</sup>

But, is the whole prayer an immutable divine institution? Again, according to Father Jungmann, "the core of the **eucharistia**,

<sup>10</sup> *De eccl. off.* I, 15 PL, LXXXIII, 752.

<sup>11</sup> *Ibid.*, footnote n. 4, p. 262.

<sup>12</sup> Thierry Maertens & Jean Frisque, *Guide for the Christian Assembly* (Bruges, Belgium: Biblica, 1965), Vol. III, p. 11.

<sup>13</sup> *Ibid.*, p. 12.

<sup>14</sup> Jungmann, *op. cit.*, Vol. I, p. 20.

<sup>15</sup> Abbott, *op. cit.*, "Dogmatic Constitution on Divine Revelation," n. 21, p. 125.

<sup>16</sup> Jungmann, *op. cit.*, Vol. II, p. 101.

<sup>17</sup> *Ibid.*

and therefore of the Mass, is formed by the narrative of institution and the words of consecration."<sup>18</sup> This is the liturgically immutable element of the Eucharistic rite that has existed even before any part of the New Testament has been written,<sup>19</sup> and here "the common core of the tradition of the account of the Lord's Supper and what Jesus said at the Last Supper — is preserved for us in an essentially reliable form."<sup>20</sup> But, this is not all.

From the very start the basic motif was to observe, the memorial of the Lord, the remembrance of his redemptive Passion, in the form of a meal. Therefore at first, the framework of a supper remained in the foreground. The faithful sat at table; under cover of simple nourishment they feasted upon the Body and Blood of him who had laid down his life for us all, and who should some day come again to gather his own into his own Kingdom. The spoken word would slip easily from the recital of the words of institution and the command therein contained into such thoughts of memory and expectation. Union with our Lord in his glory came as strongly into the consciousness as union amongst themselves came visibly to the eye by means of the meal.<sup>21</sup>

The strong awareness of this fact is forcefully reflected in the new Roman Missal's provision that "the reason of the sign requires the material for the eucharistic celebration really appear as food."<sup>22</sup> Regarding this, the renowned Filipino liturgist, Fr. Anscar Chupungco, O.S.B., rightly remarks that "the emphasis seem to lie more heavily on effecting the presence of the Last Supper rather than on the doctrine of transubstantiation", since "transubstantiation is an effect which flows directly from the mysterious presence of the Last Supper of Jesus."<sup>23</sup> Because

<sup>18</sup> *Ibid.*, p. 194.

<sup>19</sup> *Ibid.*, p. 195.

<sup>20</sup> Joachim Jeremias, *The Eucharistic Words of Jesus* (New York: Charles Scribner's Sons, 1966), p. 203.

<sup>21</sup> Jungmann, *op. cit.*, Vol. I, p. 20.

<sup>22</sup> *Missale Romanum*, "Institutio Generalis", n. 283, p. 80.

<sup>23</sup> Anscar J. Chupungco, O.S.B., "A Theology of the Eucharistic Liturgy", *Philippine Priests' Forum* (September 1970), Vol. II, No. 3, p. 51.

the Last Supper is the content of the institution, i.e., the event narrated in it, not only its verbal but also its external actualization have the seal of the immutable divine institution. Around this textual and ritual core, various table customs were woven. According to Fr. Jungmann, "the prayer of thanks in the adopted table custom of the judaeo-Christian communities was combined with our Lords *eucharistesas*."<sup>24</sup>

Everything said so far should not lead anyone to conclude that the rite of the Mass be reduced to its barest immutable portion. Such gesture will not only do injury to the creativity exercised from the beginning by the Christians whose spiritual adornments and various gifts embellish the liturgy,<sup>25</sup> but it will also stunt the organic growth of new form from the pre-existing ones.<sup>26</sup> The observation from history given above must at times be recalled in order to create a non-legalistic attitude towards the liturgy in general and its particular components. It is embarrassingly ironical that the authority of St. Hippolytus of Rome is often invoked to support the plea of the liturgists to the constituted ecclesiastical authorities for more liberality and flexibility in liturgical matters. Those who know St. Hippolytus' strictness in contrast with Pope St. Callixtus' kindness toward the repenting apostates in the 3rd century cannot but be appalled by today's policy of some who had become the very incarnation of legalism. Yet, St. Hippolytus, in spite of himself, had left us this golden rule on liturgy:

**Let the bishop give thanks in the manner described above. It is not, however, necessary for him to use the form of words set out there, as though he had to make the effort to say them by heart in his thanksgiving to God.**

**Let each pray according to his abilities. If a man can make a becoming and worthy prayer, it is well. But if he prays in a different way, and yet with moderation, you must not prevent him, provided that the prayer is correct and conforms to orthodoxy.<sup>27</sup>**

<sup>24</sup> Jungmann, *op. cit.*, Vol. I, p. 21.

<sup>25</sup> Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 37, p. 151.

<sup>26</sup> *Ibid.*, n. 23, p. 147.

<sup>27</sup> Lucien Deiss, *Early Sources of the Liturgy* (London: Geoffrey Chapman, 1967), p. 49.

The nerve-wrecking wrangling on heresies during the following centuries shifted the concern from orthodoxy to orthology. There is no use to deplore such unhappy turn of event that gave rise to excessive strictness in liturgical legislation. What the present generation of Christians can strive to do is to make use of "the help which the Church receives from the modern world."<sup>28</sup>

Living in various circumstances during the course of time, the Church, too, has used in her preaching the discoveries of different cultures to spread and explain the message of Christ to all nations, to probe it and more deeply understand it, and to give it better expression in liturgical celebration...

But at the same time, the Church, sent to all peoples of every time and place, is not bound exclusively and indissolubly to any race or nation, nor to any particular pattern of living, ancient or recent.<sup>29</sup>

The task, therefore, of those with responsibility in the liturgy is to freely work out something really suitable for this age, even if it entails "a more radical adaptation"<sup>30</sup> This task requires that the ones living now start from where the early Christians began.

But where can this be done without shocking the faithful? Surprisingly enough, according to the observation of the bishops from Mindanao, this can be done in localities where there is hardly any educated middle-class person. The reason seems to be that the legalistic mentality has surreptitiously taken hold of the minds of such people on account of the same attitude among the ecclesiastics. This was clearly proven during the recent Seminar on Church Music for the Archdiocese of Manila. In the course of the open forum, the prominent liturgist, Fr. Pompeyo de Mesa, O.P., remarked that, technically speaking, as far as the rite of the Mass is concerned there is nothing Filipino in the liturgy. This was vehemently rejected

<sup>28</sup> Abbott, *op. cit.*, "Pastoral Constitution on the Church in the Modern World", n. 44, pp. 245-246).

<sup>29</sup> *Ibid.*, n. 58, p. 264.

<sup>30</sup> *Ibid.*, "Construction on Liturgy", n. 40, p. 151.

by a lot of parochial delegates from Quezon City, and they insisted that everything in the Mass is Filipino for they themselves, being Filipinos, are at home in it even if they go abroad and find the same thing there. A flat self-contradiction indeed!

To get out of this mess, liturgists, like Fr. Gabriel Casal, O.S.B., turned to cultural minorities or other similar groups of people who are not yet spoiled by legalistic formalism in worship. The neglected faithful in the distant rural areas still offer a vast field for liturgical creativity. Zealous priests for instance, can try their talent in implementing the apostolate for the sick people in accordance with the orientation given after Vatican II. The "Instruction on the Worship of the Eucharistic Mystery", issued on May 25, 1967, insists on the importance of eucharistic ministration to the sick and to the dying:

**In case of necessity, depending on the judgement of the bishops, it is permitted to give the Eucharist under species of wine alone, to those who are unable to receive it under the species of bread.**

**In this case it is permissible, with the consent of the local ordinary, to celebrate in the house of the sick person.**<sup>31</sup>

To encourage this further, the new Roman Missal's General Instruction gives allowance for Communion under both kinds not only to the sick but also to everybody present in such celebration.<sup>32</sup>

The implementation of this poses conveniences as well as inconveniences. The greatest pastoral convenience it offers is the spiritual advantage of the neglected sick people. This should not be dismissed just because of a number of inconveniences which must be solved **now** rather than be evaded. In rural areas, one does not find the exact setting required by the norms of law concerning the paraphernalia which up to now are considered as pre-condition for eucharistic celebration. One can

<sup>31</sup> *Liturgical Information Bulletin of the Philippines* (September 1967), Vol. II, nos. 5-6; "*Eucharisticum Mysterium*", n. 41, p. 137.

<sup>32</sup> *Missale Romanum*, "*Institutio Generalis*", n. 242, # 6, p. 69.



escape from this problem by having the sick be brought to the barrio chapel. Yet, way back in 1773, such arrangement was vehemently condemned for a very valid evangelical reason:

we command all the Parish Priest... under the penalty of major excommunication, ipso facto incurrenda, that to no sick person should Extreme Unction be administered in the Church but in their homes and for the love of Jesus should they also bring Viaticum to the dying in their homes, likewise, they should go in search of sinners thus putting to an end the custom prevalent among some Ministers which, even in time of pestilence the sick have to be brought to the Church for which the Ministers are greatly censured by the people. They should look straight forward and despise objections on this matter, they should rejoice in going to the houses of the Indians, no matter how poor they be, bringing them the necessary Sacraments, thus imitating Christ's life while in our midst, who going to and fro fulfilled His mission as Redeemer and as Universal Shepherd of all mankind.<sup>33</sup>

That was from the Synod of Calasiao way back in 1773. Now that after Vatican II, the legislation has made possible the celebration of the Mass, this chance should not remain as a mere item in the document just because of some obstacles that can be solved with the help of the present knowledge.

Thus, the inavailability of a high table or of simply any table for the altar should no longer be a problem. If there is no high table, then a low one can be used conveniently, as in the Indian Liturgy.<sup>34</sup> In this case, the priest may have to adjust himself to the practice of removing his footwear inside the house and of squatting on the floor. Here, we can learn a lot from a similar practice legitimately done in India:

**a simple tunic (no colour specified) is recommended with the addition of a garment indicative of the priestly dignity, an angavastra, which is the nearest equivalent of the present stole, used in the Roman rite.**

<sup>33</sup> A Document from the Dominican Archives, translated by Sr. Ma. Benita de los Reyes, O.S.B., *Philippiniana Sacra* (January-April, 1970), vol. V, n. 13, p. 99.

<sup>34</sup> *Notitiae* (Septembri-Octobri 1969), vol. V, n. 48, pp. 365-374.

(this) reason may be added . . . the incongruity of overloaded vestments and bare feet.<sup>35</sup>

In short, the cassock and stole can be enough for such occasion. Even in cases where a table is simply not used in any house if the practice is to eat on the floor, this must not deter the celebration of Mass. The classic example used before to justify the practice of enclosing martyr's relics in the altar can once more be invoked here: it is said that a certain St. Lucianus, presbyter in Antioch, before his execution sometime in the third century performed the eucharistic sacrifice with elements held upon his breast by two deacons because he was completely chained on the ground. But, if the question about the need for an altar table is to be faced squarely, then this valuable finding of Fr. Jungmann will be of great help:

The heart of the church, the focal point at which all lines converge, is the place of the sacrifice, the altar. We nowadays take such a thing for granted, but actually a certain development lies back of this. In the church of Christian antiquity the personal element in the assembled congregation was so much to the fore that it was the seat of the bishop or rather the bishop himself who was the central figure: he is the liturgus who offers up the Eucharist to God. The material side of the gifts, if anything, is hidden rather than emphasized. The table on which they lie is looked upon merely as a technical aid. It is, you might say, not an altar at all, in the sense of pre-Christian religions where the gift is hallowed and dedicated to God only when it touches the altar; our Gift is intrinsically holy, dedicated to God by its very nature and in the last analysis does not really require an altar.<sup>36</sup>

That the textual aspect of the celebration is to be approached with the same attitude is clear from the preceding discussion about the immutable divine institution.

Within the ambit of the present legislation, it seems that there is still a deadlock between the execution of the idea expressed above and the standing regulations:

<sup>35</sup> *Ibid.*

<sup>36</sup> Jungmann, *op. cit.*, vol. I, p. 254.

In the celebration of the Eucharist above all, no one, not even a priest may on his own authority add, omit, or change anything in the Liturgy. Only the supreme authority of the Church and, according to the provisions of the law, the bishop and Episcopal Conferences, may do this. Priests should, therefore, ensure that they so preside over the celebration of the Eucharist that the faithful know that they are attending not a rite established on private initiative, but the Church's public worship, the regulation of which was entrusted by Christ to the Apostles and their successors.<sup>37</sup>

Yet, it should not be forgotten that immediately after the above regulation, the Instruction "Eucharisticum Mysterium" adds:

"Care must be taken that in a liturgical action not only are the laws for a valid and licit celebration observed, but also that the faithful consciously, actively, and fruitfully participate in it" (Constitution on Sacred Liturgy, n. 104). From among the forms of celebration permitted by the law, priests should, therefore, endeavour to choose in each instance those which seem most suited to the needs of the faithful and favorable to their full participation.<sup>38</sup>

The two cited passages show the balanced attitude with which liturgical matters are to be handled. This kind of balanced approach is insisted upon by the "Third Instruction" which declares the responsibility of both individual bishops and the bishops as a body:

... the bishops are called upon to exercise their responsibility. It is they whom the Holy Spirit has made leaders in the Church of God; they are "the chief stewards of the mysteries of God, as governors and promoters and guardians of the whole liturgical life of the faithful committed to them". It is their duty to guide, direct, stimulate and sometimes correct, but always to be shining examples in carrying out the genuine renewal of the liturgy...<sup>39</sup>

<sup>37</sup> *Liturgical Information Bulletin of the Philippines* (Sept. 1967), p. 138.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Boletín Eclesiástico de Filipinas* (December, 1970). vol. XLIV, No. 499 "Third Instruction", p. 835.

**If wider adaptations are necessary, in accordance with number 40 of the Constitution Sacrosanctum Concilium, the Bishops should make a detailed study of the culture, traditions and special pastoral needs of their people. If they find there is need for some practical experimentation, this should be done . . .<sup>40</sup>**

From the experts on liturgical matters who must constitute the diocesan liturgical commissions, the bishops must try to learn what is needed;<sup>41</sup> from the priests who are in the field of action, the bishops must try to find out what are the problems.<sup>42</sup>

An attempt to put into practice the necessary balanced approach to the liturgy can show how this policy operates; for this we can cite the report to Rome of the Episcopal Conference of India:

**The Church in India today requires that our people be instructed about the true meaning and rightful extent of liturgical adaptation, and where they are ready and willing and well prepared. This will go some way to satisfy the zealous and the impatient, and will avert, or at least lessen, the very real danger of unauthorized and ill-advised practices. Such people, who have a necessary role to play in the Church must not be just repressed, but checked and guided. This is the only way to avoid an "underground Church". The wise counsel to "hasten slowly" cannot be made to mean immobility, and more than five years since the promulgation of the Constitution on the Sacred Liturgy, when, the Church has already made so important changes, we can surely be expected to make a first move towards adaptation.**

On the other hand, there are groups, especially in urban areas, which are known to be opposed, some bitterly so. They should not be disturbed. Any attempt to the contrary is likely to do more harm than good to the very cause of liturgical adaptation. This is all the more important because these people represent probably the most important influential section of the Catholic community in the country.

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<sup>40</sup> *Ibid.*, p. 847.

<sup>41</sup> *Ibid.*, p. 835.

<sup>42</sup> *Ibid.*, p. 847.

It should, therefore, be the responsibility of each pastor — parish-priest, rector, superior, or whoever be the head of a given community or congregation —, after due consultation and dialogue... to see if, when and how these recommendations can be applied.

Finally, it will be the role of each Bishop in his diocese to see to it that due prudence is observed. Variety and plurality within the unity of the same rite are increasingly being given a place in the liturgical renewal; they are also the essential qualities of a genuine adaptation, especially in this period of transition. The programme must be carried out as smoothly as possible making due allowance for the feelings of these who favour or those who oppose adaption.<sup>43</sup>

This approach, however, is quite laborious, but if not for such work what is the reason for existence of the national and diocesan liturgical commissions as well as of the bishops' ample power in this matter? To move along this direction, a full use of the said ability to distinguish the immutable from the mutable components of the liturgy must be accepted first by those with responsibility in this field of pastoral action.<sup>44</sup>

### Facility in the Liturgy

The "Constitution on Sacred Liturgy" declares that the full and active participation by all people cannot be realized "unless the pastors themselves... become thoroughly penetrated of it."<sup>45</sup> What is asked is not to make a master of ceremonies out of every minister of the liturgy but rather a master of liturgy, since there is a distinction to be made between the two.

It is interesting to note that way back in 1966 the French liturgist, Father Pierre Journel, has deplored the fact that masters of ceremonies have become "omnipresent personages"<sup>46</sup> in liturgical celebrations, although as a rule they should prepare

<sup>43</sup> *Notitiae* (Septembri-Octobri, 1966), Vol. 5, n. 48, pp. 368-369.

<sup>44</sup> Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 21, p. 146.

<sup>45</sup> *Ibid.*, n. 14, p. 144.

<sup>46</sup> Pierre Journel, *The Rite of Concelebration* (New York: Desclee Company, 1967), p. 103.

<sup>47</sup> *Ibid.*

the performance of the rites but make themselves forgotten during the celebration.<sup>47</sup> His view has probably influenced the ones who formulated the "General Instruction" of the New Roman Missal, for they have simply and vaguely hinted at the function of the master of ceremonies:

**Especially in larger churches and communities, someone should be designated to see to it that the sacred actions are properly assigned, and performed by the ministers with decorum, orderliness and reverence.<sup>48</sup>**

In the commentary on the above passage by Fathers Patino, Pardo, Iniesta, and Farnes, the view of Fr. Jounel is echoed:

**The one responsible for the good timing and dignified performance of the sacred acts is the master of ceremonies, although this title, previously used in the rubrics, does not appear in the Institutio. His work of coordinating the celebration is mainly one of preparation: planning the locations, the functions, and the order to be followed, practicing, etc. During the celebration he should do only what is absolutely necessary and not attract everyone's attention, because the deacon is the one responsible for the worthy and reverent performance of the sacred ceremony. That is his function in the Eucharistic celebration.<sup>49</sup>**

Being master, then, of liturgy and having facility in its performance does not require that one be steeped in the complicated ceremonies nor even into their intricate background and canonical aspects. The ability to distinguish the immutable and the mutable components of the liturgy coupled with a deep understanding of what is carried out in the different rites will enable a liturgical minister to conduct a celebration with self-confidence and ease.<sup>50</sup> Only, then, can he give consideration to the age level, condition of life, and religious culture of the different groups that celebrate the liturgy,<sup>51</sup> since he is sure

<sup>48</sup> *Missale Romanum*, "Institutio Generalis", n. 69, p. 45.

<sup>49</sup> J. Patino (ed.), *The New Order of Mass* (Collegeville, Minnesota: The Liturgical Press, 1970), p. 149.

<sup>50</sup> Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 18, p. 145.

<sup>51</sup> *Ibid.*, n. 19, p. 145.

of the goal and the desired results of such celebrations. In this way, what Vatican II says in *Gaudium et Spes* will be fulfilled — that “by the Church’s liturgical form men are to be led toward interior liberty.”<sup>52</sup> Being free from captivity under one accustomed stereotype form of celebration, the confident minister will not oppress the people with unsuitable forms of worship to the detriment of their fruitful participation.<sup>53</sup>

Facility in the liturgy will enable the priests to celebrate really a “Community Mass”; for it often happens that Masses are celebrated for a community whose passivity rules out the application of the term “Community Mass” to such liturgical services. How this sad situation still persists, in spite of the use of the people’s language and the facing-the-people manner of celebrating the Mass, can be attributed to many causes. One of them is the inadvertence of many a priest to utilize their talent for forming a community for which spiritual power is given in ordination.<sup>54</sup> Concrete examples can illustrate better this point. Oftentimes, the priest presiding at the Eucharistic celebration does not mind the people. If the people are singing, the priest is busy rummaging his Mass book, instead of joining and giving them encouragement to sing enthusiastically. It also happens that the singing is stopped by the priest’s impatience — a glaring proof of his lack of knowledge about the congregational singing is only a new practice after Vatican II, and so the discouraging attitude of many a priests toward this restored practice stunts the Mass-goers from developing into a real community.

Another cause for the arrest of the people’s growth as community in worship is the stiff and almost “shy” mannerisms of priests who stay very far from the people’s reach during the Mass. Instead of taking advantage of the flexibility of the rubrics in this matter, many priests give the semblance of having a vow to entrench themselves behind the lectern or behind

<sup>52</sup> *Ibid.*, “Pastoral Constitution on the Church in the Modern World”, n. 58, p. 265.

<sup>53</sup> *Ibid.*, “Constitution on Sacred Liturgy”, n. 11, p. 143.

<sup>54</sup> *Ibid.*, “Decree on the Ministry and Life of Priests”, n. 6, pp. 543-544.

the altar throughout the Mass. The wide spatial gap between the priest and the people weakens a lot the impact of communication between them that should be accentuated especially during the Liturgy of the Word. But, the rubrics are surely very free in this matter; although at times a kind of fixism is created by the immobile microphones rather than by the legislation. Thus, the Order of Mass that came after the 1967 "Instructio Altera" directs that the readings may be proclaimed at the lectern or at the edge of the sanctuary area (**ad ambonem vel ad cancellos**).<sup>55</sup> The same places are open to the priest's significance of the people's singing in the Mass. At any rate, choice for his location during the whole Liturgy of the Word except during the Introductory Rites.<sup>56</sup> In all these, consideration is to be given first and above all to the people's participation, as the "Constitution on Sacred Liturgy" says:

**In the restoration and promotion of the sacred liturgy, this full and active participation by all the people in the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.**<sup>57</sup>

Pope Paul VI himself sets the pace of this trend, for he now normally sits on a chair in front of the altar rather than on a throne-structured **cathedra** at the **apsis**. In fact, the throne and its trimmings had been suppressed since 1967; the assistants of the bishop as well as of the Pope had been reduced to the minimum needed for the rite in order that their role as leader of the community of God's people may be more accentuated through the roomy location for their free movement. All these may seem trifle yet they are fundamentally rooted in the desire to develop a deeper level of "interpersonal relationship" within the very community of worshippers so as to liberate the men of this age from the depersonalizing effects of modern technical advances.<sup>58</sup> This is, indeed, one of the ser-

<sup>55</sup> *Ordo Missae* (Pasay City: St. Paul Publications, 1967), n. 13, p. 19.

<sup>56</sup> *Ibid.*, nn. 17 & 18, pp. 21-23.

<sup>57</sup> Abbott, *op. cit.*, n. 14, p. 144.

<sup>58</sup> *Ibid.*, Pastoral Constitution on the Church in the Modern World", n. 23, p. 223.



vices that liturgy can give to the world of technology — the maintenance and improvement of man's personality now threatened by many dehumanizing factors. In fact, by providing opportunity to each man to be treated as a person in a face-to-face group within the context of worship, the progress of each one to become more and more human will greatly be accelerated.

**Now a man can scarcely arrive at the needed sense of responsibility unless his living conditions allow him to become conscious of his dignity, and to rise to his destiny by spending himself for God and for others.<sup>59</sup>**

This, then, should make the ministers of the Liturgy appreciate the value of their official function even if it does not immediately solve the poverty and economic misery of their people. Decent "superstars" are not giving handouts but only a bit of moral boost to their audience which is composed of the house maids, less educated and poverty stricken youngsters and old people. A similar influence can be exercised by the ministers of the Church if they will tap the hidden vitality of their official function once they have acquired facility in handling it.

### **Ability to direct souls**

Reading the signs of the times, Vatican II has pointed out that among the roots of prevalent atheism can be counted the neglect of the training of the Christians in the faith, erroneous doctrine, and deficiency of their religious, moral, and social life.<sup>60</sup> To the extent that the Christians are partakers of these failures "they must be said to conceal rather than reveal the authentic face of God and religion."<sup>61</sup> In line with this, the "Decree on Priestly Formation" declares:

**Let them (scil. the ones being trained for the priesthood) receive careful instruction in the act of guiding souls, so that they can lead all sons of the Church, before everything else, to a Christian life which is fully**

<sup>59</sup> *Ibid.*, n. 31, p. 239.

<sup>60</sup> *Ibid.*, n. 19, p. 217.

<sup>61</sup> *Ibid.*

**conscious and apostolic, and to a fulfilment of the duties of their state.<sup>62</sup>**

This training is related to pastoral concern which in turn is connected with liturgy.<sup>63</sup> So the "Decree on Priestly Life and Ministry" echoes the implementation of such training within the context of liturgical ministry:

**Priests should likewise teach them (the faithful) to participate in the celebrations of the sacred liturgy in such a way that they can rise to sincere prayer during them. They must lead the faithful along to an ever-improved spirit of prayer offered throughout the whole of life according to the graces and needs of each. They must persuade everyone to the discharging of the duties of his proper state in life, and bring the saintlier ones to an appropriate exercise of the evangelical counsels.<sup>64</sup>**

Thus, another characteristic of liturgical ministry in this age of technology is the termination of the dichotomy between the Church's official function and private spiritual direction. Spiritual direction should, in fact, start in the liturgy where the faithful learn to converse with God and to live together as his children.

There are, however, two obstacles that prevent the ministers of the liturgy to exercise their ability to direct souls within the context of worship. The famous John Robinson, Anglican Bishop of Woolwich, in his endeavour to free the liturgy from the hieratic stiffness and accretions of suffocating formalities quotes the Catholic American priest, Father Thomas O'Meara, who made this observation way back in 1968.

**What is our present liturgy — a liturgy we are reforming but not recreating? It was and is a 'hot' liturgy. It contains a great deal of content, of information; it is low on personal involvement; it repeats itself over and over; it keeps the same structure, filling it out with**

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<sup>62</sup> *Ibid.*, "Decree on Priestly Formation", n. 19, p. 435.

<sup>63</sup> *Ibid.*

<sup>64</sup> *Ibid.*, "Decree on the Ministry and Life of Priests", n. 7, p. 543.

**different blocks of detailed information about God and the saints; it dictates our responses. The form and content of the liturgy introduces us to this particular day, singled out of the year by its 'liturgical' or festival differentiation; the milieu is not fashioned by the needs and situation of the worshippers.<sup>65</sup>**

No one for the moment advocates the abolition of the central feasts of redemption so as to make the needs and situation of the worshippers always give birth to the theme and prayers of all the Masses. Yet, even the famous Clifford Howell, who is counted among the pre-Vatican II pioneers of liturgical renewal, pleads for flexibility during weekday Masses and small group celebrations:

**The local church should be able to express itself. The president (i.e., the priest celebrant) should be allowed to compose orations 'tailored' to the occasion and to the group.<sup>66</sup>**

If the priests actually rise to sincere prayer during the liturgical celebrations, they will help a lot in the development of the people's prayer life. Probably if fixed formularies are to serve as models and examples, then more suitable and adapted prayers will be composed for this age as it had always been done during the first four centuries of the Church. The principle that should not be forgotten here is that the prayers must suit us not we suiting ourselves to them: "The Sabbath was made for man, not man for the Sabbath" (Mark 2: 27).

Another obstacle that prevents the liturgical ministers to really direct the people's prayer life as well as their interpersonal relationship in the context of worship is the suppression of the many levels of Eucharistic celebration. This is forcefully pointed out by John Robinson, who remarks:

**... it remains a great impoverishment that the vast majority of Christians have only known the Eucharist**

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<sup>65</sup> John A. T. Robinson, *Christian Freedom in a Permissive Society* (London: SCM Press Ltd., 1970), pp. 197-198, citing Tomas F. O'Meara, "Liturgy Hot and Cool", *Worship* (April 1968), vol. 42, n. 4, p. 217.

<sup>66</sup> Clifford Howell, S.J., "Liturgical Prayers", *The Way* (Autumn 1970) Supplement no. 11, p. 45.

at one level — that of the parish church. . . This, however, represents a highly formalized best-behaviour occasion for which elevated speech and public ritual are appropriate. It is a face-to-back assembly, with seating in rows, rather than face-to-face meeting of 'companions', in the original sense of men who share bread together.<sup>67</sup>

This is not a condemnation of the big assembly worship, but only a plea for the restoration of the small group celebrations with their peculiar shape. It is in a small group setting that participants can overcome their shyness in proposing their intention and in contributing their prayerful concern. It is also here that the faithful can learn that "neither family concerns nor other secular affairs should be excluded from their religious program of life."<sup>68</sup> Authentic spiritual life, which according to Vatican II must be conscious and apostolic,<sup>69</sup> will have a chance to spread to more people rather than be monopolized by few saintlier ones. After all, this is what it was from the very beginning, as Cardinal Schuster pointed out way back in 1934:

**The liturgy still spoke a language that the people understood. Far from being the scientific hunting-ground of archeologists, and liturgists, it was a natural center in which Christian life developed.<sup>70</sup>**

Ultimately, if the big Sunday assemblies for Eucharistic celebration are to be revitalized, the life-stream of such gatherings must come from the experience of inter-action within the small group celebrations.

These obstacles, therefore, have to be removed and be overcome by the ministers of the liturgy once they are truly able to translate into practical action their ability to distinguish

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<sup>67</sup> Robinson, *op. cit.*, p. 189.

<sup>68</sup> Abbott, *op. cit.*, "Decree on the Apostolate of the Laity", n. 4, p. 493.

<sup>69</sup> *Ibid.*, "Decree on Priestly Formation", n. 19, p. 435.

<sup>70</sup> A.I. Schuster, O.S.B., *Liber Sacramentorum* (Torino: Casa Editrice Marietti, 1934), vol. VI, pp. 48-49

the divine immutable elements in the liturgy from its human and mutable components. They can only act upon such knowledge if facility in handling the liturgy is to be radically exemplified by the competent authorities<sup>71</sup> who read the signs of the times with their knowledge of the lesson of history. In this way, the liturgical ministers will be able to direct the souls of the faithful towards the attainment of freedom won for mankind by the Lord Jesus Christ. For, "he frees all... so that by putting aside love of self and bringing all earthly resources into the service of human life they can devote themselves to that future when humanity itself will become an offering accepted by God."<sup>72</sup>

<sup>71</sup> Abbott, *op. cit.*, "Constitution on Sacred Liturgy", n. 22 & 40, pp. 146 & 151-152.

<sup>72</sup> *Ibid.*, "Pastoral Constitution on the Church in the Modern World", n. 38, p. 236.

### EPISCOPAL ORDINATION ANNIVERSARIES

Let us pray for our Bishops on the occasion of their episcopal ordination anniversaries.

**Most Rev. Alberto van Overbeke**

Dec. 1, 1969

**Most Rev. Arnulfo Arcilla**

Dec. 12, 1959

**Most Rev. Jose M. Cuenco**

Dec. 27, 1942



## THE HISTORY OF THE CHURCH IN THE PHILIPPINES\*

*(Continued)*

**Pablo Fernandez, OP**

### Chapter 21

#### THE CHURCH AS PEACEMAKER

In the long period which we are investigating, there was a series of uprisings, generally isolated, with no important consequences, and which followed upon a variety of causes. The first and foremost of these, although not always apparent, was doubtless the natural instinct of all people for freedom. The Filipinos wanted to be masters of their fate, and throw off from their necks the yoke of a foreign power. The second cause which frequently is noticeable among tribes not yet touched by progress or the light of the Christian gospel, was the love for a free untrammelled life, the repugnance for the duties imposed by civil society, and, usually, the attachment to ancestral cults and customs which priestesses knew how to exploit to maintain themselves in their profitable and influential task. The third was the oppression suffered from the encomenderos without conscience, especially in the collection of the tribute, which they exercised to the detriment of the natives. The fourth was the onerous and underpaid labors, especially in the construction of the galleons, which the natives had to endure mainly during the seventeenth and eighteenth centuries.<sup>1</sup> There was another cause during the nineteenth century, which was the effort of the Metropolitan government to introduce reforms, good in themselves, but rather premature, since the Filipino people were not yet ready to receive them.

Not all the revolts and uprisings were begun by Filipinos, as we see later. The religious, in their capacity as Spaniards, missionaries or parish priests, worked to pacify them, with the

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<sup>1</sup> Blair and Robertson, XXXVIII, pp. 11-12.

double purpose of preserving the Islands for Spain and for the Gospel. "The experience of two hundred years," wrote the acting governor Pedro Sarrio, "has taught that in all the wars, uprisings and revolts, the religious parish priests have exercised a major role in the pacification of the insurgents."<sup>2</sup>

Noteworthy too are the words of Blair and Robertson: "In several of these insurrections, great dangers are averted by the influence that the missionaries have acquired over the natives, and they sometimes are able even to prevent rebellions; they often risk their lives in thus going among the insurgents. Nevertheless the first fury of the insurgents is directed against the churches, and sometimes against the missionaries as well and the other Spaniards; they kill some friars, burn the convents and churches and profane the images."<sup>3</sup> This, which often happened in the seventeenth and eighteenth centuries, seldom took place in the nineteenth, when the Filipinos were more deeply rooted in the Catholic beliefs and farther away from their ancestral pagan errors.

Let us cite only some examples of uprisings to confirm our assertions.

1. *The First Uprising.* An Augustinian friar, Fray Jerónimo Marín, was the one who saved Manila when the chieftains Lakandula and Soliman gravely threatened the recent victories of Legazpi. On this occasion, Father Marín decided to come personally before the chiefs to appease them or die in the attempt. The priest was completely successful with regards to Lakandula whom he convinced to lay down his arms and beg pardon from the governor, who readily granted it to him. But Soliman refused, resolved to carry on a war of liberation. Soon after, Father Marín returned with Juan Salcedo to arrange the peace between Lakandula and the Spaniards. The historian also says that "... when they reached the land they found the people lined up from the shore to the house of Lakandula, all armed with lances, shields, bows and arrows, leaving only an open path through which the master of the camp passed. On landing, he (that is, Father Marín) reached the Indios and, taking their arms from their hands, broke the bows and arrows into pieces with such mastery as though he had vanquished them and he was their

<sup>2</sup> *Informe a Su Majestad el Rey*, en 22 de diciembre de 1787: AUST, sección de Libros, tomo 70, fol. 85v.

<sup>3</sup> Blair and Robertson, *loc. cit.*

conqueror.”<sup>4</sup> Seeing these developments, Soliman came up also to treat of peace which he would not delay in breaking later.

2. *The First Chinese Uprising.* In 1603, the first Chinese residents around Manila planned a conspiracy to kill all the Spaniards on the eve of the feast of Saint Francis Assissi. But a Filipino woman who learned of the plan revealed it to the parish priest of Quiapo who, in turn, informed Archbishop Benavides. Losing no time, the latter passed the word on to Governor Pedro Bravo de Acuña. When the Chinese found out that their plan had come to the notice of the authorities, they broke out in open rebellion.

The Spaniards attacked from Binondo with a strong detachment of 130 men; but, unfortunately, almost all including Don Luís Pérez Dasmariñas, perished at their hands in the thick of the mangroves. Because of this disaster, the religious had perforce to take up arms themselves; and while some, at the request of the governor, defended the walls of the city, the Augustinian lay brother, Fray Antonio Flores, an old veteran of Llandres and Lepanto, with the aid of some native auxiliaries routed several Chinese detachments as they tried to cross the Pasig. With the rebellion over, and the death of practically all the Chinese, this brother still served during the conquest of Moluccas, until he finally died in a skirmish in 1622.<sup>5</sup>

3. *The Second and Third Chinese Uprisings.* The second Chinese uprising took place in 1639. This time, the Chinese from Calamba and Biñan convinced their compatriots in Manila to rise against the government to avenge certain grievances they held. The governor, Don Sebastián Hurtado de Corcuera, arranged to arm everyone including the religious whom he assigned to guard the gates of the city walls. Four Augustinian missionaries in Batangas armed their flock and so stopped the flames of rebellion from spreading to that province. Even before this, the minister of Betis, the Augustinian Fray Juan de Sosa, accompanied by the Spanish sergeant Santiago de Castelú, had marched to Manila at the head of 800 auxiliaries from Pampanga, not laying down their arms until the uprising was quelled. Two Augustinian friars fought with equal

<sup>4</sup> Grijalba, *Crónica de San Agustín* L. III, cap. 31, p. 152 cited by Zamora, Eladio (O.S.A.), *Las corporaciones religiosas en Filipinas*, (Valladolid: Imprenta y librería religiosa de Andres Martin, 1901), pp. 406-408; San Agustín, Gaspar, *Conquistas de las Islas Filipinas* (Madrid, 1698), pp. 290-292.

<sup>5</sup> Zamora, Eladio, *op. cit.*, pp. 301-303.



courage, Fray José de la Cuesta in defense of the *convento* of Tondo and Fray Juan de Torres in order to stop the insurgents from occupying the town of Pasig.<sup>6</sup>

Another Chinese uprising occurred in Manila in 1662, when the pirate Kuesing dispatched a mission to the city, demanding its surrender and vassallage to himself. But the Dominican Fray Vittorio Ricci, an Italian, knew how to deal with the Chinese in Manila and Formosa, such that the planned uprising never went beyond a threat, and the demands of Kuesing ended in a treaty of peace and commerce.<sup>7</sup>

4. *Uprising in Central and Northern Luzon.* Because of their task of felling lumber for the construction of the galleon *San Sebastián*, the Pampangoes revolted in 1660, complaining that the government did not pay their wages on time. Even if the governor, Sabiniano Manrique de Lara, had appeared at the head of the troops bringing money, he would not have succeeded in pacifying the insurgents, since emotions were at fever pitch, were it not for the conciliatory efforts, first of the Dominican Fray Pedro Camacho and, later of three Augustinian priests. But this was not enough to stop the rebellion from spreading to Pangasinan, where the Dominican missionaries of that province strove to their utmost to convince the insurgents, led by Andrés Malong, to lay down their arms. Despite this, they failed to stop some who, with Malong at their head, retreated to the thickness of the forests where they continued fighting until, harrassed by the troops and by hunger, they surrendered to the authorities.<sup>8</sup>

Worse results would have followed the uprising in Ilocos and Cagayan plotted by a certain Manzano, if the Augustinian fathers in the first province had not interposed with their influence and ascendancy over the towns. Instead of joining themselves to the movement, the people of Bauang sided with their missionary, Fray Bernardino Márquez, to fight Manzano. Likewise, the Augustinians José Polanco and Gonzalo de la Palma, worked to keep that region under obedience to the authorities.<sup>9</sup> On the other hand, the Dominicans suffered the tragic assassination by irresponsible elements of the Dominican

<sup>6</sup> *Ibid.*, pp. 304-305.

<sup>7</sup> Ricci, vittorio (O.P.), *Hechos de la Orden de Predicadores en el Imperio de China*: APSR, Mss, Sección "China," tomo 113c, pp. 326-342.

<sup>8</sup> Zamora, *op. cit.*, pp. 305-307.

<sup>9</sup> *Ibid.*, pp. 307-308.

missionary to the Babuyan islands, Fray José Navarro, who happened to be in Cabcungan (near present-day Claveria) when those towns rose in revolt.<sup>10</sup>

5. *Another Uprising in Pangasinan.* And who can describe the labors of Fathers Andrés Meléndez, José Gutiérrez, Luis Delfín and the other Dominican missionaries of Pangasinan to pacify this province which, harangued by Juan de la Cruz Palariz, rose in arms against Spain at the time of the British occupation of Manila? But the exhortations of the religious vanished in thin air, and it was necessary that Anda dispatch an army to Pangasinan which finally restored peace, but not before the loss of many lives and much property.

Besides acting as peacemakers, the religious undertook with great determination the task of rehabilitation, rebuilding towns, *conventos* and churches levelled to the ground during the fights.<sup>11</sup>

6. *The Recollect Fathers as Peacemakers in Bohol.* About the middle of the eighteenth century, a dissident movement began here which, although limited to a small sector of the island, was to continue for more than a century. It happened that in order to control the inhabitants of the town of Inabangan and its dependant barrio Talibon, the Jesuit Superior sent them as missionary Father Morales, known for his overpowering personality and intransigent character. Soon Father Morales has a fight with an intractable and irreligious parishioner who, to escape a jail sentence, retreated to the mountain. On orders of the priest, the town constable went to look for him; but he met such ill luck that he died at the hands of the renegade Christian. For reasons we do not know, Father Morales refused to give ecclesiastical burial to the constable, an attitude that provoked the resentment and the vengeance of Dagohoy, brother of the dead man. And indeed, after raiding a small Jesuit hacienda, Dagohoy carried on his revenge to such extremes as to bribe someone to assassinate the missionary at Jagna — as was done while the priest was peacefully

<sup>10</sup> Cfr. *Carta del P. Fr. A. Calderón al Ilmo. Sr. Rodrigo Cárdenas, Obispo de Nueva Segovia, sobre la insurrección de Cagayan en 1660*: APSR, Mss, Sección "Cagayan," tomo 13, documento 1, fols. 333-334. For uprisings of Filipinos against the Spanish domination here, see "Insurrections by Filipinos in the Seventeenth Century, 1621-1683," Blair and Robertson, XXXVIII, pp. 87-240.

<sup>11</sup> Fernández, Pablo (O.P.), *Dominicos donde nace el sol* (Barcelona, 1958), pp. 297-299.

asleep in the convento. Shortly after, Father Morales also fell, wounded by an arrow shot by a Filipino instigated by Dagohoy.

These crimes forced the alcalde mayor of Cebu to dispatch an armed force to the island, which in the end only worsened the situation. Much less successful was Bishop Lino de Espeleta, who came to Bohol to see Dagohoy, in reestablishing peace.

When the Recollect fathers took charge of the spiritual administration of Bohol in 1768, they worked with all their might to settle the renegades in towns. They succeeded with many, and this would have stopped the insurrection if the government had removed the armed forces as it had promised. It was finally necessary in 1827 for an expedition of over a thousand troops under orders of the governor to embark from Cebu and it was these that succeeded in restoring tranquility to the island. With the expeditionary forces went the famous father Julián Bermejo, parish priest of Boljoon and future provincial of the Augustinians.<sup>12</sup>

7. *Native Secrecy in Plotting the Last Insurrections of the Nineteenth Century.* In the course of the nineteenth century, from 1807 to 1898, there were at least fifteen attempts to revolt, that is, true revolutions and uprisings, against the sovereignty of Spain in the Philippines. And it was in this long stretch of time that the attitudes of the Filipinos were mainly formed. In the beginning it is noticeable how easily the parish priests or the missionaries came to know secrets of the conspiracies from information supplied by a pious or trustworthy person; towards the end, or during the second half of the century, we see the conspirations guard themselves more effectively from the vigilance and the watchful eye of their religious ministers, so much so that Governor Izquierdo complained in a circular to the Provincials that no religious had yet reported what was going on.<sup>13</sup> This was true, but it could be due to

<sup>12</sup> Ruiz, Licino (O.P.), *Sinopsis história de la provincia de S. Nicolás de Tolentino de las Islas Filipinas* (Manila: Tip. Pont. de la Univ. de Santo Tomás, 1925, Tomo I, pp. 649-655; Marin, Valentín (O.P.), *Ensayo de una Síntesis de los trabajos realizados por las Corporaciones Religiosas de Filipinas* (Manila: Imprenta de Santo Tomas, 1901), II, pp. 334-335.

<sup>13</sup> "... and if this is not quite noteworthy, the conspiracy (of 1872) had been denounced during its long period of preparation by no native-born of the country to no one of those Spanish elements who enjoyed one day and who always ought to enjoy, but they no longer do so, that legitimate influence and that effective prestige here, which

two things: either the religious really did not know anything, or they no longer enjoyed the trust of the people in the government as in time past, seeing that, just as the Filipino labouring class had learned to mistrust their religious ministers, so also the latter slowly learned to lose faith in a government that at times turned hostile to them.

We shall describe certain instances as examples, leaving aside the more transcendental and final uprisings for later chapters.

8. *Uprisings in Ilocos at the Beginning of the Nineteenth Century.* The upheavals that befell Spain in the last days of Charles IV, known and evaluated by the Filipinos despite the government censorship of news, provoked an uprising in Ilocos which the religious ministers at the head of the loyal towns lost no time in squelching. Immediately, however, it started again, when the insurgents gained control of the town of Piddig and its *visita*, Santiago, routing a squad of 36 soldiers thrown against them by the *alcalde mayor*. This time, the same religious ministers, especially the parish priest of Batac, did not cease to encourage the loyal Filipinos until the rebels laid down their arms.

Another revolution, also began in Ilocos, had a dual politico-religious end of substituting for Christianity a new religion with pagan practices and of putting an end to all the Spaniards. The principal plotters concerted with the Igorots and pagan tribes from the eastern slopes of the central Cordillera mountains. But once discovered by the missionaries, the government forces easily broke up the conspiracy.<sup>14</sup>

In 1814, General José de Gardoqui published the Constitution of Cadiz, which decreed in an article the equality of Spaniards and natives. This encouraged the Ilocanos to refuse to pay the tribute because the Spaniards and the *principales* did not pay it, and to hold back their personal services. Despite the advice of their Augustinian parish priests, who notified the *alcalde* of the explosive situation in Sarrat, Piddig, Dingras and Vintar, an insurrection finally erupted in the first named

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the religious today in the Philippines no longer have although they have enjoyed it for a long time, and which they ought to recover for the honor of Religion and the Fatherland." (Cfr. APSR, *Mss*, Sección "Comunicaciones oficiales," *Comunicación reservada a los provinciales de San Agustín San Francisco, Santo Domingo y Recoletos*, Manila, a 27 de marzo de 1872, tomo 10, copiadador 2.

<sup>14</sup> Un Español, *Apuntes interesantes sobre las Islas Filipinas* (Madrid: Imprenta de El Pueblo, 1869), p. 50.

town. The victims of the initial violence of the rebels were the *principalia* and their wives. Beseiged later by the forces that the *alcalde mayor* could form, the rebels prepared to depend themselves, but the priest succeeded in convincing them to allow the troops to enter the town without resistance. Everything would have ended satisfactorily had not a vicious man set fire to the town. Consuming the nipa houses, the flames spread to the church where several women who had taken refuge there perished.<sup>15</sup>

9. *Uprising in Tayabas.* The uprising in Tayabas led by Apolinario de la Cruz, a Filipino and a former member of the Order of Saint John of God in Manila, dates to the time of General Marcelino Oráa. Under the guise of a confraternity for religious purposes which refused to accept even Chinese mestizos, he was able to gather three to four thousand followers under his leadership. Discovered by the Franciscan parish priest of Lucban, the *alcalde mayor* of Tayabas, Don Juan Ortega, marched against it, but with ill luck, for he died in the fighting. It was consequently necessary to send greater reinforcements from Manila, which took advantage of the disorganization of Cruz's followers and defeated them easily. The leader of the conspiracy, betrayed by his own men, ended in the gallows, paying in this way for his attempt to raise arms against the ruling power.

The reasons and the aims of this movement, patriotic and superstitious at the same time, are clear from the following anonymous paragraph: "Apolinario entitled himself 'King of the Tagalogs'." He used to say that with only a little rice he would support his followers; that the Spanish bullets could not harm him, and other naive statements. Although they said their principal object was to pray, they also announced that, had they triumphed, they would have tied all the Friars and the Spaniards to trees so that the women might kill them with arrow shots.

10. *Uprisings in Nueva Ecija.* Some towns in Nueva Ecija rebelled in 1846, perpetrating atrocities on some natives who stood loyally by the authorities. There were no means of reducing them since the insurgents retreated to the forests

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<sup>15</sup> *Ibid.*, pp. 51-52.

<sup>16</sup> Cfr. *La Política de España en Filipinas* (1891), p. 69: "Las insurrecciones de Filipinas por un español de larga residencia en aquellas Islas." Cfr. AUST, Sección de "Folletos," tomo 115, pp. 257 ff.

when pursued, to fall with greater ferocity on the loyal towns after the government troops left. Nevertheless, after a lengthy period of insubordination, they surrendered at the advice of the Augustinians, Juan de Abarca, parish priest of Gapan, and Diego Tamayo, who went to the mountain thickness to persuade them to come to the reductions and live anew amid civilization.<sup>17</sup>

In the same province of Nueva Ecija, José Cuesta, a mestizo newly-arrived from Spain as the commander of the carabineers, rose against the Spanish government in 1854. Cuesta thought to win the loyalty of the meager government forces in the provinces of Bulacan, Pampanga, Nueva Ecija by his cry "Long live a free Philippines!" The Augustinian parish priests of Malolos, Hagonoy and San Isidro gave immediate notice of events to the government. Caught by the rebel forces while returning from Manila, they would have been shot to death had the Filipino insurgents under Cuesta's command not refused to shed the blood of the priests and facilitated their escape. Once face to face again with their flocks, the priests urged them to desert the cause of Cuesta who, abandoned by his followers, fell immediately into government hands.<sup>18</sup>

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<sup>17</sup> Zamora, Eladio (O.S.A.), *Las corporaciones religiosas en Filipinas* (Valladolid: Imprenta y librería religiosa de Andres Martín, 1901), p. 411.

<sup>18</sup> *Ibid.*, pp. 319-320; *La política de España en Filipinas*, 1891, pp. 44-45, 53-54, 67-69, 79-81, 91-92, 113-114, 250-251.

NOS

FR. ANICETUS FERNANDEZ

S. THEOLOGIAE PROFESSOR  
AC TOTIUS ORDINIS FR. PRAEDICATORUM  
HUMILIS MAGISTER GENERALIS  
ET SERVUS

Iam ab anno 1579 fratres nostri ex Hispania provenientes non modo insulas Philipinas attinxerunt, ubi anno 1592 provincia Ordinis erecta est subtitulo et advocazione *Dominae Nostrae de Rosario*, sed et regionibus Sinensium, Iaponensium et Annamitarum Evangelium anuntiaverunt, etiam frequenter propter martyrium beati.

Domus provinciae primaria fuit illa percelebris Sancti Dominici in civitate Manila in Philippinis (qua de causa Provincia consuevit vulgo Provincia Philippinarum appellari), ex qua velut usque ad illarum regionum extremas oras apostoli iter arripiebant. Eventus plures essent memorandi, sed saltem novissimus referendus: Annamitarum martyrum Ordinis sanguine pluries irrigatum, in provinciam erigitur anno 1967, cui nomen Reginae Martyrum in Vietnam merite donatum.

Nunc autem provincia mater Dominae Nostrae de Rosario, alteram provinciam paravit erigendam, fratribus autoctonis insularum Philippinarum compositam. Petitio rite ad rem missa est capitulo generali hoc anno Tallaghtae celebrato, quam votum favorabile et plausum accepit (cfr. *Acta cap.gen. Tallaght*, n. 166).

Propterea quae capitulum generale praedictum Nobis commiserat ad praxim redigentes, tenore praesentium et vi officii Nostri deque voto consilii Nostri generalitii, sequentia statuimus et decernimus:

1) Novam Ordinis provinciam erigimus sub titulo "*Provincia Philippinarum*".

2) Territorium, huius provinciae, extenditur quantum ipsum territorium civilis reipublicae Philippinarum.

3) Novae provinciae erunt conventus: a) Sancti Dominici, in civitate Quezon; b) Sancti Ioannis Lateranensis, Manilae; c) SS. Rosarii, in oppido Manaoag; d) SS. Rosarii in Jaro, Iloilo; e) Sancti Raymundi de Peñafort, in civitate legazpi.

Insuper ministerio provinciae, concredita erunt territoria Insularum Babuyanes, praelaturae nullius Batanensis et Babuyanensis.

4) Novae provinciae Philipinarum membra sunt omnes fratres qui fruuntur iure civitatis Philippinae, nempe:

R. Fr. Benedictus Vargas	R. Fr. Jacobus Cura
R. Fr. Augustus Antonio	R. Fr. Catharinus Elloso
R. Fr. Emmanuel Piñon	R. Fr. Petrus Salgado
R. Fr. Petrus Traqueña	R. Fr. Reginus Cortes
R. Fr. Gregorius Raymundo	R. Fr. Iosephus Tinoko
R. Fr. Crispinus Marqueses	R. Fr. Orlandus Acheron
R. Fr. Marius Baltazar	R. Fr. Iosephus Salazar
R. Fr. Gaudentius Mondragon	R. Fr. Iosephus Dimapilis
R. Fr. Amator Ambat	R. Fr. Ludovicus Almonte
R. Fr. Ioannes L. Francisco	R. Fr. Iosephus Ballesteros
R. Fr. Thomas L. Francisco	R. Fr. Franciscus Mendoza
R. Fr. Antonius S. Posadas	R. Fr. Eduardus Negrete
R. Fr. Lambertus Pasion	R. Fr. Carolus Acain
R. Fr. Raphael Quejada	R. Fr. Edilbertus Alerta
R. Fr. Iacobus Boquiren	R. Fr. Franciscus Tuaño
R. Fr. Iephthe Lucena	R. Fr. Norbertus Castillo
R. Fr. Raymundus Salinas	R. Fr. Honoratus Castigador
R. Fr. Fridericus Fermin	R. Fr. Eduardus Flotildes
R. Fr. Abelardus Navata	R. Fr. Rolandus Macale
R. Fr. Leonardus Legazpi	R. Fr. Alexander Ignacio
R. Fr. Ephraem Rivera	R. Fr. Henricus Covache
R. Fr. Pompeius de Mesa	R. Fr. Vincentius Cajilig
R. Fr. Benjamin San Juan	R. Fr. Robertus Ignacio
R. Fr. Alphridus Loresco	R. Fr. Marius de Guzman
R. Fr. Eduardus Alapide	R. Fr. Romulus Cadena
R. Fr. Rogelius Alarcon	R. Fr. Iosephus Alperto
R. Fr. Michael Dinio	R. Fr. Erasmus Ramirez
R. Fr. Hector Navata	R. Fr. Isaias Villaflores
R. Fr. Wilphridus de Leon	R. Fr. Hector Mariñas
R. Fr. Reynaldus Adalid	R. Fr. Francolinus Beltran
R. Fr. Dominicus Nacion	R. Fr. David Silubrico



R. Fr. Henricus Gonzalez	R. Fr. Gregorius Hontomin
R. Fr. Godophridus Arellano	R. Fr. Theophilus Maximiano
R. Fr. Augustus Bacabac	R. Fr. Seraphim Sotacio
R. Fr. Iosephus Tambio	R. Fr. Rolandus Granada
R. Fr. Emmanuel Roux	R. Fr. Iacobus Arguelles
R. Fr. Edgardus Bumboy	R. Fr. Bonifacius Mergal
R. Fr. Georgius Moreno	R. Fr. Ramirus Jayme
R. Fr. Ephraem Zalamea	R. Fr. Chrisogonus Guiban
R. Fr. Patricius Apa	R. Fr. Iosephus Francisco
R. Fr. Danilus Reyes	R. Fr. Raymundus Bayaras
R. Fr. Jesus Lorete	R. Fr. Dominicus Brasil
R. Fr. Raymundus Tolentino	R. Fr. Rodolphus Atienza
R. Fr. Lydius Pedregosa	R. Fr. Arturus Besana
R. Fr. Edgardus Navarro,	R. Fr. Oscar Manlapas
R. Fr. Alphonsus Acheron	R. Fr. Nelson Taclobos
R. Fr. Hilarius Singian	

Insuper novae provinciae Philippinarum assignati manent  
sequentes fratres provinciae Dominae Nostrae de Rosario:

R. Fr. Theodulus Cajigal	R. Fr. Ferdinandus Martínez
R. Fr. Lupus Perez	R. Fr. Raphael Cabero
R. Fr. Indalecius Alejo	R. Fr. Raymundus Perez
R. Fr. Heladius Neira	

5) Provincia Dominae Nostrae de Rosario retinebit conventus Sanctae Crucis in oppido San Juan del Monte, iuxta fines Manilae; domum SS. Rosarii in civitate Baguio; domum Sancti Dominici in oppido Basco atque alia ministeria in insulis Batanes praelaturae nullius Batanensis et Babuyanensis, necnon ministerium parociae de Binondo pro sinensibus fidelibus in civitate Manila.

6) In documento separato constat de aliis bonis quae tradita sunt novae provinciae, partibus consentientibus.

7) Nova provincia Philippinarum, in signum gratitudinis erga provinciam matrem, concedit ut ista in futurum conventus erigere possit in suo territorio quin consensu indigeat, monito tamen priore provinciali, et dummodo in loco non fuerit iam huius provinciae ministerium susceptum, cui praeiudicium afferre possit ingressus provinciae Dominae Nostrae de Rosario.

8) Eadem auctoritate instituimus in Consiliarios novae Provinciae Philippinarum:

R. fr. Iacobum Boquiren	R. fr. Leonardum Legazpi
R. fr. Beniaminum San Juan	R. fr. Abelardum Navata
R. fr. Raphaellem Quejada	R. fr. Benedictum Vargas
R. fr. Antonium Posadas	R. fr. Emmanuelem Piñon
R. fr. Raymundum Salinas	R. fr. Reginum Cortes

Haec consilii provinciae constitutio sit usque ad promulgationem actorum capituli provincialis, post quattuor annos, ad normam Constitutionum celebrandi.

9) Conventus apud Universitatem Sancti Thomae, cuius fratres omnes laborant in variis universitatis ministeriis aut in paroecia ibidem domui religiosae pleno iure unitae, erit speciali conditione iuridica subiecta, ad normam proprii Statuti a Rev. mo Magistro Ordinis approbandi.

10) Intra sex menses a data harum litterarum computandos, et praevia convocatione prioris provincialis, convenient omnes qui in capitulo provinciali vocem haberent, et ad *instar capituli provincialis* procedant ad electionem diffinitorum capituli generalis eorumque sociorum, necnon socii provincialis euntis ad capitulum generale. Pariter in memorata coadunatione, instituantur syndicus provinciae aliique provinciae officiales, et statuatur ea omnia quae determinari debent in capitulo provinciali, ita tamen ut valorem habeant usque ad promulgationem actorum primi capituli provincialis.

Datum Romae, e Curia Nostra Generalitia, apud Sanctam Sabinam, die 4 mensis decembris, anno Domini 1971.

Fr. Anicetus Fernandez, O.P.  
Magister Ordinis

Prot. Num. 711204/AV.3

Fr. Stephanus Gomez, O.P.  
Adsistens Mag. Ordinis

## **IN DEI FILIO NOBIS DILECTO**

**ADM. R. P. ROGELIO ALARCON BAUTISTA**  
**PROVINCIAE NOSTRAE PHILIPPINARUM, ALUMNO**

**NOS**

**FR. ANICETUS FERNANDEZ ALONSO**  
**S. THEOLOGIAE PROFESSOR AC TOTIUS ORDINIS FF.**  
**PRAEDICATORUM HUMILIS MAGISTER GENERALIS AC**  
**SERVUS SALUTEM ET BENEDICTIONEM**

Cum sit Nobis primum priorem provincialem instituere nuper erectae Provinciae Philippinarum in te Adm. R. P. ROGELIUM ALARCÓN cuius doctrinam, observantiae zelum ac prudentiam apprime cognovimus, oculis coniecimus. Quapropter harum serie, Nostrique auctoritate Officii, absolventes prius Te Adm. R. P. ROGELIUM ALARCÓN BAUTISTA ab omni vinculo excommunicationis, seu quovis alio ecclesiastico impedimento, si quo esses innodatus, ad effectum praesentium dumtaxat consequendum, de gravissimorum Patrum consilio, deque eorum voto, Te instituimus, damus, et praeficimus, atque institutum, datum et praefectum declaramus Priorem Provincialem, caput, et pastorem praefatae Nostrae Provinciae Philippinarum cum omni facultate, auctoritate et iurisdictione spirituali ac temporalis, in totam istam Provinciam, inque eiusdem universos et singulos Conventus, Monasteria, Vicarias, et utriusque sexus personas, etiam Terti Ordinis nostri, quanta huic Officio, sive ex lege, sive ex approbata consuetudine, dignoscitur convenire: praecipientes Tibi in virtute Spiritus Sancti et sanctae obedientiae, ac sub formali praecepto, quatenus, servatis de iure servandis, praememorati Offici provincialatus sarcinam in humeros tuos admittas, eique constanter pro viribus Tibi a Domino praestitis satisfacere coneris. Porro sub eiusdem formalis praecepti distinctione mandamus universis et singulis ad ipsam Nostram Provinciam Philippinarum quomodolibet pertinentibus, quatenus Te tamquam verum atque legitimum suum, suaeque Provinciae Priorem Provincialem agnoscant, et venerentur. In nomine Patris, et Filii, et Spiritus Sancti. Amen. Professionem fidei emittes coram Adm. R. MD. P. Magistro Generalis Ordinis vel alio Patre ab eodem subdelegato. Quibuscumque in contrarium non obstantibus. In quorum fidem etc.

Datum Romae, e Curia Nostra Generalitia, die 4 mensis decembris anno Domini 1971.

Fr. A. Fernandez, O.P.  
Mag. Gen. Ordinis

Reg. Aa. Pag. 25

Fr. S. Gomez, O.P.  
A Secretis

## **DIOCESE OF MALOLOS**

December 2, 1971

The Director  
Boletin Ecclesiastico  
University of Sto. Tomas  
Manila—403

Dear Reverend Father:

Please publish in the Boletin Ecclesiastico at your earliest convenience the following announcement by His Excellency, Manuel P. del Rosario, D.D., Bishop of Malolos, for the guidance of all concerned:

The chapel adjoining the grotto of Our Lady of Lourdes in Gaya-gaya, San Jose del Monte, Bulacan is a private chapel owned by the Guanzon Family and as such does not enjoy the rights and privileges granted the public or semi-public oratories. No priest in the Diocese of Malolos nor any priest from any other Diocese, even if they have the necessary celebret from their Ordinaries, may say Mass in said chapel without the written permission of Bishop Manuel P. del Rosario to be presented to the Parish Priest of San Jose del Monte. Those concerned are requested to respect and abide by this decision of the Ordinary of the place, and the general public is enjoined not to have Mass or Masses said in the aforementioned chapel without the due permission of the Ordinary of the place.

Thanking you for the favor,

Yours sincerely in Christ,

MSGR. VIRGILIO SORIANO, D.P.  
CHANCELLOR

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