

BOLETIN ECLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●



THE CALL OF THE PAN-ASIAN BISH-
OPS CONFERENCE • INGRAVESCEN-
TEM AETATEM • DUE PROCESS •
ECONOMIC PROBLEMS IN ASIA AND
THEIR SOLUTIONS • AN INTERIM
BREVIARY

BOLETIN ECLESIASTICO DE FILIPINAS

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EDITORIAL

THE CALL

of the Pan-Asian Bishops Conference

For one week last November, roughly 200 cardinals, archbishops, bishops and priests from 15 Asian countries met in Manila to re-examine and study the role of the Church in the fast-moving and changing Asia. Coming as they did from countries of different social, cultural, economic and political backgrounds, they nevertheless understood each other and agreed that Asia is indeed a hot-bed of economic inequalities and social injustices.

The prelates spoke frankly and honestly and sometimes even bluntly. Taiwan's Cardinal Yu-pin for instance, openly condemned the privileged few who "control and manipulate the machinery of power for their own good instead of the common welfare." Ceylon's Cardinal Cooray challenged his colleagues to come up with a more realistic solution to redeem his fellow Asians from being "the exploited and discontented proletariat of the world." He even commended Mao tse-tung as the only Asian leader seemingly able "to offer realistic solutions that are radical enough to meet the urgent and grave needs of the poor Asian masses."

Cooler heads in the assembly endeavored to muster solutions instead of passionate diatribes. Cardinal Gracias of India endorsed "sound nationalism" as a cure to the illness of Asian nations. Cardinal Santos of Manila for his part discussed the need of harnessing the power of mass media to hasten not only the evangelization but also the development of Asian peoples where "history is being made."

Even as these problems were being discussed, a minor group of student demonstrators were outside the conference building advising their elders "to wake up" and face the real issue that

plagues Asia today and offer working solutions. In sympathy with them, Japanese archbishop Taguchi pleaded with his confreres not to forsake the young students "in this hour of crisis," for he added that Asian students "want to see the Church as a leading and renovating power, a Church that clearly and openly speaks out her mind against social evils and inequalities of the time and a Church that follows up her words by deeds and actions".

It has been two months now since the Asian bishops spoke these words with remarkable courage, conviction and daring — in a true-revolutionary fashion. This new spirit of alarm and concern among the leaders of the Catholic Church in Asia has amazed not a few of the faithful. Nevertheless, past experience has bred skeptics among us and continue to doubt the sincerity of the Church.

Bishop Mariano Gaviola offered pointers on how to change this suspicious attitude and make the people of Asia believe in us and our Church leaders.

"If we were to place ourselves on the side of the multitudes in our continent, we must in our way of life share something of their poverty. The Church cannot set up islands of affluence in a sea of want and misery; our own personal lives must give witness to evangelical simplicity, and no man, no matter how lowly or poor, should find it hard to come to us and find in us their brother."

THE POPE SPEAKS

Motu Proprio

"INGRAVESCENSTEM AETATEM" *

The natural relationship between the increasing burden of age and the ability to perform certain major offices, such as those of diocesan bishop and parish priest, was dealt with by the Second Vatican Ecumenical Council in the Decree *Christus Dominus* (21 and 31). Implementing the wishes of the Council Fathers, we by our Apostolic Letter *Ecclesiae Sanctae* of 6 August 1966, called on bishops and parish priests voluntarily to submit their resignation not later than their seventy-fifth birthday (11 and 20, para. 3).

The same question of age was touched on by the general regulations of the Roman Curia, issued under the title *Regolamento Generale della Curia Romana*, which we approved and ordered to be published on 22 February 1968. It is laid down therein that major and minor officials should retire from office on the completion of their seventieth year, and higher prelates at the beginning of their seventy-fifth year of age (art. 101, para. 1).

It seems to us now that the good of the Church demands that the increasing burden of age should be taken into consideration also for the illustrious office of the cardinalate, to which we have on several occasions given special attention. It is in fact a particularly important office which demands great prudence, both for its quite unique connexion with our supreme office at the service of the whole Church when the Apostolic See falls vacant.

* Apostolic Letter issued "Motu Proprio" by Pope Paul VI in establishing an age limit for the exercise of major functions by Cardinals.

Accordingly, after long and mature consideration of the whole question, and continuing to trust for the future in the unceasing counsel and prayers of all the cardinals without distinction, we decree:

I

Cardinals in charge of departments of the Roman Curia (listed in art. 1 of the *Regolamento Generale*) or the other permanent institutions of the Apostolic See and Vatican City are requested to submit their resignation voluntarily to the Pope on the completion of their seventy-fifth year of age. After due consideration of all the circumstances of each case, he will judge whether it is fitting to accept the resignation immediately.

II

On the completion of eighty years of age, cardinals

1. cease to be members of the departments of the Roman Curia and of the other institutions mentioned in the above article;
2. lose the right to elect the Pope and consequently also that of entering the conclave. If, however, a cardinal completes his eightieth year after the beginning of the conclave, he continues to enjoy the right of electing the Pope on that occasion.

III

The arrangements in articles I and II, 1 take effect even when the five-year term dealt with in article 2, para. 5, of the Apostolic Constitution *Regimini Ecclesiae Universae* is not yet completed.

IV

What is laid down in article II above applies no less to cardinals who, by exception, continue in charge of a diocese, or keep its title without the function of governing it, after their eightieth year.

V

Even after completing their eightieth year, cardinals continue to be member of the Sacred College in all other respects. They retain

all the other rights and prerogatives connected with the office of cardinal, including the faculty of taking part in any General or Special Congregation which may be held during a vacancy of the Apostolic See before the beginning of the conclave.

VI

If it should happen, because of unusual circumstances, that the Cardinal Camerlengo or the Cardinal Major Penitentiary should continue in office until his eightieth year, the following procedure is decreed:

1. If he completes his eightieth year before the death of a Pope and if a successor has not been appointed by then, or if he should do so between a Pope's death and the beginning of a conclave, then, during the vacancy of the Apostolic See, a regular Congregation of the Sacred College will vote to elect a successor to remain in office until the new Pope's election;

2. If he completes his eightieth year after the beginning of the conclave, his term of office is by law extended up to the election of the new Pope.

VII

If the Dean of the Sacred College is not present at the conclave because of having completed his eightieth year, the duties of his office are performed within the conclave by the Subdean, or, if he too should be absent, by another of the more senior cardinals in accordance with the general order of precedence.

VIII

A system similar to that laid down in article VII is to be followed, if necessary, in the performance of the duties in the conclave assigned by law to the three cardinals who are at the head of the others.

Interim Arrangement

Those who are now members of the Sacred College and have completed their eightieth year of age on the date of coming into force

MOTU PROPRIO "INGRAVESGENTEM AETATEM" 97

of this Apostolic Letter may continue, if they so wish, to take part, with voting rights, in the Plenary and Ordinary Congregations of departments of the Roman Curia.

We decree that what is laid down by this Apostolic Letter should come into force on 1 January 1971.

We order that all the things decreed in this letter issued "Motu proprio" be regarded as established and ratified, notwithstanding anything to the contrary, even if worthy of very special notice.

Given in Rome at Saint Peter's, on the twenty-first day of November in the year 1970, the eighth of our pontificate.

Paulus PP. VI

DOCUMENTATION

"Due Process"

DIOCESE OF IMUS, CAVITE

Approved by the Senate of Priests on September 29, 1970 and by the bishop Most Rev. Felix Perez, D.D., and the diocesan board of consultor on October 9, 1970.

"The procedures established hereunder shall be solely and exclusively confined to those disputes concerned with the proper exercise of authority by individuals or groups possessing administrative authority within the Church." (Quote from the Michigan document). Thus, for example, they could be used by an assistant pastor in relation to a decision of his pastor; by a parish (the moral person) in relation to diocesan financial assessments; etc.

I. CONCILIATION PROCESS

A. *Concept.* Conciliation could be described as a process wherein the participants have a dialogue concerning the matter under dispute. But unmediated dialogue may become mere debate. Each participant, therefore, must have the opportunity of stating his side of the conflict to a conciliator who will attempt to lead the participants to be reconciled with one another. To his end, the conciliator must be informed of the facts, and of the feelings of each participant, so that he may understand what each participant believes to be the real reason for the dispute.

B. *Office of Conciliation.* The diocese hereby establishes an Office of Conciliation. The local ordinary shall appoint a Clerk of the Office of Conciliation, whose duties shall be to process any grievance submitted in writing in accordance with the procedures hereinafter set forth. The term of the Clerk of the Office of Conciliation shall be a period of two years (renewable).

C. *Conciliation Panel.* The diocese hereby establishes a Conciliation Panel. The Conciliation Panel shall consist of five members from the Clergy and religious of the diocese. Of these five, three shall be elected by the Priests' Senate, two shall be appointed by the local Ordinary. The term of each member shall be a period of two years (renewable).

D. *Process*

1. Upon receipt of a written grievance, the Clerk shall notify in writing, with a copy of the grievance, interested parties. Such notification shall advise all parties that each must submit, within ten days, a complete written statement as to the issues involved.

2. Subsequent to the receipt of the written statement of issues involved, the Clerk shall immediately transmit same to the Conciliation Panel. It shall be the duty of the Conciliation Panel to decide within ten days whether such grievance is frivolous, trivial or without merit on its face, it shall be within the power of the Conciliation Panel to immediately dismiss such grievance, in writing, setting forth its reasons for dismissal.

3. If the Conciliation Panel deems that a grievance merits further action, it shall instruct the Clerk to contact the convoked participant in behalf of the aggrieved party and inquire whether he will accept conciliation. If the convoked party agrees, it shall be the duty of the Conciliation Panel to work together with the parties in an effort to arrive at an agreement upon a Conciliator, acceptable to both parties. The Conciliator would ordinarily be one of the Conciliation Panel members, by way of exception he could be someone not on the Panel. The purpose of the Conciliator is to mediate the dispute. If the parties are unable to agree upon a Conciliator within ten days, then, on request by the Clerk, the Conciliation Panel shall designate a Conciliator. It shall be the duty of the Conciliator to hear fully the various views and to attempt to guide them in a peaceful solution of their problem. The Conciliator shall be empowered in his discretion to call conference, with all parties present together, or he may call separate meetings if he deems such necessary. Candor and dialogue shall be expected requisites on the part of all parties. The procedures conducted by the Conciliator

shall be in private, and nothing revealed or discussed therein shall be made public in any manner. Mutual agreement as to the solution of the grievance, if achieved, shall be reduced to writing.

4. The Conciliator shall have a period of thirty days from the date of designation as Conciliator to function in accordance therewith. If, subsequent to the thirty-day period a resolution has not been achieved, all papers, documents and exhibits coming into his possession shall immediately be returned to the Clerk. If, however, the parties to the dispute mutually agree that a second thirty-day period could possibly result in a satisfactory solution, and so state in writing, the term of the Conciliator shall be an additional thirty days, but no longer.

5. Upon failure to mutually settle any facet of a grievance and/or upon the termination of the specific time periods stated above, either party to the dispute shall have the right to refer all unresolved matters to the Diocesan Arbitration Board. Such referral shall be in writing, addressed to the Clerk of the Office of Conciliation, requesting that all papers, documents and exhibits be submitted to the Diocesan Arbitration Board.

6. If, however, the convoked participant refuses to enter into an agreement for binding arbitration, the initiating participant may withdraw his request for a settlement of the conflict, or he may take his request for settlement to the Diocesan Administrative Tribunal. Any person or group refusing to abide by the procedures of the diocesan administrative tribunal shall, nevertheless, be subjected to the judgment of such body.

II. ARBITRATION PROCESS

A. *Concept.* Arbitration is defined as the reference of a dispute, by voluntary agreement of the parties, to an impartial person or persons for determination on the basis of evidence and arguments presented by such parties.

B. *Arbitration Board.* The diocese hereby establishes an Arbitration Board. The Board shall consist of six members, three of whom are to be appointed by the local ordinary, three of whom are to be elected by the Priests' Senate. Of these six, the local ordinary shall appoint one to act as Chairman. Membership on the Arbitration Board shall be for

a term of two years (renewable). However, any member of the Arbitration Board acting officially at the expiration of his term shall continue his action until the culmination of a particular dispute.

C. *Process*

1. Upon receipt of a referral (as provided above in Section I, D, 5), three members of the Arbitration Board shall be chosen to hear the case involved. With the assistance of the Clerk of the Office of Conciliation selection of the arbitrators shall be accomplished by the disputants, in the following manner: in alternate order, each disputant shall strike names from the list of the entire panel until there are three names remaining. These three shall then be the arbitrators.

2. The parties to a dispute may waive the requirement of three arbitrators if they mutually agree that one arbitrator shall hear the case. Waiver must be in writing and selection of such one arbitrator shall be by the method described in the preceding paragraph, until one arbitrator remains on the list, who shall then be the hearer of the dispute. The selection of the one arbitrator would be final and binding as if the matter had been heard and decided by three arbitrators.

3. If the parties to the dispute can agree on either three arbitrators or one arbitrator from the panel, as the case may be, to hear their dispute, the necessity of selection as described in the two preceding paragraphs is dispensed with, and the agreed upon person or persons shall hear and decide the dispute.

4. The arbitrators shall have within their discretion the right to refuse to hear and decide issues which are frivolous, trivial or without merit on their face. Such exercise in discretion shall be in writing.

5. The arbitrators shall appoint a time and place for open hearings and shall notify the parties of such not less than ten days before each hearing.

6. Parties to the dispute may be represented at hearings by counsel or other authorised representative.

7. Persons having a direct interest in the arbitration are entitled to attend hearings. It shall be in the discretion of the arbitrator to determine the propriety of the attendance of any person.

8. For good cause shown in writing, the arbitrators may adjourn the hearing upon the request of any party or upon its own initiative, and shall adjourn when all parties agree thereto.

9. Arbitration shall proceed in the absence of any party who, after due notice, fails to be present or fails to obtain an adjournment. Failure to be present shall not bar the arbitrators from proceeding into any facet of the case.

10. The arbitrators shall hear and determine the controversy upon the evidence produced. The parties may offer such evidence as they desire and shall produce such additional evidence as the arbitrators may determine necessary to a determination of the dispute. The arbitrators shall judge the relevancy and materiality of the evidence offered, and conformity to legal rules of evidence shall not be necessary. All evidence shall be taken in the presence of all the arbitrators and all of the parties, except where any of the parties is absent in default or has waived his right to be present. The arbitrators may require the parties to submit books, records, documents and other evidence.

11. The arbitrators shall have the power to administer oaths and take evidence by deposition whenever witnesses cannot be present at a hearing, proving that the taking of depositions is due with notification to the disputants who would then have the right to be present.

12. A hearing shall be opened by the recording of the time, place and date of the hearing, the presence of the arbitrators and parties, the presence of counsel if any, and the receipt by the arbitrators of initial statements setting forth the nature of the dispute and the remedies sought. The arbitrators may, in their discretion, vary the normal procedure under which the initiating party first presents his claim, but in any case shall afford full and equal opportunity to all parties for presentation of relevant proofs. The names and addresses of all witnesses and exhibits offered in evidence shall be made part of the record.

13. In the course of the hearing, all decisions of the arbitrators shall be by majority vote. The award (decision) shall also be made by majority vote.

14. The arbitrators shall inquire of all whether they have any further proofs to offer or witnesses to be heard. Upon receiving negative replies, the arbitrators shall declare the hearings closed. The hearings may be re-opened by the arbitrators on their own motion or on the motion of any party for good cause shown at any time before the award (decision) is made.

15. The award (decision) and steps to be taken in implementation thereof shall be in writing and shall be signed by the arbitrators and shall be rendered promptly, unless otherwise agreed by the parties, not later than thirty days from the date of closing of the hearing, or, if oral argument has been waived, then from the date of transmission of final statements or briefs. The award shall be final and binding upon all parties to the dispute.

16. Upon the rendering of a decision, the arbitrators shall immediately forward all papers, documents transcripts and other exhibits to the Clerk of the Office of Conciliation, where such shall be permanently kept.

17. Before any hearing, any party to a hearing may request a stenographic record of the hearing. The requesting party shall be liable for the cost of the transcript.

18. The Ordinary of the Diocese of Imus accepts responsibility to implement the award of the arbitrators, provided that implementation is of a nature that is within the competency of the local ordinary in exercise of his jurisdiction and authority as set forth in Canon Law.

19. Questions concerning the interpretation of these rules shall be referred to the Arbitration Board.

20. All conciliators and arbitrators shall serve gratis. The parties involved in the arbitration, however, shall be assessed a fee in an amount to be determined by the Arbitration Board to cover office expenses. The expenses of witnesses shall be paid by the respective parties producing witnesses. Traveling and other expenses of the arbitrators shall be borne

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19. Questions concerning the interpretation of these rules shall be referred to the Arbitration Board.

20. All conciliators and arbitrators shall serve gratis. The parties involved in the arbitration, however, shall be assessed a fee in an amount to be determined by the Arbitration Board to cover office expenses. The expenses of witnesses shall be paid by the respective parties producing witnesses. Traveling and other expenses of the arbitrators shall be borne

equally by the parties unless they agree otherwise or unless the arbitrators in their award assess such expenses or any part thereof against a specified party or parties.

III. ADMINISTRATIVE TRIBUNAL

A. *Concept.* The diocese hereby establishes an Administrative Tribunal. This shall be a true tribunal, which functions, however, in an administrative manner and not in a strictly judicial manner. The officials of the tribunal have powers of jurisdiction, delegated to them by the local ordinary, to settle disputes between persons in the Church and administrative authorities or bodies within the diocese.

B. *Purpose and Function.*

1. Since both conciliation and arbitration depend in essence on the willingness of the parties, these processes cannot be used unless all parties to a dispute are willing to use them. Yet full protection of the rights of persons requires that an aggrieved party have available to him a procedure for the settling of a dispute even when the other party is unwilling.

2. Therefore, the Diocesan Administrative Tribunal is to function to settle disputes:

- a) If the parties reject the conciliation process *ab initio*;
- b) If the parties accept the conciliation process, but do not arrive at a solution, and then refuse arbitration;
- c) If a party wishes to request a review of the award (decision) of the Arbitration Board. In this case, however, the Tribunal shall have no power to review the merits of any case, but rather shall have as its limited purpose the right to hear and render decisions concerning impropriety. Specifically, in reviewing such casts, the jurisdiction of the Administrative Tribunal shall be to determine allegations of corruption, fraud, undue influence, partiality, or exceeding of powers by the arbitrators. If the Tribunal, subsequent to hearing of such allegations determines that such allegations are meritorious, it can order the nullity of an arbitra-

tion award and can order a Re-hearing before entirely, new arbitrators chosen, however, in the same manner as the original arbitrators.

3. Since the Administrative Tribunal operates upon jurisdiction delegated by the local ordinary, all Catholics of the diocese are obliged to cooperate in the functioning of the Tribunal, whether they be summoned as witnesses, and they are bound to answer truthfully to questions legitimately put to them by the Tribunal.

C. *Members.* Eight priests shall be appointed to the Administrative Tribunal by the local ordinary, one of whom shall be designated by the local ordinary as Chairman of the Administrative Tribunal. Some or all of these priests may be presented by the Priests' Senate; but since they operate with jurisdiction delegated by the local Ordinary, their actual appointment pertains to the same ordinary. Three members shall collegiately act on each case; these three are to be designated by the Chairman of the Administrative Tribunal, and one of the three is to be designated by the same Chairman of the Administrative Tribunal as the Presiding Officer for the case.

D. *Process*

1. The procedure to be followed is the same as that used by the Arbitration Board, *mutatis mutandis*, as outlined above in Section II, C, nn. 4-20. (Nn. 1 — 3 are omitted, as the Chairman of the Administrative Tribunal is to appoint the members to act in each case).

2. The decision of the Administrative Tribunal is binding upon all parties.

3. However, an appeal may be made. In event of an appeal, a second *turnus* of members of the Administrative Tribunal shall be appointed by the Chairman to review the case. It will be their task to review the documents of the case — and to recall witnesses or call new witnesses, if they deem this necessary. Upon the completion of their review, they shall either confirm or rescind the original decision.

4. No further appeal is admitted.

SAN FERNANDO PRIESTS AND LAYMEN HONORED

His Holiness, Pope Paul VI, through the Apostolic Nuncio to the Philippines has granted various papal honors and awards to the following priests and laymen of the Diocese of San Fernando, under the administration of Bishop Emilio A. Cinense, D.D.

Rt. Rev. Msgr. Diosdado Victorio, V.G. ... Honorary Prelate

Very Rev. Jose de la Cruz Papal Chaplain

" " Manuel Baula " "

" " Vicente Navarro " "

" " Jovencio Tantoco " "

" " Felipe Panguilinan " "

" " Felipe Diaz " "

" " Florentino Guiao " "

" " Fidel Dabu " "

" " Crispiniano Gopez " "

Don Juan Nepomuceno Knight of St. Sylvester

Dr. Francisco Pascual, Sr. Knight of St. Sylvester

These honors are given to recognize the services and work they have rendered to the Church.

THE SEVEN POSITION PAPERS IN THE PAN ASIAN MEETING OF EPISCOPAL CONFERENCES

(Continued)

II

ECONOMIC PROBLEMS IN ASIA AND THEIR SOLUTIONS

Thomas B. Cardinal Cooray
President, Episcopal Conference of Ceylon

Introduction —

1. Our intention in this paper is to indicate the nature of the economic problems which Asian countries face and thereafter to consider the implications for the Churches so that these may decide their priorities and policies in the light of these realities.
2. We deal with South Asia and therefore exclude the Peoples Republic of China (mainland), North Korea, North Vietnam, Tibet, and the Asian regions of the U.S.S.R. The countries of Asia, West of Afghanistan too have not been considered directly as these are not (may not be) participants of the Manila Conference. Japan is a regular exception to what is said about economic under-development in Asia.
3. Whatever is said of the economic standard of the countries or about the role of the Churches is meant to be of help in the present discussion. Naturally we cannot judge individual countries by general standards of past performance of the countries or Churches by present possibilities and values. However, since we have to make decisions concerning the present and the future, we should try to make as objective an assessment of the situation as possible so that we may use the best lights of the present to move ahead in the implementation of our responsibilities as Christian Asians of the 1970s.

Other general considerations —

4. The second major theme "Economic Problems of Asia and Their Solutions" has been subdivided in the original draft agenda into:

Maldistribution of resources
 Industrial problems
 Man-power development
 Housing
 Nutrition and employment
 Nationalisation and Foreign Investment

The very nature of the problems in Asia is such that the above classification is grossly inadequate. The *economic* problems and the *socio-political* problems in the region are closely inter-related. Furthermore these problems have deep historical roots and are global in nature rather than Asian as such. They do not lend themselves to purely Asian solutions.

Economic Conditions of (South) Asia

A. Present Conditions —

5. In spite of the development that has taken place in the Asian countries during the past two decades most of them are economically under-developed by world standards today and according to the requirements for a decent human existence.
6. The *incomes* of the great majority of the people of this region, except of Japan, are low.
7. Their incomes are low in real terms because their *productivity* is low.
8. On the other hand these countries experience a rapid growth in their *populations*. The 2.5 — 3.5 rate of population growth absorbs more than half the new growth of the economy each year, thus making it difficult for the countries to extricate themselves from the morass of their poverty and under-development.
9. The peoples of these Asian countries therefore have a low standard of living, in large regions at the margin of mere subsistence. Malnutrition is widespread; indebtedness is almost a permanent condition of the poor of Asia; and the condition of housing is appalling in many regions both rural and urban.
10. The countries lack the means to spark off a rapid pace of economic development. *Foreign exchange* is scarce, some countries are in a state of permanent foreign exchange crisis. There is also a shortage of capital and of technical and managerial skills. The social structures which often maintain sharp inequalities within the countries do not help in the expansion of the economies or provide incentives for greater effort.
11. Chronic *unemployment*, reaching in certain areas up to 10-12% of the work-force, and under-employment leads to an enormous waste of man-power and a growing sense of frustration among the people.
12. *Alien control* over large areas of the economies of these countries leads to a continued sapping of the economic vitality of these peoples.

13. Manipulation of foreign markets which gives unfavourable terms of Trade to poorer countries.

B. Causes of under-development of Asian Economies

14. The causes are manifold and vary from country to country. The condition of the economies is itself a cause of the prolongation of Asian poverty. Historical factors, the internal situation of the economies and the international economic relations help to explain in general the under-development of Asian economies.

The developed countries have 34% of the world's population and 87½% of the world's resources. The developing countries have 66% of the population and only 12½% of the world's resources (PEARSON Report on International Development 1969).

15. *Traditional Asian society* has in general mentalities, structures and relationships which are anti-developmental in the economic sense. They are not helpful for mobility of persons or resources. The motivations of the traditional society are not towards economic achievement. Economic development needs modernization in techniques, institutions, mental attitudes and inter-personal relations. The traditional modes of life and thought are a hurdle to be crossed in this process.
16. The long period of *colonization* by foreign powers subjected Asian economies to a deep alienation. Their resources were diverted to make them specialised producers of primary commodities to satisfy the consumer markets and industrial plants of the colonial power. They have become dependent economies.
17. Within the nations the grave *inequalities* of wealth and incomes is an impediment to a satisfactory type of economic development, even though inequities may help to further economic growth to a limited extent through savings and investment by the affluent. Inequalities are due to both the traditional forces and the growth of a new class favoured by contact with the West and colonial rulers. Inequalities however breed further inequalities, and they have an undesirable impact on social and political life also.
18. The poverty of the Asian masses is to be understood partly by the continuing exploitation of the poor by the more privileged groups both local and foreign. The production and distribution of many consumer goods in these Asian countries are in the hands of big foreign companies who are helped by the local business elite: e.g. drugs, soaps, cosmetics, radios, electrical goods, mineral waters, oil and even the press in some areas. The plantations (e.g. of tea and rubber) shipping, insurance and commercial banking are also often dominated by foreign agencies.
19. The *technological gap* between the developed communities and Asia also contributes to the difficulty for Asian countries to improve their lot. The Asian countries lack personnel with

- the technical skills for development in a manner relevant to their stage of growth, and a proper utilization of their own environmental resources. The brain drain tends to increase the technological gap which will be a cause of a continuing difference in productivity between the rich and the poor countries. In Asia 0.1% of G.N.P. is put into research compared with 2% in the USA and 4.2% in the U.S.S.R. (Pearson Report).
20. The *system of education* in these Asian countries is far too academic or rather 'bookish'. It tends to cut off the youth from the employment available in our countries, fails to communicate the required skills, and helps to imbue them with pattern of value which are anti-developmental e.g. a distaste for manual work.
 21. The *false value system*, fostered specially by the Western oriented middle and upper classes, tends towards ostentatious consumption as in dress, transportation and housing, rather than to saving and investment for increasing productivity in a desirable manner.
 22. *Widespread corruption in Asian countries specially at the level of the ruling classes and merchants* is a potent factor for the sluggishness of the Asian economies. The better off minority though better educated often do not have a sense of morality so as to be conscious of human dignity and social values and national responsibilities in their business transactions.
 23. *Trade Unions* and peasant organisations are weak or are harassed by sectarian issues or party politics.
 24. *Central economic planning*, which can help to improve the economies is as yet not effectively in operation in most countries.
 25. In the short run the growth of domestic savings and investment in the developing countries is inadequate to meet the levels of investment required to produce the desired rate of economic growth.

International aspects —

26. *Competition* among Asian countries for the sale of their products in the world markets tends to reduce their bargaining power for good prices. Their lack of economic cooperation and planning leads to unnecessary competition and duplication of products. Instead of helping each other, the poor Asian countries make condition worse for each other.
27. *International Trade* is unfavourable to *sellers* of primary products as most Asian countries are: 90% of the export earnings from developing countries are derived from primary products. The rate of increase of Asian trade is much lower than that of the Western countries. Although the export volume of the developing countries showed a growth rate of about 4.7% per annum during the First Development Decade (1960s) the proportion of their share in world trade declined from 31% in

1950 to 21% in 1960 and 18% in 1968 as pointed out in the Tinbergen Report on "Development Planning regarding the U.N. Second Decade of Development".

28. Even though the developing countries are making serious effort to increase their production and exports, the *fall in prices* of their primary products vis a vis the manufactured goods of developed countries makes the *terms of trade* less favourable to the poorer countries. Increased physical production is by itself no solution.
29. This fall in prices of primary products is both due to short term price manipulation as well as to their secular disadvantage due to competition from the displacement by synthetics.
30. The First Development Decade announced by the United Nations (1960s) showed a 4.6% growth per annum of the gross domestic product in the developing countries as a whole. Nevertheless in terms of per capita income the growth rate was only 2% where as per capita growth rate of the developed countries increased by 3.8% per annum resulting in a further widening of the gap between the developed and the developing countries.
31. Hence the developing countries face grave problems of the *balance of payments*. They are unable to develop their economies without imports of certain raw materials and equipment for industrialization and agricultural development. They are even unable to carry out long term plans for economic growth due to the uncertainties of the foreign exchange situation.
32. *Aid* that is received by Asian countries is distressingly inadequate in quantity and unsatisfactory in quality as aid is often tied to purchases from aiding countries. In 1967 only 16% of the aid funds were untied (Pearson Report). The burden of debt servicing is becoming increasingly a millstone round the necks of poor countries. In 1966 about a third of new aid was spent to repay old aid; and in 1970 this ratio has increased to about half. If aid continues on the present terms and at the present rate, by 1980 the net aid per year may be zero, as the whole amount of the new debt may have to be used to repay old debts. cf. Pearson Report and "The challenge of Development" Montreal Conference of Sodepax, 1969 pp. 17-20.
33. *Military conflicts and expenditure* on 'defence' takes away large slices of the budgets of many Asian countries and upsets developmental plans. Narrow nationalism is often the cause of such conflicts. This armament race among Asian countries helps the armaments industry in the developed countries.

I. C. Some Political Implications of these Economic Conditions

34. The stagnant economies and the rapid increase of population tends to increase racial and sectarian conflicts to the detriment of development.

35. The sharp inequalities of wealth and income heighten the sense of class conflict and political instability. The spread of Marxist ideology and the establishment of *Communist regimes* over nearly half the population of Asia is due to the frustration bred by poverty and the inability of the non-Marxist leadership to bring about the necessary development and reforms fast enough. In the last few years *Maoism* has spread in many of the 'free enterprise' countries of Asia, e.g. Philippines and India.
36. On the other hand the 'free enterprise' countries have tended to establish *military dictatorships* or severely restrict civil liberties, with the support of the Western powers.
37. Asia is now being divided into two warring camps. Though some countries have opted for non-alignment; Vietnam, Laos, Cambodia and to some extent Thailand are being made an arena of a world conflict based on ideologies and economic interests. War leads to further human degradation and inhumanity of man to man.

I. D. Desirable goals of economic development in Asia

38. The aims of development are not merely economic, nor primarily the maximization of profit for the owners of business enterprises. The aim should be to provide the basic conditions for minimum standards of civilized living for all. The statistical aggregates of gross National Product are not always adequate indicators of the economic progress of a community as there may be an increase of a country's GNP which does not benefit the nationals of a country due to the gains of foreign companies and businessmen.
39. The overall goals of integral development include —
 - a. an increase in physical productivity specially with the mobilization of the resources and man-power available in the country; self-reliance. (cf. Resolutions of Lusaka Conference of Non-Aligned Nations, September 1970)
 - b. a better distribution of the wealth and incomes and of the increment to the wealth to make the fruits of development available to the poverty stricken masses.
 - c. preservation and development of the cultural heritage, along with the modernization required for rapid economic growth. To revitalize education and channel research to relevant direction.
 - d. participation of the masses in the processes of development in political life, economic decisions, culture, etc.
 - e. the establishing of a sound, just, dedicated and non-corrupt political leadership and administrative machinery.
 - f. planned community development avoiding the evils of over crowding and pollution of the environment by excessive and unplanned urbanization. Rehabilitation of the rural life.

- g. to adjust population growth and distribution to the potentialities of the economy in a responsible manner.
- h. internal harmony and peace with others.

I. E. Policies adopted by countries or recommended for achieving such goals

i) For increasing productivity —

40. The prime necessity for the developing countries is to increase their productivity in the different sectors of the economy: agriculture, industry and commerce.

Agricultural productivity can be further increased by policies such as selection of better seed material, increased use of fertilizers, weed and pest controls, transplanting and better irrigation facilities. Crop diversification is a necessity in countries which are dependent on a few primary products — e.g. Malaysia, Ceylon, Indonesia, Cambodia and Vietnam. Half of the developing countries earn 50% or more of their export earnings from a single primary product. Hence the increase in physical production has to be backed by justice in international commodity prices. The area under cultivation can be increased; the holdings need to be consolidated where there is too much fragmentation.

cf. Report of Beirut Conference on World Development 1968 and Report of Workshop A of Asian Ecumenical Conference for Development, Tokyo, July 1970.

41. *Industrial Growth*: Industrial development is an urgent necessity in Asia for a number of reasons. The growth of the secondary and tertiary stages of production will relieve the population pressure of the land on primary production. There has to be a progressive domestic production of capital goods and tools. More and more of Asian raw materials have to be processed and converted into final consumer goods within Asia. The process of industrialisation has a foreign exchange component, and domestic savings and investment would have to be supported by foreign investment and aid on mutually acceptable terms as well as by imported technological information and skills. Asian industrialisation has to be geared to the fullest utilisation of local raw materials and has to be backed by a programme of training local labour at all levels. It has to be backed by institutional development for mobilising domestic savings and the provision of capital and credit for current operations.

42. *Nationalisation and Foreign Investment* — Under the colonial situation the Public or Government sector was restricted to the "maintenance of law, order and good government". In the present situation it is natural to expect an expansion of the Public sector both in direct action in industrial enterprise as well as in operations of public welfare and income redistribution. Nationalisation can be one of the means for the realizations of the country's economic and social goals accord-

ing to its needs at a given time, though nationalisation itself is not without its drawbacks. It is necessary that foreign investment should fit into the over-all national economic plans. Whilst bi-lateral inflows are helpful it is the general opinion that capital inflows on a multi-lateral basis (through international organisation) is more desirable politically.

43. Growth of *trade and commerce* to be fostered by better marketing facilities, improvement in transportation and other media of communication.
44. Asian countries must adopt suitable *population policies* for maintaining a satisfactory relationship between population growth and socio-economic development. cf. Report of Workshop F of Tokyo Conference (p. 49)
45. A fundamental *reform of the educational system* in the Asian underdeveloped countries is essential in order to prevent the educated elite from being alienated from the masses and unwilling to exert themselves physically. The educated elite are given to ostentatious consumption; they gravitate towards the cities depleting the villages of leadership and generally do not have much of a sense of community specially with reference to the suffering poor. Education must be related to employment opportunities and life of the environment; it must foster the cultural, social and moral values of the community. cf. Report of Workshop C — Tokyo Conference.
46. The Asian countries for their part must make every *effort to help themselves*. Their central economic planning should give high priority in their development pattern to create an economic structure which would be self sustaining and not continuing to depend on foreign aid. Years of effort and the example of the Marxist socialist countries demonstrate that *self-reliance* is the best policy — there is hardly any alternative to it.

It demands austerity in consumption. Can the democratic countries motivate and enforce such policies?

International Aspects —

47. The Asian countries cannot develop rapidly without the *co-operation of the more developed countries*. The developed countries should give much more serious attention to their obligation to help these countries most of which they have long exploited particularly during the days of colonialism.
48. During the Second Development Decade announced by the United Nations (1970s) it is hoped that the developing nations would achieve a minimum annual growth rate of 5% per annum. However, the implications of such a modest target for international trade has not been adequately assessed. If the income of the developing countries is to rise by a minimum of 5% every year their imports must rise at a rate of not less than 6%. To quote from a United Nations source; "One of the many reasons for this is that an acceleration in

the rate of growth requires additional investment; and the import content of this investment is normally much higher than that of income as a whole. Consequently, it is not going too far to conclude that imports would have to rise at a rate somewhat higher than that of total income. This view is supported by estimates based on the experience of developing countries". (United Nations, *Trade and Development policy statements*, U.N. publications, Sales No: 64.11B. 12 — pg. 5).

49. The required import capacity is a function of export volume and export price. It is both an economic and moral imperative that the developing nations should be helped to increase their export capacity both at the level of production and at the level of the purchase policies adopted by the developed countries. During the Second Development Decade it is very necessary for the developed countries to remove the numerous barriers set as protective custom duties, revenue duties, quantitative restrictions and restrictive and administrative practices against goods from developing countries to reconsider their policies relating to the substitution of natural fibres and natural products of developing countries by synthetic products which are domestically produced.
50. The developing countries need investible funds from the developed countries both as investment flows and as aid. Aid must increase in quantity and improve in quality. In the spirit of UNCTAD II, the Pearson Report and the Tinbergen Report we would urge all developed nations to increase development assistance up to not less than 1% of the gross domestic product as soon as possible, but not later than 1975. This is not too much to ask in a world threatened with a proliferation of nuclear arms and justifying vast investment in the exploration of space and where the armament bill of a number of countries amounts to anything from 4-10% of their gross national product.
51. As regards the quality of aid as such, it is desirable that at least 70% of such assistance be in the form of grants. Aid should progressively cease to be tied to purchases from developed countries lest these aid loans merely become export promotion devices of the developed countries.

ii) Policies for better distribution of wealth and incomes —

52. Economic growth is for men. The liberation of man from external and internal forces, which inhibit and prevent the realization of his full potential as a human being, is the most important goal of development. The existing economic, social and political structures and institutions in most Asian countries tend to preserve the status quo where the rewards of individual and group efforts to achieve economic and social progress are enjoyed by a few, while the many continue to live in misery. Hence reforms of these structures are imperative and urgent.

53. *Extensive Land Reforms* is essential in some countries where a small proportion of the people control the greater portion of the land: e.g. India, Philippines. In other countries land reform legislation needs to be enforced effectively. This is essential for increasing productivity in agriculture and ensuring, security of tenure and a fair share of the produce to the cultivators.
54. The *Plantation sector* has to be liberated from the control of foreign companies and the undue influence of big land lords and local firms. International capitalism dominates this sphere and its adverse impact on the countries can be overcome only by the development of countervailing powers to safeguard the interests of the country and the workers.
55. *Social justice in industry* requires a better sharing of its profits, a greater participation of the workers and consumers in the decision making processes. The State has to own certain fields of industry and control quality and price in others. Public policy should prevent abuses of trusts, monopolies and monoposonies, and the pre-emption of large areas of industry, commerce and finance by a few business houses. Industry too needs to be liberated from its increasing foreign control through capital and management.
56. *Monetary and Budgetary Policy.* Monetary policy, Budgetary policy and fiscal policy are inter-related instruments of economic planning in the Asian region. The operations of monetary policy towards the goal of increased domestic production is limited by the ever-present foreign exchange difficulties in a number of countries.
57. One may expect a broadening of the tax base and pattern of taxation so that Governments may have a larger control over resources in order to implement development policies through the public (government) sector of the economy. Taxation policy would also be used for providing reliefs to the low income groups through policies that amount to income redistribution.
58. A fiscal policy of *laissez faire* is not possible in countries of the region. Fiscal policies need to be framed to curtail the import luxuries, increase the import of developmental goods, help nascent industries and provide for import substitution in the face of foreign exchange difficulties.
59. The provision of social services, e.g. health services, education, provident fund, pensions, insurance schemes, housing, etc. can help to ameliorate the lot of the poorer classes.
60. The structures for effecting a redistribution of wealth must be built into the very framework of the economy so that economic growth may not lead to increasing inequalities. The problem of redistribution also raises the question of *priorities* in development planning. Increase in productivity is essential if there is to be more for redistribution; and likewise better distribution is a requisite of social harmony. Each country

must make its options in the light of its situation. (cf. Report of Workshop E of Tokyo Conference.)

I. F. Urgency of the Issues —

61. The economic development of the Asian countries is perhaps the most grave and urgent issue which the modern world faces. Asia has nearly $\frac{3}{5}$ ths of the world's population with only $\frac{1}{5}$ th of the world's surface of land. The world has the means in resources and know-how to develop all the Asian countries to a state of self sustaining growth and to a decent standard of living in less than a decade if only the human beings who control the destinies of nations wanted it. The tragedy of the world today is man's unwillingness to help man — both within the Asian countries and in the world at large. We are insensitive to human needs. We are selfish as individuals and more so as nations whether our ideology be capitalist, socialist or non-aligned.
62. The peoples of many of the Asian countries are becoming exasperated by the slowness of the 'free enterprise' countries to reform their economies. This is in sharp contrast to the reputed achievements of China which has transformed itself so totally in just two decades under a different discipline.
63. *Spread of Maoism* — The very rapid spread of Marxism, particularly Maoism, in the non-Marxist countries of South Asia is a phenomenon which deserves a very special attention on the part of all those who consider the economic conditions of these countries. Russian Marxism no longer is the ideology that appeals to them, because Russian Communists do not seem to want any further fundamental changes in the present world balance of power.
64. In almost all the Asian countries Marxism — with the strategy of Mao, Ho Chi Minh and Che Guevara — is being advocated as the main ideological and even practical alternative to the present right wing governments. It is because the peoples of these countries are becoming disillusioned with their economic and social policies which are generally for free enterprise and tend to be right wing, pro-capitalist, pro-western.
65. Increasing inequalities, poverty, unemployment and the corruption that are widespread in many of these countries make many feel that the free enterprise or moderate socialist alternatives cannot bring about economic development rapidly enough, and even where economic development is satisfactory, the inequalities in society are growing with economic growth. *Discontent with the existing situation* is fairly strongly felt in countries such as India, Pakistan, Ceylon, Indonesia, Malaysia, Philippines. In Thailand, Cambodia, Vietnam and Laos the war situation may presently submerge these feelings in the pro-western sectors; on the other hand the spread of Marxist influence and power in these countries is an indication of the discontentment of the poorer people in these countries. Even

in Hong Kong and Singapore which have a measure of economic prosperity there is a growing unhappiness about the alienation of their economies and culture due to their too ready openness to the Western powers.

66. *Rapid and radical changes* are required in the economic and social structures of the free enterprise countries of Asia such as India, Pakistan, Ceylon, the Philippines, Indonesia and Malaysia if they are to meet the urgent demands of economic development with social justice.
67. Due to the opposition of the possessors of economic, political and military power, fundamental reforms in the economic sphere cannot be achieved in the South Asian countries without a tremendous effort on the part of the people. The Western powers and their companies invest in bolstering up right wing Asian regimes even when these neglect social justice and deny certain fundamental human rights.

Methodology of Socio-Economic Reform —

68. These circumstances have brought to the fore the problem of *VIOLENCE* in the resolution of the socio-economic tensions in Asian countries. While theoreticians in Europe and, to some extent, in Latin America talk of Revolution by violence, in the Asian countries the issue is a practical one. China, North Korea, North Vietnam and Tibet have seen the establishment of Marxist regimes by violence. Fighting is now raging in the Indo China region. Pockets of insurrection exist in India, Malaysia, Indonesia and the Philippines. Thus almost all the countries are involved in the problems of violent conflict on ideological bases.
69. If Asian countries need rapid reforms, how are they to be brought about? What is the adequacy of non-violent, legal means? Can the democratic political systems bring about rapid and radical economic reforms to be effected within the democratic framework? What is the value of the present system of "law and order" if it fails to meet the needs of the people even over a period of one generation? These are urgent questions demanding answers.
70. On the other hand has the Marxist approach brought about a satisfactory solution to the economic problems — and at what price? What of the alternative of democratic socialism? Can it be achieved by the ballot. Is such a system capable of bringing about fundamental changes?
71. These are some of the issues which torment the peoples of Asia — particularly the youth. Their decisions of the next few years can be vital for certain countries such as India and the Philippines where the demand for reforms is particularly urgent.

II. An Assessment of the Contribution of the Churches to Economic Development in Asia.

72. The Church was founded by Our Lord Christ to continue his serving-saving mission on earth till the end of time. Coming from the Lord, the Church is *divine* in its origins and in the core of its life. The Church is also *human* in its membership and as she goes through history is open to the weaknesses of her humanness.
73. The role of the Church in the world must be understood primarily from the life and teaching of Christ. Jesus was immensely kind and considerate to the poor, the sick and the weak and at the sametime clear and uncompromising in his criticism of hypocrisy, pharisaism and the legalized injustices of his day. He lived poor, he healed the sick and pardoned the repentant sinner. But he castigated the dishonest double standards specially of the leaders of the people. He questioned the very foundations of their legal system, their moral teaching, their religious practices, their irrelevant and purely ostentatious prayer life and their abuse of power. He was therefore killed by them at the young age of 33 because he was considered a threat to the civil and religious establishment of the Jews and the authority of imperialist Rome with whom the Jewish leadership had compromised and collaborated in exploiting the poor.
74. The early Church followed in the footsteps of the Master. They were given to prayer, the preaching of the Word and the sharing of their goods so that there was no one in need among them. The life of the early Christians was a permanent contestation of the assumed unlimited sovereignty of the civil authorities and of the religious doctrines that buttressed it. Hence the early Church was an ennobling and equalising leaven in the Roman world of inequality, corruption and colonial exploitation. It is thus no wonder that for the first few centuries almost all the Popes and many of the Church leaders were martyred for their non-conformism to the 'law and order' of the day. That was the most glorious period of the Church's centennial history.
75. However after the Church was recognized as the official religion of the Roman Empire, she became more and more part of the establishment of the day. As she grew in wealth, worldly influence and temporal power, she compromised her primitive dynamism and tended to shape her own life, laws and values according to the prevailing standards of the Roman Empire.
76. During the Middle Ages the Church again became a vital and civilizing influence on the peoples who settled down in the lands of the former Roman Empire. Art, literature, culture and the way of life of medieval Europe was profoundly influenced by Christianity. The Church articulated a more communitarian ethic in social and economic life. All the same she was open to the corruption of the worldly values

of the time — specially of the upper classes of the feudal society.

77. With the *Renaissance* and the *Reformation* the Church faced new challenges. The Catholic Church strained every nerve to defend itself and its tenets of orthodoxy against the Reformers. Meanwhile commercial and industrial *Capitalism* developed in the Western countries and the Church entrenched behind defensive barriers, did not offer much resistance to the materialism and injustices of Capitalism, that was evolving itself and growing rapidly in the world outside. Some doctrines emphasized by certain groups of Christians even helped the growth of Capitalism.
78. When European countries expanded their *colonial empires in Asia* from the 16th century onwards the theology of the Church did not have the vitality of her early days. The Church came to be planted in Asia as an extension of the European (and later American) Churches.
79. Those who established the Church in Asia tried to *soften the excesses* of their governmental colonial system, but they could not challenge the system itself. They contributed to the growth of education, social services and the spread of liberal ideas and certain skills. The Asian Churches were however considered by and large as part of the colonial establishment. Their social teachings did not challenge the injustices of the capitalist system which was now making the Asian colonies in economic dependency of the 'mother countries'.
80. *After Independence when decolonisation takes place the Churches* have to find their identity in the Asian countries. In the Marxist dominated countries they are going through a severe trial. In the free enterprise countries they have tried to attune themselves to the new rulers and elite. But now these latter countries are facing a severe economic crisis in which the entire socio-economic system and elite leadership is challenged.
81. The *Second Vatican Council* helped the Church to reassess her function in the world. The Council called back Christians to their mission as followers of Jesus Christ. The Council emphasized the urgency of a critical self examination which could help the Church to be a leaven of justice and charity and a ferment of freedom in the modern world. Popes John XXIII and Paul VI have earnestly advocated a radical reform of the socio-economic structures of the world for the sake of making life on earth more bearable for the masses of humanity who are poor.
82. It is in their context of the Asian countries seeking rapid development in a situation of internal and external crisis and the Church herself desiring greater relevance to the contemporary world that the Asian Churches have to re-examined themselves as objectively and sincerely as possible to take their options for the future.

83. In this process they have to be grateful to the past for the contribution Christianity has made to development of Asian peoples. At the same time they must see clearly the disadvantages they inherit due to their long connection with Western imperialism, Capitalism and culture, and the inadequacies of their pre-Vatican theology, structures, attitudes and relationships. The *pre-Vatican II* accent of the Church was less community oriented. It was more individualistic in moral theology, in socio-economic affairs, in liturgy and pastoral action. Yet Vatican II has still had little impact on most Asian Churches.
84. Christians tended to be *foreign-oriented ghettos* within Asian society. They were rather unconcerned with the reform of the structures of society. The message of social justice was articulated clearly only by a few isolated groups. The Churches now find that they have been rather irrelevant to the great concern of Asian economic and social development.
85. *Today the Asian Bishops* are called to reflect once again on the central message of Jesus who was so kind and so radical in his teaching on economic matters — e.g. parable of Dives and Lazarus, the doctrine of corporal works of mercy, and the teaching on the last judgement. They are the pastors of the disinherited masses of Asia — the continent of destitution in a world of plenty. They have to articulate an understanding Jesus Christ and Christian life in a manner relevant to the agonizing problems which Asians face today. They have to think out and manifest in their way of life and in that of affluent members of their flocks, what it means to be Christian in modern Asia. All must face the fundamental fact that the earth is God's creation: it belongs to Him: "The earth is the Lord's and the fulness thereof". (Ps. XXIII.I). He made it for the whole human race and not for some special groups or for some privileged persons (Gen. I. 28. 29). To deprive any member of the human race of his legitimate share in the goods of this world is to misappropriate what belongs to God, a crying injustice.
86. This is a *grave, historical task*; the Bishops must face it courageously and with vision. The past with its achievements and its deficiencies is with us as an ambivalent inheritance; the present brings us relentlessly to the tormenting question of the very meaning and mode of our existence as Christians; and the future will judge us by our enlightenment and sincerity in meeting these challenges.

III. The Role of the Church concerning Economic Development

87. From the desirable goals of Asian economic affairs and the aspirations of the peoples of these countries we can understand the value which these goals and aspirations imply. The Church is not a merely human institution, or a civil service for international economic development. But it has a *direct moral responsibility* to try to realize the positive values which

- can make for the integral good life of man on earth and thereby also help prepare him for eternal life. Ours is not a mere secular humanism in that our motivation is from the life and teaching of Jesus Christ. He is our teacher, the supreme exemplar of holiness as well as the Lord of history and the Creator of the universe.
88. How should disciples of Christ be concerned about economic affairs? Should the Church be involved in economic development, and, if so, in what way and for what goals? Different approaches are taken to this question: such as
 - A. that the Kingdom Christ preached is not of this world — hence, let us leave to Caesar the things which are Caesars'.
 - B. it is necessary for Christians to interest themselves in Asian economic development because otherwise Communism will expand and destroy freedom and religion itself.
 - C. or because now we have at our *disposal funds* which we can receive from the Christian groups in Europe and North America.
 - D. or it is necessary to help people in their distress as a means of *pre-evangelization* as a step in bringing them to the Church and thereby fulfilling the mission "go ye and teach all nations, baptising them..."
 - E. to help others because they are in need, without looking for any advantage to ourselves or the Church.
 89. What is the *deepest motivation* which should inspire Christians in their concern for economic development? Should it not be because such concern is a necessary expression of genuine Christian love of God and neighbour? Can there be a true Christianity that is indifferent to the conditions of the neighbour or is merely interested in him out of a motive of fear, self interest or even *primarily* for the expansion of the Church?
 90. Should not the ultimate concern, in the sense of the deepest concern, of the Christian as a follower of Jesus Christ be to love the neighbour as he is without looking for any reward? The love of God is realized and manifested in an unselfish love of the neighbour: to love one's neighbour as Christ loved us. Is this not the demand of the gospel of Jesus, the meaning of our sacramental liturgy and should it not be the aim of our pastoral action as Christian communities?
 91. Such an attitude can seem at first sight to be too anthropocentric and a neglect of the supernatural love of God, or a neglect of the inner life of man. Yet this is the spirituality of the Incarnation, the union of God and man, in such a way that whatever we do to the least of mankind is done to Christ Himself. On the other hand the irrelevance of Christians to economic life in the past few centuries was very much due to a divorce between the spiritual life and the disinterested service of man. Without such a loving service Christianity is largely a name, a nominal form of religion, or it may even tend to be a self-centered religion.

92. In order to determine our motivation and orientations for the future we must reflect together on this level of ultimate values. In this connection it is necessary to think out the relationship between Christian life and development. To what extent should Christians be committed to development? What is the relationship between the establishment and maintenance of the Church as an institution or community and the action of the Christians in the service of the development of the human community in general?
93. This is not a question of the relative importance of God and man, of the spiritual and the temporal orders, or of salvation of souls and care for the bodily needs of man. The problem that is being raised today and which presents itself when Christians dedicate themselves to integral human development is that of the relative values of such dedication and of the building up of the Church as a specific group within the larger human community. It is true that both are necessary; they are also interconnected when properly understood.
94. The difficulty arises when we have to make choices in which there could seem to be a conflict of interests. Should Christians serve the cause of development with justice even when this may impair the temporal good of the Christian community? Or should they first safeguard the life and continuance of the Church as the primary value and for this sake even compromise with situations which are unjust? Sometimes the problems may even seem to be beyond our power to resolve. When should we take a stand resolutely for ultimate human values such as justice, truth, freedom even at the cost of our temporal possessions, social position and image of respectability?
95. These are not mere academic issues. These are problems of priorities and options which the followers of Jesus Christ — and in fact any honest man — has to face throughout all times. The early Christian option was clear in their long record of martyrdom.
- The option is what Christ faced when he challenged the evils of the society of his day even when He knew that they were out to kill him. This is the folly of the cross of Christ. Greater love than this no man has shown i.e. to give himself for his brothers.
96. How can contemporary Christians decide on their priorities? Some say that there is no problem of priorities as such, or that both the service of man and the life of the Church can be maintained without any conflict. But to many there is a problem of priorities specially due to the tragic urgency of the needs of human development today. The young in particular want the Christians and the Churches as organizations to take a stand squarely on the side of the fundamental human values such as justice and freedom. They are disenchanted with the disillusioned by the failure of Christians to stand up for the basic rights of human beings in the modern world.

But where human reason sees only conflict Faith gives the solution. The solution is Christ, the humanity of the son of God. The Word Incarnate has so assumed human nature that whatever is done to the least of His brethren is done to Himself. In being 100% for one's neighbour one becomes 100% for God if only one acts in the spirit of Faith.

97. This is a point to which the Asian Bishops can make a worthwhile contribution. Given the urgency of the problems that face man in Asia in his economic and social life and the deep frustrations of so many men of good will in our countries, Christians must decide on the nature and extent of their commitment to integral development. They are called to a struggle against the forces of inequality, injustice and indifference which have been enthroned in high places in economic, social and political structures of our countries and of the world. A determination to work for their reform will almost necessarily involve Christians in conflicts which can be a danger to their positions; and this poses a problem of priorities which has to be decided in each instance according to the circumstances of the situation.
98. *Required a theology of development* — From a basic understanding of the role of the Church in development we need to elaborate further the theology of development so that our work may be meaningfully related to the struggle of the Asian peoples.
99. Development requires a *change* from one conditions to another — a movement. It therefore implies a dynamism; the analysis of development must be related to the goals of such changes and the processes for bringing them about.
100. Changes in socio-economic life imply also a change in the relations of power in society. Development Theology must therefore concern itself with the analysis of power in a given society, the desirable shifts of power and the means to bring these about. Social justice at all levels may require a redistribution of economic, political and social power.
101. Power relations are seldom altered without some form of conflict, be it even legal and peaceful. Power usually surrenders only before a superior power e.g. physical, psychological or moral. A theology of development must therefore consider the conflicts that take place or may have to take place for the sake of economic growth with social justice. These have their political implications too.
102. If the Asian Churches wish to contribute effectively to integral development they must be prepared to be involved in the socio-economic sphere; including the conflicts therein. They must have a clear understanding of the issues involved and make decisive options on the goals and processes of development. This may mean attracting the ire of some section of our national communities. If the Churches opt to fight for the underprivileged such as for land reform, it is likely that many land lords will accuse the Churches of going beyond their

competence or of even being unfaithful to God, materialistic, communistic, etc.

103. However, such options are necessary, for we cannot be neutral to all power. Human power often is not neutral, it tends to act in its own favour. Human liberation requires a diffusion of such power and participation by as many as possible in the processes of decision making. Can the Churches gear themselves to be agencies which will participate in the efforts to bring about the necessary changes in power relations, within the countries, including at local level, among the Asian countries and in the world at large?
104. In Asian countries the Churches have so far, by and large, given the general impression of being in favour of the present power position in the world in which the Western countries dominate and use their power to increase their wealth and strength. This is not merely an image due to the relations of the Churches with the former colonial powers (and still at present in Hong Kong) but also because of the manner in which the Christian communities have acted during the past two decades. The Churches frequently give the impression of being dependent on the economic power of the rich and privileged classes of society or at least of favouring a pro-Western, free enterprise economic system rather uncritically.
105. The people of the Asian countries find it difficult to be convinced that the Christian Churches are agencies that work disinterestedly for human liberation in the full sense of the term: economic, social, political, cultural and moral. In this sense even our mission of evangelization is suspect and can have the effect of a counter witness.
106. The *Asian Bishops' Conference* has therefore the duty to:
 - (i) Analyse the economic situation of Asia
 - (ii) See the contribution the Churches have made so far
 - (iii) Determine the desirable overall goals of development.
 - (iv) Assess the changes that are required in order to achieve these goals, and the conflicts which an option for integral human development involves.
 - (v) Think out the strategy of action that is required and is feasible given our position in Asia as a whole and in each country in particular
 - (vi) And thereafter make decisions on action for such development.

Strategy of Action of the Churches for Development

107. In all Asian countries except the Philippines the action of Christians and the Churches as such has to be the operation of a *minority* with also severe limitations of resources specially of personnel. Hence the strategy relevant to Western Europe, North and South America is not so applicable to the Asian Countries except perhaps the Philippines. The role of the Churches as organizations will have generally to be motivational and in action supplementary to others. Christians would

probably be more effective in engaging in action in movements and organizations that are non-sectarian. Differences of approach do exist concerning this as for instance in Vietnam and Indonesia.

108. *Churchmen* as such could perhaps as individuals be more directly involved in exemplary action which can be a spur to commitment by others. Some members of the hierarchy in other continents have taken clear and strong stands for the economic liberation of their fellow men.
109. The *prophetic role* of the Christians and the Churches needs to be much further developed in Asian countries. We must be prepared to suffer for justice sake, if the cross of Jesus Christ is to have communicative relevance to the suffering masses of Asia. The understanding of the life and message of Jesus must be deepened if Christian action is to have a liberating effect on Asian societies.

IV. Action of the Church—

110. A consideration of the economic conditions of Asia would convince Christians of the need for commitment to economic development with social justice. The urgency of the situation has been emphasized by *Pope Paul VI* in his encyclical on the Development of the Peoples which is quite relevant to Asian countries.
Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one to take his share in them with generosity, particularly those whose education, position and opportunities afford them wide scope for action. May they show an example, and give of their own possessions as several of our brothers in the episcopacy have done. In so doing they will live up to men's expectations and be faithful to the spirit of God, since it is the "ferment of the Gospel which has aroused and continues to arouse in man's heart the irresistible requirements of his dignity." Populorum Progressio art: 32.
111. The Churches in Asia must take a stand on the burning issues that face mankind today in our countries. It is the whole posture and stance of the Churches and of Christians that must change and gear itself to face this challenge of urgent reforms. We must honestly ask ourselves: what do we live for? Have we reflected adequately seriously on the teachings of Jesus in the parable of Dives and Lazarus, of the sermon on the mount and of the criteria for the final judgement?
112. The commitment that the Churches must make is a moral option which must influence the action of Christians as individuals and groups in developing countries and developed countries. This commitment concerning economic affairs can be undertaken at different levels.
113. *Personal motivation* to realize fundamental values in socio-economic life. The Church should study and understand the

moral issues in the inter-dependence of human communities and speak up on them. The Christians must be formed to the living of their personal moral life in economic affairs. Christian life is not merely a matter of the externals of ritual but much more the love of one's neighbour and this presupposes justice. Yet how many Christians are insensitive to the demand of justice in their day to day life as workers, employers or government officials, etc.?

114. Structural reforms alone cannot bring about human happiness in economic and social life, because human beings are persons, and personal problems must be met at a personal level. Hence the importance of the work of the Church in influencing persons, in motivating them.
115. The Church must endeavor to motivate individuals to work primarily for the *common social good* rather than for private personal or corporate profit. One of the main difficulties in the private enterprise economies is that men have lost the sense of community; they are not prepared to work hard and dedicate themselves if they do not gain personally in terms of profits. Whereas the necessity in our countries, as in the rest of the world, is to work so that all men may share of the wealth created. Pope Paul insists on this need for a change in motivation so that "wealth be not self-centered and sought for its own sake", but rather "that the economy may be at the service of man".
116. We have to be witnesses to and provoke such a basic conversion in individuals and in groups. It is a most difficult task. It is perhaps only our personal identification with the poor—the suffering masses — of Asia that can convince others of the demands of justice in economic affairs. Yet the image we project is often far from being a witness to Jesus who as God man identified Himself with the poorest of the poor. No effective and lasting reform of the economy is possible without a basic change in the attitudes, mentalities and values of the people, specially the ruling elite and the privileged classes that set the pace in such matters.

IV. (b) Social Services run by the Church

117. What should be the guidelines of the future policy of the Asian Church in regard to social services — e.g. education, health services, etc. The Asian Churches have emphasized the establishment of social services during the past century or two. How far do these help in achieving the goals of integral development and what reforms are required today in our schools, colleges, universities and other social services. Since these are becoming the direct responsibility of the State how should the Church help within these structures which are provided for collectively? A shift in relative emphasis on this apostolate is required — to be effected in a planned manner over a period of time. cf. Workshop C of Tokyo Conference.

IV. (c) Development Projects

118. Development projects run on a Church related basis have increased very significantly in the past decade — e.g. technical schools, small industrial plants, cooperative enterprises, schools for training labour leaders, farmers, etc. Some have a direct aim of increasing productivity, others have a redistributive goal as well. The aiding foundations have added very much to the potentialities of the Churches to engage in this type of work.
119. These form an intermediate stage between social services and socio-political reform of a structural nature. They are valuable as far as they go — though they may generally not go far enough. They should lead to a sensitizing of persons for the more urgent tasks of economic growth and reform. However they can also be an alibi in so far as persons of good will could be lulled to complacency and self-satisfaction by being involved in some of these projects which may not touch the real problems of bringing about a better distribution and deployment of resources and incomes in the country.
120. Church related projects should also fit into the overall goals and programmes of public policy. The main endeavour of Christians should be to *infuse values* in the goals and strategies of development projects both public and private.
121. We should also be careful to see that the proliferation of Church projects does not create a *new class* of Church administrators (clerical, religious and churchy laity) who could exercise power and patronage and form a new privileged ghetto of beneficiaries of Church funds and development aid. At present this is a pronounced phenomenon in many of the Churches in the developing countries.
122. It is also questionable whether some of the efforts of Bishops in this regard is worth the while. Since their sojourns in Europe for the Vatican council Afro-Asia bishops seem to have become the itinerant fund collectors in Europe and North America. We should be careful about becoming rich with other peoples generosity. Is it not better if the aid is made available for more public agencies or purposes? The type of competition which is seen among dioceses and among countries for aid is also likely to be detrimental to the image of the Church and the value formation of the Christians.
123. Perhaps certain projects could be handled on a national or even multi-national basis in Asia — this is likely to help aiding foundations and also keep a better sense of balance in goals.

IV. (d) Reform of Socio-economic structures —

124. This is the most important task which has to be undertaken by Christians along with the reform of the mentalities and value motivation of individuals. Social services and isolated development projects are *inadequate* to reform and overcome

institutionalized vice and exploitation within nations and among them. Decision making today is often collective; it is impersonal and takes place in the name of boards, agencies, institutions and public authority.

125. How can the Churches be involved in such social reform? Will they compromise their other worldly orientation? On the other hand if they delay or fail to engage themselves in these tasks there is a danger that they will be left behind in the course of the next phase of Asian evolution. Many South Asian countries are facing a near revolutionary socio-political situation — e.g. Philippines, India, Ceylon, Indonesia. Are we going to participate in the necessary process of social change — which involves reform of economic structures — or are we going to be complacent and irrelevant, till perhaps we ourselves are swept out of our positions along with our own cherished structures? How long will it take for the Asian Churches to see the writing on the wall, to discuss the signs of the times and to take a positive *prophetic stand* on the side of the poor and the oppressed.
126. *The problem* which faces Asian Churches in socio-economic affairs is how a minority, self-centered ghetto community given to social services within an uncritically accepted status quo can change itself to be a dynamic, open group that is dedicated to the service of all men, irrespective of creed, specially by joining in the struggle to bring about much needed radical changes in the social, economic and political mentalities and structures of their countries and of the world.
127. The Churches which have grown as rather rigid organizations must become flexible movements and be placed on a battle footing if they wish to “bring down the mighty, and exalt the humble” in our Asian countries. They must discover means to dynamize the entire community to radical commitment. Without such an engagement it is difficult to conceive the possibility of a conscious and genuine Christianity in our Asian countries, with their sharp and glaring inequalities and injustices.
128. The Churches have to ask themselves what are the pre-requisites for such a commitment, and what are the consequences they must expect from it. Commitment to socio-economic justice is, however, not a luxury for the contemporary churches. It is the condition of their vitality and credibility. It is already noticeable that in many areas of Asia the more dynamic youth and even adults are unhappy about our too slow going, traditional and apparently prudent approaches. The option before the Churches is becoming clearer with every major event in the public life of Asia e.g. the Vietnam war, the Kerala elections, the Naxalite revolt, the Indonesian tensions, the Pakistan unrest, the Ceylon elections, the Malaysian riots, the Hong Kong riots, etc.

IV. (e) Migration Policies

129. The Churches must articulate an approach to population policy that is both morally justifiable and practically feasible. This deserves deeper study by the Asian Catholics. Furthermore one of the much neglected aspects of the solutions to the problem of world inequalities is that of adjustment of population to land surface and natural resources. Population settlement within countries and in the world as a whole can be a most effective means of international cooperation for development.
130. The world's surface is very *unequally distributed* among the countries and continents of the world — Asia with 3/5ths of the world's population has about 1/5th of the world land. If countries such as India, China and Japan are considered the proportion is still worse. The European peoples on the other hand have almost the entire under-developed land surfaces not only available to them but also inviting them to come and settle down as migrants: thus the U.S.A., Canada, Australia and New Zealand, South Africa, Rhodesia and Latin America. Anti-Asian immigration legislation is a common feature of all these lands.
131. The *population pressures* cannot be resisted for ever. People will move as their needs increase, inspite of the possibilities of going upwards as in Hong Kong and Singapore. The present national frontiers must be rethought if justice is to be done, for "the people without land have a right to the land without people".
132. Can such changes be brought about peacefully? The world has the technical and financial resources for doing so. It can, if it wishes settle, 10,000,000 men per year on new lands. This might cost less than one trip to the moon, manned or unmanned. Yet much greater accent is placed on propagating birth control than on making the world's idle land available for man. Does humanity really care for man? Or are our national prejudices so great that, cost what it may, the land distribution brought about by the European expansion of the 16th — 19th centuries must be maintained as if it were a natural right?
133. The Churches in Asia and those of the other continents can help to focus attention on this problem which is no doubt, complex and multi-faceted. But it is also urgent issue due to the *threat of war* that overhangs the world, specially if it is not dealt with peacefully and in a just manner.
134. On this issue the Churches and the central Church organizations have been far too silent. Even the theory regarding migration is not discussed seriously. In fact aid and economic development are often discussed by agencies such as SO-DEPAX without much meaningful reference to the need and potentiality of migration as one of the solutions of Asian economic development.

IV. (f) Peace

135. The search for peace is also a common responsibility of all the Churches. Asia is fast becoming the arena of the undeclared World War III. The Christian Churches too are involved in this process of escalation of the war. Sometimes the intransigent positions adopted by rival ideologies can bring about the prolongation of conflicts.
136. The Asian Christians and Churches must be committed to peace — peace with justice and honour. We have a common responsibility for it. We have to try to create the climate of understanding among our peoples so that they would not want to resort to war for the solution of their border problems. It is also necessary to consider permanent solutions to the problems such as those of Chinese expansion. Chinese expansion has to be considered not merely as an ideological problem, for it has also a human respect. The one third of the human race that is confined within the borders of China has a right to a much larger share of the world's surface and the world's resources than it has at present. The present world structures were created largely by violence — imperialism and military expansion. They are maintained fundamentally by economic and military power. Ideology and propaganda can make us forget such factors.
137. Do we honestly face up to this issue and the similar rights of others such as the Indians and Japanese? These are the long term or secular causes of war and must not be overlooked in our anxiety over ideological postures.

IV. (g) Regional Economic Cooperation

138. There are many advantages of Asian countries in cooperating among themselves in economic matters. They can share technical know-how, and plan production more rationally with greater opportunities for specialization. They can work together to get better prices for their primary products instead of competing and reducing prices in the world market. Through mutual trade they can reduce their dependence on the hard currencies specially of the developed countries.
139. Such cooperation requires a certain degree of understanding among the countries e.g. as the Agreement for Regional Co-operation for Development among Turkey, Iran and Pakistan. First of all it implies peaceful relations and the overcoming of narrow nationalism that tends to divide Asian countries, specially neighbours. Christians in the Asian countries can help to create public opinion about the need, the conditions and the potentialities for such cooperation. They can help to reduce any existing animosities and create the atmosphere for economic cooperation.
140. Asian Christian movements such as of the Students, the workers, intellectuals, etc. can play a very beneficial role in creating goodwill among the nations of Asia.

141. More aspects of the areas of cooperation should be worked out by competent groups from the different countries. This is an apostolate of unity and understanding at a macro level.

IV. (h) Relations with Churches in other Continents

142. The Asian Bishop's Conference in Manila can be an occasion for the Asian Churches to enter into creative dialogue with the Churches in the other Continents concerning economic matters and the other problems of development which will be discussed at the Conference.
143. (i) The Asian Churches have much to gain not only by coming together themselves but also by being in a continuous and vital relationship with the Churches in the other developing regions viz. *Africa* and *Latin America*. The political heads of these regions have shown the Churches an example in their Conference at Lusaka, Algiers, Belgrade, Cairo and Bandung from as far back as 1955. The nations have been evolving an ideology of their own as for instance of 'non-alignment' in the cold war of the super powers.
144. The Afro-Asian and Latin American Churches can help each other immensely specially in the evolution of their *thought and methodology of action*. The Asian Churches could try to find means of opening this dialogue and making available to the local Churches the benefits thereof. Thus the Latin American approach of '*conscientization*' or '*sensitizing*' or '*sensitizing*' can be adopted—*mutatis mutandis*—by Asian Christians who wish to undertake campaigns of adult education or for changing the mentality of the masses. A theological and scientific analysis of underdevelopment in all its aspects could also be better undertaken on an inter-continental basis.
145. (ii) The communication between the Asian Churches and those of *Western Europe and North America* is even more important and urgent. It is these two Continents which still control the larger proportion of the wealth of the world. They are also the areas which determine the image as well as the thought patterns of the Christian Churches.
146. Asia has something valuable to communicate to Western Europe and North America. The Asian experience of poverty is a reality which is by and large unknown to the West in all its starkness. The Churches in the West do not often know the conditions in Asia; they are not sensitive to the dire misery of so many human beings. They are not aware that their own countries have been in goodly measure responsible for the poverty of the underdeveloped countries. They live complacently, even happy that they have contributed some small sum for Church charities towards development.
147. These people need to be shaken out of their ignorance and insensitivity by those from Asia who can speak to them with credibility. The Asian Bishops' can be a potent agency of such a communication. The Western countries, specially the

Christians must be told that *their own economic and political structures* (such as big international companies, the armaments industry, the political lobbies e.g. of oil) are one of the chief impediments to justice being done to the poorer countries in economic matters.

148. The foremost contribution which Christians in Europe and North American can make towards Afro-Asian and Latin American development is the reform of the economic and political structures of their own countries. This cannot be effected without a mental revaluation and a moral revolution among the Western peoples. The Asian Churches should not serve their own sectarian needs and pander to the paternalistic sentiment of the Western Christians by merely asking for development aid. Asian development is not merely a matter of charity on the part of the Western powers.

Countries which have exploited Asian countries for very long period owe a debt of *reparation* to the exploited. This is much greater a moral obligation than that which was attributed to Germany, Italy and Japan at the end of World War II.

149. Even today a form of exploitation is growing—a *neo colonialism* whereby many markets and productive units in Asian countries are owned or controlled by foreign capital and management.

If the Asian Christians can clearly indicate these circumstances to their fellow Christians in the developed countries, there may be some change—faint though it be—of the exploiting countries becoming at least more benevolent (if not just) to the poorer countries. This is part of the prophetic role of Asian Christians. It is to be hoped that their voice would be heard at the Manila Conference.

150. From such considerations, it may be possible to make arrangements for a more systematic communication between the Asian and Western Churches. The great moral revolution that must be operated in the world must become the universal concern of all Christians, each one working in his own environment concern of all other persons of goodwill.

V. Consequent Reorientation of the Churches

(a) Need for Changes

151. If the Asian Christians are convinced that the economic problems of Asia are a moral challenge to them; that the issues are grave and urgent, that Christianity means a commitment to justice and love in real life, and that our Christian life has, so far, substantially failed to make an adequate contribution to the understanding and solution of these problems within our countries, among the Asian peoples and in the world at large, then they *must radically reassess* their values,

mentality and attitudes, reshape their own internal priorities and structures and reform their intra-Church relationships in order that there may be a genuine service and witness to the love of Christ among the poor Asian peoples who form the immense continent of poverty in a world of ill distributed plenty.

(b) In Theology

152. The Asian Bishops can contribute to the elaboration of the broad lineaments of the orientation which the Asian Churches must take in theology. Moral theology must be re-examined in the light of the contemporary realities. It must be thought out in *an operational and dynamic manner* — i.e. as related to necessary changes to be brought about by our action, given all the difficulties involved. Metanoia or conversion has also a social or macro-dimension which involves changes of groups. The morality of different lines of action, including direct mass action, for the reform of society should be spelt out.
153. *Spirituality* also has to re-emphasize *the community dimension* of Christian life. This is not a question of neglecting the spiritual, or divine aspect of religion but rather an understanding that the love of God necessarily implies a loving service of man. The implications of the secular and even of commitment to international issues for one's own spiritual life must be brought home to Christians.
154. We must also emphasize the theology and spirituality of *poverty*. As Pope Paul stressed recently the Church must not only be poor but also be seen as poor: "The Church must not only be poor, she must also be seen to be poor," it was necessary for the Church to undergo a "critical, historical and moral scrutiny" to give her "her true and modern countenance in which the present generation wishes to recognize that of Christ" ... men of today wanted to see the Church "show itself as it should be, not an economic power, not robed in rich appearances, not given to financial speculation, not insensitive to the needs of people and of social classes".
155. A proper balance must be sought for in our theological and moral accents. A hyper-sensitivity about the morality of sex to the relative neglect of the morality of justice and charity is an indication of the imbalance and poverty of our moral theology and teaching. One of the most sad aspects of the underdevelopment of Asian Christianity is its *intellectual poverty* — in not thinking out its theology in the context of human conditions today.
156. The awareness of the Christians responsibilities in economic affairs must percolate to the entire Christian body and influence their action. *The means* for this are the normal avenues for influencing the followers of the Church: the liturgy, catechists, and social action.

V. (c) Catechesis —

157. Any new line of orientation which the Asian Christians wish to take must have an impact on catechesis which is one of the principal means by which the Church forms her members and communicates with the rest of humanity. Catechesis includes many areas of action such as in the schools, seminaries and universities, in apostolic movements and religious institutes, the Eucharistic preaching and retreats, pastorals and encyclicals, and in these times specially the mass media of communication.
158. The Church is not a mere dispenser of material benefits, her Kingdom is not to be measured in economic values. But her message of justice and justification demands a proper sharing and distribution of material resources. The absence of this is a measure of the inadequacy of charity and justice — and hence an indication of the ineffectiveness of our message. Our failure to deal with these issues would be an index of the irrelevance of our pastorate.
159. *The content of our catechesis* must be elaborated to include the fundamental perspectives of the Church towards the development of the world and of countries and the realization of social justice of which the Church is a sacrament. The catechetical renewal in recent years has made its content more biblical and Christocentric, it must also be given *an anthropological dimension* by which the faith is closely related to the real problems of man in Asia. This will require a change in accent in catechesis. Truths which concern the whole of mankind such as the universality of God's creative love and salvific intention, Christ's universal brotherhood and 'kingship', the donation of the Holy Spirit to all, the unity of the human race, the fundamental rights of man and their relationship to the sharing of goods on earth, the relevance of the commitment to the struggle for justice to personal sanctification must be incorporated into the core of our message.
160. *The methodology of Catechesis* must also be further recast to motivate Christians to an active engagement in bringing about desirable socio-economic changes. Teaching and preaching must be related to and lead to action in real life at all levels. This will require a much greater attention to adult catechesis for it is adults who can generally bring about the necessary reforms in public affairs.
161. Catechesis and the presentation of the Word of God must be related to the action of the Christians — or else we remain mere talkers; and this is a cause of the present *credibility gap* concerning Christian interest in man. Acceptance of the Christian vision must be pushed to the point of challenge where it meets the consequences of its teaching of love of neighbour in the real world. The exigencies of the gospel

are very radical and demanding e.g. a reflection of the gospel regarding Dives and Lazarus in a world of plenty and poverty, or the good Samaritan in the context of exploitation in Asia? Do we really take Jesus and his gospel seriously? Many young people and many who are not Christians do not think we do so. If we did we should be at least as dedicated to a meaningful and effective transformation of man and society as are the followers of other less revolutionary and less inspired doctrines such as Marxism.

V. (d) Liturgy

162. Liturgy which is the normal place of Christian instruction, reflection and worship must be not only an occasion for the symbolic breaking of bread, but must effectively contribute to a sharing of the resources of the whole of society among its members. Failure to do so renders the liturgy not merely irrelevant, but also an alibi and a danger because it can foster a comfortable complacency and self-satisfaction among its participants and be a scandal to those who think that we pray with our lips but our hearts are not there.
163. The reforms effected in the liturgy so far, though in the right direction, are still inadequate to render it capable of being the source and inspiration for an authentic and self-sacrificial commitment of Christians to the integral developmental process in Asia. There is an urgent necessity to make the liturgy more relevant to the human situation in Asia: it must provide for greater spontaneity, authenticity, communication and relationship to real problems.
164. In thought-content the liturgy must be reformed to inspire personal and collective reflection on themes which are connected with the life of the contemporary Asian: food, family, health, education, work, leisure, freedom, love, truth, justice, racial harmony, religious amity, peace, etc. The Pope's initiative for the world peace day is the type of change required.
165. The liturgical groupings and processes must also be revised in order to permit a relationship that could lead to an action which has an impact on increasing genuine love and community (communication) in society. There are some of the serious challenges to liturgical renewal in Asia.

V. (e) Christian social action

166. A moral and spiritual revolution of vast dimension is called for today if man is to meet adequately, rationally and peacefully the urgent problems that press on him specially in Asia. The leadership that is required is fundamentally of a moral nature, involving persons, values and attitudes, even though it may express itself in social, economic or cultural fields.
167. The Church's contribution to this moral leadership can be of vital significance. Christians must form themselves for this in and through action in society. Our goals and methods of

social action must be rethought. A new understanding of our roles is required: of the bishop and priest in the world, of the Christian community as a sacrament of justice and fellowship in a world of wide-spread inequality, legalised injustice and the suppression of human liberty. In the free enterprise countries the Christian community must bear concrete witness to fairer distribution and in the socialist countries, to greater liberty within the socialized structures. In both these spheres the apostolic and early Church gives us an example.

168. Effective gearing to social action requires a reassessment of the Church structures
- the types of training for leadership
 - the use of mass media of communication
 - the methods of action — specially direct and mass action
 - our ecumenical cooperation with other Christians
 - and our relations with other religions and ideologies including Marxism.

V. (f) Hope or Frustration?

169. Motivated by the light of our catechesis and strengthened by the communion of our liturgy the Asian Christian communities must, along with all men of goodwill, spearhead a movement for a new civilization in which all men will receive justly out of the goods of the earth. This is the beginning of the new Kingdom which Christ wishes to install "on earth as it is in Heaven". "Give us this day our daily bread" is a prayer of tremendous economic relevance for Asians here and now.
170. The Church must be a moral leader in this movement of mankind for a better, more human and hence more divine world. The Church can be so specially if the Asian Bishops will take their responsibilities seriously in this regard and pledge themselves to work for it collectively and with full awareness of the price of genuine love which is self immolation in a Christ-like manner, for the forces of injustice and exploitation are powerful and do not easily tolerate any tampering with their privileges.
171. Christians have, in the past few centuries, generally failed to understand and participate in the *great revolutions of mankind*. Christianity has succeeded in projecting an image of a self-contented defender of social reaction. The Asian Bishops can help to change this image which is betrayal of Christ, and place Christians in the vanguard of the ongoing Asian revolution for the liberation of man personally and collectively. But many even among the Bishops are not hopeful for they are sceptical about conferences. Perhaps this conference will be different; if so, it could be the beginning of a long overdue new spring for Asian Christianity and therefore for humanity.

Appendix 1

Estimates of Total and per capita National Income
at Factor Cost for Asia

		Total National Income (Millions of US Dollars)	Per Capita National Income (Dollars)
Afghanistan	(1965)	1,040	69
Bhutan	(1963)	39	53
Burma	(1968)	1,763	67
Cambodia	(1966)	757	121
Ceylon	(1968)	1,585	132
China (Taiwan)	(1968)	3,331	247
Hong Kong	(1963)	1,045	298
India	(1967)	37,229	73
Indonesia	(1968)	9,659	86
Iran	(1968)	6,812	252
Japan	(1968)	113,379	1,122
Rep. of Korea	(1968)	4,975	163
Laos	(1963)	140	56
Malaysia	(1966)	2,475	254
Nepal	(1968)	701	66
Pakistan	(1968)	13,241	121
Philippines	(1968)	8,984	250
Singapore	(1968)	1,288	648
Thailand	(1968)	4,617	137
Rep. of Vietnam	(1967)	2,623	155
Total for South & S. E. Asia	(1965)	163,800	160
Total for South & S. E. Asia excluding Japan	(1965)	93,200	100

United Nations Statistical Year Book 1969

Appendix 2

Estimates of total and per capita National Income
at factor costs — 1965: World

	Total National Incomes (Million dollars)	Per Capita per habitant (Dollars)
Total for Africa	40,800	130
Total for North America	604,302	2,821
Total for Caribbean and Latin America	79,800	340
Total for East and S. E. Asia	163,800	160
Total for East and S. E. Asia (excluding Japan)	93,200	100
Total for Middle East	19,100	290
Total for Europe	402,969	1,250
Total for Oceania	23,800	1,360
Total for developed market economies	1,130,000	1,660
Total for developing market economies	221,500	150

(Statistical Year Book 1969 U.N. pp. 557-561)

Note:

It will be seen that the Asian countries excluding Japan have the lowest per capita income in the world. The average South Asian receives 1/16th of the income of the average person in the developed countries and about 1/30th of the average income of the North American. But if we exclude the affluent minority in the Asian countries the poorer 80% of Asians will receive about 1/25th of the income of an average person in the developed countries and 1/50th of the North American average.

Appendix 3

Estimated population and rate of population increase,
area and density for the World and Continents

World & Region	Estimates of mid year population (millions)				Annual Rate of Popu lation		Area (000s Km. 2)	Density per Km. 2
	1930	1940	1950	1960	1968	1960-68	1968	1968
World	2070	2295	2517	3005	3483	1.9	135,767	26
Africa	164	191	222	278	336	2.4	30,313	11
N. America	168	185	218	267	309	1.8	24,247	13
S. America	74	89	111	145	180	2.7	17,833	10
Asia	1120	1244	1381	1660	1946	2.0	27,532	71
Europe	355	380	392	425	455	0.9	4,929	92
Oceania	10.0	11.1	12.7	15.8	18.5	2.1	8,511	2
USSR	179	195	180	214	238	1.3	22,402	11

(U.N. Statistical Year Book 1969 p. XXVII)

Note:

The maldistribution of land to population is a factor to which very serious attention must be paid by all persons interested in Asian development and world peace. Asia has 1,946,000,000 people on 27,534,000 square kilometers. Whereas N. America has about the same area and about one sixth of the Asian population. Each decade Asia has to provide for an increase of a population equal to that of the whole of Africa or N. America, China, India and Japan have together 43% of the world's population and only 10% of the land. The disparities are steadily growing. The inequalities of distribution at the world level are even worse than within the countries. The situation is explosive and Mao Tse Tung alone seems to take serious cognisance of it among world leaders.

Appendix 4

Estimated Population and rate of Population increase - Asia.

Country	Mid year estimate in millions	Annual rate of increase %	Area Km ²	Density 1968
	1968	1963 - 68		
Afghanistan	16.1	2.1	647,497	25
Bahrain	0.2	3.3	598	334
Bhutan	0.8	—	47,000	16
Burma	26.4	2.1	678,033	39
Cambodia	6.6	2.2	181,035	36
Ceylon	12.0	2.4	65,610	182
China (Mainland)	730.0	1.4	9,561,000	76
China (Taiwan)	13.5	2.9	35,961	374
Cyprus	0.6	1.1	9,251	67
India	523.9	2.5	3,268,090	160
Indonesia	112.9	2.4	1,491,564	76
Iran	27.4	3.0	1,648,000	16
Iraq	8.6	2.4	434,924	20
Israel	2.8	2.9	20,700	133
Japan	101.1	1.1	369,881	273
Jordan	2.1	3.2	97,740	22
N. Korea	13.0	2.5	120,538	108
Rep. of Korea	30.5	2.5	98,477	309
Kuwait	.5	6.8	16,000	34
Laos	2.8	2.4	236,800	12
Lebanon	2.6	2.5	10,400	248
Malaysia - West	8.8	2.9	131,313	67
Malaysia - East	1.5	3.3	201,320	8
Sabah	0.6	3.9	76,115	8
Sarawak	0.9	2.9	125,205	7
Maldives	0.1	2.2	298	356
Mongolia	1.2	3.2	1,565,000	1
Muscat & Oman	0.6	—	212,457	3
Nepal	10.7	1.8	140,797	76
Pakistan	109.6	2.1	946,716	125
Philippines	35.9	3.5	300,000	120
Qatar	0.08	7.8	22,014	4
Saudi Arabia	7.1	1.7	2,149,690	3
Sikkim	0.2	1.9	7,107	26
Singapore	2.0	2.3	581	3,422
Southern Yemen	1.2	2.2	287,683	4
Syria	5.7	2.8	185,180	31
Thailand	33.7	3.1	514,000	66
Trucial Oman	0.1	—	83,600	2
Turkey	33.5	2.5	780,576	43
N. Vietnam	20.7	3.1	158,750	130
S. Vietnam	17.4	2.6	173,809	100
Yemen	5.0	—	195,000	26
Brunei (UK)	0.1	3.5	5,765	19
Hong Kong	3.9	2.3	1,034	3,797
Macau	0.3	1.4	16	16,250
Gaza Strip	0.5	4.0	378	1,270
Portuguese Timor	0.6	1.6	14,925	39
Ryukyu Islands	1.0	1.1	2,196	439

(U.N. Statistical Year Book 1969 pp. 61 - 62)

An Interim Breviary

Under the date of July 1969 the Congregation for Divine Worship approved the publication and use of an interim Breviary for France and the French speaking countries. It appeared under the title "Prière du temps présent. Le nouvel Office divin"¹. Later on there appeared a series of additional fascicles containing texts for feasts of Saints and for the temporal cycle together with indications for the readings from Sacred Scripture. This is basically the reformed Breviary according to the last draft of the Counsel for the implementation of the Constitution on the sacred Liturgy, before this post-conciliar body was dissolved and incorporated into the structure of the Congregation for Divine Worship.

In view of the fact that the new Breviary is not yet ready and that, when it finally appears, it has still to be translated into the different languages, there appeared in June 1970 in Belgium and the Netherlands the book "Gebeden voor elke dag"² with a foreword of the two Cardinals Alfrink and Suenens. This book is the Dutch, resp. Flemish version of the French interim Breviary. It got the Roman approval in the same way as the French text.³

About a month later also an English version appeared under the title "The Prayer of the Church. Interim version of the new Roman Breviary."⁴ According to the Roman approval this interim Breviary

¹ Paris 1969. Desclée de Brower — Desclée et Cie. — Labergerie — Mame. 592 pp.

² Published by Desclée for Belgium and by Gottmer for the Netherlands.

³ *Notitiae*, July-August 1970, p. 272.

⁴ Geoffrey Chapman. London — Dublin — Melbourne 1970. 653 pp. and, until now, the two fascicles with additional texts. A third supplement at least is needed.

may be used by those obliged to say the Divine Office instead of the Roman Breviary in England, Wales, Canada, Ireland and the Philippines.⁵

This interim version is "ad experimentum." It is presented as an alternative to the Tridentine Breviary until such time as a definitive translation of the *editio typica* is ready and approved for use by the English speaking hierarchies and confirmed by Rome. This may take some time, eventually about three years. Those who want to say their Breviary in the traditional form may continue to do so. Those however, especially new priests, who want to follow the new version, are free to do so, because the Philippine hierarchy gave the general permission.

In addition to the preface of Cardinal Heenan of Westminster, this new, one-volume Breviary contains the general Roman Calendar, a technical introduction, the Psalterium, distributed for the Reading Office (former Matins), morning prayer (former Lauds), Midday Prayer and evening prayer (former Vespers) over *four* weeks, and for night prayer (former Compline) over *one* week. For the readings from Sacred Scripture we find only the references. One needs, therefore, in addition to this book, also a Bible. A selection of general responses is given. Another selection of readings from Sacred Scripture is given *in extenso* for use by those who are travelling. The Common Offices (Dedication of a Church — Blessed Virgin Mary — Apostles — Martyrs — Holy Men and Women — Prayer for the Dead) conclude the new Breviary.

In the daily recitation of this Breviary morning and evening prayers have really become prominent. The revision has been made with a view to making their celebration in common feasible. The former invitorium (ps 94 and its refrain) precedes now that canonical hour which is the first of the day, usually the morning prayer, which then

⁵ Congregation for Divine Worship, April 16, 1970, Prot. n. 1681/70.

begins also with the verse "Domine, labia mea aperies". In this case ps 94 may replace the hymn of the morning prayer.

In the new Breviary the hymn is always found at the beginning of each hour. Any suitable hymn in the vernacular from one of the existing hymnals may take the place of the hymns offered in the new Breviary, especially if the hours are said or sung in common or with the people.

Prayers of the type of the former "preces" are now part of the morning and evening prayers. In the morning prayer these "preces" emphasize the consecration of the day and its work to God — formerly an aspect of Prime which has been abolished by Vatican II. The "preces" at evening prayers show a more intercessory aspect and come close to the "Universal Prayer" of the Mass. The "preces" in both these hours are summed up in a final Our Father. The concluding prayer — often referring to the time of the day when the canonical hour is said — brings the hour to a close.

H. J. Graf, S.V.D.

Why Bread and Wine?*

"Before the faithful are to receive Communion under both kinds they should be adequately instructed on the significance of the rite . . ."

So warns the Vatican's latest—and, apparently, final—set of regulations on bringing the chalice to the people.

"Communion under both kinds," explained Fr. Annibale Bugnini, "recalls more fully and precisely the action of Christ at the Last Supper."

And he quoted the words Christ spoke when he took up the cup: "All of you drink of this."

He emphasized the word "all".

Fr. Bugnini is secretary of the Congregation for Divine Worship.

He is one of the two men whose signatures appear on the new instruction. The other is Cardinal Benno Gut, prefect of the congregation.

Text Just Released

The instruction is dated June 29, but its text has only just been released.

Fr. Bugnini said that Communion under both kinds "renders more obvious the significance of the Mass as a sacred banquet, in which one eats a sacred food and drinks a spiritual drink."

He stressed Christ's words: "My flesh is food indeed and my blood is drink indeed."

The sacrificial aspect of the Mass, he said, is brought into sharper relief by Communion under both forms.

* *THE ADVOCATE*, Vol. C., No. 60n; Oct. 1, 1970.

"Breaking the bread-body signifies the death of Christ — 'body... offered in sacrifice for you' — and drinking the blood recalls that it was 'spilled for you and for all the remission of sin'".

Fr. Bugnini was anxious to emphasize that the "adequate instruction" called for in the Holy See's document must state the Church's integral doctrine — formulated by the Council of Trent and repeated frequently by the popes — that the consecrated bread itself, and the consecrated wine by itself, each contains the entire Christ, body, blood, soul and divinity.

"So the Christian who receives Communion under the species of bread alone, or under the species of wine alone, receives Christ entire," Fr. Bugnini said.

Historical Reasons

The instruction "might also illustrate the historical reasons why Communion under both kinds fell into disuse in the West."

These reasons were substantially practical and reverential.

"Historians of the Eucharistic Devotion and liturgies have noted how love of the Eucharist led to putting the chalice aside for fear of spilling the precious blood," he explained.

"Today, love for the Eucharist leads to Communion at the chalice, out of a desire to take part fully in the sacramental sign left by Christ.

"In the first case, devotional motives prevailed.

"In the second, emphasis is put on biblical and liturgical reasons."

Fr. Bugnini also observed that Communion under both kinds has always been maintained in the Catholic Church, in its Eastern rites, and also by the Orthodox Church.

"It is arousing interest, too, in various Protestant confessions," he said.

"The new discipline derives a certain importance for the ecumenical movement from the fact."

Fr. Bugnini said it might also be instructive to point out that the Church has given permission to receive Communion under the single species of wine in certain cases, such as in the case of ill persons unable to take solid food.

There have been several new regulations from the Holy See since the Second Vatican Council said that the faithful might be permitted to receive Communion under both kinds.

The chief novelty of latest document is its decentralization.

Beyond the 14 specific cases already set out by the Holy See, this document gives bishops' conferences power to decide "to what extent, for what motives and in what conditions ordinaries may concede Communion under both kinds."

In its commentary on the new instruction the Congregation for Divine Worship said that Communion under both kinds "should not be allowed indiscriminately, but that the cases should be fixed, either once and for all, or one by one either on a national level by each episcopal conference or on a diocesan level by individual bishops."

Lay Down Conditions

Bishop's conferences may lay down the conditions, norms and limits whereby bishops for their own dioceses — and major superiors for their own religious houses — may allow Communion under both kinds when they deem it to be of spiritual importance to the faithful or the religious communities.

In Orderly Fashion

The instruction said that among the approved ways of distributing Communion under both kinds, "the reception of Communion by drinking from the chalice itself certainly has pre-eminence."

But the instruction said that this method should be chosen only "when everything can be carried out in an orderly fashion and without any danger of irreverence."

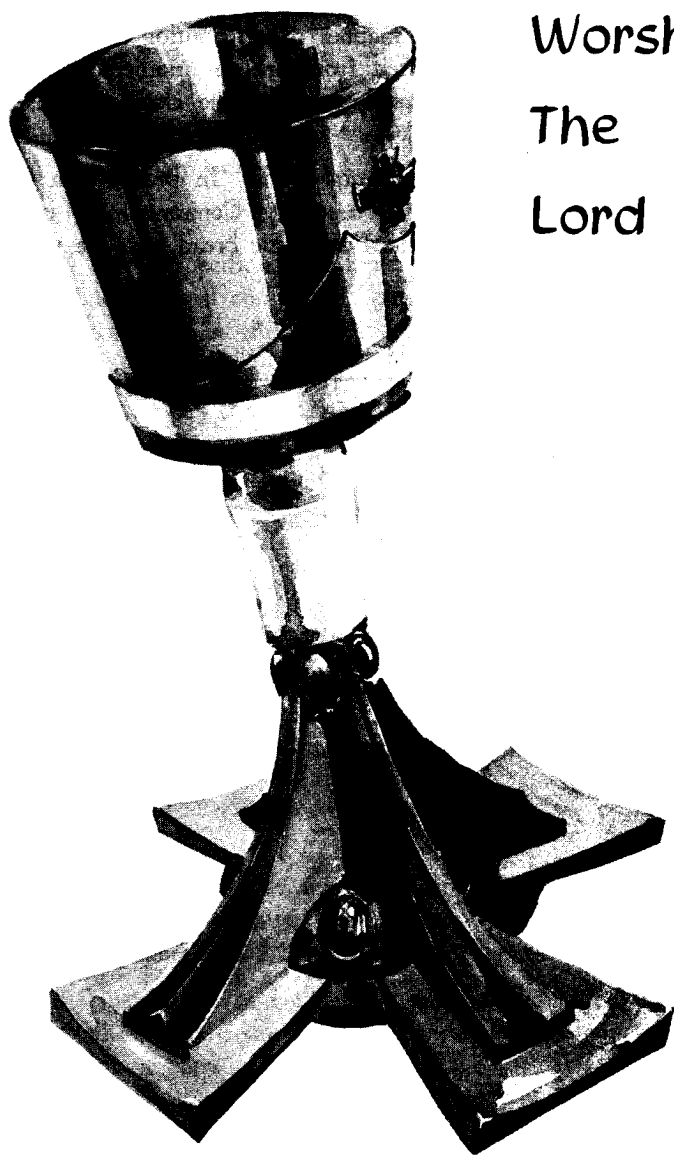
It said that if there are other priests present, or deacons or acolytes, they should be asked to help by presenting the chalice to communicants.

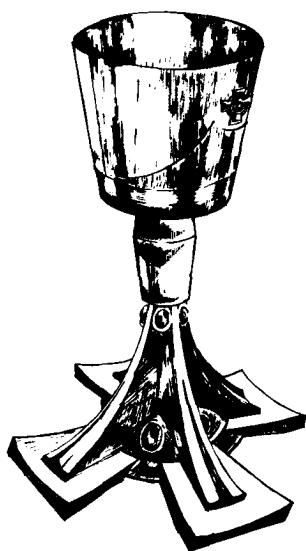
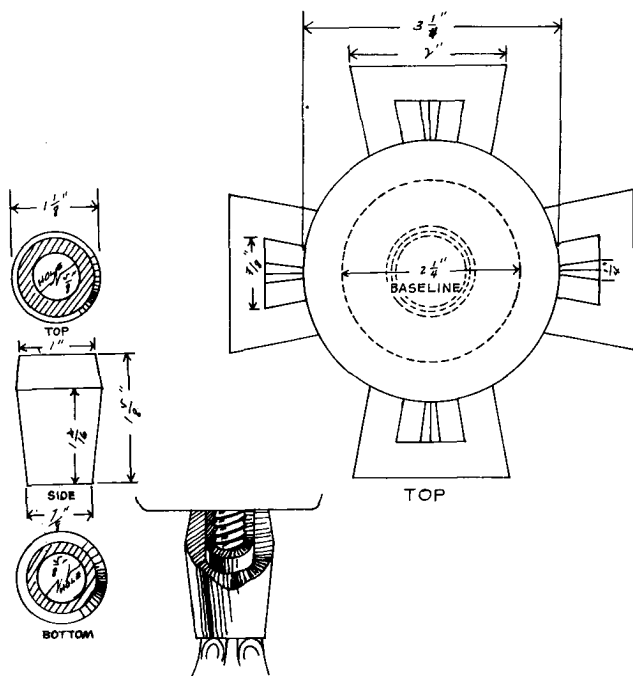
If such ministers are not available, it added, then the priest should distribute Communion first under the species of bread and afterwards under the species of wine."

"It does not seem that manner of distribution should be approved in which the chalice is passed from one to another, or in which the communicants come up directly to take the chalice themselves," the instruction stated.

The congregation's commentary said "In practice, in the case of a parish or similarly diversified assembly, Communion by intinction (in which the priest first dips the Eucharistic bread into the wine) is definitely to be preferred."

Come
Worship
The
Lord



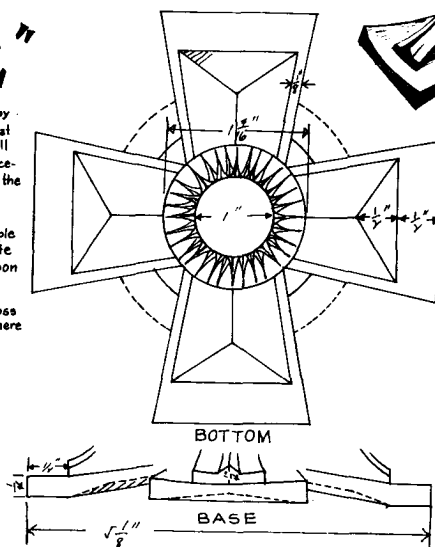


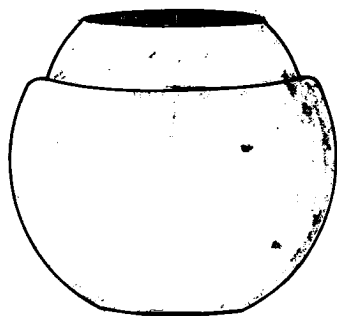
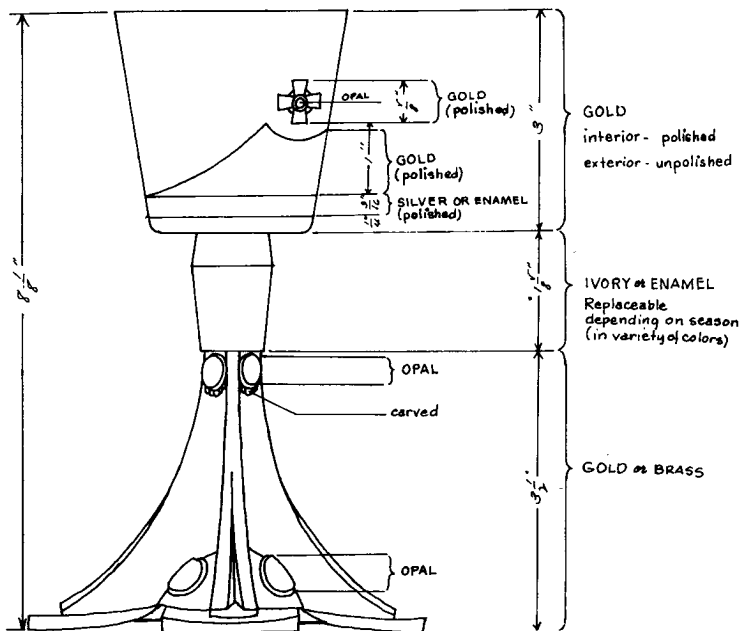
"CHALICE"

This is a variable Chalice. It is provided by a thimble like replaceable washer, that is made in variety of colors which will be used according to season. Replacement is by unscrewing the cup from the the trunk and inserted in between.

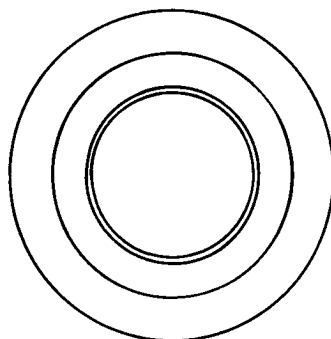
The base is designed that the people will see a cross as the priest elevate it and drink the wine and also upon looking at the top.

The slanting curve line with a cross on top symbolizes Mt. Calvary where Christ has died.





PERSPECTIVE



PLAN

CHALICE

COCONUT INSPIRED
by: CARMELITA T. POSADAS

DETAILS:

- BASE — HARD PLASTIC INSIDE, COATED WITH $\frac{1}{2}$ " THK CLEAR GLASS, SO AS NOT TO BE VERY HEAVY AS A WHOLE.
- CUP — $\frac{1}{4}$ " THK. GLASS WITH $\frac{1}{8}$ " THK. SOLID GOLD INSIDE. CUP IS FIXED WITHIN THE BASE, SO IT IS NOT REMOVABLE NOR MOVABLE.

PASTORAL SECTION

HOMILETICS

Second Sunday of Lent (March 7)

Year III: Lk. 9, 28b-36: The Transfiguration

Glorious Suffering

Looking after her son who was sick in a hospital, a woman heard noises and groans in the room next door. She asked the nurse about the suffering patient. It was a young man dying of cancer. Later, the woman saw the young man's father pacing up and down the corridor, not knowing what to do, and not daring to go to his son's bedside. All the while the young man was shouting, "*Itay, itay! Hindi ko na matiis!*" (Father, father! I can bear it no longer!).

The woman wanted to go to the young man's bedside to comfort him. But she was a complete stranger. Moreover, her husband prohibited her from doing so, saying, "I don't want you to see so much suffering."

Modern man, faced with suffering, is like the father pacing up and down the corridor, incapable of teaching his son the value of suffering. Modern man is also like that husband who refused to look at suffering in the face.

In contrast, when Jesus was transfigured and "his face shone and his clothing became brilliant as lightning", he talked with Moses and Elijah about his coming suffering. What a topic to talk about when one is engulfed in glory!

Suffering, in the Christian point of view, is a glorious reality. Not that glory consists of suffering . . . not that we deny man's fear

of excruciating pain . . . not that we look for suffering as a kind of pleasure . . . but we do believe that suffering is the key to participation in Christ's redemptive work.

If the father in our story were to act as a true christian, he should go to his son's bedside and tell him: "Son, the doctors are doing their best to eliminate your suffering. But they can go only up to a certain point. Beyond that, you must transform your suffering into a redemptive act. Unite it with the sufferings of Christ. Offer it for the purification of your soul. Offer it so that our family problems will be solved. Offer it for peace in our country and for the triumph of love in the world."

We cannot overcome suffering simply through drugs and medical techniques. The only way to overcome it is to give it meaning. In general, this is how a christian transforms the world: he sees meaning in everything, even in the falling of a leaf; he sees that beneath us are the everlasting arms. Having been transformed by this vision, he is ready to live in such a way as to transform the world. The lives of saints bear testimony to this. United with Christ in suffering, they brought about unity among men, peace and love. Let us, today and in the days to come, imitate their example.

Third Sunday of Lent (March 14)

Year III: Lk. 13, 1-9: Conversion

Turn Around

Just a few weeks ago, in the assembly hall of Congress, while several thousands of young activists demonstrated in the streets around the building, and inside the halls bristled with men in uniform to insure the safety of the President of the Philippines, Msgr. Gaviola prayed in these words:

"Almighty God: Help us, in the light of our faith to see what the real needs of our people are today. Give us the humility to admit our faults—and the courage to start

anew. Give our leaders gathered here today, the grace to draw good out of evil, to learn from our mistakes, to turn our crisis into an opportunity to rise above ourselves. A crisis is a turning point. Give us the grace to turn around before it is too late. Help us to realize that the change in direction must begin within each one of us, that reform in any case will mean sacrifice from everyone in the depths of our hearts. This is where revolution, which literally means a turning around, must begin. Give us, O Lord, the grace to begin."

These words echo the message of the gospel reading for today, a text which speaks of CONVERSION. This is our real task today. We are, so to say, in the 25th hour of our chance to remake ourselves and our nation. We are living on extended time. If we do not make good in this, our last opportunity, catastrophe will come upon us.

Christian conversion is not just a turning around. Of course we have to look back and admit our faults and mistakes. But the more important part of conversion is to start anew.

If we have chosen the wrong road, it is really not so difficult to stop and admit that we were mistaken. But what really challenges our courage, is the task of retracing our steps and starting anew. This is where faith comes to our aid. If we make a strong act of faith, we really do not have to retrace our steps. Faith is like a helicopter that picks us up from the point where we lost ourselves, and bring us back to our starting point.

For us who believe in Christ, there is no need to make the long arduous journey retracing our steps. All we need to do is to pray for the true faith and go to confession. Christ is offering us a lift. Let us accept it gratefully.

After being lifted up to our starting point, let us deepen our faith. For, as Msgr. Gaviola said,

"Without faith, we cannot hope to build a new society that will answer our deepest aspirations as human being. With-

out faith, we shall be reduced to the rule that might is right. And this rule is revolting to the human spirit, a spirit fashioned in Your image and likeness."

Let us today ask for the grace to turn around and truly put our faith into practice.

Fourth Sunday of Lent (March 21)

Year III: Lk. 15, 1-3. 11-32: The Prodigal son.

Love For Love

All of us would be very willing to admit that we are prodigal sons and daughters, if we only realize that we have a prodigal father. Like the young man in the story, at one time or another and perhaps even now we squander our talents and opportunities for making something good out of our life. We have sinned and sinned grievously. But why is it that we hesitate to make the same decision made by the young man in the story? Why don't we say: "I will get up and go to my father?" Why are we afraid?

The reason is that too many people have spoken to us about the anger of God and painted him as a very stern father; too few have spoken to us about the love of God and painted him as a father prodigal in kindness. Yet in fact, God is the most prodigal father—he marvelously squanders his love on us.

Like the prodigal father in the story, God is tolerant when our itch for adventure makes us decide that we can do without a father, as long as he gives us his money. Like the prodigal father, he waits for us, whose immaturity have led us to quickly squander our bodily and material goods in sinful living. If we only say, "Father, I have sinned against you", God is ready to receive us with open arms, kiss us and generously show us his unlimited love. God truly awaits us with fatherly kindness in the sacrament of penance.

God loves you. "God is love. God's love for us was revealed when God sent into this world his only Son so that we could have life

through him . . . We are to love, then, because he loved us first" (I John 4, 8-9.19).

"What proves that God loves us is that Christ died for us while we were still sinners" (Romans 5,8). "Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give" (Romans, 8,32). Let us, today, ask for the grace to love him in return for his love.

Fifth Sunday of Lent (March 28)

Year III; Jn. 8, 1-11: The adulterous woman.

Prodigal Woman

As a counterpart to the story of the prodigal son, today's gospel reading gives us the story of a prodigal woman. But just as the story of the prodigal son emphasized the prodigal love of God, so also the story of the prodigal woman emphasizes the prodigal love of Christ.

How many prodigal women are there today? There is public evidence that they abound. The movies show their prodigality. Go to any magazine stand and pick up any comic book or magazine. Chances are that they will tell you stories of prodigal women. And who was shocked when a magazine stated that in the United States of America one bride out of five is pregnant at the time of her marriage?

By this time, my dear friends, some of you are forming the idea in the back of your heads, that I stand here to throw stones at prodigal women. Well, do not worry, I shall not do any unchristian thing like that. What I really want to emphasize is this: if there are so many prodigal women today, then now, more than ever before, we need Christ. Now, more than ever before, we need someone who can calmly overlook the many accusations brought by others against sinful women, and they say: "I will not condemn you. You may leave, but do not sin again."

If today, in our participation in Holy Mass, we get to experience Christ's great love for us, we shall leave and not sin again. "We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man—though of course for someone really worthy, a man might be prepared to die—but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger?" (Romans 5, 6-9). "When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us—he rose from the dead, and there at God's right hand he stands and pleads for us" (Romans 8, 33-34).

Christ, today, invites us to be cleansed and saved by his love. Stand before him and put your life in his keeping.

Efren Rivera, O.P.

HISTORICAL SECTION

Notes on

THE HISTORY OF THE CHURCH IN THE PHILIPPINES*

(Continued)

• Pablo Fernandez, OP

Chapter Thirteen

DIOCESAN VISITATION

1. Preface. One of the more serious problems that had troubled the Church in the Philippines for two centuries, from 1581 to 1776, had been that of the diocesan visitation.

In a strict sense, diocesan visitation means the right given by the sacred canons to residential bishops, as shepherds of souls, to visit parish churches, look into the good name of the parish priests, inspect the parish books, the tabernacle, the baptismal font, the holy oils, the confraternities, etc. In the Spanish dominions, especially in the Philippines, the problem of diocesan visitation became quite a complicated affair because of the interference into the concerns of the Church by the royal patronage.

* An essay towards a history of the Church in the Philippines during the Spanish period 1521-1898, translated by the Jose Arcilla S.J., faculty member of Ateneo University, Department of History.

¹ "How far the distance of two days' journey extended, the authors do not agree. The difference in opinion is due to the difference in their interpretation of a day's journey: some consider it legally, others according to the popular meaning. A day's journey in law was a distance of 7 leagues; the popular meaning is what we commonly call a '*jornada*,' or the distance we can with ease hike for one day. And, since in Europe, a day's journey covered normally 10 leagues, some authors follow the popular count of 10 leagues for a day's journey. But, in this country, on foot, on horseback, or

2. Papal Privileges of the Religious Orders. Religious missionaries almost always accompanied the Spaniards in their discoveries and conquests of America and the Philippines, to consolidate with the word of the gospel the triumph of the sword. Obviously, in the beginning, there was yet no hierarchy in those places. The kings of Spain, instead, obtained ample privileges for the religious missionaries to perform those ministries which in ordinary circumstances presuppose the bishop's license, such as hearing confessions, preaching, solemnizing marriages, etc.

The privileges of the religious stem from the bull, *Exponi nobis*, better known as the *Omnimoda*. On 10 May 1522, Pope Adrian VI granted, at the instance of Emperor Charles V, to the prelates of the mendicant orders in the Indies and to their deputies in places where there were no bishops, or where it was not possible within two days' journey (*dos dietas*) to reach them or their officials, the full exercise of any and every episcopal faculty as occasion demanded, both in the internal and the external forum, for the conversion of pagans and their preservation in the faith, so much so that the missionaries could perform any ministry not requiring episcopal consecration, until such time as the Holy See arranged otherwise.²

In this way, Adrian VI confirmed and extended to the other religious institutions the faculty which Pope Leo X, his predecessor, had granted to the Franciscans by the Apostolic Constitution, *Dilecti Filii*, of 25 April 1521, giving them license to preach, to administer the sacraments and to perform episcopal functions in provinces where there would be no bishops.³

In another bull signed on behalf of the Dominican order, Clement VII confirmed all similar concessions by the popes Innocent IV,

in a boat, the farthest distance covered by a traveler is 7 leagues..." (Río, Manuel del, O.P.)

Instrucciones morales y religiosas para el gobierno, dirección y acierto en la práctica de nuestros ministerios, Manila, 1739, fol. 54).

² Fonseca, P. Joaquín, O.P., *Historia de los PP. Dominicos en las islas Filipinas, y en sus misiones de Japon, China, Tung-king y Formosa*, Madrid, 1871-1872, Tomo V, pag. 28.

³ *Ibid.*

Nicholas IV, Leo X and Adrian VI, with the proviso that they could use the above faculties whenever they judged it convenient as time and place demanded, for the promotion of God's glory and the salvation of souls. Paul III, his successor to the papacy, issued a bull, *Alias felicitis*, on 15 February 1533, at the request of the Franciscan General, modifying the limit of two days' journey, so that, even if bishops were accessible, the religious could make use of the omnimoda with the bishops' permission. Julius III confirmed, approved and renewed all that his predecessors had granted to the Franciscans and the Dominicans, even by way of communication of privileges. The same Paul III, by a verbal declaration (*vivae vocis oraculo*) confirmed in 1542 all the favors and concessions till then granted to the mendicant orders in the Indies and to be granted in the future, both in general and in particular. Julius III, in two bulls, one issued on 28 July 1550 at the instance of the Franciscan Minister General, the other on 10 July 1551 at the request of the Dominican Master General, confirmed, approved and granted anew the same faculties enjoyed by one or the other order, although as an extension and communication of privileges.

Favored with these privileges, the religious missionaries exercised the care of souls exclusively at the license of their respective provincials. They did not receive their faculties from the local ordinary, nor did they undergo any canonical investiture or installation; but they were absolutely exempt from the jurisdiction of the diocesan prelate.⁵

The canons of the Council of Trent were promulgated in Spain in 1564. Chapter XI of Session 25 decreed that the provision of all benefices, especially of curacies, even those of religious, should be preceded by an examination, installation and investiture by the diocesan ordinaries. No religious, therefore, could preach or hear the confessions of the laity without the approval of the local ordinary. In view of this, many began to question the validity of the privileges discussed in the previous section, until Philip II, to quiet scruples and dispel doubts, obtained from Pope Pius V, through a brief, *Exponi nobis*, dated 24 March 1567, confirmation of the privileges granted to the religious mis-

⁴ *Ibid.*

⁵ *Ibid.*

sionaries by the pope's predecessors.⁶ However, this last confirmation was meant to continue only as long as the religious were needed to perform parochial functions because of lack of secular priests. This explains the efforts of the bishops in America to raise a native clergy who would assume the role of the religious parish priests. Some say that Pius V soon regretted having renewed the privileges abrogated by the Council of Trent, and that Gregory XIII, his successor, revoked the brief of Pius V by the bull, *In tanta rerum*, dated 1 March 1573; but Gregory XIV, on 16 September 1591, issued a bull that confirmed anew the privileges of the religious.

3. Diocesan Visitation in the Time of Bishop Salazar.

About this time, 1581, Bishop Salazar had already taken possession of his see. Assailed by scruples and doubts, he planned to introduce diocesan visitation in the Philippines. And so, after the synod of 1582-1585, he signified to the religious his intention to visit them. The latter defended themselves with their privileges and opposed the idea; but because the bishop went ahead with his plan, they gave up their ministries. In the end, thanks to the intervention of Governor Gonzalo Ronquillo, Bishop Salazar desisted from the visitation, while he consulted the learned Augustinian of Mexico, Father Alonso de Vera Cruz, whose masterful solution contributed more than anything else to bring about peace to the bishop's conscience.⁷

4. Diocesan Visitation in the Seventeenth Century.

During this century, the question of diocesan visitation occupied the minds of people both in the legal as well as the actual order. We find, first of all, Clement VIII's bull *Religiosorum quorumcumque*, dated 8 November 1597, approving a resolution by the Sacred Congregation of Cardinals, which provided that religious missionaries appointed by their superiors and approved by the ordinary or his officials for the care of souls in the Indies because of lack of priests, were subject to the ordinary of the place in what pertains to the ministry of souls.⁸ But this brief does not seem to have caused a murmur in the Philippines. A bull of Gregory XV dated 5 February 1622, the *Inscrutabili Dei providentia*, was of more

⁶ *Ibid.*

⁷ Concepcion, Juan, *Historia general de Filipinas*, II, pp. 48-58.

⁸ Torres y Pons, Salvador, *Defensa del clero Filipino*, pp. 98-99.

significance for it certainly abrogated the privileges granted by Saint Pius V. But, according to some authors, the religious orders prevailed upon Urban VIII to suspend the bull, through the brief *Alias a felici* issued on 27 February 1625.

This was how things stood in the order of law,⁹ when the Fiscal of the Royal Audiencia of the Philippines took steps in 1654 that led to the subjection of the ministries of the religious to the Royal Patronage and to diocesan visitation. The provincials opposed the plan, adducing the prevailing custom and the special circumstances of the Church in the Philippines. But the Audiencia disagreed with their reasons and decreed that the curacies and ministers were subject to visitation by the respective Ordinary. Faced with the law, the superiors of the religious orders resorted to the tactic of renouncing all their ministries. Intent on carrying out his plan, the fiscal went to Archbishop Poblete to see whether the secular clergy could take charge of the ministries which the religious were threatening to quit. A negative answer from the archbishop forced the fiscal to yield for the moment, while he appealed to the Council of the Indies for a favorable solution. The latter replied with a "VISTO" (*discussed*) on 23 October 1666, meaning that no action was forthcoming.¹⁰

5. Another Attempt and Another Failure. Towards the end of the seventeenth century, Archbishop Camacho planned to initiate the episcopal visitation of the ministries administered by the religious within his archdiocese.

⁹ "In 1611 and 1622, basing themselves on a royal cedula of Philip II which arranged for the visitation and correction by the diocesan prelate of the religious in matters pertaining to their duty as pastors of souls, and in another cedula of Philip III, dated 1603, which ordered that the religious submit themselves to an examination by the Ordinary before assuming charge of parochial ministries, Archbishops Diego Vazquez de Mercado and Miguel García Serrano planned to make a visitation of the ministries in the charge of the Religious. But they had to abandon their idea almost from the very beginning because of the latter's opposition, and the lack of support from the governors. (Cfr. Gerald H. Anderson, *Studies in Philippine Church History* ["Episcopal Jurisdiction," by Fr. de la Costa], Cornell University Press, 1969, pp. 51-54.

¹⁰ Fonseca, *Op. cit.*, II, pp. 8-9.

But he met so much opposition in the visitation of San Gabriel Hospital and in the ministries of Tondo and Binondo, so much resistance from the provincials, and indifference, if not outright hostility, from Governor Zabalburu, that he had to give up his idea, much to his disappointment. But he did not give up the plan completely, for he sought the backing of the king and of the pope. Rome answered in favor of the archbishop, issuing the brief, *Cum sicut*, on 30 January 1705, which declared that ministries in the hands of religious missionaries were subject to visitation by the Ordinary.¹¹

Some time after, Archbishop Francisco de la Cuesta, successor to Camacho, arrived in Manila. Transferred from the see of Guadalajara in Mexico and provided with a papal brief and a royal cedula, he was ready to introduce episcopal visitation here. But, at the request of the provincials, he delayed implementation of both documents, until an answer to the representation sent to Spain by the religious prelates were received. The answer never came; and so the situation continued as before, thanks to the conciliatory approach of the new archbishop who felt no great enthusiasm for making the visits.¹²

6. Diocesan Visitation and Archbishop Basilio Sancho.

And so things stood until by the middle of the eighteenth century, Benedict XIV promulgated two bulls: *Firmandis*, on 6 November 1744 and *Quamvis*, on 24 February of the next year. At the instance of Ferdinand VI, both were ratified by the bull, *Cum nuper*, on 8 November 1751, which clearly and definitively ordered the religious to accept canonical investiture and diocesan visitation.

¹¹ Cfr. *Relación de lo sucedido en Manila desde que entró el Ilmo. Sr. D. Diego Camacho y Avila, Arzobispo que la gobierna, el cual entró con gran celo de reformar a todo el mundo, más la falta de experiencia y haber con tanta interpidez, por la relación se verán sus efectos*, Ms, AUST. Sección "Libros," Tomo 60, fols. 135-170.

¹² *Representación que las religiones de Filipinas ponen a los reales pies de su Majestad Católica, para que, interponiendo su real autoridad con la Santa Sede, se sirva mandar su Santidad se sobresea en la ejecución de cierto Breve expedido por la de Clemente XI, en 30 de Enero de 1705, etc.* (Printer unknown, probably Madrid, 1734).

And thus, when Archbishop Basilio Sancho de Santa Justa y Rufina of Manila signified to the Dominicans on 4 August 1767 his intention to make a visitation of the ministries in the archdiocese of Manila, the provincial, in consultation with his council, answered simply that, because of the papal bulls and the royal cédulas, he had nothing against the plan of the archbishop. The other religious orders, except the Jesuits who had been driven out of the islands in 1768, continued their fight against visitation until the arrival of the famous royal cédula of 11 December 1776, by which the king ordered them to receive their ministries from the Royal Patronage and to accept diocesan visitation. Since then, most of the ministries of the religious followed the laws of Patronage and were subject to visitation, that is, the religious superior presented the terna to the Vice-regal Patron, when a ministry fell vacant. The latter then presented one of the nominees to the Ordinary for confirmation and canonical investiture. This procedure was followed only when a parish was held in proprietorship; if it was administered only temporarily, it was enough for the religious superior to present the candidate to the diocesan prelate for the latter to confer canonical investiture.¹³

7. Reasons for Opposition from the Religious. Now the question: why did the religious missionaries strongly oppose canonical investiture and diocesan visitation for two centuries? Reasons varied. First, they preferred missions to parishes, or, in other words, they undertook the care of souls out of love rather than out of a sense of justice. The Dominican fathers, for example, were obliged by a special law to accept ministries only out of charity and only as missionaries. If bishops should want them to undertake the care of souls as a duty in justice, they were to abandon the ministries as soon as possible. Second, they believed that ministries conferred canonically would be the cause of a relaxation of religious observance by the conferees. In their journey across Mexico, the religious observed a significant lowering of monastic discipline which they attributed to the difficulty of the religious superiors in correcting their subjects acting as parish priests. Third, if they accepted diocesan visitation, they had to accept canonical investiture

¹³ Fonsca, *loc cit.*, pp. 34-38; 78-84.

and royal patronage which, according to the practice then, made it extremely difficult for the superiors to remove a religious parish priest for duty within the order. Fourth, they considered it was not proper to reveal to the Ordinary or to the Vice-regal Patron the faults of a delinquent religious parish priest, preparatory to his removal from the parish; much less, that a judicial process be initiated against the culprit, for this would certainly prejudice the good repute of the individual and of the corporation.

8. Later Incidents.

One must note that, in virtue of the royal cedula of 1 August 1795, parishes conferred through canonical investiture would be, for the future, irremovable. A legal procedure was then to be instituted for the removal of religious priests who held parishes in proprietorship. To remedy this uncomfortable situation which hampered the religious superiors from freely disposing of many of his subjects, they obtained from Charles IV the royal cedula of 29 September 1807, by which the king ordered that religious parish priests appointed to duties within their order should accept without excuse and leave their curacies.¹⁴

In 1863, the archbishop of Manila and the bishops of Cebu and Nueva Cáceres prepared a manifest, asking from the Queen authorization to be able to remove religious parish priests without legal process. This was forwarded to the Administrative Council of the Philippines. Of the fourteen members of the Council, all, except two, voted against it. Knowing this, the bishops withdrew their petition.¹⁵

¹⁴ Rodriguez San Pedro, Joaquín, *Legislación Ultramarina*, Madrid, Imprenta de Manuel Minuesa, Calle Juanelo, Num. 19, 1866, VII, p. 742.

¹⁵ Tamayo, P. Serapio, O.P., *Sobre una "Reseña histórica de Filipinas,"* Manila, Imprenta de Santo Tomás, 1906, pp. 34-36.

THE CHURCH HERE AND THERE

1971 BISHOPS' SYNOD CONVOKED

The Holy See has sent out a letter convoking the 1971 Synod of Bishops, stating that the synod will begin its works on September 30 and will probably last about a month, and that it will deal with the ministerial priesthood and world justice. The synod will also be briefed on the progress of working out a fundamental law of the Church.

The letter of convocation, dated December 8, assured all who have a right to participation in the synod that they will receive the study papers as soon as they have reached final form. Those entitled to participate in a general meeting of the synod are: Patriarchs; major archbishops (at present there is only one, exiled Ukrainian-rite archbishop Josif Slipyi of Lvov in the Soviet Union, who now resides in Rome); metropolitans of the Eastern-rite outside the patriarchates of Eastern-rite Catholic Churches; bishops elected by their national or regional conferences; cardinals in charge of the departments of the Church's central administration (the Curia) and ten Religious elected by the Roman Union of Superiors General.

This will be the second general meeting of the synod. The first was in 1967. The synod of 1969 was an extraordinary assembly, which meant that presidents of bishops' conferences took part rather than bishops elected for the synod by the conferences.

ST LOUIS CATHOLICS OPPOSE COMMUNION-IN-HAND

St. Louis Catholics voted overwhelmingly against the practice of Communion-in-the-hand in an informal poll conducted in churches and other religious institutions.

The results, announced by Cardinal John Carberry, show that 82,448 persons voted: 58,159 or 71% opposed the practice. Only 24,289 or 29% favored it. The Cardinal had stressed that even if the permission were granted, the practice would be optional and persons could continue receiving the Communion host on their tongues if they chose. He said he was seeking

opinions on the matter to guide him in reaching a decision on the question, which was to be considered at the meeting of the National Conference of Catholic Bishops (NCCB) in Washington, D.C.

JOHN XXIII PEACE PRIZE FOR MOTHER TERESA

The first Pope John XXIII Peace Prize has been awarded by Pope Paul to Mother Teresa, worker for the dying and abandoned, so that "by her example the number of those who expend themselves for their brethren may grow."

Mother Teresa, 60, superior-general and foundress of the Missionaries of Charity, will receive \$25,000 which she will use in the work she began in India and has extended to other continents. She was born in an area of Albania that is now part of Yugoslavia. When she was 18 she entered a convent for Irish nuns in Calcutta to prepare for her charity work. In 1946 she announced her special vocation would be "to satisfy my thirst for Jesus for the good of souls; to go among the poorest of the poor." In 1950 she founded the Missionary Sisters of Charity, and three years later founded a similar congregation of men. She began her work in India among lepers, abandoned children and old people. She cared for the most hopeless of cases, those that were turned down or ignored by other charity groups.

India has awarded her the Padmashri Medal, one of the highest Indian awards. The 1962 Ramon Magsaysay Award of \$10,000 was presented to her in Manila for promoting international understanding in Asia. Pope John XXIII after whom her latest award is named, sent Mother Teresa a congratulatory cable in 1962 on the founding of her home for the dying in Calcutta.

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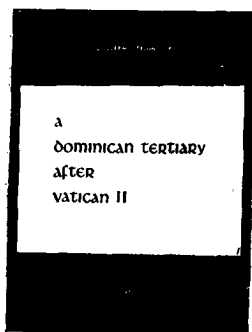
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