

BOLETIN ECLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●



HIS HOLINESS POPE PAUL VI

June 21, 1963 — Anniversary of Election
June 30, 1963 — Anniversary of Coronation

**"May the Lord preserve him and give him
life and make him blessed on earth, and not
deliver him up to the will of his enemies."**

BOLETIN ECLESIASTICO DE FILIPINAS

EDITORIAL STAFF

EDITOR	JAIME BOQUIREN, O.P.
ASSISTANT EDITOR	JOHN D'AQUINO, O.P.
EDITORIAL CONSULTANTS	FRANCISCO DEL RIO, O.P. QUINTIN M. GARCIA, O.P. JESUS MERINO, O.P. FIDEL VILLARROEL, O.P. LEONARDO Z. LEGASPI, O.P. EFREN RIVERA, O.P.
BUSINESS MANAGER	FLORENCIO TESTERA, O.P.

BOLETIN ECLESIASTICO DE FILIPINAS Official Interdiocesan Organ is published monthly by the University of Santo Tomas and is printed at U.S.T. Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates. Yearly subscription in the Philippines, ₱15.00; Two Years, ₱26.00; Three Years, ₱40.00. Abroad, \$5.00 a year. Price per copy, ₱1.50. Subscriptions are paid in advance.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription enquiries should be addressed to the Business Manager. Orders for renewals or changes of address should include both old and new address, and will go into effect fifteen days after notification.

Address all communications to:

BOLETIN ECLESIASTICO DE FILIPINAS
Fathers' Residence
University of Santo Tomas
Manila D-403
Philippines

TABLE OF CONTENTS

EDITORIAL	
Pope — Father of Christendom	348
PAPAL DOCUMENTS	
Message for Vocation Day	353
Apostolate of Liturgical Music	
Primacy of God in the Priestly Life	
Moral Renewal	
Most Rev. Miguel Purugganan, D.D.	368
Most Rev. Rafael Lim, D.D.	
DOCTRINAL	
Are Priests Needed in Modern Society?	370
EPISCOPAL DOCUMENTS	
Social Communications and Mass Media	380
Resolutions adopted by Asian Bishops	389
ACTION LINE (Cases, Queries, Letters)	
Stipends of the Dispensed Mass Pro Populo	393
Circular Letter, Diocese of Lipa	498
Circular Letter, Archdiocese of Manila	499
Letter from Malaybalay	401
PASTORAL	
Priests and the Filipino	
Utang-na-loob Norm	402
Letter to a Discouraged Priest	
HISTORICAL	
History of the Church in the Philippines (continued)	418



Editorial

“POPE — FATHER OF CHRISTENDOM”

The most loved and most hated man in the world is perhaps the Pope. Around him are the Cardinals of the Catholic Church clad in red robes symbolizing their readiness to shed their blood in his defense. They represent the loyal sentiments of millions of Bishops, priests and faithful all over the world.

But there are those who brand the Pope as the usurper of divine rights and the anti-Christ spoken of in the Apocalypse. And they cry out against him as did the heretics in the times of St. Thomas Aquinas: Take away the Pope and we will disperse the Church!

This love of Catholics and this hatred for the Pope are based on one thing: a doctrine accepted by one and rejected by the others — the doctrine of the apostle Peter's having been constituted head of the Church by Christ and the Pope's being the successor of Peter to that office.

St. John records that one of the first disciples to follow Christ was Andrew. And this at once sought his brother Simon and brought him to Christ. Christ looked at him closely and said: "Thou art Simon the son of Jona; thou shalt be called Cephas..." Jn. 1:42 Christ spoke in Aramaic and the original Cephas or "Kepha" means rock which we interpret Peter. This was not the first time that a change of name is recorded in the Bible. In the Old Testament God changed the name of Abraham when he was chosen to be the Father of a great nation, the chosen people of God. So Christ must have had some special purpose in changing Simon's name into Peter.

That special purpose of Christ in changing Simon's name into Peter is manifested in the Gospel of St. Matthew.

This Evangelist writes that while at Caesarea Philippi Christ asked his disciples what the people thought of him. He was told

that the people thought of him as John the Baptist or Elias, or Jeremias, or one of the prophets. When asked of what they themselves thought of Christ, Simon spoke in the name of all the apostles and said: "Thou art the Christ, the Son of the living God." (Mtt. 16:17) As a reward for this confession of faith, Christ changed Simon's name into Peter again, and promised him the Primacy in the church symbolized by the keys of the kingdom of heaven. "Blessed art thou, Simon son of Jona; it is not flesh and blood, it is my Father in heaven that has revealed this to thee. And I tell thee this in my turn, that thou art Peter, and it is upon this rock that I will build my Church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." (Mtt. 16:17-19)

The fulfilment of this promise did not take place till after the Resurrection of Christ. St. John narrates that the third apparition of Christ following his resurrection took place at the sea of Tiberias. Peter was fishing with some of the apostles. And Jesus appeared to them by the sea side. They had breakfast together. "And when they had eaten, Jesus said to Simon Peter. Simon, son of Jona, dost thou care for me more than these others? Yes, Lord, he told him, thou knowest well that I love thee. And he said to him, Feed my lambs. And again, a second time, he asked him, Simon, son of Jona, dost thou care for me? Yes, Lord, he told him, Tend my shearlings. Then he asked him a third question, Simon, son of Jona, dost thou love me? Peter was deeply moved when he was asked a third time, Dost thou love me? And said to him, Lord, thou knowest all things; thou can tell that I love thee. Jesus said to him, Feed my sheep." (Jh. 21:15-17)

In this text Christ conferred on Peter the care of the entire flock: the faithful symbolized by the lambs and shearlings and the sheep.

Peter understood well the words of Christ, and he did exercise his office as supreme head of the Church. Thus we see that in the gospels his name is always first in honor and authority. It was he who proposed the election of a substitute to Judas the traitor. (Acts 1:21-26) It was he who preached the first sermon on the day of the Pentecost. (Acts 2:1-346) He was the first to

admit Jewish as well as pagan converts to the church. He performed the first miracle by giving strength in the name of Christ to a man born lame. (Acts 3:6-8) It was Peter who meted the first punishment, made the first visitation of the churches, and at the first council of the church at Jerusalem it was his voice that put an end to all the disputes. "After a long debate, Peter got up and spoke to them... Then the whole meeting quieted down." (Acts 15:7-12) Even the great St. Paul, the apostle of the gentiles, the man of fire who boasted that he was not the least of Christ's disciples, presented himself to Peter, conscious of the primacy of the latter by will of Christ. (Gal. 1:18)

Since Christ intended to save not only the people of his time but also those of coming generations till the end, it is evident that he meant his church to exist till the end also. From this follows that the office of primacy was not to die with Peter, but to continue. It has to be handed down to his successors from generation to generation.

But who are the successors of St. Peter? Since St. Peter was the Bishop of Rome, those who succeed him in that bishopric succeed him also in the supreme headship.

History proves that from the earliest times of the church, the Bishop of Rome has been acknowledge by the universal church. Already in the first century we have the case of St. Clement, Bishop of Rome. He was a disciple of the Apostles, and after Linus and Anacletus, he succeeded St. Peter as the fourth Pope. At that time a dispute arose in the church of Corinth. And though St. John was still alive and bishop of Ephesus which was near by, the Corinthians did not appeal to him but to Clement of far-away Rome. This shows that they acknowledge the universal authority of that See.

In 451 when the Council of Chalcedon was held, a letter of the Pope was read, and the Bishops united at the council exclaimed with one voice: "Peter has spoken by Leo; let him be anathema who believes otherwise." — Another fact that proves the primacy of the Bishop of Rome is that all the nations converted to the church from paganism have received the faith from missionaries sent there by the Pope or by bishops under the Pope as was the case with Ireland, England, Scotland, Germany and France.

In the 69th Conference of Father Oliver we have a very good summary of this point: We should never end if we were to cite all the appeals to Rome from the East as well as from the West, either to implore the support of the Pope in the struggle against error, or to obtain from him the re-establishment on the Sees of Bishops unjustly deposed, or finally to consult him upon doubtful questions concerning Faith or discipline.... What would suffice to prove the Primacy of the Popes is that fact that never, in the East or in the West, was any Council whatsoever, even among the greatest, ever recognized as ecumenical, that is, representing the universal church, unless it had been convoked at least implicitly by the Pope, and also presided either by himself or by his legates or confirmed by him... As the concurrence of the Popes was considered essential by the whole church, the whole church acknowledged, by that very fact, the Papal primacy of power and jurisdiction."

Because of this doctrine Catholics see in the Pope not a mere man but a representative of Christ. For the words addressed to Peter whom the Popes succeed, "And I will give thee the keys of the kingdom of heaven," clearly meant "I will give you supreme authority over my church, and you shall be my representative." Christ wills that men respect His ministers as Himself, for it is a sign of loyalty to Christ to honor and obey the representatives He has chosen. This is the reason why among the Catholics the Pope is held in a very high esteem and they call him Christ's Vicar and their Holy Father.

The Popes, too, in answer to the loyalty of the faithful, and ever conscious of the responsibilities inherent to their God-given dignity, have taken the welfare of all men at heart. Whatever abuses are heaped by the powerful upon the weaker ones, the Popes are always the first to raise their voice in protest. They continually issue encyclicals wherein admirable solutions against the evils of the world are found. They are indefatigable in reminding men of the doctrine of Christ which, if followed, will infallibly make society better and will lead men to their God.

Thus, for instance, on the noble purpose of marriage, it was a Pope who said: "There has been vouchsafed to the marriage union a higher and nobler purpose than was ever previously given to it. By the command of Christ, it not only looks to the

propagation of the human race, but to the bringing forth of children for the church, fellow-citizens with the saints, and the domestics of God; so that a people might be born and brought up for the worship and religion of the true God and our Saviour Jesus Christ."

On children and parents, it was a Pope who said: "As regards children, they ought to submit to the parents and obey them, honor for conscience sake; while on the other hand, parents are bound to give all care and watchful thought to the education of their offspring and their virtuous bringing up."

As regards subjection to the civil rulers, it was a Pope who taught: "...that the high office of rulers should be held in respect; that public authority should be constantly and faithfully obeyed; that no act of sedition should be committed; and that civic order of the commonwealth should be maintained as sacred."

The Popes are not behind in promoting harmony and union between employees and employer, the poor and the rich. "Each requires the other," they say, "capital cannot do without labor, nor labor without capital."

For the erring, the Popes do not cease to pray: "We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they may recognize that Jesus Christ, Our Lord, is their only Saviour. For there is no other name under heaven given to men, whereby we must be saved."

And for all men they offer up this orison: "We raise Our eyes in supplication to God, and earnestly beseech Him to shed mercifully the light of His wisdom and His counsel upon men, so that strengthened by these heavenly gifts, they may discern what is true, and may afterwards, in public and in private, at all times and with unshaken constancy, live in accordance with the truth."

The Pope, Bishop of Rome, is the Successor of Peter as visible head of the Church. He is the Vicar of Christ, and as Christ, He has the welfare of all men at heart. To him all men owe respect and obedience, for it is a rebellion against Christ to say: "I respect You, but not Your Vicar."

Papal Documents

MESSAGE FOR VOCATION DAY¹

THE WORLD TODAY NEEDS PASTORS

Our spirit is filled with joy and hope as, again this year, we address all the children in our great Catholic family and ask them for their earnest, unanimous, unstinted participation in the *Eight World Day of Prayer for Vocations*. And we take this opportunity to ask them to reflect not simply on the grandeur of a vocation, but on the duty incumbent upon everyone to encourage their increase in all possible ways: this joint talk is one we cherish holding annually with each one of our bishops, priests and faithful, that we might prepare our hearts together for the outpouring of divine grace calling all of us to a higher and holier task than any other, namely, to pray the Lord of the harvest to send — in numbers sufficing the increased needs of the Church and the world — labourers needed for his harvest (cf. Mt. 9, 38). This talk comes easily because of the particular atmosphere created by the liturgical celebrations. In fact the Day recurs on the very day the liturgy offers for our meditation the living representation of the Good Shepherd.

When Jesus introduced himself as the Good Shepherd, he linked himself with an old biblical tradition, with which his disciples and other listeners were already familiar. The God of Israel, in fact, had always manifested himself as the Good shepherd of his people. He had heard their cry (Ex. 3,7) he had brought them out of the house of bondage (Deut. 5, 6), "he led in his steadfast love the people he had redeemed" (Ex. 15, 13) on their toilsome journey through the wilderness to the promised land (Ps. 78, 52 seq.). With the covenant of

¹ Vocation Day was held throughout the world on Sunday, 2 May. The following message of the Holy Father has been issued to mark the event. (O.R. May 6, 1971).

Sinai they became his own possession among all peoples, a kingdom of priests, a holy nation (Ex. 19, 5 seq.). Century after century, the Lord continued leading them, rather, to gather them in his arms as a shepherd does his lambs (Is. 40, 11). He still led them after their punishment by exile, calling upon them again and bringing together the lost sheep to bring them back to the land of their fathers (Is. 49, 8 seq., 56, 8; Zech. 10, 8).

This is why the ancient believers spoke to God filially, calling him their Shepherd: "The Lord is my Shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul. He leads me in the path of righteousness . . ." (Ps 23, 1 seq.; They knew the Lord was a good Shepherd, patient, at times strict, but always merciful towards his people, even to all people.

THE CALL OF THE LORD

The Lord had also called men to be shepherds of his flock and lead them in his name and according to his heart: select men, men of great faith, such as Moses and Aaron (Ps. 77, 21), Joshua (Num. 27, 15 seq.), David (2 Sam. 5, 2), and numerous other leaders of his people.

But those men, with all their human weaknesses, were merely personalities and forerunners of times which were yet to come. Furthermore, they could not impart that certainty and peace, which is the deepest yearning of the souls, and so the chosen people did not really find the one to guide their feet along the path of truth with regard for justice and respect for the divine Word. The Lord, by means of the prophets, announce the coming of a new David, of one sole Shepherd, who would lead his flock with absolute loyalty (Ezek. 34, 23;) and would fulfill their deep desire.

And in fact, when Jesus came in the fulness of time, He found his people "like sheep without a shepherd" and he had compassion for them (Mt. 9, 36). In him the prophecies were fulfilled and the time of waiting was ended. With the same words of the biblical tradition (cf. Ezek. 34, 11-6) Jesus introduced himself as the Good Shepherd, who knows his sheep, call them by name, and lays down his life for

them (Jn. 10, 11 seq.).. And so "there shall be one flock, one shepherd" (Jn. 10, 16). Jesus presents his working programme for souls in this way, free from violence or compulsion, but with ease, lightness and love (Mt. 11, 28-30).

In their loyalty to Jesus, the Apostles rejoiced with his latest followers, because they had found in him the Shepherd of their souls (1 Pet. 2, 25), even the chief Shepherd (1 Pet. 5, 4).

FOR THE GOOD OF THE FLOCK

When the time came for him to leave this world and return to the Father, Jesus decided to choose and beckon other pastors after his heart. He called to him those whom he desired (Mk. 3, 13), to make disciples of all nations, to the close of the age (Mt. 28, 18 seq.). They will be his envoys, his messengers, his apostles.

They can be pastors only in his Name, for the good of the flock and by the grace of his Spirit, to whom they must be faithful. The first of these was Peter, who, after his threefold confession of love of Jesus, was named pastor of His sheep and of His lambs (In. 21, 15-17). Then all the apostles. And after them, others still, but all in the same Spirit. And each one, in every age, must tend the Lord's flock entrusted to him, not domineering them, but by setting an example, with total altruism and generosity of heart (1 Pet, 5, 2 seq.). Only thus when the chief Shepherd is manifested will they obtain the unfading crown of glory (1 Pet. 5, 4).

So the mission of Jesus continues. He is always with us (Mt. 28, 20): heaven and earth will pass away, (Mt. 24, 35). Jesus, the Good Shepherd, thus continues to call to Him those who want to work with Him for the accomplishment of His mission. We have all received the Baptism of Christ. In this joint vocation of being Christians, each one of us has been called to discharge a particular task, for the fulfillment of God's plan (Rom. 12, 4-7; 1 Cor. 12, 4 seq.). Therefore, we should all approach Christ, his life and his words, with trust, in order to discover again God's will for us, and humanity, the gifts each one of us has received (1 Pet. 4, 10 seq.).

Now Jesus wanted his Church to have pastors, even to the end of time, to share the priesthood in Him, so that his saving action might

be present and effective amongst all humanity for all generations (cf. *Lumen Gentium*, 28). In this age, during which humanity is seeking its way in the darkness and men are "straying like sheep" (1 Pet. 2, 25; cf. Mt. 9, 36), Christ's heart is nearer to them than ever before, to avert the dangers threatening them, their false and fatal steps, and to bring forth their generosity.

That is why everyone must estimate his own responsibility and be ready to find himself and to welcome possible signs of the call to a "pastoral" mission, nearer to the action of the chief Shepherd, in his word and sacrifice.

Life must be dedicated to a great cause. We cannot remain inert and insensitive, considering how many hands are raised from the five continents to those, who representing Christ in their midst, can satisfy their longing and fulfil their hopes. They are the hands of children and young people, who are waiting to be taught the way of truth and justice; the hands of men and women, in whom the heavy bitterness of daily life increases the need for God; the hands of the old, the suffering, the sick, waiting for someone to care for them, to acknowledge their tribulations, to comfort them in grief, to reveal to their tired souls the hope of Heaven; the hands of the starving, of lepers, of outcasts, calling for help. *That is why priests and religious are needed, sisters are needed, consecrated souls in Secular Institutes are needed: and unfortunately, they are too often lacking, where the need is greatest and becomes more tragic day by day. That is why we call upon the People of God: the Lord can make himself heard to everyone; and the workers of the first as well as the last hour will be recompensed with the same eternal love (cf. M. 20, 9-16).*

APPEAL TO YOUTH

But above all, we call upon the youth, because, today as yesterday, Jesus has preferred to select them and call them to be priests after his heart, addressing them as "his friends" (Jn. 15, 9-15). He selects them and calls them to be witnesses of his charity thirsting for the souls, various states of the religious life and consecrated spirituality. As the world today needs pastors, it also needs those living symbols, in whom God's wonderful design for mankind shines more brightly. It needs

those lives, which the Holy Spirit inspired from the beginning of the Church, and which, by the strength of a total consecration to the Lord and a total immolation of self in the service of God and one's brethren manifest to all beholders what God expects from each one and prepares for all: his kingdom of love. Our difficult age also needs religious, men and women. All young people of generous heart should ask themselves whether the Lord Jesus "is speaking straight to their heart" (cf. Hos. 2, 14). There are no limits to this generosity and giving oneself: beyond everyone's homeland stretch endless fields of evangelization where the Lord's harvests grow (cf. *Lumen Gentium*, 44; *Perfectae Caritatis*, 1; *Ad Gentes*, 3).

Therefore to you, young men and women believers, we want to repeat the words of the parable: "Why do you stand idle?" (Mt. 20, 6). *There is a need today for works, not words. Not for wishful-thinking but for tangible generosity, expressed personality. Not for sterile contestation, but for a personal sacrifice of direct commitment to change a disintegrating world. Youth alone can understand this necessity: and to the best of them there may open the boundless field of the priestly, missionary, charitable, assistential apostolate, which their brethren need.* Hear the voice of Christ, calling you to join his workers: invest life with a direction, by making your own concern of the Church for the elevation and progress of people. The Church, in fact, fully understands the yearning of your generous heart, and the Church alone will not fail them, exploit them for ulterior purposes, or make them vain.

NEED FOR PRAYER

But all Christian people too have been invited to contribute, each his share, towards the offering of these pastors and consecrated souls to the Lord, whom the same Christian people need in order to live and grow. Everyone has the duty to cooperate in the building up of the Mystical Body of Christ. The Second Vatican Council emphatically stressed this duty: "If everyone in the Church does not go along the same path, each, however, was called to holiness and obtained a faith of equal standing in the righteousness of God (cf. 2 Pt. 1, 1). Even though some by will of Christ have been made teachers and

ministers of the mysteries and pastors of others, there reigns however among all, true equality regarding the dignity and joint action of all the faithful in the edification of the Body of Christ. In fact, the distinction created by the Lord between the sacred ministers and the rest of the people of God constitutes a bond, since the Pastors and others faithful are united with each other by a community of relations; the Pastors of the Church, following the example of Christ, are at the service of each other and at the service of the other faithful, while the latter willingly collaborate with their pastors and teachers. So, in this variety of roles, everyone bears witness to the wonderful unity of the Body of Christ (*Lumen Gentium*, 32). Hence the need for the apostolate, for missionary collaboration, above all, for prayers for vocations.

EXEMPLARY FAMILY LIFE

All the people of Christ must prepare the good ground where the seed can germinate and grow, in exemplary family lives. All the people of Christ must express its expectations and appreciation of priests, religious men and women, thereby creating an atmosphere favouring the revelation of the things of God to youth. All the people of Christ should humbly ask God for that which God alone can give, praying, in keeping with the command of the Master, for the Lord of harvest to send out labourers into his harvest (*Mt. 9, 38*). All the people: but first of all, priests and religious themselves, by their example, zeal and loyalty, on which the whole future of the Church hangs.

We are sure that our words will find a place in the hearts of our sons and daughter of the Catholic world inspiring them ever more to the need for prayer, to ever greater sacrifice, to greater conformity with God's will who asks everyone to pledge himself through love for the building up of the Church. Let no one shrink from this duty; and in encouragement of this willingness, we sincerely impart our Apostolic Blessing, especially upon those families who have given them to the Lord, and on all those who, through prayer, suffering, and tangible aid, support them in their strenuous joyful march.

From the Vatican, 12 March 1971, the VIII year of our Pontificate.

PAULUS PP. VI

APOSTOLATE OF LITURGICAL MUSIC¹

It has been our wish to receive you separately, dear Religious who fill this Audience hall, because of your number and because of the importance of your mission and of the Liturgical-musical Convention you have been attending. Our time is limited, so we will not be able to treat at length the theme of sacred singing which is so dear to our heart.

Need we formulate in words our admiration and gratitudes for your work, both in your communities and schools and with the youth in parishes? *We wish, indeed, to encourage you in this great and necessary apostolate — to animate and refine the souls of the young, educate them to sacred singing and, consequently, to the liturgy, to prayer and the divine Cult.*

Just your presence here leads us to guess at your talents and your efforts to forward the liturgical renewal inaugurated by Vatican Council II and constantly pursued ever since, under the wise directives of those appointed for this work by the Holy See. We ourselves have seconded their endeavours in every way and have constantly spurred the People of God to follow their guidance in taking an active part, by answering and singing, in the liturgical celebrations. Then only will their presence become both personal and intimate and this will lead them to interior union with God.

“Sensus Ecclesiae”

We are deeply satisfied to see how numerous you are who dedicate your experience, your culture and your personal study to give life and support to the master lines of the great renewal, with the understanding

(1) On 15 April the Holy Father received in the Sala Clementina a thousand Religious dedicated to the work of liturgical music in various Congregations and Institutes. The group had participated in the National Convention of the Italian Association of St. Cecilia, held at “Domus Pacis” in Rome. (O.R. April 29, 1971).

and affection of the christian people. Saint Ambrose, in the third century, was the father and first promoter of the liturgical chant in the West, and he said: *"May the people sing in an harmonious form and may their jubilee be the echo of their oneness in heart"* (Expos. Evang. sec. Luc. VII, 24, 1). *He declares that the singing of the faithful is a true defense of the Faith and that "nothing is more efficacious"* (cfr. S.Ambrose, Sermo contra auxentium, 34).

We praise you indeed for your consecration to Christ which you express in this magnificent apostolate through which souls are moved at Mass to love Christ, to live his mysteries and take away from the Altar a joy and peace so radiant that it can transform their lives and the lives of an entire ecclesial community.

We would like you to take away from us this recommendation: *that your first and principal concern be to cultivate in your own soul and in the souls of others the inward feeling of reverence and love for the Church which we call "sensus ecclesiae" and, without which, your aim of uniting souls in charity might be frustrated and your singing cause, instead, division among the faithful, dissipation, and may even violate the sacred character of the assembly. "Sensus Ecclesiae" should mean that you draw from the inner fount of obedience, prayer and the interior life the lofty and uplifting motives of your musical activity. "Sensus Ecclesiae" will also mean that you study in depth the Pontifical and Conciliar documents, so as to be up to date in liturgical regulations.*

We commend heartily the motto chosen by the Association of Saint Cecilia and by its worthy national President, Monsignor Antonio Mistrorigo, Bishop of Treviso: *"Love and faithfulness to the Church."* This has been the program of your meeting and must remain as the very basis of your spiritual formation and of your musical technique, both precious elements to your work in the heart of the Church. *"Sensus Ecclesiae" must also mean discernment in choosing music for the liturgy. All is not valid, all is not licit, all is not good. The "sacred" must be united to the "beautiful" in one harmonious whole and all the various assemblies must be able to fully express their faith, contributing, each and all, to the glory of God and to the building of the Mystical Body.*

May you know how to make this appropriate, wise and impartial choice of sacred hymns so that, guided by the norms of the Church and by your own liturgical taste, sensitiveness, study and education, you may finally create a "corpus" of Italian liturgical hymns which will be on the lips and in the hearts of the faithful for many years to come. The Constitution of the Sacred Liturgy counsels musicians "*to compose melodies that will have a sacred character and tone; the texts, it says, must always comply with Catholic doctrine and should be taken, by preference, from liturgical sources*" (Sacrosanctum Concilium, 121). Therefore, the various compositions in use must be examined according to these norms and the music itself must not be that of the changing fashions of the day that have neither spiritual nor artistic value.

Dignified and Artistic

Let it be your task then to choose the appropriate music for the texts, the quotation from the Council is explicit: *seeks the words that convey clearly the sacred thought, leaving out current expressions which are neither sacred nor good Italian and sound more like slogans than prayers. There are other occasions for these songs and this music: joyful gatherings meant to satisfy the modern aspirations of the young and to foster good resolutions; these, however, are not meant to cross the threshold of God's temple.*

The Liturgy is the "exercise of the Priesthood of Jesus Christ, it is the work of the Christ Priest and of His Body which is the Church, an action sacred by excellence (above others)" (ib. 7) and the singing which accompanies it must have this same sublime character. It is in this realm that you must judge, act and choose, according to the "sensus Ecclesiae" we have spoken of.

May the Virgin Mary and Saint Cecilia guide you in the use of your talents and in the fulfillment of your mission, for the sake of Christ Our Lord. We pray Him for you, that He grant you "gladness of Heart" (Eccli. 50, 25). In his name we bless you, with your institutes, your work and all those who dedicate themselves to it with you and to the most worthy, association of Saint Cecilia, wishing you an evermore happy and promising future.

PRIMACY OF GOD IN THE PRIESTLY LIFE¹

Beloved Sons,

We are glad to dedicate to you, too, this morning, a little of our time, which is unfortunately so limited, to address to you our greeting and our best wishes. We dedicate it to you most willingly, because it is due to you for two reasons: you are newly ordained priests, and moreover Salesians, that is members of a religious family to which we are bound by so many pleasant memories and so many ties of affection and esteem.

It is natural that a fine and trusting circumstance such as this should arouse in us a wave of feelings which we can barely mention, but which you can easily divine.

Receiving you together with the Superiors who have led you to the Altar and surrounded by your relatives, exultant and moved to see you now at the longed for goal of priesthood, we seem to read in your hearts a desire that God certainly did not fail to kindle in the anxious vigil before ordination: the desire to know what the Church expects of you today, in order that you may live in a full, efficacious and authentic way the complete giving of yourselves to the Lord and to souls.

We think we should answer by recalling to you the words addressed by Jesus to his apostles at the last Supper: "Manete in delectione mea" (Jn. 15,9). This invitation expresses the peak of the Lord's aspirations with regard to his priests. So this is the instruction we entrust to you: cultivate intimacy with Christ, beloved sons, through a deep and sincere spiritual life. It is the first and sweetest duty of your priestly life. It is the most characteristic attitude of one who has re-

¹ Address of the Holy Father on April 4 to the newly ordained priests of Salesian University.

ceived he sacramental investiture as "stewards of God's mysteries" (1 Cor. 4,1). It is the logical answer to the one who chose you, with an outstanding act of love, to be his friends (cfr. Jn. 15,16) and asked you for your lives, your talents, your complete availability, in order to use you as his living instruments, the channels of his grace, the transmitters of his example of his word, and his continuation in the world.

Founder's example

Never think that longing for intimate conversation with Christ will stop or slow down the dynamism of your ministry: that is, delay the carrying out of your exterior apostolate, or perhaps even serve as a pretext for not committing yourself thoroughly in service to others and for shirking your earthly responsibilities. It is just the opposite that is true. What is given to God is never lost for man; it is, actually, a stimulus to action and a fruitful source of apostolic energies. Your holy Founder gives you a luminous confirmation of this. It would be impossible, in fact, to understand the social apostolate of St. John Bosco without recognizing that the ardent zeal that led him to really amazing activity in the service of others, was nourished by his spiritual life.

Unfortunately, at this moment that the Church is traversing, insidious voices are heard that tend to refuse to recognize the primacy of God in the life and action of a priest. This is done in the name of an adaptation to the times which is, on the contrary, conformity with the spirit of the world, raising doubts and uncertainties about the real nature of the priesthood, its primary functions, its rightful position in society.

Faith and sacrifice

Beloved sons, we repeat to you with our Lord: "Non turbetur cor vestrum" (Jn. 14, 1,27). Do not let yourselves be impressed by theories and examples that question your faith, your choices, your irrevocable dedication to God. The deep exigencies of spirituality and of the priestly ministry remain substantially unchanged in the centuries, and tomorrow as today they will be called: union with God, love for

the cross, detachment from the goods of the earth, spirit of prayer, generous and vigilant chastity, full obedience to the representatives of God and total dedication to service of one's neighbor.

This is the spirit of St. John Bosco. And this is the testimony that the great Salesian family continues to give in the world, indefatigable in zeal and devoutly proud to take love and obedience to the Pope as its distinctive note and its greatest claim to glory. From you, beloved young priests, the Church demands the same testimony today. Let it be sincere and open, active and simple, offered in serenity and joy, in the steps of your founder. And it is a fine thing that you should reconfirm this commitment here before the Pope, at the dawn of your priesthood, so full of promises for the future of your Institute.

We encourage you, therefore, to take your place in the Church in a spirit of faith and sacrifice. We will pray for you, that your holy resolutions may never abandon you, and we certify to our benevolence with a particular Apostolic Blessing, which we extend willingly to your Superiors and to all your relatives.

EPISCOPAL ORDINATION ANNIVERSARIES

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

- | | |
|---|---|
| 1. Most Rev. Emilio Cinense
May 11, 1957 | 8. Most Rev. Antonio Frondosa
May 28, 1952 |
| 2. Most Rev. Jesus Sison
May 11, 1963 | 9. Most Rev. Mariano Gaviola
June 4, 1963 |
| 3. Most Rev. Juan Nilmar
May 11, 1959 | 10. Most Rev. Cipriano Urgel
June 12, 1962 |
| 4. Most Rev. Jose Sanchez
May 12, 1968 | 11. Most Rev. Cornelio de Wit
June 19, 1962 |
| 5. Most Rev. Mariano Madriaga
May 24, 1938 | 12. Most Rev. Charles Van de
Ouwelant
June 21, 1962 |
| 6. Most Rev. Felix Perez
May 27, 1969 | 13. Most Rev. Alfredo Ma. Obviar
June 29, 1944 |
| 7. Most Rev. Amado Paulino
May 27, 1969 | 14. Most Rev. Gerard Mongeau
June 29, 1944 |

MORAL RENEWAL ACCORDING TO VATICAN GUIDELINES¹

Anyone who has understood something of Christian life cannot disregard its constant aspiration for renewal. Those who attribute to Christian life the characteristics of stability, faithfulness and static condition see rightly, but they do not see everything. It is true that Christian life is anchored to facts and commitments, which do not admit changes, such as the regeneration of baptism (cfr. 1 Cor. 6, 11), (cfr. 1 Pet. 5, 9; Eph. 6, 10-11), membership of the Church (cfr. 1 Tim. 3.15), the animation of charity (cfr. Rom. 8, 35). It is by its very nature a permanent acquisition, never to be compromised. But it is as we are saying, a life, and therefore, a principle, a seed, which must be developed, which calls for growth, improvement, and, in view of our natural frailty and certain incurable consequences of original sin, it requires atonement, adaptation and renewal.

If we go on to think Christian life is not fixed, abstract concept, but a reality that is lived, immersed in continually changing historical events, we understand how it must take into account the social conditions in which it takes place, and must therefore continually watch over its relationship with the environmental moment, that is, it must be on the alert, and when necessary update itself. As you know this principle of *aggiornamento* was one of the formative purposes of the Council, one of its dynamic ideas, which is still operating and which is applied mainly to the laws and structures of the Church, with the intention and effort to reanimate within her the genuine awareness of her nature and her mission, and to infuse into her traditions both the endurance due to certain of their inalienable values, and the reform that will cause to flourish again in new vitality the continuity of good traditions.

¹ Address of the Holy Father at the General Audience on April 21.

The principle of "aggiornamento"

Everyone sees the necessity, the naturalness of such a reforming process in the Church, which as a society composed of imperfect and sinful men, must be in a continual phase of self-criticism and conversation. As the bearer of inexhaustible treasures, she must be always eagerly engaged in the fruitful outpouring of her truths and charisms. Everyone will also see the danger of this reforming attitude of the Church, when it is not supervised and prompted, not by the Holy Spirit, but by deference to passing history, to contemporary fashion, and to the ephemeral mentality of the world, that is, to values not supported by reasons compatible with divine truth and with authentic human dignity. And everyone knows how today the so-called structures of the Church are the object of a certain reforming intolerance, as if everyone might form at his own pleasure a new historical, social, spiritual model of the Church herself. It will be necessary to be watchful (cfr. Eph. 4, 14). But we do not intend to speak to you now of his hypothetical structural renewal of the ecclesial community.

We would like, instead, to call your attention to the positive and dynamic aspect of Christian morality, that is, to its congenial need of modelling our conscience on the fact that we are Christians. We are thus continuing a subject that we have already dealt with before, and which seems to us very important. And therefore we must refer again to the dualism so expressive, of the old man and the new man in apostolic catechesis. The new man is the Christian as you know who by means of baptism has been buried with Christ in a mystical death, which frees from sin, and has emerged with the risen Christ into a supernatural life (cfr. Rom. 6, 2-11). And how often there recurs then the Apostle's word, or rather the doctrine, and with it the truth and reality, about the "newness" of Christian life! In the letter to the Romans, for example, he speaks to us three times of this newness: "newness of life" (Rom. 6,4) in the pregnant significance of supernatural regeneration and moral reform; "the new life of the spirit" (Rom. 7,6), to indicate the new animation of grace and the original morality of the Christian; and "the renewal of the mind" (Rom. 12,2), referring to the way of feeling and thinking that must distinguish the

follower of Christ, directed to loving completely study of God's will. Similar quotations from the epistles of St. Paul could be multiplied with regard to the verb "to be renewed" (cfr. 2 Cor. 4, 16; 3, 10; Eph. 4, 23).

This leads us to reflect about the particular psychological and ascetic withdrawal into himself that the Christian is invited to carry out regularly, to see if its outlook is imbued with this reforming principle: I must conform my way of thinking to the Gospel, and therefore to the doctrine that the teaching Church draws from it, I must be convinced that this opening to Christ does not merely impose on me very worthy precepts, which are grave and demanding, but rather infuses on me the mysterious strength that emanates from him: light to see, energy to act, confidence to dare, joy to appreciate life made conformable and united to His own. The famous and bitter exclamation of the pagan poet: "*video meliora proboque; deteriora sequor*", which confesses the radical inability of man, without grace, to observe the whole of moral law (Ovid., *Met.* VII, 19), living of Christ.

Principal renewal

Reformism therefore and moral dynamism in Christ, spiritual and personal: this is the first renewal that each one must seek, certain that in this way he is following the guidelines of the Council, which are those of real Christian life, today as always.

May the Lord help us in this way. With our Apostolic Blessing.



PAULUS EPISCOPUS SERVUS
SERVORUM DEI

Most Rev. Miguel Purugganan, D.D.
Auxiliary Bishop
Archdiocese of Nueva Segovia

dilecto filio *Michaeli Purugganan*,
adhuc rectori seminarii minoris dioe-
cesis Tuguegaraoanae, electo Epis-
copo Sedis titulo Egnatiensis eidem-
que renuntiato Auxiliari Archiepis-
copi Novae Segobiae, salutem et apos-
tolicam benedictionem. Qui summa
Dei bonitate ad Petri Sedem evecti
sumus, ut Ecclesiae gubernacula trac-
tantes universae christianae familiae

bono prospicemus, huic consulimus rei sive Episcopos ad eam mittendo, qui-
bus pontificales sui officii opera aptius perficere queant. Cum igitur vene-
rabilis frater Joannes C. Sison, Archi-episcopus Novae Segobiae, iustas
ob causas, solleri egeat viro, quo iuvante fruatur in suae dicionis labori-
bus subeundis, arbitrati sumus Te, dilecte fili, ad id muneris vocari posse,
ea ducti spe fore ut qui praeclara virtutis testimonia adhuc edidiste, in novo
munere explendo praeclariora edas. De sententia ideo venerabilium fratrum
Nostrorum S. R. E. Cardinalium Sacrae Congregationi pro Episcopis
praepositorum, deque Nostra suprema potestate, Te nominamus Auxiliarem
sacri Praesulis quem diximus, datis muneribus et iuribus huius officii
propriis, simulque eligimus Episcopum Sedis titulo *Egnatiensis* Ecclesiam
Riverormensem. Maiori autem commoditati tuae consulentes, permittimus
ut episcopalem conserationem accipias a quovis Antistite, cui duo assint
aequali dignitate viri, una consecrantes, — omnesque sint Nobiscum cari-
tatis vinculis coniuncti. Antea tamen tuum erit, teste aliquo Praesule et
ipso hanc Petri cathedram sincere colente, catholicam fidei professionem
facere et ius iurandum fidelitatis erga Nos et Successores Nostros dare,
iuxta statutas formulas, quas de more signatas sigilloque impressas ad
Sacram Congregationem pro Episcopis cito mittes. Ceterum, dilecte fili,
vota paterno animo concipimus ut, praeunte sacrorum Antistite, cui adiu-
mento mitteris, populum eius per virtutis sanctitatisque semitam saepeinter
firmiterque et ipse ducas. Datum Romae, apud S. Petrum, die vigesimo
tertio mensis ianuarii, anno Domini millesimo nongentesimo septuagesimo
Apostolicam Cancellariam Regins

Aloisius Card. Traglia
S. R. E. Cancellarius

Franciscus Tinello
primo, Pontificatus Nostri octavo. — TR —
Expedita die XIII febr. a Pontif. VIII
M. Orsini Plumbator

Joannes Calleti, Proton. Apost.
Eugenius Lei, Proton. Apost.
In Canc. Ap. tab. vol. CXXXVII
n. 100.



Most Rev. Rafael Lim, D.D.
Bishop of Laoag

**PAULUS EPISCOPUS SERVUS
SERVORUM DEI**

dilecto filio *Raphaeli Lim*, adhuc alteri a viro moderatore seminarii dioecessani Lucenensis, electo Episcopo Laoagensis dioecesis, salutem et apostolicam benedictionem. Quandoquidem Episcopi sunt "veri et authentici fidei Magistri, Pontifices et Pastores" — cf. Conc. Vat. II, Decr. Christus Dominus, 2 — ideo Nos, quibus divina bonitas et gregem et

pastores gregis committere voluit, id praecipue nitimur, ut at Episcoporum officium nonnisi sapientes prudentesque viri deligantur. Sedi ideo cathedrali Laoagensi cum praeficiendus esset Episcopus, nam post promotum venerabilem fratrem Antonium Mabutas et Lloren and Sedem archiepiscopalem titulo Vatiariensem vacabat, censuimus bene posse Te ad hasce partes vocari, quem animi dotes, virtutes pastoralisque sollertia gravi muneri omnino parem facere videntur. De sententia igitur venerabilium fratrum Nostrorum S. R. E. Cardinalium Congregationi pro Episcopis praepositorum, summa et apostolica Nostra auctoritate Te Episcopum Laoagensis Sedis nominamus et renuntiamus, dato regimine atque omni administratione cum iuribus et oneribus congruis. Maiori autem commodo tuo studentes, permittimus ut licite Episcopus consecreris a quolibet catholico Episcopo extra urbem Romam, cui duo alli assint eiusdem ordinis viri consecratores omnesque sint Nobiscum sinceris fidei nexibus iuncti. Antea tamen tuum erit ritualement catholicam fidei professionem facere iusque iurandum fidelitatis erga Nos et hanc Petri Sedem dare, teste quovis Episcopo, et ipso hanc Apostolicam Cathedram sincere colente, formulasque adhibitas ad Sacram Congregationem pro Episcopis mittere, de more signatas sigilloque impressas. Mandamus praeterea ut hae Nostrae sub plumbo Litterae clero atque populo in cathedrali templo perlegantur die recurrente festo de praecepto, quos profecto dilectos monemus ut Te libenti accipiant animo tuisque mandatis pareant, ut filios maximopere decet. Ceterum, dilecte fili, "electus a Patre ad eius gubernandam familiam, memor esto semper boni Pastoris, qui oves suas cognoscit et quem oves cognoscunt, et qui animam suam ponere pro ovibus suis non dubitavit." — cf. Pontif. Rom. De Ordin. Ep. 18 — Datum Romae, apud S. Petrum, die duodecimo mensis Februarii, anno Domini millesimo nongentesimo septuagesimo primo, Pontificatus Sostri octavo. — TR —

Aloisius Card. Traglia
S. R. E. Cancellarius

Franciscus Tinello
Apostolicam Cancellariam Regens
Expedita die VI Mar. a Pontiff. VIII
M. Orsini Plumbator

Josephus Rossi, Epis. Palmyren,
Proton. Apost.
Josephus Dell Ton, Proton. Apost.
In Canc. Ap. tab. vol. CXXXVIII n.13

ARE PRIESTS NEEDED IN MODERN SOCIETY?



Jaime N. Boquiren, O.P.

THE PROBLEM

On February 17, 1969, Pope Paul VI had a special audience in the Sistine Chapel for the parish priests of Rome, the Lenten Preachers, representatives of assistant priests and the students of the Major Roman Pontifical Seminary. In that audience the Pope spoke about "the desolate heart of the priest, who felt excluded from the historical, social and human world in which he should have been the central figure, the teacher and pastor; and in which, on the contrary, he has become an outsider, lonely, superfluous and mocked."¹

Indeed, this situation is true in many places. And in a way it has contributed to the "exodus" of many from the ministry. Such a situation has caused an attitude of pessimism both among the clergy and the laity. *Are priests, indeed, still needed in our times?*

This is a serious problem which must be analyzed in order to have a definite stand and attitude on the matter. For if the priesthood is no longer needed in our society, then there seems to be no sense of staying in the priesthood or of studying for it. Seminaries would be superfluous. The Church itself perhaps would be superfluous. If, on the other hand, the priesthood is needed, then in spite of all difficulties the people of God must work and pray for its preservation, expansion and better coordination.

¹ Paul VI, Questo Annuale Incontro, O.R. 17-18 Feb. 1969.

MEANING OF "PRIESTHOOD"

The first subject to be clarified and explained in this study is the "priesthood". What is the priesthood? What are its functions?

The nature and functions of the priesthood are explained extensively by two Documents of Vatican II, the Decree *Presbyterorum Ordinis* and the Decree *Lumen Gentium*. From these two Documents we have the official doctrine of the Church on the priesthood which may be summarized thus:

1. The term "Priesthood" is used to designate that walk of life, mission, profession or vocation which is dedicated to the teaching of the Christian doctrine, the administration of the Sacraments for the sanctification of souls, and the spiritual government of the community of the people of God.

2. This walk of life, mission, profession or vocation belongs to Christ in the highest degree. Christ's priesthood is the highest and is eternal.

3. Christ shared His eternal priesthood first to His Apostles and through them, to their successors, the Bishops; then to the priests who are the representatives and helpers of the Bishops; and finally to all the faithful.

4. The priesthood of the Bishops and the priests is called the hierarchical, sacramental, ministerial, priesthood. Bishops and priests make a single priesthood, though there is difference in the duties by which that priesthood is carried into effect. Some evident points of differences in duties are the following:

A — teaching function — the Bishops are the guardians of the deposit of faith. They are the Preachers *ex officio*.

The Priests are representatives and helpers of the Bishops in this function.

B — sanctifying function — Only the Bishops administer the Sacrament of Holy Orders.

the Priests can administer the other Sacraments.

- C—Governing function—the Bishops govern the Local Church, i.e. the diocesan community of the people of God.
 the Priest governs a portion of the local church, the Parish, as a representative and helper of the Bishop.

5. The priesthood of the faithful is called the general or common priesthood. By this general and common priesthood, the faithful, through Baptism and Confirmation, receive a special consecration as members of a spiritual community. And through this priesthood, the faithful receive the duty and the power, in every employment, in their state of life, to offer the spiritual sacrifices of a Christman man. By virtue of this priesthood there are certain ways whereby they can also teach the Christian doctrine, administer certain Sacraments (Baptism and Matrimony, and help in the government of the Church.

The priesthood of the faithful and the priesthood of the Bishops and Priests differ not only in degree but also essentially. Thus although the faithful can and must have some part in the task of teaching and governing, only the Bishops and Priests can fully exercise the sanctifying functions, the administration of the Sacraments, above all that of the Holy Eucharist, from which the other functions are derived and to which they are directed.

CHARACTERISTICS OF PRESENT SOCIETY

The second question we have to clarify is: What are the features of "modern society"? A detailed picture of the "new situation", of the "modern civilization", of "our present times and society" can be taken from Vat. II's "Gaudium et Spes" and the more recent Papal Documents, e.g. John XXIII's "Pacem in Terris" and "Mater et Magistra"; Paul VI's "Ecclesiam suam" and "Populorum Progressio". The picture of "modern civilization" may be presented thus:

There is a tendency among many to leave, if they have not already left, the traditional forms of Christian life because the situation now prevailing in our society has changed.

The changes which are more pronounced in society are

- a — population explosion and the subsequent poverty that follows which has led to problems of family planning and immigration;
- b — materialism and industrialization;
- c — the fight between colonialism and exploitation on one hand and political and economic independence on the other;
- d — heightened regard for the human person which manifests itself in the demand for the right to progress, the right to manifest one's mind freely, the right to have a part in his own development and of that of the material world in which man lives;
- e — growth of man's dominion over the world and the universe or the tremendous progress of science.

All these have contributed to the loss of "due familiarity with the Church" and to the tendency towards "a natural sort of religious and ethics" and even to atheism.²

These features of "modern civilization" have caused many to question the existence or value of the things priests work for such as the existence of God and the soul, the value of the Bible and its contents, the historicity of Christ and the establishment of the Catholic Church by Christ (objects of the priests' teaching functions); the reality of the Sacraments specially the Holy Eucharist and Penance and Baptism (objects of the sanctifying function); the right of the Pope, Bishops and Priests to govern, to own schools and other material things, the monarchical setup of the Church government, etc. (objects of the governing function.)

If these are questioned, the need for the priesthood will necessarily be questioned. If these are denied, then the priesthood will necessarily be denied.

THE STAND OF THE CHURCH

Faced with this so serious a problem, the Church comes out with her official stand. The priesthood is needed.³

² Basic Norms for Priestly Formation, No. 4.

³ Vat. II, *Optatum Totius*, Preface.

This stand of the Church serves to encourage the priests themselves and the students for the priesthood. It serves to remove the pessimism of the faithful about the future of the Church. It serves as a dike to check the onrushing waves of materialism, naturalism and atheism itself.

We may present several proofs to back up this stand of the Church on the need for the priesthood. We can present the texts of the Holy Bible and the unequivocal declarations of the Vatican II. But since the Bible itself and the Church and the Councils of the Church are all under question, we will just present one argument—the argument from reason which is still admitted and, therefore, common to and accepted by both the faithful and the unbelievers.

In this treatise on the Sacraments, St. Thomas Aquinas discusses the question of why there are seven sacraments.⁴ He says that man has seven corporal needs to which respond seven spiritual needs. His corporal or physical needs are as follows: 1-birth 2-growth 3-nourishment 4-medicine 5-assistance of his fellowmen at the hour of death 6-marriage for the preservation of the human race and 7-civil officials to look after the common good of the society in which man lives.

To each of these seven corporal needs, correspond seven spiritual needs, namely: 1—baptism which is birth to the kingdom of God 2—confirmation which is growth in spiritual stature 3—Holy Eucharist which is the spiritual nourishment 4—Penance which heals the souls from the disease of sin 5—anointing of the sick which assists man in the hour of death 6—matrimony which sanctifies the union of man and woman in marriage and 7—Holy Orders which gives to society the spiritual officials who look after the spiritual welfare of the same.

The seven corporal needs of man gave rise to the different professions in life. There was a time, the primitive times, when the needs of man were quite few and simple. Somehow, he could manage by himself alone or just with the help of a few. But times have changed. No one can provide for all his needs by himself alone anymore. He

⁴ St. Thomas, *Summa Theol.* 3, q, 65, a. 1.

needs the assistance of other men. There is now the need for specialization.

Now man is body and spiritual soul. He has and will continue to have his spiritual needs, which cannot be satisfied by other professions such as those of midwife, pediatrician, food-producers and nutritionists, physicians, the wife and the children, the politicians. There must be another then to look after his spiritual needs. And that is the priesthood.

The priesthood then is needed as long as man continues to have spiritual needs which other professions, vocations, and ways of life cannot satisfy.

THE "RELEVANT" PRIEST

Since priests are needed in modern society, it follows that *they must be such that they can answer the correct demands and needs of that society as well as to reject the wrong demands of the same.* To analyze his corollary, we have to answer this question:

What are the correct and the wrong demands of society on priests?

THE CORRECT DEMANDS

While having in mind the features of modern civilization, let us recall the words of John XXIII: "In response to the keep desire of all who are sincerely attached to what is Christian, Catholic and apostolic, this teaching must be more widely and more deeply known, and minds must be more fully permeated and shaped by it. *While this sure and unchangeable teaching must command faithful respect, it should be studied and presented in a way demanded by our age.* The deposit of faith itself—that is to say the truths contained in our venerable teachings—is one thing; the way in which these truths are presented is another, although they must keep the same sense and signification. The manner of presentation is to be regarded as of great importance and if necessary patient work must be devoted to perfecting it. In other words there must be introduced methods of presentation more in keeping with a magisterium which is predominantly pastoral in character."

John XXIII beautifully distinguishes two things: first, the *deposit* of Faith and Morals which is unchangeable; second, the *manner* of presenting these doctrines which is changeable.

The most fundamental correct demand of modern society, therefore, on the priests is **The adaptation of the manner of administering the sacraments, of governing the community of the people of God, to the new situation in which men find themselves, while leaving intact the deposit of faith and substance of the doctrines contained therein.**

ADAPTATION IN THE MANNER OF TEACHING

While before, the priest relied only on his lungs to preach the Christian doctrine, now he has to use modern devices such as the electrical sound systems. While before, he gave so much importance on the spoken word and very little for the written word or dramatized word, now he has to count on the mass media—the Radio, TV Movies, the newspapers, books and pamphlets which transcend time and space. While before he used to preach for one hour at the Sunday Mass, now he has to cut out all the superfluous oratory and speak only for fifteen minutes.

While before, he made people learn their catechism by memorizing questions and answers, now he has to devise more scientific and more attractive methods of teaching. While before he laid emphasis and gave priority to such doctrines as Hell and Predestination, now he has to look for those doctrines of Faith and Morals that have a direct bearing on population explosion and family planning, poverty and the mutual assistance among nations, the evils of exploitation and colonialism, the proper attitude to material abundance and industrialization, the development of peoples and nations, the unity between the worldly sciences and religion. While before he never or rarely spoke about the dignity of the human person and equality, now he has to speak on racial discrimination, integration in schools and the women's liberation movement.

These are some of the adaptations in the manner of teaching which modern society can rightly demand from the priests.

ADAPTATION IN THE MANNER OF ADMINISTERING THE SACRAMENTS AND CONDUCTING RELIGIOUS SERVICES

While before the priest administered the sacraments in a language he alone understood, now he has to use a language which the people understand. While before he celebrated Mass with his back to the people and in a barely audible voice, now he has to face them and speak loud and clear. While before there were so many useless repetitions of prayers, and so many ceremonies which detracted rather than add to the solemnity of the divine services, now there is a simplification in the words and gestures which make the religious functions more meaningful.

ADAPTATION IN THE MANNER OF GOVERNING THE COMMUNITY OF THE PEOPLE OF GOD

While before the priest simply told the people what they had to do without any need of explanation, now he has to consult them through meaningful dialogues at the parish councils, pastoral councils, senate of priests. He has to give them the chance and the joy of contributing their ideas. He has to explain why this has to be done. He has to remove the dark veil of secrecy which is the hindrance to co-responsibility. He has to respect the rights of the people of God to speak out their minds freely and without fear of reprisal; to participate in the planning of projects and activities aimed at their own development and the development of the community in which they live. This is specially important in the managements of associations for the lay apostolate, where the initiative and talents of the lay men have to be encouraged instead of stifled.

A WORD OF CAUTION

However, in all these adaptations there must be prudence. The teaching authority of the Church, the Pope and the Bishops must lead. Change should be introduced only where change is needed and the proposed change has the guarantee of orthodoxy from the lawful authority which Christ Himself has instituted. In short, the directives of the Pope and the Bishops must be respected and followed.

The words of Paul VI must be remembered here:" But let us be careful, keeping in mind the experimental and positive character of the apostolate. There are still communities of faithful overflowing with people and eager for normal observance: why should we leave them? why change the method of ministry for them, when the former is still authentic, valid and magnificently fruitful? Would we not be wronging the fidelity of so many good Christians to embark on adventures the outcome of which is uncertain? . . . why should we think up strange new forms of apostolate the success of which is doubtful and perhaps shortlived? Would it not be better to perfect the traditional forms and make them bloom again . . . before trying out others, which are often arbitrary and of doubtful outcome, or restricted to particular groups, separated from the communion of the faithful?"⁵

THE WRONG DEMANDS

The basic wrong demand of modern society on priests is that of **adapting not only the manner but also the deposit of faith itself and the substance of the doctrines therein to suit the likes and convenience of the people in modern society.**

CHANGE IN THE DOCTRINES

Paul VI in his Apostolic Exhortation issued on Dec. 8, 1970, spoke about "the widespread notion that outside science there exists no legitimate form of knowledge." Such a stand necessarily leads to the denial of all those doctrines which can be known only by Faith such as the doctrines of the Blessed Trinity, the Incarnation, the Real Presence, etc. All these, Modern Society would demand must be excluded from the Deposit of doctrines. Only those which man can know by Reason may be retained.

The Pope spoke also about "sociological surveys" which are used to discover the thought patterns of the people of a particular place, their likes and dislikes and their opinions. Doctrines which in such

⁵ Paul VI, *Questo Annuale Incontro*, loc. cit.

surveys are found to be unpopular have to be excluded or modified, for example, the doctrines on indissolubility of marriage, artificial birth control, euthanasia, evangelical councils, and celibacy.

The Pope cautioned also about a "democratization" even on these matters which would make the people decide what to believe and what norms of conduct to follow thus abolishing the Magisterium of the Church.

CHANGE IN THE LIFE OF THE PRIEST

After depleting the deposit of doctrine and emasculating the retained ones, modern society would make another demand: the priest must be totally integrated into society, such that he would be "like any other, in dress, in secular profession, in going to places of entertainment, in social and political commitments, in the formation of a family of his own with renunciation of holy celibacy."

"Modern society" may even present this demand in a seemingly theological manner. It would argue thus: To save men, God became man. So to save the man of modern society the priest must become like him in all aspects. Modern society would not mention however that God became man and assumed the nature and qualities of man except those which are incompatible with His divinity which He never relinquished. And, therefore, if the priest goes to the level of the "modern man" he must not relinquish those qualities of "sal terrae" and "lux mundi" with which Christ envisioned him to be, and with which the Church and the people of God want him to be.

Unfortunately, "modern society" has succeeded to some extent in imposing its wrong demands on quite a number of priests.

Episcopal Documents

SOCIAL COMMUNICATIONS AND MASS MEDIA¹

His Eminence Rufino J. Cardinal Santos
Archbishop of Manila

Holy Mother the Church, being missionary by her very nature, is commissioned to preach the Gospel to all nations and to dispense to them the treasures of eternal truths and of divine love. Acting in obedience to her Founder and Head, she has always striven to carry out that mandate by communicating to all men what God has revealed and what He wills for their salvation. In thus perpetuating and handing on to posterity all that she is and has and all that she believes, she "contributes to the holiness of life and to the increase in faith of the People of God" (*Dogmatic Constitution on Divine Revelation*, n. 8).

The history-making situation of today, marked by spiritual agitation and fast-changing social conditions, is taking mankind by the hand to a new stage of life; and the Church is summoned with special urgency to keep pace with the rapid tempo of modern life so that, "by hearing the message of salvation, the whole world may believe; and by believing, it may hope; and by hoping, it may love" (Preface to the *Dogmatic Constitution on Divine Revelation*).

The duty of spreading the faith and the saving work of Christ has always weighed upon the Church; yet she has to cope with the difficult circumstances in which this mission is exercised; "Although the Church includes within herself the totality or fulness of the means of salvation, she does not and cannot always and instantly bring all of them to action... She knows what it means to make beginnings and to advance step by step in the work by which she strives to make God's plan a reality" (*Decree on the Church's Missionary Activity*, n. 6).

Therefore, whatever activity or measures will aid the Church in making herself present to all men and nations in order to "restore all things in Christ", she has to undertake and make full use of. Among the aids which the Church must utilize "to keep the Gospel forever whole and alive", (*Dogmatic Constitution on Divine Revelation*, n. 7) which is the reason behind her institutions, are "those which by their very nature can reach and influence not only individual men, but the masses themselves, even

the whole of society... these can be properly classified as instruments of social communications" (*Decree on the Instruments of Social Communications* n. 1).

"Communication" is a process of transmitting a message, a meaning, a desire or information, and it has always been at the center of human existence. Social by nature, man tends to share his ideas, feelings and attitudes in order to establish a "commonness" with another. The process thus involves at least three elements, namely, the source, the message, and the destination. As far as the Church is concerned in this process Christ Her Founder is the source; salvation is the message; and all men are the destination.

Speaking therefore of "communication" we must be concerned with the use of "mass media" which comprise the *press* (periodicals, books and pamphlets), *radio*, *television* and *cinema*. We call the system "mass communications" because it is directed toward a large, heterogeneous and anonymous audience, although there are some sectors of mass media that are selective as to the message and to the audience. In any case, mass communication is characterized by its being public and rapid — meant to reach large audience within a relatively short time. It is by virtue of this twin characteristic that mass communication bears close watch and draws the special concern of the Church. Its being public and rapid suggests great social power in its impact and sensation in its content.

Mass communication, being an organized system is particularly vast and it works through a complex organization. It is vast in its geographical sweep, it is complex because of its variety, its doctrinal and technical aspects. We are to treat of the reality of social communications in Asia "a reality of gigantic dimensions" (Paul VI, "Address to Commission for Social Communications" (*L'Osservatore Romano*, June 18, 1970).

Thanks be to God, the Secretariat for the Instruments of Social Communication was set up on July 5, 1960. The Fathers of Vatican II formulated the *Decree on the Instruments of Social Communication* which Pope Paul VI himself said was "not of small value" for it demonstrated the capacity of the Church "to unite the interior and exterior life, contemplation and action, prayer and active apostolate". The Decree, as we all know, marks the first general mandate of the Church to the clergy and laity on the use of mass media in communicating divine truth and life to the whole world.

In compliance with the desire of the Council Fathers Pope Paul instituted the *Pontifical Commission on Social Communications*. He also issued an apostolic letter, *Institutio Pastoralis*, preceded by the *Motu Proprio In Fructibus Multis* in 1964. Prior to this, guidelines had been set forth by the encyclical *Miranda Prorsus* (1957) of Pius XII and *Motu Proprio Boni Pastoris* (1959) of John XXIII.

And year after year, since 1967, Pope Paul has established the observance of a World Day of Communications. In all these measures the Church has been convinced that the proper use of mass media can bring about "equality and brotherhood, the common mutual enrichment of ideas and conduct" and therefore she urges all to "intensify efforts to obtain better use of mass media for the transmission of the message of Christ

which He has entrusted to the Church for the salvation of all men" (Speech to the *Pontifical Commission on Social Communications*, June 5, 1970).

We, the people of Asia, have different cultures and varying customs, but we agree and are united in our aspirations for spiritual, socio-economic and technological advancement. We are confronted with the same problems in regards to the use of mass media as an active and determinant agent in social changes. We are to treat of the Church's presence and mission in Asia and to Asian peoples. What is the nature of that presence? How are that presence and her mission to be achieved through the media of social communications? These are questions more easily asked than answered. One thing is certain: if the Church in Asia is to make her presence known and felt in accordance with the will of her Founder, if she is to fulfill her mission to the peoples of Asia, she must lean more and more on the mass media.

Concrete Situations in Asia

The concrete situations in Asia demand a thorough study of how mass media potentials can be harnessed to hasten the evangelization and development of Asia peoples. Asia is where history is being made, for its role in helping chart a course in world progress has never been more pronounced than it is today.

More than half of all Asians are below 20 years of age. Considering that Asian youth are numerically more than the combined over-all populations of North and South America and Africa, there is a reservoir of promise for development in this part of the globe.

The Church in Asia cannot therefore afford to be out of step with Asian history, especially if we consider that it forms but a tiny minority in the region. In a population of about 1.86 billion, there are only 46 million Catholics. It is, of course our rightful pride that despite this, the Church is present everywhere through its institutions, its missionary efforts, its strong moral influence.

The Church in Asia is going through conditions that are admittedly difficult and different from one country to another. It is noteworthy that it has won respect and admiration notwithstanding instances of disregard for it as a religion of foreigners.

Among the more weighty problems confronting us, Asian Catholics, are the acute shortage of priests, insufficiency of responsible laymen who will lighten the evangelic burden of the clergy, and the unstable political situation heightened by conflicts. In many cases, a false image of the Church as foreign and irrelevant to Asian life has been woven because of lack of a better *network of information*. It is in this respect that the Church must make full use of all mass media available; and where media are weak, there the Church should step in to give them vigor.

There is no doubt that the different sectors of the Church in Asia are working hard in promoting its manifold apostolate by the use of instruments of social communications. But like any other activity or enterprise, pastoral ministry in our age is in great need of financial support and other material resources. The lagging economy in most Asian countries is still the greatest stumbling block to an apostolate by mass media.

The mission of the Church is to proclaim the good news of Christ and to establish the Kingdom of God throughout the world. She proclaims in order to commit, to restore, to gather all creation under the One Head, Christ", (Eph. 1, 10). Her mission is to inform and form all men of good will in the Way, the Truth and the Life. She knows no national or racial boundaries. She is not European. She is not Asian. She is Catholic and universal. "The joys and the hopes, the griefs and anxieties of the men of this age, especially those who are poor or who are in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the Church", (*Gaudium et Spes*, n. 1).

Asia today is beset by many problems. There is the presence of continuing armed conflict in a land dear to us all, whose representatives are here among us now. We pray with them for a peaceful solution soon. Asia is plagued by the unequal distribution of wealth, where even today less and less people own more and more of Asia's wealth. There is the population explosion where teeming millions scarcely live at subsistence level. There is the problem of literacy. There is the great gap between sophisticated urban societies and the traditional rural communities where the great majority of Asian peoples are born, live and die.

Such in brief is the Asian stage, and on this stage an Asian Drama (*An Inquiry into the Poverty of Nations*, Gunner Myrdal, Pantheon, 1968) is being enacted. It is a drama of change, of development, of progress, of expectations on one hand; a drama of tension, uncertainty, insecurity on the other. In this drama we the Christian people of Asia have an important role to play. According to the spirit of *Gaudium et Spes*, our common task is to serve all the citizens of this world, especially the innumerable poor and oppressed families who look for their daily rice and often for the work to earn it, who thirst for human dignity and hope from the word and love of Christ living today in His Church.

We the Christian community of Asia are a very small minority. We too are poor. We lack the material resources to meet the material needs of our Asian brothers. We boast no airs of triumphalism. We are in the Church and of the Church of Christ.

She is a Church in renewal, faithful to her values of authentic spirituality. She is a Church at the same time of profound social concern. She is a poor Church, a Church of service with no ambitions, with no dreams of power. She is a Church who is Mother and Teacher, ever ready to dispense prodigally the light of her doctrine, the serenity of her counsel, the renewing leaven of her teaching, and the brotherly and unreserved cooperation of all her children". (Paul VI, *L'Osservatore Romano*, September 28, 1970).

When we remember our littleness in Asia we do not grow disheartened. We recall the Gospel origins of the small apostolic community. We are mindful of the parable of the leaven in the mass. We the Christian community of Asia face a double task. We must come to know and love one another more. We all belong to one family. *But I believe we do not yet work united together.* It is not that we do not desire this, it is simply that we do not communicate with one another. Our gathering together now is not a gathering required by juridical bonds. It is rather an answer to Christ's priestly prayer and Pope

John's dying request *UT UNUM SINT*. It is our common love for Christ and common brotherhood that brings us together. Our first task then is the cementing of our own internal union and love of one another in Christ. The more we do this, the more we will be the light set up on high to enlighten all our Asian brothers. Internal communion, external witness—these are our goals. In the attainment of these goals we will rely heavily on the means of social communication.

Earlier this year, there was held the ONE ASIA ASSEMBLY, sponsored by the Press Foundation of Asia. It was an impressive gathering of illustrious Asians seeking ways and means to achieve greater unity and cooperation in the social, political and economic spheres. It was an Asian wide exchange of neighbourly, even brotherly help, advice, opinion, solicitude and knowledge. Running through the entire assembly, like a leitmotif, was the quest for unity and progress in Asia, and the important role that communications media have to play in that quest. Now, if there is any living institution in the world which somehow can introduce the peoples of developing countries to the reality of one Asia and the new one world, *that institution is the Church!* Our Church is committed to the building of one world and is dedicated to the whole human family. Our Holy Father in his encyclical *Populorum Progressio* reminds us that "the process to be authentic must be integral, must raise up every man and the whole of man" (n. 47). In all this ecclesial process of inner communion and outward witness, of Asian change and growth and development, of Asian peace and unity and progress, our pastoral responsibility demands that we utilize to the full the means of social communications.

"The Church recognizes these media if properly utilized can be of great service to mankind, since they greatly contribute to man's entertainment and instruction as well as to the spread of the Kingdom of God". Thus *Inter Mirifica*. We know that its principles and guidelines when placed in the context of the Dogmatic Constitution *De Ecclesia* and the Pastoral Constitution *Gaudium et Spes* provide us with a solid theological and Christian vision of the means of social communication in the Church and in the world of the present and the future. We have also in our hands now the *SCHEMA INSTRUCTIONIS PASTORALIS*, the fruit of five years of intense research and study by the Pontifical Commission for Social Communications. The schema is still *sub-secreto* and is meant to be the object of our study for further possible elaboration.

We call the instruments of social communication media—means. They are means to an end. That end is progress and unity. The media of communications are instruments of change. They have been and are powerfully instrumental in bringing about change in Asia. They have opened up Asia to the rest of the world. The media provide information. They reflect contemporary life. They reveal the spirit of the times. They present or should present the problems and solutions to contemporary man's situation with a view to his greater unity. They help to build up society. The media should tend by their very nature to unite rather than to divide. The media have their own language. The media have power. This has led one writer to remark, "The medium is the message". It can be, if based on a true philosophy of man, if imbued with a Christian spirit.

Unfortunately this is not always so. We have recently witnessed the public furor in the United States regarding the mass media. Those professionally engaged in social communications protested strongly and vehemently. They felt that their integrity as responsible communicators was being questioned. This is a tension which is characteristic of the means of communication. For mass media address themselves to man. They are an extension of man's dialogue with man on a massive scale. If that dialogue is to be fruitful and beneficial, both for the communicator and the receiver alike, it must be based on a true philosophy of man, his dignity, his freedom and his right to be informed in accord with justice and truth.

In the words of our Holy Father Pope Paul:

"The phenomenon of social communications is consequently something for us to think about philosophically and critically. It becomes an object for deontology, which goes beyond what is as simple fact at a certain moment and shows and teaches in what way it ought to be in conformity with moral imperatives, from the point of view of correct use of methods and from the point of view of the content and messages of which the methods and instruments are the bearers. This consideration extends towards the boundless horizons of theology, since social communications can and ought to be included under the mystery of salvation." (Address to the Pontifical Commission for Social Communications, *L'Osservatore Romano*, June 18, 1970).

The Holy Father, in this same address, called for a deeper and stricter study of the theological aspects of social communications when viewed in connection with the Church. He called too for further study on public opinion in the Church—"a delicate and by no means easy matter" (*ibid.*). "There is need", he said, "to develop a vast movement of public opinion—*right opinion*—on social communications" (*ibid.*). Based on sound doctrinal principles, generating from these an ecclesial public opinion and spreading the information which creates such a public opinion, social communications will be the instruments of mediation between the Church and the Asian world, between the Asian world, and the Church. For ultimately our pastoral goal is to bring the Church to the ASIAN world, and the Asian world to the Church, in the spirit of the Gospel, of Vatican II.

In using the media of communications for the progress and development of all Asian peoples, for those who are Christians and those who are not, our aim will ever be the service of truth. Our guiding light will be the supremacy of the moral law. Our mission will be to spread faith and peace among all nations, ever aware of the superiority of the common good over self interest and passion, ever possessed of a sense of responsibility, always seeking professional competence and conscientiousness.

We turn now to some brief and practical considerations on the actual state of Catholic mass media throughout Asia. I believe I am correct in stating that we do not have precise overall statistics on this point. This is a lacuna which hopefully will be filled after our meeting. We, the Catholic Church of Asia have nothing comparable to the Press Foundation of Asia. Our Christian brothers in Europe have the International Catholic Union of the Press. They have a similar organization

for radio and television — UNDA. In the United States, in South America and in Africa there are organizations of a like nature. I am happy to announce that the UNDA shall have its ASIA meeting in Manila next February 22-26, 1971. I respectfully suggest that it is high time that we too have one in Asia. This suggestion is urgently voiced in the *Schema Instructionis Pastoralis* (June 1-8, 1970). It would involve the establishment of an Asian Catholic Agency which would be a professional center for the receiving and dissemination of Catholic news throughout Asia. On this matter may I quote once again the words of our Holy Father Pope Paul: "We would above all wish to see encouragement given to every undertaking likely to add power and effectiveness to the presentation of the Church and her constant work in the world, through prompt and accurate distribution of news about her." (*Ibid.*) This center could also be a forum wherein those professionally engaged in mass media in the Church's pastoral ministry throughout Asia could come together from time to time and formulate plans and policies for the future. It could be a link with institutions throughout the world and a training ground for future apostles in the mass media.

Mention of apostles in social communications inevitably raises the question what part our Christian laity ought to have in this sphere of apostolate. For the most part the mass media operate from within the secular city. "The laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations . . . They are called there by God so that by exercising their proper function and being led by the spirit of the Gospel, they can work for the sanctification of the world from within, in the manner of leaven". (*De Ecclesia*, n. 31). There are few priests of the stature of Emil Gabel in our Church. But there are professional laymen and convinced Christians. Their presence, their expertise, their Gospel spirit is absolutely needed in the field of social communications. We can and ought to trust them to be the leaven in the mass media, and provide them with adequate support, and freedom, and information which will enable them to fulfill properly their mission. The same can be said of committed Christian youth. The Holy Father insistently asks for their active apostolic presence. (Address, World Day of Social Communications, May 10, 1970).

Most Catholic countries throughout Asia have their own newspapers. Many possess broadcasting stations. Television time is generously made available on many secular channels. In Manila we have Radio Veritas, co-owned by the Episcopal Conferences of Asia. Permit me here in the name of all the Christian people of Asia to publicly express our thanks to the Holy Father for his personal interest and help in the establishment of Radio Veritas. I would also like to thank our friends in Germany who so generously contributed all the equipment.

We are justified now in asking ourselves: What is the quality of our newspapers in Asia; How professionalized in a human and Christian sense are our radio and television programs? Is the Catholic Voice of Asia diffusing the Christian goods news in an attractive, contemporary and Asian manner? These and similar questions deserve our deepest study and concern.

We have come together in Manila to consider the socio-economic situation of Asia in the light of the Church's vision of man. It is a Gospel vision. It is a contemporary vision. If our meeting is not to remain in the realm of ideas and statistics alone, it must result in practical, positive, pastoral planning and action. Such pastoral planning and action calls for organization, for personnel, for finances. The Church in Asia has an important mission to fulfill through the mass media. But this mission must take on concrete form. Chapter 7 (nn. 156-174) of the *SCHEMA INSTRUCTIONIS PASTORALIS* (June 1970) suggests ways and means how this may be done.

I have earlier mentioned the establishment of an Asian Catholic Agency. I have suggested the possible functions it might fulfill. The *SCHEMA INSTRUCTIONIS PASTORALIS* has further suggestions. I quote

"Unaquaeque conferentia vel conventus episcopalis necnon Apostolica Sedes suum habebunt interpretem seu nuntiatorem stabilem, qui ex officio rerum indicia et cognitiones pervulget, tum etiam documenta Ecclesiae brevi in vulgus edenda explanet, quo facilius certiusque intellegantur. Hi narratores decebunt celeriter et fideliter res novas in Ecclesiae vita et opere, quantum ipsorum sinet officium. Magnopere etiam suadet, ut dioeceses et sodalicia maiora catholicorum certos habeant suos et constates interpretes, quibus similia demandentur munia". (n. 168).

PROPOSALS

This meeting of the Asian Bishops should adopt Mass Media for coordinating our efforts in our national and regional economic and social development, side by side with our pastoral evangelization. "The Church claims as a birthright the use and possession of all instruments of this kind which are necessary or useful for the formation of Christians and for every activity undertaken in behalf of man's salvation" (*Decree on the Instruments of Social Communication*, n. 3).

May I propose that:

1. In our respective countries, there be an exhaustive and organized study on the flow of information about evangelization and development as part of our pastoral ministry;
2. There be a national body which, in cooperation with our respective governments and private agencies devoted to mass media, will help improve the quantity and quality of all means of social communication as a service to the nation;
3. There be adequate training and facilities for training of competent personnel to handle mass media;
4. There be concerted and sustained effort to invest in a well-considered program of mass media development in aid of the Church's apostolate. Let it not be said that the message of salvation is silenced or impeded by technical or financial difficulties. "This Council likewise urgently invites associations and individuals with great economic or technical prestige to give willingly and generously of their resources and talents to the truly cultural and apostolic potential of these instruments" (*ibid.*, n. 17).

The influence of mass media in many instances extends beyond national borders, and because "everyday human inter-dependence grows more tightly drawn and spread by degrees over the whole world" (*Pastoral Constitution on the Church in the Modern World*, n. 26), there is need for one Asian group to take account of the needs and aspirations of our people for the common welfare of all.

May I therefore further propose that:

1. National bodies in our respective countries agree and take immediate steps to establish a common and central commission or Secretariat for planning programs in making full use of mass media as aid to our common apostolate. This Asian or regional commission (Secretariat) will also look over the quality of mass media content, in collaboration with international commissions for the same purpose. Among these are the OCIC in Brussels for films, UNDA in Fribourg for Radio and Television, and UIPC in Paris for the press. The commission will be subdivided into the four branches of mass media;
2. This Asian Commission (Secretariat) shall take care of the flow of information on evangelization and development, to, from, and within our respective countries; and
3. There be a cooperative relationship among our respective countries in sharing experiences in the use of mass media and other channels of communication. This will involve an exchange of expertise and personnel in all the 4 mass media; experience in production and managerial levels deserve to be shared by all.

CONCLUSION

It is in the innermost nature of Mother Church that unity be fostered among her sons. By virtue of this unity and in consideration of her universality, She desires a stronger and closer bond among diverse human communities and nations, to achieve the goal which the barriers of race, color and language have eliminated. Mass Media have the character of a catalyst to tear down those barriers and strengthen that bond of unity.

By availing ourselves of the beneficent power and influence of mass media, we "give glory to the Lord . . . relate all His wondrous works . . . (and proclaim) the word which He commended to all generations" (Psalm 104: 1, 2, 3). The Church will thus continue to be "a city built on a hill which cannot be hid" (Matt. 5:14).

RESOLUTIONS ADOPTED BY ASIAN BISHOPS¹

The discussions we have held both the Plenary Assembly and in the various Working Groups have been fruitful, first and foremost, in helping to strengthen our own convictions and clarifying our objectives. It is these convictions and resolves which we will bring home with us to our dioceses and our countries. The more salient of them we have tried to formulate in the texts which follow: they may serve to inform those who have followed our deliberations and give some indications of the lines of action and collaboration which, with God's assistance, we desire to open up. May the Spirit give us the energies to implement these with all deliberate speed.

RESOLUTIONS:

1. It has been agreed: THAT THE EPISCOPAL CONFERENCES HERE REPRESENTED ARE URGED TO AUTHORIZED AND SUPPORT A PERMANENT STRUCTURE FOR THE EFFECTIVE IMPLEMENTATION OF THE DECISIONS OF THIS MEETING.

2. Along with men of other faiths, other Christians and all men of good will, we resolve to uphold and promote the realisation of human rights and defend them wherever, whenever, and by whomsoever they are violated.

3. We resolve to make our special concern the lot of the workers and peasants, in particular to assist in their education and organization in order to enable them to exercise and defend their rights in society, according to the teachings of the Church.

4. We resolve to help secure the basic means of livelihood for all. In this context, we strongly commit ourselves to an equitable distribution and socially responsible use of land and other resources within our nations, as also among the nations of the world.

¹ At the Pan Asian Meeting of Episcopal Conference held at the University of Sto. Tomas on Nov. 22-29 1970.

5. Being fully aware of the problems of population pressure, we resolve to impress on all the duty of responsible parenthood by legitimate means.

6. While expressing our appreciation to the nations of the world and the Bishops of the world for their expression of brotherhood towards Asia, we affirm that a highly desirable form of mutual aid between nations is trade on an equitable basis. We urge a greater openness of the markets of the affluent world to the fruits of Asian labour and the upholding of justice in international commodity prices.

7. We support the struggle against atheistic communism and imperialism of every kind. We uphold peace by which we mean peace with justice and freedom.

8. To avoid unnecessary duplication of efforts and for the maintenance of national priorities, we urge support and cooperation with government agencies and other religious and civic bodies, and all men of good will, in development work.

9. We recognise and appreciate the positive work done by previous ecumenical conferences organised by the World Council of Churches, Caritas Internationalis, SODEPAX, Miseror, etc.

10. We recommend wholeheartedly the recent recommendations on development by the UN and also by the Reports of the Pearson Commission, the Timbergen Report, and the Reports of UNCTAD.

In particular we urge that the affluent nations reach the goal of at least 1% of GNP as aid to the developing countries at the earliest possible date. In consideration of the burdens of interest and capital repayments, we also strongly appeal that at least 70% of the aid be in the form of grants. In the case of aidloans, we request the progressive untying of aid.

11. While we acknowledge the inadequacies of our efforts hitherto in this field we would strongly press for:

(i) The elaboration of a Theology of Development inclusive of the role of the Church in situations of conflict.

(ii) A clarification of the roles of the priest, religious and laity in such a Theology.

12. We pledge ourselves to an open, sincere, and continuing dialogue with our brothers of other great religions of Asia, that we may learn from one another how to enrich ourselves spiritually, and how to work more effectively together on our common task of total human development.

13. We also pledge ourselves to develop an indigenous theology and to do what we can so that the life and message of the Gospel may be evermore incarnate in the rich historic cultures of Asia, so that in the necessary process of modernisation and development, Asian Christianity may help to promote all that is "authentically human in these cultures."

14. We urge that Episcopal Conferences establish suitable procedures for fostering a continuing dialogue between the theologians and specialists in religion of our Asian Churches and their counterparts belonging to the other Asian religions.

15. We recognise the dynamic and prophetic role that Asian students are playing in the development and transformation of our society. We also recognize that university chaplains can and must meet the university students in a frank and open dialogue and help them to confront the problems and issues posed by the university communities and our changing society.

16. It is proposed that one member of each national episcopal conference be appointed to have special care of student affairs; and it is imperative that the student chaplaincy is provided with an adequate number of full-time and well-trained chaplains who with the students will endeavour to identify themselves closely with the poor and under-privileged masses of Asia.

17. It is recommended that the proposed Standing Committee of the Asian Bishops' Conferences do all in its power to facilitate and coordinate the work of university student chaplains.

18. Appreciative of the importance of education and of the contribution our educational efforts can make in the whole

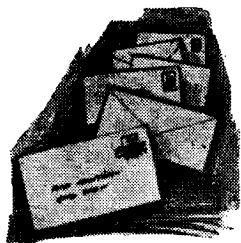
process of human development in our lands, we urge our Catholic educational institutes and educators to put increasing emphasis on education for total development, and that for this purpose, adequate arrangements be made for the active involvement of our teachers and students in spiritual leadership training, social welfare, and programmes.

19. We gratefully acknowledge the initiative and guidance that the Asian Regional Secretariat of the International Office of the Catholic Education (OIEC) has already given in this and other regards and pledge the Asian section of the OIEC all necessary support.

20. In order to make the voice of Christ heard more relevantly on such current problems in Asia as social justice, education and political freedom; and in order to coordinate existing activities of the Church in Asia in the fields of radio, television, press and film; and in order to harmonise the mass media activities of the Church with other existing channels of the media, it is suggested that the proposed Central Committee of the Asian Bishops' Conferences establish a three-member Episcopal Commission for Mass Media as early as possible. (UNDA-ASIA meets in Manila in February 1971).

21. It is recommended that the proposed Central Committee of the Asian Bishops' Conference establish an Asian News Agency and Publishing House and in this connection investigate the suitability of locating these in Hong Kong.

22. It is proposed that the Episcopal Commission use UNDA-ASIA as its extension arm for radio and television for an experimental period of one year. It is proposed that the Episcopal Commission or similar structure with the help of experts and the cooperation of all the Episcopal Conferences work out ways and means for the effective use of Radio Veritas regarding overseas broadcasting.



ACTION LINE

CASES — QUERIES — LETTERS

Stipends of the Dispensed Mass Pro-Populo and of Binated and Trinated Masses

In our diocese, all Priests have to send to the Curia the stipends of any binated and trinated Masses and the local Pastors have to send also the one corresponding to the dispensed Mass *pro populo*. They say these stipends are for the benefit of the diocesan Seminary. May I ask:

- 1 — Is not the Celebrant entitled to these stipends?
- 2 — May the Bishop oblige the Pastors of souls to binate or trinate?
- 3 — May the Priest who binates or tricates retain for him the higher stipend and send the smaller one to the Curia?
- 4 — Is not the binating or trinating Priest entitled at least to a remuneration?

Answer

1 — Save on Christmas Day (Dec. 25) and on the Commemoration of all the Faithful Departed (Nov. 2) wherein three Masses are allowed, it is unlawful for a Priest to say more than one Mass a day, unless an apostolic indult or the faculty from the local Ordinary to do so has been obtained (Canon 806, § 1). The local Ordinaries may allow to say not more than two Masses when on a Holiday a great number of faithful would be unable to fulfill the Sunday precept because of scarcity of priests (Ibid., § 2).

Three conditions, therefore, are to concur in order that the local Ordinaries may, without apostolic indult, give this faculty to their Priests, namely: 1) for Holidays only; 2) there is scarcity of priests; 3) a number of faithful will be unable to hear Mass.

This power of residential Bishops to allow more than one Mass, as stated in the Codex, was considerably enlarged by the Moto Proprio *Pastorale Munus* of November 30, 1963 (AAS, 56, 1964, p. 5-12). Its faculty n. 3 reads as follows: "Permittendi sacerdotibus ut, propter penuriam cleri et iusta de causa, Missam bis diebus ferialibus celebrare possint; et etiam ter diebus dominicis aliisque festis de praecepto, si vera necessitas pastoralis id postulet". It can be observed that to allow the bination or tribation the pastoral need is always to be present, i.e. the spiritual welfare of the faithful, not the particular benefit or convenience of the Priest.

No mention of the stipend for the binated or the trinated Mass is made in the above quoted canon nor in the faculty of the *Pastorale Munus*. This means that the norm of Canon 824, § 2 ruling the stipend of Mass stands valid and should be followed. Canon 824, § 2 states: "Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione ex titulo extrinseco". It is clear, therefore, that it is unlawful to accept a stipend for binated or trinated Masses when the other Mass is applied "ex titulo iustitiae", i.e. the Mass *pro populo* or another Mass with stipend. Accordingly, a Priest allowed to binate or trinate may not apply one Mass "ex titulo iustitiae" and receive stipend for the others, nor receive two or three different stipends for the two or three Masses said on the same day, unless allowed by an apostolic indult to do so.

In this respect, the local Ordinaries of the Philippines requested the Holy See an indult, which was graciously granted in 1966 for a period of five years. It reads as follows:

"Exc. mi locorum Ordinarii Insularum Philippinarum, ad pedes Sanctitatis Tuae humiliter proni, reverenter postulant facultatem ut SS. Missae quae dominicis festisque diebus de praecepto, etiam suppressis, a parochis "pro populo" applicare debent — duodecim tantum quotannis exceptis; necnon SS. Missae 'binatae ac trinatae' quae diebus festis necnon ferialibus a sacerdotibus in Christi-fidelium commodum celebrantur, ad

mentem Ordinarii applicentur, atque earum stipendia in utilitatem Seminariorum Dioecesanorum necnon Pontificii Collegii Seminarii Insularum Philippinarum in Urbe cedant, ut eorum sustentationi congrue provideri possit.

Romae, d. XXX m. Septembris a.d. MCMLXVI Sacra Congregatio de Seminariis et Studiorum Universitatibus, facultate sibi a SS.mo D.N. Paulo div. Prov. PP. VI tributa, peculiaribus rerum adjunctis inspectis, benigno annuit pro gratia iuxta preces, ad quinquennium, servatis de iure servandis; contrariis quibuslibet minime obstantibus."

(Cfr. *Boletín Eclesiástico*, 1967, p. 255).

From the reading of this indult we may draw the following conclusions:

a — The Masses *pro populo*, save only twelve throughout the year, as well as the binated and trinated Masses on any day may be applied "ad mentem Ordinarii", i.e. with stipend, notwithstanding the prohibition of canon 824, § 2.

b — The beneficiaries of this indult are only the *local Ordinaries*. Other Ordinaries, as the Meior Superiors of exempt clerical Religious, cannot use it. If, however, the latter enjoy a similar privilege, they may continue using the same.

c — The purpose of this concession is to help the financial condition of the diocesan Seminaries and that of the Pontifical College for Filipino Seminarians in Rome.

d — The indult has been granted for a period of five years. Since this favor was granted on September 30, 1966, it will expire on September 30, 1971, i.e. this year, unless it be renewed.

2. On various occasions, the Holy See has sustained the power of the local Ordinaries, who have obtained a similar indult, to oblige the Parish Priests to binate and to apply the dispensed Mass *pro populo* for the benefit of their diocesan Seminaries. "Episcopus non solum facultatem habet dispensandi super onere Missam gratuito celebrandi, sed etiam applicandi, seu erogandi favore Seminarii stipendium seu

eleemosynam ex tali celebratione retrahendam . . . Nam si Episcopus revera uti vult concessa sibi facultate ad effectum praescriptum omnia media ad id contingendi, et idcirco *etiam potestatem obligandi ad applicationem*, tali indulto obtinuit" (AAS, 12, 1920, p. 538).

3. The query as to which is the binated Mass, whether the first Mass said by the Celebrant or the second, is not infrequent. Any of the two Masses may be considered as binated. Thus, the Celebrant may offer either of them for the Seminary and send the corresponding stipend to the Curia. The distinction between the two Masses of bination, as made in Canon 824, § 2, does not imply order of time. The distinction is made not between the *first* and the *second*, but between *one* and *the other*. Consequently, the binated Mass can be either the first or the second. This was the interpretation given by the Sacred Conciliar Congregation on May 8, 1920: "Non recipiatur stipendium nisi pro una Missa, sive demum haec sit *prima* sive *secunda*" (AAS, 12, 1920, p. 539). Likewise, the same Sacred Congregation stated: "Episcopus non videtur posse obligare binantem, ut praecise hanc alteram Missam celebret favore Seminarii; sed ex dictis poterit Sacerdos binans *primam* Missam celebrare pro Seminario, devolvendo ad Seminarium stipendium pro ipsa receptum, et hanc alteram celebrare recepto pro se stipendio, licet hoc sit pinguius. Nam cum Sacerdos binans possit recipere stipendium pro una Missa, potest eligere quam velit, et primum est ut pro se eligat, quae stipendium habeat pinguius; nec Episcopus in vim indulti recepti videtur hoc posse prohibere" (*Ibid.*, p. 540).

4. Though it is certainly unlawful for a Priest to receive more than one stipend for two or three Masses on the same day, it is not forbidden, however, to accept some remuneration for the inconvenience of saying more than one Mass. That is why Canon 824 says "excepta aliqua retributione ex titulo extrinseco", words taken from a decision given by the Sacred Conciliar Congregation on May 23, 1861. Consequently, on days of bination and trination, the priest may accept the stipend of one Mass and a remuneration for the others, if there is a real inconvenience in binating or trinating. This remuneration should be proportionate to the inconvenience caused to the Celebrant.

Bearing in mind the foregoing explanations, we may answer the queries of the Consultant, by saying:

1. The Parish Priest who says the binated or trinated Masses or applies the dispensed Mass *pro populo* for the intention of the local Ordinary, is duty bound to send the whole stipend of those Masses to the diocesan Curia. The priest is not entitled to retain the same.
2. If the local Ordinary allows the Parish Priest to binate and trinate for his intention, said Parish Priest may be obliged by the Ordinary to do so, according to the above mentioned declaration of the Sacred Conciliar Congregation.
3. The binating or trinating Priest may retain the higher stipend when this was not offered for the Mass he applied for the Seminary and he can send the smaller one to the Curia.
4. The Priest who binate or tricates for the benefit of the Seminary is entitled to a remuneration when a great inconvenience in binating or trinating is involved.

Fr. Excelso Garcia, O.P.

DIOCESE OF LIPA
Lipa, City

Circular Letter

March 11, 1971

Dear Rev. Father:

Enclosed please find the decree of the Philippine Hierarchy regarding the clergy attire agreed upon in 1968 and later on approved by the Holy See.¹

To safeguard and preserve the dignity of the priests before the eyes of the public within our diocese, I have decided to enforce this decree on our clergy, both diocesan and religious.

May I request your wholehearted cooperation in the compliance of these norms, so that both our diocesan and religious clergy may always have the respect and esteem of our people.

Any clergyman coming into the diocese, disobeying these norms, should not be allowed to say mass in any of our churches and chapels, even if they bring a "celebret."

Sincerely yours in Christ,

✠ ALEJANDRO OLALIA, DD.
Bishop of Lipa

¹ cf. Boletín Eclesiástico, July, 1968 p. 456.

ARZOBISPADO DE MANILA

P.O. Box 132, Manila



TO ALL MEMBERS OF THE CLERGY, DIOCESAN AS WELL AS RELIGIOUS, WHO ARE EXERCISING MINISTERIAL FACULTIES IN THE ARCHDIOCESE OF MANILA

Greetings in the Risen Lord!

Having received the abundant blessings of the Lord during the Holy Week, we now reap the Joys of Easter, we Priests should redouble our prayer of thanksgiving and dedication to our Divine Master. We should seek new horizons, refresh ourselves with new vigor and enthusiasm, and find out in what way and through what means we could minister more efficaciously to the needs of the People of God.

One of such safeguards of our priestly role is the CLERGY ATTIRE.

In order to maintain the much-needed decorum of our Priests, and to make of our ministry more meaningful and dignified in our continuous dealings with our faithful, we have decided to invite our Priests, both the Diocesan as well as the Religious, to observe closely the CLERGY ATTIRE, in the way it was decreed by the Philippine Hierarchy and approved by the Holy See.

The following paragraphs will contain the regulations formulated during the annual meetings of the Philippine Hierarchy in 1967 and 1968. They are still valid to the present days:

1. For liturgical functions, only the cassock can be used;
2. For formal social functions, only the cassock or the clerical suit can be used;

3. The new clerical attire, namely, trousers and shirt only, may be used outside liturgical and formal social functions;

4. The new clerical attire must conform to the following standard:

- a) Both the trousers and the shirt must be in any dark one-piece color or white;
- b) the color-shade of the trousers need not be the same shade as the shirt;
- c) The shirt may have long or short sleeves. Its collar of even width is folded outwards to form an outer lapel with both ends buttoned to the neckline to support a short Roman collar, to be inserted into both ends of the lapel.
The shirt may also have a military collar of even widths, with two buttons fastening both ends.

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

6. Religious Brothers are also bound by these same regulations, except when their Generalates have adopted their own attire;

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

Hoping to obtain from all concerned their understanding and generous cooperation on this serious matter, we reiterate to one and all our fond greetings and best wishes for the Easter joy and peace.

Manila, April 17, 1971.

✠ RUFINO J. CARD. SANTOS
Archbishop of Manila

PRELATURE OF MALAYBALAY

EDITOR:

Boletin Ecclesiastico de Filipinas

Please add my congratulations to the many which I am sure Sem. Wilfredo C. Paguio must be receiving on his article "Priests and Some Socio-Political Values of Filipinos", in the issue of March 1971.

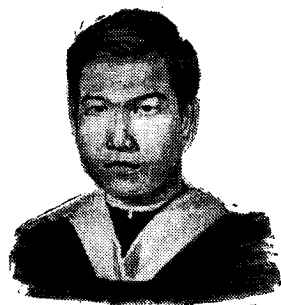
I have friends whose attitude on this subject seems chauvinistic to me. Their enthusiasm for the traditional cultural values blinds them to the social evils which these cultural values either produce or make possible. On the other hand, occidentals, like myself, whose native cultural bias does not inspire emotional enthusiasm for these values, tend to concentrate attention on only the evils associated with these values. Both views are, of course, unbalanced.

I think that Sem. Paguio's presentation is admirably well balanced, and his distinction between interior principles and exterior principles is the necessary basis for a balanced consideration of these values. I don't know whether it is because I am not a sociologist that I have never before heard that distinction made, or whether Sem. Paguio has made an original contribution to scholarship on the subject. But in any case, his objective and scholarly treatment has given us a valuable contribution to the literature on the subject.

Sincerely yours,

(REV.) JOSEPH I. STOFFEL, S.J.

Priests and the Filipino Utang-Na-Loob Norm



• Wilfredo C. Paguio

We have previously said that it is the family loyalty in the Filipino which takes the forms of the *utang-na-loob* norm and the *hiya* norm that leads him to follow the exterior principles and not the interior principles, developing in him a split level personality which plays a great role in the formation of the Filipino conscience.

In our last article, we have discussed the Filipino family loyalty. In this article, we shall talk about the *utang-na-loob* norm. We shall not include the *hiya* norm in our discussion because this will need another article.

We have earlier defined *utang-na-loob* as an *initial-positive* norm in contrast with the *hiya* which, we said, is a *final-negative* norm.

We have also pointed out that the *utang-na-loob* norm is *initial*—because the good things done by the family or by the extended family now asks for reciprocation by guarding, strengthening and uplifting the family social status; and *positive*—because the reciprocation is now required, that is, the expression of gratitude should now be put into a concrete action.

This *utang-na-loob* norms has its good as well as its bad sides. It is a pity, however, that its bad sides are most often emphasized. The Marcos book, for example, *For Every Tear A Victory*, is said to have overemphasized the bad in this Filipino normative value. And this value is usually blamed for the evil existing in our society today. It is alleged that the proliferation of incapable and corrupt officials in our government is due to it. Prospective candidates give generously to the people before the election day, and on election day, these can-

didates expect to be voted by the recipients of their generosity out of the utang-na-loob norm, which is often followed. And this is not only true on election days. Even when the candidate has already been voted by the majority for the office for which he aspired, the utang-na-loob is said to still work for the worse in society. Bribes, in the forms of gifts, flood government offices in the name of utang-na-loob. Thus, it demoralizes Philippine society. And if we may be allowed to digress, we can point out to those who advocate a democratic Philippine Church that this may give them an idea as to how a democratic Church can become.

No matter however, how some condemn utang-na-loob, we can still see certain good points in it. And it is these good aspects of utang-na-loob in relation to a priest's pastoral work that we shall try to discuss in this article.

We shall divide our discussion into four. We shall talk about the utang-na-loob norm within the immediate family, utang-na-loob within the family-loyalty-circle, utang-na-loob outside the family-loyalty-circle and, lastly, we shall say something on how to follow this utang-na-loob norm.

UTANG-NA-LOOB WITHIN THE IMMEDIATE FAMILY

We shall here deal on the utang-na-loob inside the family. This kind of utang-na-loob norm is the strongest of its kind because any crime against it inflicts the most serious social sanction and disapproval. And this is but natural because it is to the immediate members of the family that an individual owes the deepest and greatest of gratitude. And, perhaps, this is the reason why it is usually not expressed. It is most often just understood and verbally externalized only when someone commits a crime against it, that is, when one becomes a *walang utang-na-loob* (without debt of gratitude) to his parents, or to his elder brothers or sisters.

We shall divide this section into: the child-parents reciprocity, the child and other relations reciprocity and we shall offer some suggestions on how we can use this utang-na-loob norm within the immediate family in the care of souls.

CHILD-PARENTS RECIPROCITY — Filipinos are generally pious people. Their tight family relationship attests to this. Parents care for their children from the moment of birth to the time they are able to support themselves. Unlike in other countries, where children of eighteen or even less are expected to earn and be self-sufficient, here, in our country, parents still provide for their children's every need at that age or higher. They spend for their studies. They pay their board and lodging. They give them allowances. They buy their books. And when they finish college, and still have no job, their parents feed them and try every means to look for an employment for them. And even in the married state, parents still look after their children, although as a principle, it is accepted that they should not meddle with their children's affairs anymore.

In return, however, the *utang-na-loob* norm bids children to care for their parents when they grow old. It is a terrible social crime if parents die without any of their children caring for them when they were sick and in bed. Nurses and hospitals are not preferred. "Iba and pag-aalaga ng isang anak." (The care of a child is different.) And usually, even if a child is far away, telegrams or even cablegrams are sent to bid him go home to attend the funeral of a mother or a father. And the dead lies in wait for days.

And Filipino children, since they cannot make an equal payment to the being and life given to them by their parents, indeed consider their parents the greatest objects of gratitude among men more than their husbands or wives. Thus, it is said, "Mas dapat kong mahalín ang aking ina at ama kaysa sa aking asawa, sapagkat makatatagpo ako ng maraming asawa, ngunit ako ay mayroong isa lamang ina at isang ama." (I should love my mother and father more than my husband or wife, because I can have more than one husband or wife, but I can only have one mother and one father.)

CHILD AND OTHER RELATIONS RECIPROCITY

Next to parents, a child is indebted to his grandparents, elder brothers and sisters and, more often, also to their aunts and uncles. This is specially true when they helped in taking care of him and financing

his studies. For indeed, it is true that grandparents usually also care for their grandchildren. They help in taking care of him when he is a baby and even spend for his studies. Grandparent's home is also the grandchildren's home. Elder brothers and sisters deny themselves many things to help in his upbringing. They postpone marriages. They work hard to compliment their parents' efforts to support his studies. And, sometimes, they sacrifice their own studies to give chance to their younger brothers and sisters to educate themselves.

It is, therefore, true that children are indebted with utang-na-loob to their other relations aside from their parents not only indirectly — these being extensions of their utang-na-loob to their parents giving the child an already set role to obey the commands of utang-na-loob to them — but also directly since they also help them. Indeed, the adage, basically rooted in this fact, is true: “ang dugo ay mas matimbang kaysa tubig.” (Blood weighs more than water.)

SOME SUGGESTIONS — In connection with this utang-na-loob within the immediate family, we can point out suggestions as to how this can be used by bishops in relation to their priests and also by priests in relation to their fellow priests, who, as it were, also form a family.

Bishops, we suggest, should also help in the formation of their seminarians, their future priests. It is heartwarming to observe bishops, setting aside a little of their time, visiting their seminarians here in Manila whenever they have business here. They chat with them, know their problems, give them a piece of advice and chip into the seminarians' pockets a few pesos. In this way, they get the familiarity, confidence and loyalty of their seminarians. And these seminarians — besides being encouraged to pursue their vocations with great care and thus add to the waning number of priests — will look back, as priests in the future, to his past which is wont to arouse in them an utang-na-loob much needed specially today when there is a growing tendency for clerics to rebel against their bishops. For as Vatican II says: “Let him (the bishop) be a *true father* who excels in the spirit of love and solicitude for all and to whose divinely conferred

authority about their spiritual, intellectual, and *material* condition..." (Decree on the Bishops' Pastoral Office in the Church, no. 16)

Bishops, therefore, should try to incur the *utang-na-loob* of their priests so that priests are indebted to them and not they indebted to some, if not a few, of their priests, in order to avoid favoritism which often causes maladministration and breeds discontent and rebellion.

Regarding priests and their relation with their fellow priests, the document says: "Established in the priestly order by ordination, all priests are united among themselves in an intimate sacramental *brotherhood*." (Decree on the Ministry and Life of Priests, no. 8) Priests, therefore, are brothers. And as brothers, we suggest that they take upon themselves the obligation to help in the formation of their younger brothers in the seminary. They can take care of them specially during vacations and give them the right directions specially on pastoral matters. In this way, there can be less disagreements among priests specially in times of promotions of worthy ministers and there can be more charity among them specially between the older and younger sets who are most often scandalously in conflict today. The young's *utang-na-loob* to the old will enforce respect and help evade open clashes which can be solved through amicable dialogue.

Indeed, *utang-na-loob* can be best utilized to create that strong feeling of family relationship which can arouse loyalty and hence unity best exemplified through the concelebration by priests of the liturgy of the mass with the bishop as the chief celebrant.

UTANG-NA-LOOB WITHIN THE FAMILY-LOYALTY-CIRCLE

In this section, we shall treat about *utang-na-loob* as regards the members of the family-loyalty-circle in general. This means that whatever we say here can also be true of the immediate members of a family. We shall divide our discussion here into: legal *utang-na-loob*, moral *utang-na-loob*, useful *utang-na-loob* and virtuous *utang-na-loob*. Under each division, we shall incorporate some of our observations and suggestions for a priest's pastoral care of his flock.

LEGAL UTANG-NA-LOOB — Some call this kind of utang-na-loob as just *utang* (debt). In a sense, they are correct. For example, when a farmer is loaned a sum of money by a rich landowner, he has utang to be paid to that landowner. But we must observe that aside from this expressed utang, there is added a certain gratitude on the part of the farmer to the landowner. This fact makes the utang-na-loob. And this is so because the farmer thinks that even if he has paid the debt, sometimes even with exorbitant interest, the landowner has helped him in his time of need. He has used the money to prolong his or his children's lives (*naipagtawid-buhay, naidugtong sa buhay*). And this is more true, if the owner just lets him borrow the money, that is, without interest. And still more so, if there is no collateral.

This utang-na-loob results to a peaceful co-existence between the rich and the poor. And, as we often see, when the family of the landowner comes home to the province, the surrounding of the house of the landowner is cleaned by the farmer before they come. He tries to get every ripe fruit in his backyard to be given to the vacationists. Also, the utang-na-loob norm bids him ration bottles of carabao milk to them every morning.

This practice is said to have originated from the barangay era when the datu lends household necessities to the other members of his barangay in exchange for the services rendered to him later by the debtor. And we still do this because it has been unconsciously transferred to us that we have to work for the rich if we have incurred an utang to them. And this is done today to the extent that even if we already pay what we owe, we still serve.

Now, the stipend given for the services of the priest is also a form of legal obligation on the part of the faithful. It is fortunate that most of our people look at it this way. Indeed, they would not want the stipend they give for the services of their priests be bargained like the price of the fish in the market. There should, therefore, really be no fear among priests who can barely support themselves with the stipend they receive from their parish to lose the little they get

if they communicate with their parishioners. This unfounded fear indeed should not hinder priests from honoring invitations of parishioners to join and eat with them, say, on funeral or death anniversaries of relatives. As a matter of fact, they should anticipate these occasions to have more contact with the people so that he can know them better and be a little more of service to them.

MORAL UTANG-NA-LOOB — This implies an implicit contract to reciprocate for a favor received.

Lusong, by which a farmer, for example, helps in plowing the field of another farmer with a implicit contract that he be also helped by that other, is an example of this. *Abuloy sa patay* (contribution to the dead) also implies this return. *Bayanihan* and medical care by a *hilot* (folk midwife) or an *herbolario* (one who cures diseases through herbs) are also examples of this. Giving of gifts during fiestas is another example. Gifts are usually in kind as chicken, coconuts (*buko*), mangoes or even a whole *litson*. These gifts are remembered and when the town or barrio fiesta of the giver arrives, the same gifts or gifts of the same amount are given. The same is true with household things like viands, rice etc. Sometimes, fruits gathered from the backyard are also given. And usually, the best are selected to be distributed to neighbors.

Here, therefore, we suggest that priests inculcate in his parishioners the true sense of justice. A moderate use of this kind of utang-na-loob is enough. And priests can also make use of it. By incurring the moral utang-na-loob of his parishioners, he can easily get their cooperation in the building of a barrio chapel or in the construction of a church or in the beautification or cleaning of the same. Usually also, during fiestas or when the bishop comes for confirmation or for pastoral visits, the priests, will not have to prepare food. The parishioners will provide for him.

USEFUL UTANG-NA-LOOB — Here, a person contracts or arouses utang-na-loob in others with an implicit motive of gaining the favor back sometime later. In the phrase: "makisama ka nang humaba ang buhay mo," the full significance of

this useful utang-na-loob is seen. This is so because this phrase means that one is supposed to give and thus let others incur utang-na-loob from him so that in time of need, he can readily ask that utang-na-loob back. It is just like a saving which can be taken back once needed with the social pressure as its insurance.

Thus, during harvest seasons, fish vendors give bargains to the wives of farmers because they want to incur their utang-na-loob so that when harvest comes, they can go to the fields and ask for rice. And if we observe vendors in the market, we can always find those who, even if the price is already with interest, say: "O, siges na, para sa iyo!" (Alright, you may get it with that price but it only because you are the one buying.) And to this the buyer usually murmurs "Utang-na-loob pa!" meaning that she understands that the expression signifies a utang-na-loob on her part.

Also, the Filipino custom of bringing children to relatives on Christmas, or teenagers on New Year or adults on the feast of the Three Kings (*panluluhod*) is explained as also accompanied with a useful motive. People want to know each others relatives because then it will be easier to avoid conflicts since each one is supposed to have a family loyalty arising from the innate family utang-na-loob as we have explained in our first article. Such is also the case with newlyweds who go from one relative to another so that the new member of the family-loyalty-circle will be known and accepted by all.

In this regard, I would like to point out the insecurity a priest has for his future old age. He surely thinks of people to take care of him. Usually, this is the reason why priests, specially secular priests, have to save. And most often, he tries to court the favor of nephew, to incur his utang-na-loob by helping him in his studies so that he will take care of him later. The problem, however, occurs when a priest has no relative. In such a case, many will readily suggest an insurance program. But money is usually not the problem. The problem is the person to take care of the old priest. Indeed, this problem, at first glance, seems difficult. But if we look at it a little deeper, we shall find out that there are many people who can take care of a priest. He has many parishioners. All that is needed is his *pakikisama*

to them which is rooted in an exchange of utang-na-loob. Certainly, we can cite many cases, in which old priests are taken care of by his parishioners until death. Priest should, therefore, not look at the future with fear if he knows how to go along (*makisama*) with his parishioners.

VIRTUOUS UTANG-NA-LOOB—A quality of this kind of utang-na-loob is that the favor is given *kusang loob*, that is, given freely without any implication for a return. This, however, entails more utang-na-loob on the recipient. For as St. Thomas says: "a favor may be said to be greater because it is given gratuitously." And this is more so, if the gift is given in a time of dire need.

And most often, a gift gratuitously given is to be accepted unqualifiedly because, if not, the giver will be offended.

This kind of utang-na-loob is easy to transform in the benefactor into the true Christian virtue of charity. A priest should only awaken in him the motive of loving God in doing this giving. And in the recipient, a priest can easily arouse true loyalty and gratitude.

Indeed, given the chance to understand our people's utang-na-loob norm, a priest can easily attain a united Christian community which has been envisioned by the council when it said: "... priests have been placed in the midst of the laity to lead them to the unity of charity..." (Decree on the Ministry and Life of Priests, no. 9)

UTANG-NA-LOOB OUTSIDE THE FAMIL-LOYALTY-CIRCLE

Here, we treat about the utang-na-loob relations between members and non-members of the family-loyalty-circle. We do not, however, say that the situations we speak about in this section is not true with the members of the immediate family or with the other members of the family loyalty-circle or with both in relation to each other. All we want to say is

that the Filipino values we shall here discuss are specially true with family-loyalty-circle members in relation to the non-family-loyalty-circle members.

We shall divide our discussion into: utang-na-loob paid with interest, utang-na-loob equally paid, utang-na-loob partially paid, and we shall give some points of consideration regarding the above mentioned divisions and the priest's pastoral care of his flock.

UTANG-NA-LOOB PAID WITH INTEREST — A non-member of the family-loyalty-circle is a stranger. Hence, an utang-na-loob from such a one is more intense since he has no obligation at all to offer a favor to the recipient. The gift, therefore, comes volutarily and, therefore, requires a return with interest in order to satisfy the favor without any doubt. For as St. Thomas said: "Gratitude regards the favor received according to the intention of the benefactor; who seems to be deserving of praise, chiefly for having conferred the favor gratis without being bound to do so. Wherefore the beneficiary is under the moral obligation to bestow something gratis in return. Now, he does not seem to bestow something gratis in return, unless he exceeds the quantity of the favor received; because so long as he repays less or equivalent, he would seem to do nothing gratis, but only to return what he has received. Therefore, gratitude always inclines, as far as possible to pay back something more."

If a Filipino, however, returns a favor with interest, it usually results in a complete break of relationship as far as he is concerned. In such a case, the giver, who now receives, may give a return gift to the other, if he wants to continue their relationship until both are accepted members of the family-loyalty-circle of each other. If, on the other hand, the giver does not respond, the relationship ceases.

Thus, we see that, for example, a sick man is helped by a *kababayan* (townmate) enter a hospital, the relatives of this sick person gives gifts to this *kababayan*. If the gifts are reciprocated on certain appropriate occasions, the utang-na-loob relationship starts. But if these are not reciprocated, the relation ends right there.

UTANG-NA-LOOB EQUALLY PAID — With the coming of the moon age, more and more Filipinos tend to be individualistic. They seem to be burdened by the utang-na-loob ties that they bear on their shoulders. More and more today live away from their relatives. We see most of them here in Manila where a great percentage of the educated portion of Philippine society live. In apartments, families are alien to each other. Here, they gain the independence they have long desired in the provinces. Here, they pay for whatever they receive. For every service, there is an equivalent money received. Except for a few friends, people live apart.

With the rise of plush subdivisions, however, more and more urban population regain the utang-na-loob relationship which they have lost. New family-loyalty-circles are formed with the neighbors around who are mostly strangers. Thus, the family-loyalty-circles in the provinces also find a new expression in suburban villages. Indeed, the Filipino cannot do away with utang-na-loob.

UTANG-NA-LOOB PARTIALLY PAID — This is most true with regard to a recipient of a favor who cannot repay this debt. In such a case, however, the benefactors often really do not expect material return specially when they know that the people they help are really poor and if they have, after all, sufficient surplus of goods to distribute or to give away to others. such is also the when a person saves the life of another. This utang-na-loob of saving another's life is not fully payable.

The recipient of the favor, however, is expected to retain an utang-na-loob to the benefactor and act accordingly as by honoring him. And whenever the benefactor is in dire need of assistance or support, he should always be willing and ready to offer his assistance or support as in cases of accidents or when the benefactor is suddenly attacked by enemies or whenever he asks for it.

SOME SUGGESTIONS — Priests cannot help but be related to all his parishioners. Usually, he cannot return materials favors to his benefactors nor to the benefactors of his Church. These people, however, do not really expect material return from him. His prayers are enough. This is the reason why the priest as he has always been envisioned by the Church, should be a man of prayers. His good advice is also a form of repaying utang-na-loob. Visiting friends is another means. Affable and pleasant conversation with benefactors is also recommended. Besides, these will not only serve its purpose of repaying utang-na-loob but it can also help solve the perennial and much complained of problem by priests specially today — loneliness.

Also, in this section, we shall do well to think of our “separated brethren”. Priests must also establish relationships with them. Their utang-na-loob can be a means of welcoming them back to the Church. Dialogues and discussions are recommended by the Council. Ecumenical ceremonies can also serve for the best. The age of independence and separation should indeed be forgotten. Little by little, we should try to commune with our brothers.

Care, however, must be taken by priests in order not to scandalize his flock. No sign of disloyalty to rites and beliefs to which the Church and the faithful have always been loyal must be shown.

ON HOW TO FOLLOW THE *UTANG-NA-LOOB* NORM

On how to follow the utang-na-loob norm, we have only two suggestions. First — we should immediately express our appreciation and thanks upon receiving the favor. And second — we should repay the favor in due time.

Priests will do well in remembering these principles, in following them and in teaching them to his parishioners. In inculcating them to his faithful, he should not forget mentioning the utang-na-loob they have to God who gave them everything.

For indeed, man should always give thanks to God above all things, since He is the first principle of all good. When harvest is great, when trees bear abundant fruits, men should give Him thanks for He causes them all. Indeed, a priests can easily inculcate into the minds of our people their great utang-na-loob to God which must be paid at least partially but to the best of our powers.

REFERENCES

- Arens, Richards, "Social Scientists Point the Way to Religious Acculturation and Accomodation," *Philippine Sociological Review*, VI:1 (Jan., 1958), 14-18.
- Bulatao, Jaime, SJ, "Changing Social Values," *Philippine Studies*, X:2 (April, 1962), 206-14 (113. 1-2).
- Doherty, John, SJ, "The Image of the Priest: A study in Stereotyping," *Philippine Sociological Review*, XII:1 & 3 (Jan.-April, 1964) 70-76.
- Hollnsteiner, Mary R., "The Lowland Philippine Alliance System in Municipal Politics," *Philippine Sociological Review*. X:3 7 4 (July-Oct. 1962), 167-71.
- Kaut, Charles R., "Utang-na-loob: A System of Contractual Obligation Among Tagalogs," *Southwestern Journal of Anthropology*, XVIII:3 (1961), 256-272.
- Lambrecht, Francis, "Adoption of Ifugao Local Customs in Christianity," *St. Louis Quarterly*, I:1 (March, 1963), 5-30.
- McBride, Clarence, "The Social Responsibility of the Rural Church," *Philippine Sociological Review*, XII:1 & 2 (Jan.-April, 1964), 129-35.

LETTER TO A DISCOURAGED PRIEST

Dear Father:

Your lot and life has not been easy these past years — nor does it look like there is much help or hope in sight. But in these difficult days I know I speak for many when I say that we admire you.

It is not easy to be a priest ever, but especially in these times of conflict and criticism in the Church.

It is not easy to be a priest because many people do not listen to you or even seem to want you around, bothering them by being a reminder of death and God and judgment.

It is hard for a priest to stand up and preach when the people are not in a listening mood. Even in the best of times it is difficult to tell people how they should live, when one is so mindful of his own many weaknesses. Yet the priest knows someone must tell the people — and it is his duty to do so.

It is hard to be an example to others when everyone is very much aware that the priest is a mere man too. That you carry on and keep going is admirable to us.

Also it is hard to be a priest today because there seems little leadership from above. You still get directions on how to take up special collections — but nothing on how to cope with the changing times. On this there is silence — so much so that you almost get the impression that those above you really don't know what is going on, or refuse to admit there is any confusion.

It is hard to be a priest today because he often feels like a sitting duck — and these days it is always open season on the clergy. A priest feels very much alone, out there in the open, all by himself, fielding the criticism, of right and left, young and old.

Archbishop Fulton Sheen said recently that he is becoming increasingly upset over the rash of jokes being spread about the religious.

"When I go to banquets, I just shrivel up when I hear all the jokes about priests leaving the Church or about nuns in miniskirts." He said: "We're being made a joke of today."

The priest knows these many jokes. And he knows, too, that while some are in fun — others are really vindictive. Ridicule is the most insidious of attack. Witness Voltaire. How can you seriously answer a joke?

Well, with all this and much more, I say again that things are not easy for you, Father. It is not the popular thing presently to say comforting words to you — but I do so nonetheless. I do so because you are sticking to it even though the present and future priesthood often seems bleak.

I respect you because you are standing firm, taking a good deal of criticism that you do not deserve. You have spent a lifetime in the service of the people, and for every priest that is haughty and domineering, there are ten like you: kindly, humble, gracious and generous.

Few people today know what it is to give up their whole will and their freedom, what sacrifices are entailed in working where someone else chooses, using such talents as he says, in a manner prescribed, in a house that is not your own, without any family to support and sustain you, in a town without any person whose life is not really ever your own, and as a focal point for all that goes wrong in the parish.

It is not easy to stand in God's shoes, to represent him to warn men of their wicked ways (which they resent), to remind them of spiritual values (which they ignore) in an age of pleasure, to take the abuse of the petty people who are angry at God, to swim against the awful current of materialism that seems about to drown us all.

It is not easy — and you are doing it; so God bless you.

Thank you for being you, and for doing a difficult job. Be assured there are many more like me, the silent majority in the Church, who wish you well but are not articulate enough to express it.

Your greatest consolation must be now as always that Christ walks with you, beside you, to give you comfort and courage. He will sus-

tain you. The way is dark, the journey arduous — but he is there. The path is rugged, the climb is hard — but he is there.

He who gave us life and called us to special friendship will never desert us or leave us alone.

Faith must prevail in times of trouble. It will prevail. Never fear that God does not know the aching in your heart. Christ, the first priest, experienced all this before you. But the blackness of Good Friday gave day to the glory of Easter. And so it shall be for you too.

We offer you our prayers — many more people are praying for priests today. We beg you to take courage in this and the fact that the Lord is with you, Father, now and always.

We need priests as never before. So many Catholics are coming to this realization, not that there is trouble in the priesthood. A church without a priest is an empty hall. The whole world is so taken up with the toys of prosperity — they have little time left for God. Yet what can we do if there are not priests to teach us of the things of God, whether this is popular or unpopular? The children must learn of spiritual values — the priest is their guide. Someone must speak up for God today. We need you. We cannot survive without the things of God.

Hold firm, then, Father. We beg you. Like the prophets of old and Jesus Himself, continue to preach righteousness in season and out of season. It has never really been a very popular subject — yet civilization cannot continue without it. Without it, man will return to the law of the jungle — and destroy himself. You are more necessary than the soldiers of the frontier. You must help us hold back barbarianism. Only from God can we attain true peace and lasting civility. And this will come, as He promised, when men begin to have good will in their hearts. It is Christ that must give it to us — and his teachings, which you must tell to us, alone can make it so.

Perseverance, then, Father. As the Master said: "Let not your heart be troubled." Press on. Give your heart to God — and He will give the courage.

— RAWLEY MYERS



THE HISTORY OF THE CHURCH IN THE PHILIPPINES*

(Continued)

Pablo Fernandez, OP

Chapter Sixteen

FAITH AND CUSTOMS

I. **Religious Instruction.** The methods used by the Spanish missionaries to teach the doctrines of the faith to the Filipinos can be reduced to five: catechism, preaching, schools, printing of catechetical books, examinations.

1. *Catechism.* Obviously in the beginning, the missionaries themselves had to teach catechism. But they were too few for the numerous pagans and neophytes, and they soon had to make use of catechists.¹

Chosen for the purpose by the missionaries, the catechists were of every age, sex and condition, as can be gathered from the histories that mention examples of mature men, women, or child catechists. This rather simple method obtained quite surprising results. Father Chirino writes: "It is a general custom in all the mission villages in the Philippines, for all the people to repair on Sundays and days of obligation to the Church for the mass and sermon, before which the doctrine and catechism are recited. As a result of this, they not only have a thorough knowledge of the prayers, but even excel many people of Europe in their comprehension of the mysteries of our Faith."²

¹ "...since, because they can neither read nor have books, all that they have to do in these matters they have to learn from their missionaries, especially in the beginning, for from then on there are many among them who can lead the rest." Aduarte, Diego, O.P., *Historia de la provincia del Santísimo Rosario de Filipinas, Japón y China* (Zaragoza, 1693), 1591.

² Blair and Robertson, *The Philippine Islands*, XII, 256.

More or less similar results were attained by the other religious orders.

One of the obstacles that hindered the progress of religious instruction was the dispersion of the people in numerous ranches, which were reached only with difficulty by the missionary. The provinces of central Luzon were better off than the rest of the islands because of a better education and training in religion; although, on the other hand, the poorer and more remote provinces like Samar and Cagayan, administered by the Jesuits and Dominicans respectively, did not lag too far behind.³

2. *Preaching.* According to the decrees of the Council of Trent, it was the duty of the minister to preach the divine word to the faithful on Sundays and feast days. In the Dominican missions, preaching was in the native dialects during all the feasts of the year, the Sundays of Advent and of Lent, and the first Sundays of the month. Some missionaries preached on other days also. It seems that this was true in the ministries of the other religious orders.⁴

The Society of Jesus, according to Murillo, exercised a fruitful apostolate of the pulpit in Manila around the middle of the eighteenth century. Besides sermons on the feasts of the religious founders, they also preached on other endowed feasts, and were regular preachers at the Cathedral and the royal chapel. They conducted missions to new migrants in Manila, quite numerous at the time, and frequently left for mission tours throughout the provinces.⁵

3. *Schools.* The role of schools in religious instruction could not be hidden from the first missionaries. This is why they sought to establish two schools, if possible, in every town, one for boys and

³ On the teaching of the Christian doctrine, Fr. Chirino makes many references in his *Relación de las islas Filipinas*, pp. 31, 71, 79, 80, 93, 97, 158, 161 (Manila, Historical Conservation Society, 1969).

⁴ *Relación que el vicario provincial de Manila, Orden de Predicadores hace a nro. revmo. P. Maestro General, Fr. Antonio Cleche del estado de toda esta provincia, etc.,* Ms. in AUST, Sección de libros, tomo 60, fol. 177.

⁵ *Historia de la provincia de Filipinas de la Compañía de Jesús*, (Manila, 1748), 6, col. 2.

another for girls. The method generally followed in these schools was, according to a document of 1698: "With regards to teaching, the townspeople recite the prayers and the questions and answers of the catechism on all Sundays of the year. Besides, the boys and girls have their special day in the week for gathering for prayers in the Church. After the prayers, the religious missionary poses some questions regarding the prayers. He then proceeds to explain them, so that the people grow in understanding of the mysteries of our holy faith. For some three months of the year when they are least occupied, the boys and girls come together for mass and prayers, so that by their contact with the missionary and with one another, they gradually lose their old fierceness and learn urbanity. On this matter, there is notable progress among them. No little help has come from the schools in the towns, where they are taught to read, write, add sums, sing, and play an musical instrument. Many times the teachers are the religious missionaries themselves."⁶

4. *Catechism*. The first missionaries soon saw the need to prepare catechisms if they hoped to spread the gospel faster. The first catechisms appeared in 1593: one in Spanish and Tagalog (in European and Tagalog scripts), the second in Chinese characters.. Both are entitled *Doctrina cristiana*. Other catechisms followed, more detailed and better written. In 1610, the *Doctrina cristiana de Belarmino en lengua visaya* appeared in print. In 1621, an Ilocano translation of Cardinal Bellarmine's catechism was published. And, one after another, the following were published: *Catecismo y doctrina cristiana en lengua pampanga* by Father Francisco Coronel for the use of Pampangos (1621); *Explicación de la doctrina cristiana* in Tagalog by Father Alfonso de Santa Ana (1628); *Explicación del catecismo* by Father Francisco Blancas, written earlier but published only in 1645; *Explicación de la doctrina cristiana* in Bicol; Father Domingo Martinez's *Doctrina cristiana en idioma bicol* (1708); *Catecismo del Cardenal Bellarmino en idioma pampango* by Father Juan de Medrano (1717); and, finally, a Tagalog-Spanish catechism prepared by Father Tomas Ortiz and published in 1740. On commission by the Manila Council

⁶ "Relación que el vicario provincial, etc.," fol. 176v.

held in 1771, some fathers prepared a lengthy catechism which is still preserved in manuscript. Besides these early catechisms, many others were written and published, especially throughout the nineteenth century, which would be too long to list here.⁷

5. *Examinations.* These were a powerful and rather effective means by which the Filipinos were kept from neglecting the study of the catechism. They were wont to be held in Lent as a necessary condition to fulfill the Paschal precept and, for the engaged, before contracting matrimony. The preparatory schema of the 1771 Manila Council included a proposal to hold a general examination of the faithful three times during the year.⁸

II. **Errors and Superstitions.** 6. During the period we are studying, there were no heresies in the Philippines, thanks, in so far as the Spaniards were responsible, to their deep faith and orthodoxy and to the vigilance of the Tribunal of the Inquisition. The Filipinos, practically cut off from the external world, obedient to the voice of their pastors, did not even think of following, in matters of faith, paths other than those traced by the first missionaries. Nonetheless, within the three centuries of this long past, certain errors sprouted all over the Islands, born out of credulity and ignorance, and an infinitude of superstitions. What the religious toiled to eradicate from the Filipino people many of their superstitions cannot be told; suffice it to say that their success was limited because these superstitions were rooted in traditions long and deeply pagan. Furthermore, those zealous apostles were faced with the reserve of the Filipino to reveal his beliefs and superstitious practices.

As late as 1771, as recorded in the preparatory schema of the Council and in other contemporary sources the Filipinos still believe in the *nono*, to whom they offered foods, from whom they begged leave

⁷ Barrion, Sister Ma. Caridad, O.S.D., *Religious Life of the Laity in Eighteenth-Century Philippines As Reflected in the Decrees of the Council of Manila of 1771 and the Synod of Calasiao of 1773*. (A Doctoral thesis), 178.

⁸ *Apparatus ad concilium manilanum die xix Maii anni MDCCLXXI celebrandum*, Actio IV, titulus II, caput IV., Ms in APSR, Sección HEF, 1771, fols. 363-364.

to fell logs or cut bamboo, or asked for its excuse if they had been ordered to the task by the Father (parish priest). This practice was still in vogue even when Mr. John Bowring visited the Philippines in the nineteenth century.⁹

They also believed in the existence of an evil genius, *Tigbalang*, who they thought was wont to appear in various shapes appropriate to bring them favors. Likewise, they erroneously believed in the spirit *Patianac*, who approached at the moment of birth, and, esconced in a trees or object, entoned something like the rowers' chant. On the other hand, the witch *Gauay* caused a charm and sickness, known as *Bonsol*, which she alone could cure.¹⁰ Together with these beliefs, their baptismal faith was mixed with errors about the Trinity, the Incarnation, the Redemption and the Blessed Virgin Mary and the Saints. Many gave divine honors to Mary, which they refused to her Son, whom they did not consider as a true God. Others affirmed that the three divine persons were not equal; that Christ had been born of Joseph and Mary, and that He really died each year on Good Friday. While there were some who considered the Saints as gods. There were some who thought that the punishment of hell was not eternal and that an implicit faith in all the mysteries of the Christian religion sufficed for salvation.¹¹

7. *Amulets and Talismans*. There were others who carried around talismans as a protection against injury in war, believing that the bullets or the enemy blades would not hurt them. Nor would they learn their lesson, when hard reality proved the contrary. But this was not exclusive to the Filipino people, as history shows.¹²

III. **Abuses.** 8. *Usury*. The Spaniards found on their arrival in the Philippines three evils which demanded prompt and efficacious remedy, officially at least: usury, drunkenness, impurity. According to Father Chirino's account, the interest charged

⁹ Bowring, Sir John, *A Visit to the Philippine Islands*. (London, 1859) 156.

¹⁰ Perez, Angel, O.S.A., *Relaciones agustinianas de las razas del norte de Luzon*. (Manila: Bureau of Public Printing, 1904), 252.

¹¹ *Apparatus*, Actio VI, titulus II, caput I, fol. 381v-382.

¹² Barrion, *Op. cit.*, 260-67.

by money-lenders became so high, as the payment was delayed, that in the end, all the material goods of the debtor did not suffice to liquidate the amount owed; and in this case, he ended by becoming the slave of his creditor. And the children followed the lot of the father.¹³ But with the preaching of the gospel, usury zealously combatted by the missionaries seemed to disappear for a time, only to reappear later. In the eighteenth century, it was again widespread according to Archbishop Martínez de Arizala: "Likewise among the Indios it is said that usury is practiced (and would that it stayed confined to them only). An Indio scarcely lends to his neighbor and brother a real or any other coin unless with usury. If he lends a cavan of rice, which is half a fanega, to one in need during the rainy season, it is with the agreement that it has to be paid with two or three cavan, no matter what the price of rice is at harvest time. If the cavan costs 3 reals and it is loaned, it is on condition that it be paid at 5 or 6 reals a cavan."¹⁴ But, the greater offense is committed against God in their loans. A poor Indio in straits because of illness or a debt for which they would imprison him, or a burial or wedding which he could not afford, exchanges two *cabalitas* of land for ₱10. This land stays in the hands of the man who gave the money.¹⁵

Giving things as surety was occasion also for uncounted usuries.

9. *Alcoholism.* Exercising tyranny over the Filipinos, according to ancient chronicles, alcoholism lost much of its force with the coming of the gospel. But it left deep imprints in places. Bishop Miguel García expresses himself in rather strong terms in a pastoral letter dated 26 April 1768 against the abuse, apparently widespread in his diocese. People normally fell into this vice during banquets, especially wedding feasts.¹⁶

¹³ Chirino, *Relación*, 120.

¹⁴ Martínez de Arizala, Pedro, *Carta pastoral*, (Manila, 1751) 33.

¹⁵ *Op. cit.*, 34.

¹⁶ *Circular a sus diocesanos*, Ms in AUST, Sección de Libros, tomo 27, fol. 160 ff: "The vice of drunkenness carries among them a value in a sense, and they have made it a status symbol, for the more important people are the better officials on the occasion. It is true those more given to this vice are the Ilocanos, then the Visayans, and finally our Tagalogs. The Pampangos may

10. *Impurity.* The first chroniclers speak in unflattering terms, as a general rule, about the observance of chastity among the pagan Filipinos, not excluding women of those times. However, some have not failed to find praiseworthy examples of women in this delicate matter.¹⁷ There is no doubt that Christianity contributed much to elevate the standards of chastity, especially of the feminine sex. But we must also attribute certain opposite practices to chastity at the arrival of Christianity to paganism which does darken the mind and enervates the will in this matter.

Father Diaz writes these lines on Filipino chastity in the eighteenth century: "Those who do not know describe the Indios as *quite lewd*, but I describe them as *very chaste*. If we Europeans were raised in the lack of restraint and manners of these poor people, we would see abominable things. It is useless to paint their nakedness, their way of living, their cramped houses, for I write of people before whom everything is open. And yet, we must praise their selfcontrol, praise what they do not perform, be not scandalized at what they do. The remedy is not easy, because this whole disorder is due to their poverty. But something might be done, if within the narrow walls of their houses, some partition is put up by which, even if they could not be totally set apart, they could be stopped from seeing [things], the window through which misfortune is led in"¹⁸

be removed from this list (=esgalo?) for they are very temperate." (San Agustín, Gaspar de, O.S.A., *Carta que escribe el muy reverendo Padre Fr. a un amigo suyo, dándole cuenta del natural y genio de los Indios de estas Islas Filipinas*, 1720, Ms in AUST, Sección Historia civil de Filipinas, p. 22.

¹⁷ On account of a superstitious belief, virginity, as Fr. Chirino remarks, "was not recognized or esteemed among them; rather they considered it as a misfortune and humiliation." (Blair and Robertson, XII, 251). And yet, this was corrected with the preaching of the gospel, for, as the same author notes in this particular work, "One of the greater results which we pride ourselves in is the reserve and virtue of the women, something not too widespread nor accepted when they were heathens." And in another part: "It is a great joy to see the purity which shines in these poor girls." Chirino, Pedro, S.J., *Relación*, pp. 52-53; 110; 141; 147; 170.

¹⁸ Diaz, Casimiro, O.S.A., *Párroco de indios instruido*, (Manila, Imprenta de la Compañía de Jesús, 1745), 111.

11. *Modesty*. Historians also vary with regard to modesty, the wall of chastity. In general, almost all have words of praise for the modesty of the Filipino woman, including the Visayans who, in matters of chastity, have been branded as less restrained.¹⁹

In olden times was a custom which still exists, namely, the parents allowed their children to go around totally naked. But again, let us listen to Father Casimiro Diaz: "The parish priest has also to be an unceasing preacher of virtue (*honestidad*) and a frequent almsgiver, so that he might teach these virtues to the Indios. They allow their children to move about undressed until they are about 8 or 10 years old, and even 12 in the remote provinces. This unwholesome training is not too much of a problem, since in this young age there is still little danger to chastity, although they get used to doing without clothes. This is the reason why, as adults, they remove not indeed all of their clothes and stay completely naked, but most of them."²⁰

12. *Blasphemy*. Another defect of Filipinos which the historians criticize is that of blasphemy, or the sin of profanity, the irreverent use of the name of God, of Mary or of the Saints. This was not as indecent as in Europe, but rather consisted in complaints against God.

13. *Games*. One kind of entertainment has attracted the Filipinos and seemingly, instead of dying out, has grown in its appeal: betting. Before they used to play cards or dice, even the women. So taken up were they by this diversion that frequently they lost all their fortunes in a short while.²¹ From this recreation other evils ensued, like cursing, pauperism, neglect of wives, sons and daughters, cheating.²² Both the civil and ecclesiastical power tried by various means to eradicate this social and spiritual evil, but without success, as Father José Burillo, O.P., provincial, affirmed in a memorial to the king in 1803. The gover-

¹⁹ This is the opinion of Bishops Agurto as recorded by Father Chirino in his *Relación*: "He was pleased with them (the faithful of Leyte) especially because of the virtue of the Visayan women, who, he said, had been not seen so much modesty and recollection." *Loc. cit.*, 176.

²⁰ Diaz, *loc. cit.*, fol. 111v.

²¹ *Apparatus*, Actio V, tit. II, cap. XIII.

²² Blair and Robertson, XLIV, 135.

nadorcillos and other administrators of justice were themselves the first to give the bad example.²³

Another custom, as abusive if not more so, was cockfighting. In one or another place, in order that these cocks might fight more energetically, they used to feed them with the consecrated host and hone up the blade in consecrated oils, as the Council of Manila complained.²⁴

IV. The Tribunal of the Inquisition. The preceding account of errors against the Faith leads us, as if by hand, to a discussion of the tribunal of the Inquisition, set up in Spain and in the Spanish dominions to protect the unity and purity of the Catholic faith.

Almost from the beginning, there was a Commissariat of the Holy Office in Manila, appointed by the Tribunal of Mexico and in the charge of a Dominican father. Under the latter were other commissariats in Cagayan, Pangasinan, Camarines, Cebu, Ilocos and Negros Island.

From the time of Father Juan de Maldonado, first Commissar of the Holy Office, the Order of Preachers exercised a monopoly of this office, except for a short interval of seven years (1664-1671), when the Augustinian Fray José de Paternina requested and obtained the appointment. But it was with such bad grace that he finally lost the title through a decision of the Holy Office of Mexico City. He had figured prominently in the imprisonment of Governor Diego Salcedo.

The Tribunal of the Inquisition did not exercise jurisdiction over the natives and the Chinese, but only over Europeans and Spaniards. When a native committed some crime against faith or morals, his case fell under the competence of the local ordinary, not of the Inquisition.²⁵

²³ Barrion, *op. cit.*, 252.

²⁴ Bantigue Pedro, *The Provincial Council of Manila of 1771*, (Washington, D.C., The Cath. Univ. of America, 1957), 117.

²⁵ Blair and Robertson, XXV, 111-113. Zúñiga, Joaquín Martínez de, *Estadismo de las islas Filipinas*, (Madrid, 1893), I, 166, 225-266.

A LAYMAN'S COURSE IN ECCLESIASTICAL ADMINISTRATION

The faculty of canon law of the University of Santo Tomas has announced the opening of a Layman's Course in Ecclesiastical Administration, to be held everyday except Saturdays and Sundays from 5:30 to 7:30 p.m. beginning July 19 to December 17, 1971.

Fr. Excelso Garcia, O.P., UST vice rector for academic affairs, said the course is intended to acquaint the student thereof with the ecclesiastical laws governing the administrative life of the church and thus enable him to collaborate with the hierarchy in this regard.

The course, he further said, is primarily open to men and women with at least high school education, and secondarily to members of religious communities and clergy. The course may be taken wholly or by subjects only at the option of the student.

The syllabus of the course include:

Ecclesiastical Notarial Work — The Diocesan Curia and Officials; Notaries and their functions, intervention in administrative and judicial procedures; Episcopal Archives. (24 hours).

Ecclesiastical Administrative Laws — Holy Orders; Incardination; Erection of Churches and of New Parishes; Provision of various offices; Removal of Pastors and their transfer; Correction of Pastors neglecting residence; Celibacy and its violation; Suspension from an informed conscience and imposition of penalties. (24 hours).

Parochial Secretaries — Parochial books of baptism, confirmations, marriage, dead and "de statu animarum"; Copies to be sent to the Curia; Certificates; Parochial Archives and governing laws (24 hours).

Parochial Lay Associations — Associations of the faithful in general; The Parish Council, The Legion of Mary, Nocturnal Adoration, Catholic Women's League, Holy Name Society, Cursillo, etc. (26 hours).

Ecclesiastical Property Administration and Book-keeping — Church's property/and its administration; The Bishop and the Diocesan Council; Administrators; Records, Registers and Contracts; Donations and Pious Foundations (26 hours).

Religious Administrative Law — Erection of a religious house; Preliminaries to the admission into the novitiate and for profession; Dispensation of vows; Transfer to another religious institute; Suppression of religious houses; Dismissal of religious (20 hours).

State Marriage Laws — Requisites of Marriage; Marriages of exceptional character; Void marriages and voidable ones; Authority to solemnize marriage; Legal separation; Rights and Obligations between husband and wife (20 hours).

Ecclesiastical Marriage Laws — Christian Marriage; Preliminaries of marriage; Impediments; Matrimonial dispensation; Matrimonial consent; Marriage form; Effects of marriage: Dissolution of marriage bond. (24 hours).

Ecclesiastical Court Precidure — Preliminary notions; Public Church institutions for the judicial law; The parties concerned in a law-suit; Grounds for action and exception; Actual court-room trial; Execution of the sentence; Special procedure for marriage cases of nullity (22 hours).

A certificate of Proficiency shall be issued to the student who shall have regularly attended the subjects he has enrolled in and satisfactorily passed the examinations. Those who successfully attend the whole course and pass all examinations shall receive a diploma.