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BOLETIN ECLESIASTICO DE FILIPINAS

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"NO WORK PARISH"

One of the problems encountered by some priests specially in certain types of parishes is the apparent lack of priestly work to be done. Quite frequently I meet young, idealistic priests who complain that but for the Masses, occasional baptisms, weddings and funerals in their small rural parishes there is nothing else to occupy them. And so they get bored. Some have allowed themselves to be ruined by boredom. Some escape boredom by getting employed as teachers of languages or sciences in schools sometimes outside their own parish. Incidentally, for some priests such secular jobs serve as the main source of livelihood.

This, indeed, is a serious pastoral problem. Ecclesiastical statisticians tell us there is scarcity of priests in the Philippines. Yet we find many priests who have very little priestly work to do. Vocations directors and Seminary Fathers may be working very hard to produce priests. But if this situation is not solved, these priests will only be "jobless" priests. Unless solved, this problem of "no work parishes" will be one of the main causes of defections and "brain drains".

Who can solve this problem? What can be the solutions? Perhaps the solution should come from the priest himself as well as his diocesan superior. The priest himself should use his own imagination, ingenuity and initiative to create work in his small parish. Actually, the task of bringing the christian doctrine and the Sacraments to the people is a big one. And the fact that many of our people do not know the former and do not frequent the latter show that somehow these priestly ministries are being neglected. Perhaps, if the priest took the trouble to study the needs of his parishioners and to devise the ways of answering such needs, the problem might be half solved.

But since this problem might be a diocesan one in the sense that there are quite a good number of them in a diocese, perhaps the solution should come from the Bishop himself. He can form a commission to plan the pastoral work in parishes of this kind.

This may be necessary because not all priests really are gifted with the talent of planning for themselves. Besides, it would seem more fatherly on the Bishop's part to provide a young priest whom he is assigning to such a parish with a suggested plan of pastoral work.

The Bishop's Planning Commission will definitely find work to be done in the "no work parishes". For one thing, such parishes have a population of 5,000 to 20,000. Surely, there can be more than enough strictly priestly work to be done for so many people. Examples of such activities are house visitations, enthronements and renewals, religious instruction of the adults, of the youth, and of the children, the organization of associations suited to the people of the place, etc.

We might be criticised as minding other people's business. But this problem of "no work parishes" can and does cause boredom in priests. Something must be done about it before more priests are lost to the ministry.

FR. LEONARDO Z. LEGAZPI, O.P.
U.S.T. RECTOR MAGNIFICUS

On June 27, 1971, the Rev. Fr. Leonardo Z. Legazpi, O.P. was appointed Rector Magnificus of the Pontifical University. He succeeds the Rev. Fr. Jesus Diaz, O.P. At the time of his appointment, Fr. Legazpi was Executive Vice Rector of the U.S.T. and Vicar of the Dominican Vicariate of the Philippines. He is at present attending the General Chapter of the Dominican Order at Dublin, Ireland, as Delegate of the Dominican Province of the Holy Rosary.

We extend to the Rev. Father Rector our warmest congratulations and best wishes.

FATHER FRANCISCO, PEACE BE WITH YOU!¹

By Fr. Guillermo Tejon, O.P.

I have just attended your funeral mass at the St. Peter the Apostle Parish in Paco.

And I can hardly believe that you are dead.

Your body is. But your soul is not. And neither is your memory.

The memory of a man like you does not die.

Your beloved people of the mountains, especially your kalingas, will not forget you.

How can they, when you devoted, not just the best years of your life, but practically your whole life, to them?

Sixty years is a long time in the life of a man. And sixty years of missionary work in the mountains of Northern Luzon is something that commands respect and admiration.

Especially if the missionary as a man and as a priest is as worthy of respect and admiration as you were.

On foot, on horse back, by jeep, over narrow trails and rough roads, in good weather and during the dangerous rainy season, among friendly and unfriendly people, in town and barrios, in schools and chapels... Father Francisco was always there, instructing in the Faith, administering the Sacraments, providing medicines for the sick, consoling the afflicted, advising the confused, strengthening the weak..

And, back in the quiet and solitude of his convent, the indefatigable missionary was not idle. He was there again, studying the customs of his people so as to understand them better; or translating the Gospel of Christ into their language, so as to make it more meaningful to them...

¹ Father Francisco Billet, C.I.C.M., born in Zottegem (Belgium) on June 10, 1186, made his religious profession in the Congregation of the Immaculate Heart of Mary on September 8, 1906, was ordained priest on July 16, 1911, left Belgium for the Philippines on October 15, 1911, and died in Manila on June 4, 1971.

Always at their disposal, always a father! .

"I became all things to all men, that I may save some of them by any means possible" (I Co., 9:22.)

Father Francisco, when I think of you, I remember the words of the Prophet: "How beautiful on the mountains, are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation" (Isa. 52:7).

To how many people did you bring the Good News of the Gospel, peace, happiness, salvations...

Only God knows.

But we do know one thing: That you will continue thinking of your people, helping them, being their father.

It cannot be otherwise. How can you forget the people to whose spiritual and material welfare you dedicated your whole life?

You chose to be buried among them. Your tomb in Lubuagan will be a monument to the love that united — and still unites — you and your kalingas.

And, far away, in your native land, your presence in the "Hall of Fame" of the C.I.C.M. Mother House in Brussels, will be an inspiration to other young men to follow Christ all the way as missionary priests. The sincere, dedicated priests that the Church so badly needs today!

There is something else we know: That the good Lord for whom you worked all your life will not forget you.

How can he? Didn't he say that a glass of water given in his name will not go unrewarded?

In your sixty years as a missionary priest, how many "glasses of water" did you give to the poor, to the ignorant, to the young, to the old, to the abandoned, to the sick, to all?..

And always in his name!

You did not say it. But I would like to say it for you:

"I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me" (2 Tim., 4:7-8)

Father Francisco: May you rest in the Peace of the Lord.

APOSTOLIC LETTER OF HIS HOLINESS POPE PAULUS PP. VI

TO CARDINAL MAURICE ROY

**PRESIDENT OF THE COUNCIL OF THE LAITY
AND OF THE
PONTIFICAL COMMISSION JUSTICE AND PEACE**

ON THE OCCASION OF THE

**EIGHTIETH ANNIVERSARY OF THE ENCYCLICAL
"RERUM NOVARUM"¹**

Venerable Brother,

1. The eightieth anniversary of the publication of the encyclical *Rerum Novarum*, the message of which continues to inspire action for social justice, prompts us to take up again and to extend the teaching of our predecessors, in response to the new needs of a changing world. The Church, in fact, travels forward with humanity and shares its lot in the setting of history. At the same time that she announces to men the Good News of God's love and of salvation in Christ, she clarifies their activity in the light of the Gospel and in this way helps them to correspond to God's plan of love and to realize the fullness of their aspirations.

2. It is with confidence that we see the Spirit of the Lord pursuing his work in the hearts of men and in every place gathering together Christian communities conscious of their responsibilities in society. On all the continents, among all races, nations and cultures, and under all conditions the Lord continues to raise up authentic apostles of the Gospel.

We have had the opportunity to meet these people, to admire them and to give them our encouragement in the course of our recent journeys. We have gone into the crowds and have heard their appeals, cries of distress and at the same

¹ *Osservatore Romano*, May 20, 1971.

time cries of hope. Under these circumstances we have seen in a new perspective the grave problems of our time. These problems of course are particular to each part of the world, but at the same time they are common to all mankind, which is questioning itself about its future and about the tendency and the meaning of the changes taking place. *Flagrant inequalities exist in the economic, cultural and political development of the nations: while some regions are heavily industrialized, others are still at the agricultural stage; while some countries enjoy prosperity, others are struggling against starvation; while some peoples have a high standard of culture, others are still engaged in eliminating illiteracy. From all sides there rises a yearning for more justice and a desire for a better guaranteed peace in mutual respect among individuals and peoples.*

3. There is of course a wide diversity among the situations — in which Christians — willingly or unwillingly — find themselves according to regions, socio-political systems and cultures. In some places they are reduced to silence, regarded with suspicion and as it were kept on the fringe of society, enclosed without freedom in a totalitarian system. In other places they are a weak minority whose voice makes itself heard with difficulty. In some other nations, where the Church sees her place recognized, sometimes officially so, she too finds herself subjected to the repercussions of the crisis which is unsettling society; some of her members are tempted by radical and violent solutions from which they believe that they can expect a happier outcome. While some people, unaware of present injustices, strive to prolong the existing situations, others allow themselves to be beguiled by revolutionary ideologies which promise them, not without delusion, a definitively better world.

4. In the face of such widely varying situations it is difficult for us to utter a unified message and to put forward a solution which has universal validity. Such is not our ambition, nor it our mission. *It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church.* This social teaching has been worked out in the course of history and notably, in this industrial era, since the historic date of the message of Pope Leo XIII on "the

condition of the workers", and it is an honour and joy for us to celebrate today the anniversary of that message. It is up to these Christian communities, with the help of the Holy Spirit, in communion with the bishops who hold responsibility and in dialogue with other Christian brethren and all men of goodwill, to discern the options and commitments which are called for in order to bring about the social, political and economic changes seen in many cases to be urgently needed. In this search for the changes which should be promoted, Christians must first of all renew their confidence in the forcefulness and special character of the demands made by the Gospel. *The Gospel is not out-of-date because it was proclaimed, written and lived in a different socio-cultural context. Its inspiration, enriched by the living experience of Christian tradition over the centuries, remains ever new for converting men and for advancing the life of society.* It is not however to be utilized for the profit of particular temporal options, to the neglect of its universal and eternal message¹.

5. Amid the disturbances and uncertainties of the present hour, the Church has a specific message to proclaim and a support to give to men in their efforts to take in hand and give direction to their future. Since the period in which the encyclical *Rerum Novarum* denounced in a forceful and imperative manner the scandal of the condition of the workers in the nascent industrial society, historical evolution has led to an awareness of other dimensions and other applications of social justice. The encyclicals *Quadragesimo Anno*² and *Mater et Magistra*³ already noted this fact. The recent Council for its part took care to point them out, in particular in the Pastoral Constitution *Gaudium et Spes*. We ourselves have already continued these lines of thought in our encyclical *Populorum Progresions*. "Today", we said, "the principal fact that we must all recognize is that the social question has become worldwide"⁴. "A renewed consciousness of the demands of the Gospel makes it the Church's duty to put herself at the service of all, to help them grasp their serious problem in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency"⁵.

6. It will moreover be for the forthcoming Synod of Bishops itself to study more closely and to examine in greater detail the Church's mission in the face of grave issues raised today by the question of justice in the world. But the anni-

versary of *Rerum Novarum*, venerable brother, gives us the opportunity today to confide our preoccupations and thoughts in the face of this problem to you as President of the Pontifical Commission Justice and Peace and of the Council of Laity. In this way it is also our wish to offer these bodies of the Holy See our encouragement in their ecclesial activity in the service of men.

7. In so doing, our purpose — without however forgetting the permanent problems already dealt with by our predecessors — is to draw attention to a number of questions. These are questions which because of their urgency, extent and complexity must in the years to come take first place among the preoccupations of Christians, so that with other men the latter may dedicate themselves to solving the new difficulties which put the very future of man in jeopardy. It is necessary to situate the problems created by the modern economy in the wider context of a new civilization. These problems include human conditions of production, fairness in the exchange of goods and in the division of wealth, the significance of the increased needs of consumption and the sharing of responsibility. In the present changes, which are so profound and so rapid, each day man discovers himself anew, and the questions himself about the meaning of his own being and of his collective survival. Reluctant to gather the lessons of a past that he considers over and done with and too different from the present, man nevertheless needs to have light shed upon his future — a future which he perceives to be as uncertain as it is changing — by permanent eternal truths. These are truths which are certainly greater than man but, if he so wills, he can himself find their traces.⁶

8. A major phenomenon draws our attention, as much in the industrialized countries as in those which are developing: urbanization.

After long centuries, agrarian civilization is weakening. Is sufficient attention being devoted to the arrangement and improvement of the life of the country people, whose inferior and at times miserable economic situation provokes the flight to the unhappy crowded conditions of the city outskirts, where neither employment nor housing awaits them?

This unceasing flight from the land, industrial growth, continual demographic expansion and the attraction of urban

centres bring about concentrations of population, the extent of which is difficult to imagine, for people are already speaking in terms of a "megalopolis" grouping together tens of millions of persons. Of course there exist medium-sized towns, the dimension of which ensures a better balance in the population. While being able to offer employment to those that progress in agriculture makes available, they permit an adjustment of the human environment which better avoids the proletarianism and crowding of the great built-up areas.

9. The inordinate growth of these centres accompanies *industrial expansion, without being identified with it. Based on technological research and the transformation of nature, industrialization constantly goes forward, giving proof of incessant creativity. While certain enterprises develop and are concentrated, others die or change their location. Thus new social problems are created: professional or regional unemployment, redeployment and mobility of persons, permanent adaptation of workers and disparity of conditions in the different branches of industry. Unlimited competition utilizing the modern means of publicity incessantly launches new products and tries to attract the consumer, while earlier industrial installations which are still capable of functioning become useless. While very large areas of the population are unable to satisfy their primary needs, superfluous needs are ingeniously created. It can thus rightly be asked if, in spite of all his conquests, man is not turning back against himself the results of his activity. Having rationally endeavoured to control nature, is he not now becoming the slave of the objects which he makes?*

10. Is not the rise of an urban civilization which accompanies the advance of industrial civilization a true challenge to the wisdom of man, to his capacity for organization and to his farseeing imagination? With in industrial society urbanization upsets both the ways of life and the habitual structures of existence: the family, the neighbourhood, and the very framework of the Christian community. *Man is experiencing a new loneliness; it is not in the face of a hostile nature which it has taken him centuries to subdue, but in an anonymous crowd which surrounds him and in which he feels himself a stranger. Urbanization, undoubtedly an irreversible stage in the development of human societies, confronts man with difficult problems. How is he to master its growth, regulate its*

organization, and successfully accomplish its animation for the good of all?

In this disordered growth, new proletariats are born. They install themselves in the heart of the cities sometimes abandoned by the rich; they dwell on the outskirts — which become a belt of misery besieging in a still silent protest the luxury which blatantly cries out from centres of consumption and waste. Instead of favouring fraternal encounter and mutual aid, the city fosters discrimination and also indifference. It lends itself to new forms of exploitation and of domination whereby some people in speculating on the needs of others derive inadmissible profits. Behind the facades much misery is hidden, unsuspected even by the closest neighbours; other forms of misery spread where human dignity founders: *delinquency, criminality, abuse of drugs and eroticism.*

11. It is in fact the weakest who are the victims of dehumanizing living conditions, degrading for conscience and harmful for the family institution. The promiscuity of working people's housing makes a minimum of intimacy impossible; young couples waiting in vain for a decent dwelling at a price they can afford are demoralized and their union can thereby even be endangered; youth escape from a home which is too confined and seek in the streets compensations and companionships which cannot be supervised. It is the grave duty of those responsible to strive to control this process and to give it direction.

There is an urgent need to remake at the level of the street, of the neighbourhood or of the great agglomerative dwellings the social fabric whereby man may be able to develop the needs of his personality. Centres of special interest and of culture must be created or developed at the community and parish levels with different forms of associations, recreational centres, and spiritual and community gatherings where the individual can escape from isolation and form anew fraternal relationships.

12. *To build up the city, the place where men and their expanded communities exist, to creat new modes of neighbourliness and relationships, to perceive an original application of social justice and to undertake responsibility for this collective future, which is foreseen as difficult, is a task in which*

Christians must share. To those who are heaped up in an urban promiscuity which becomes intolerable it is necessary to bring a message of hope. This can be done by brotherhood which is lived and by concrete justice. Let Christians, conscious of this new responsibility, not lose heart in view of the vast and faceless society; let them recall Jonah who traversed Niniveh, the great city, to proclaim therein the good news of God's mercy and was upheld in his weakness by the sole strength of the word of Almighty God. In the Bible, the city is in fact often the place of sin and pride—the pride of man who feels secure enough to be able to build his life without God and even to affirm that he is powerful against God. But there is also the example of Jerusalem, the Holy City, the place where God is encountered, the promise of the city which comes from on high⁸.

13. Urban life and industrial change bring strongly to light questions which until now were poorly grasped. What place, for example, in this world being brought to birth, should be given to youth? Everywhere dialogue is proving to be difficult between youth, with its aspirations, renewal and also insecurity for the future, and the adult generations. It is obvious to all that here we have a source of serious conflicts, division and opting out, even within the family, and a questioning of modes of authority, education for freedom and the handing on of values and beliefs, which strikes at the deep roots of society.

Similarly, in many countries a charter for women which would put an end to an actual discrimination and would establish relationships of equality in rights and of respect for their dignity is the object of study and at times of lively demands. We do not have in mind that false equality which would deny the distinctions laid down by the Creator himself and which would be in contradiction with woman's proper role, which is of such capital importance, at the heart of the family as well as within society. Developments in legislation should on the contrary be directed to protecting her proper vocation and at the same time recognizing her independence as a person, and her equal rights to participate in cultural, economic, social and political life.

14. As the Church solemnly reaffirmed in the recent Council, "the beginning, the subject and the goal of all social institu-

tions is and must be the human person".⁹ Every man has the right to work, to a chance to develop his qualities and his personality in the exercise of his profession, to equitable remuneration which will enable him and his family "to lead a worthy life on the material, social, cultural and spiritual level"¹⁰ and to assistance in case of need arising from sickness or age.

Although for the defence of these rights democratic societies accept today the principle of labour union rights, they are not always open to their exercise. The important role of union organizations must be admitted: their object is the representation of the various categories of workers, their lawful collaboration in the economic advance of society, and the development of the sense of their responsibility for the realization of the common good. Their activity, however, is not without its difficulties. Here and there the temptation can arise of profiting from a position of force to impose, particularly by strikes—the right to which as a final means of defence remains certainly recognized—conditions which are too burdensome for the over-all economy and for the social body, or to desire to obtain in this way demands of a directly political nature. When it is a question of public service, required for the life of an entire nation, it is necessary to be able to assess the limit beyond which the harm caused to society become inadmissible.

15. In short, progress has already been made in introducing, in the area of human relationships, greater justice and greater sharing of responsibilities. But in this immense field much remains to be done. Further reflection, research and experimentation must be actively pursued, unless one is to be late in meeting the legitimate aspirations of the workers—aspirations which are being increasingly asserted according as their education, their consciousness of their dignity and the strength of their organizations increase.

Egoism and domination are permanent temptations for men. Likewise an ever finer discernment is needed, in order to strike at the roots of newly arising situations of injustice.

and to establish progressively a justice which will be less and less imperfect. In industrial change, which demands speedy and constant adaptation, those who will find themselves injured will be more numerous and at a greater disadvantage from the point of view of making their voices heard. The Church directs her attention to those new "poor"—the handicapped and the maladjusted, the old, different groups of those on the fringe of society, and so on—in order to recognize them, help them, defend their place and dignity in a society hardened by competition and the attraction of success.

16. *Among the victims of situations of injustice—unfortunately no new phenomenon—must be placed those who are discriminated against, in law or in fact, on account of their race, origin, colour, culture, sex or religion.*

Racial discrimination possesses at the moment a character of very great relevance by reason of the tension which it stirs up both within countries and on the international level. Men rightly consider unjustifiable and reject as inadmissible the tendency to maintain or introduce legislation or behaviour systematically inspired by racialist prejudice. The members of mankind share the same basic rights and duties, as well as the same supernatural destiny. *Within a country which belongs to each one, all should be equal before the law, find equal admittance to economic, cultural, civic and social life and benefit a fair sharing of the nation's riches.*

17. We are thinking of the precarious situation of a great number number of emigrant workers whose condition as foreigners makes it all the more difficult for them to make any sort of social vindication, in spite of their real participation in the economic effort of the country that receives them. It is urgently necessary for people to go beyond a narrowly nationalist attitude in their regard and to give them a charter which will assure them a right to emigrate, favour their integration, facilitate their professional advancement and give them access to decent housing where, if such is the case, their families can join them.¹¹

Linked to this category are the people who, to find work, or to escape a disaster or a hostile climate, leave their regions and find themselves without roots among other people.

It is everyone's duty, but especially that of Christians,¹² *to work with energy for the establishment of universal brotherhood, the indispensable basis for authentic justice and the condition for enduring peace*: "We cannot in truthfulness call upon that God who is the Father of all if we refuse to act in a brotherly way toward certain men, created to God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: 'He who does not love does not know God' (1 Jn. 4, 8)".¹³

18. With demographic growth, which is particularly pronounced in the young nations, the number of those failing to find work and driven to misery or parasitism will grow in the coming years unless the conscience of man rouses itself and gives rise to a general movement of solidarity through an effective policy of investment and of organization of production and trade, as well as of education. We know the attention given to these problems within international organizations, and it is our lively wish that their members will not delay bringing their actions into line with their declarations.

It is disquieting in this regard to note a kind of fatalism which is gaining a hold even on people in positions of responsibility. This feeling sometimes leads to Malthusian solutions inculcated by active propaganda for contraception and abortion. In this critical situation, it must on the contrary be affirmed that the family, without which no society can stand, has a right to the assistance which will assure it of the conditions for a healthy development. "It is certain", we said in our encyclical *Populorum Progressio*, "that public authorities can intervene, within the limit of their competence, by favouring the availability of appropriate information and by adopting suitable measures provided that these be in conformity with the moral law and that they respect the rightful freedom of married couples.

Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist".¹⁴

19. In no other age has the appeal to the imagination of society been so explicit. To this should be devoted enterprises of invention and capital as important as those invested for armaments or technological achievements. If man lets himself rush ahead without foreseeing in good time the emergence of new social problems, they will become too grave for a peaceful solution to be hoped for.

20. Among the major changes of our times, we do not wish to forget to emphasize the growing role being assumed by the media of social communication and their influence on the transformation of mentalities, of knowledge, of organizations and of society itself. Certainly they have many positive aspects. Thanks to them news from the entire world reaches us practically in an instant, establishing contacts which supersede distances and creating elements of unity among all men. A greater spread of education and culture is becoming possible. Nevertheless, by their very action the media of social communication are reaching the point of representing as it were a new power. *One cannot but ask about those who really hold this power, the aims that they pursue and the means they use, and finally, about the effect of their activity on the exercise of individual liberty, both in the political and ideological spheres and in social, economic and cultural life... The men who hold this power have a grave moral responsibility with respect to the truth of the information that they spread, the needs and the reactions that they generate and the values which they put forward.* In the case of television, moreover, what is coming into being is an original mode of knowledge and a new civilization: that of the image.

Naturally, the public authorities cannot ignore the growing power and influence of the media of social communication and the advantages and risks which their use involves for the civic community and for its development and real perfecting.

Consequently they are called upon to perform their own positive function for the common good by encouraging every constructive expression, by supporting individual citizens and groups in defending the fundamental values of the person and of human society, and also by taking suitable steps to prevent the spread of what would harm the common heritage of values on which orderly civil progress is based.¹⁵

(To be continued)

FOOTNOTES

¹ *Gaudium et Spes*, 10: AAS 58 (1966), p. 1033.

² AAS 23 (1931), p. 209 ff.

³ AAS 53 (1961), p. 429.

⁴ 3: AAS 59 (1967), p. 258.

⁵ *Ibidem*, 1: p. 257.

⁶ Cf. 2 *Cor.* 4:17.

⁷ *Populorum Progressio*, 25: AAS 59 (1967), pp. 269-270.

⁸ Cf. *Rev.* 3:12; 21:2.

⁹ *Gaudium et Spes*, 25: AAS 58 (1966), p. 1045.

¹⁰ *Ibidem*, 67: p. 1089.

¹¹ *Populorum Progressio*, 69: AAS 59 (1967), pp. 290-291.

¹² Cf. *Mt.* 25:35.

¹³ *Nostra Aetate*, 5: AAS 58 (1966), p. 743.

¹⁴ 37: AAS 59 (1967), p. 276.

¹⁵ *Inter Mirifica*, 12: AAS 56 (1966), p. 149.

PAUL VI'S HOMILY AT "RERUM NOVARUM" ANNIVERSARY MASS.

On the occasion of the 80th anniversary of "Rerum Novarum", Pope Paul VI celebrated Holy Mass in the Vatican Basilica on May 16th in the presence of thousands of workers. the Holy Father delivered the following homily:

The moment of religious reflection, which the celebration of the holy rite grants us, is dedicated in the first place to defining the purpose of this simple and solemn ceremony.

The purpose, as you know, is commemorative. We wish to remember together an event that was of great importance at the time and later. We mean the publication by our venerated and great predecessor, Pope Leo XIII, of an official document of a universal character, that is, an Encyclical Letter on the social conditions of that time, eighty years ago, and more exactly the "working-class", namely the kind of economic, moral and social life that was then the lot of workers, after the first period of the industrial revolution.

CAPITAL AND LABOR

Production and wealth were multiplied on the one hand; a multitude of workers, poor and subjected were created on the other. The classes of society were delineated in a new form, divided and opposed by enormous inequalities. Polarized around two terms, capital and labour, there arose a paradoxical situation, for the sake of a common work, production, and the dissociation of minds and interests to the extent of systematic struggle between those engaged in the productive process. Thus there came into being a society forced to accept an inevitable collaboration and at the same time an inevitable conflict.

¹ *Osservatore Romano*, May 27, 1971.

The Pope then saw two striking phenomena. He saw that this spontaneous fundamental status of the new society that was being formed, a status of permanent struggle and therefore of innate aversion between the members of one and the same people, was mistaken with regard to the harmony, concord, equilibrium and peace that should make for its vitality and happiness. And he saw that this state of affairs involved for this very reason some radical injustice, and above all it not only tolerated, but often imposed on the immense class of workers inhuman living conditions, incalculable hardships and suffering, unjust inequalities with regard to common rights, a sort of condemnation to a humiliating kind of life, without freedom or hope.

THE CHURCH AND SOCIAL QUESTIONS

And so he spoke. The Church and the Pope himself had already denounced social errors on other occasions, particularly ideas that were giving rise to grave drawbacks in the new times, the industrial age. But this time the Pope's words were stronger, clearer, more direct; today we can say they were liberating and prophetic.

And here we come to the second purpose of this ceremony; it aims not only at commemorating, but also at justifying. Why did the Pope speak? Had he the right to do so? Was it within his sphere of competence? Yes, we reply, because it was his duty. Here it is a question of justifying this intervention of the Church and of the Pope in social questions, which are by their nature temporal questions, questions of this earth, which seem to fall outside the competence of one who has his *raison d'être* in Christ, whose kingdom He himself declared was not of this world. But if we look more closely we see that for the Pope it was not a question of the kingdom of this world, of politics, to put it simply. It was a question of the men who compose this kingdom, it was a question of the criteria of wisdom and justice that must inspire it. And from this point of view the voice of the Pope, raised in defence of the poor, forced to remain poor in the process of the production of the new riches, the humble and the exploited, was nothing but the echo of the voice of Christ, who gathered around him all those afflicted and oppressed to console and redeem them; the voice of Christ who proclaimed blessed the poor and those who hunger for justice, and who personified himself in every human being,

insignificant, weak, suffering, wretched, taking upon himself the debt of an enormous reward for anyone who took to heart and sought to help every kind of human misery.

This means that it is a right and a duty of the Pope, who represents Christ, of the whole Church, which is also the Mystical Body of Christ, nay more, of every authentic Christian, declared to be the brother of every other man, to be concerned with the good of his neighbour and do everything in his power for him. The graver and more pitiful is the condition of his neighbour in want, the stronger and more urgent is this duty-right.

TESTIMONY OF A GREAT DOCUMENT

It means also that the Church, in her ministers and her members, is by inborn vocation the ally of needy, long-suffering humanity. The salvation of everyone is her mission, and everyone needs to be saved; but her preference goes to those who need to be helped and defended, also in the temporal order. Human need had the first claim on her love. Normally poor herself, the Church, loving and suffering together with those who are hungry for bread and for justice, finds somehow in herself the miraculous virtue of Jesus who multiplied the loaves for the crowd and revealed the dignity of every living being, however wretched and lowly he might be. And she finds grave and sometimes threatening words, though always maternal, for the rich and the powerful, when indifference, selfishness, arrogance make them forget the fundamental equality and the universal brotherhood of men, and allow them to confiscate, for their own exclusive profit, the goods of the earth, particularly if the latter are the fruit of the sweat and the sacrifice of others.

There should be many things to say and explain in this connection about the performance or the nonfulfilment of this duty by ecclesiastics. But at the moment it is sufficient for us to accept the testimony of this great document, which has been crying out this message of social justice and human duty in modern history for eighty years, echoing it with perseverance, industry and love. It is echoed in the pages of the last Council, in which the only earthly glory that the Church claims for herself is that of serving man, whom she alone, if we observe closely, proclaims brothers, with an indisputable title.

Let us note in this way another purpose of this commemoration, that of continuing to proclaim the Church's social

teaching. The inexhaustible fecundity of the theological, philosophical and anthropological principles from which it draws its source and the validity of its teachings, the evangelical and historical imperative of its tradition, the tremendous whirlwind of theories, ideologies, social and political facts by which we are surrounded and assaulted, the persistence, in fact the recrudescence and outbreak of grave social problems, and, if for no other reason, the acceptance of pluralism of opinions and of systems with a view to the ever dynamic formation of a progressive social order, authorize the Church and oblige her Catholic sons to take part in the discussion on the basis of their own modern social doctrine.

In this light of eternal and living truths, this doctrine will interpret the experiences of the new times for the defence and advancement of man, directing him towards his real temporal and eternal destinies.

RECENT APOSTOLIC LETTER

To continue the Church's social teaching — this is what we have tried to do, listening again to what Leo XIII announced to the Church and to the world eighty years ago, with far more modest words in our Apostolic Letter, published yesterday and addressed to Cardinal Roy, the President of the Council of the Laity and of the Pontifical Commission of Justice and Peace, these new organs of the Church for the universal and apostolic diffusion of the Catholic doctrine on social matters. They are simple pages, open to your reflection especially, dear Christian workers, in order that you may have some good and well-pondered indication for your honest and legitimate progress towards the new conquests to which you aspire; in order that you may have confidence in the Church not only as the guide that sometimes intervenes in the discussion of your problems to preserve you from the lure of facile illusions or from intervals of bitterness and discouragement, but really as Mother and Teacher, to sustain you, stimulate you, defend you, and make you capable of achieving conquests of an economic character, which are at the same time really human, spiritual and religious; and finally in order that you will not deem out-of-date, inefficient or in need of equivocal integrations, the Christian name, which qualifies you and honours you. Loyalty, confidence, union, let this be our celebration of "Rerum Novarum", in the progress of work and in the joy of hope.

DECREE OF SACRED CONGREGATION FOR RELIGIOUS

Sacrament of Penance for Women Religious in Particular Fitness for the Religious Life

While the revision of Canon Law is in process, the Sacred Congregation for Religious and for Secular Institutes has judged it opportune, for a number of urgent reasons, to examine in Plenary Assembly certain questions concerning: 1) the use and administration of the Sacrament of Penance, especially for women Religious, and 2) fitness for the religious life in a special case.

After careful examination, the Fathers of the Plenary Assembly held on October 26 and 27, 1970, made the following decisions:

I

1. Religious, because of their special union with the Church which "incessantly pursues the path of penance and renewal" (Const. "Lumen Gentium", n. 8), should value highly the Sacrament of Penance, by which the fundamental gift of "metanoia", that is, of conversion to the kingdom of Christ, first received in Baptism, is restored and strengthened in members of the Church who have sinned (cf. Ap. Const. "Paenitemini", AAS, 58 (1966), pp. 179-180). Through this sacrament pardon is obtained from the mercy of God for the offenses committed against Him, and we are reconciled with the Church which we wound by our sins, (cf. Const. "Lumen Gentium", n. 11).

2. Religious should likewise hold in high regard the frequent use of this Sacrament by which true knowledge of self is deepened, christian humility is strengthened, spiritual direc-

tion is provided and grace is increased. These and other wonderful effects not only contribute greatly to daily growth in virtue, but they are highly beneficial also to the common good of the whole Community (cf. Encyclical "Mystici Corporis", AAS 35 (1943), p. 235).

3. Therefore, Religious, in their desire to strengthen in themselves union with God, should strive to receive the Sacrament of Penance frequently that is, twice a month. Superiors, on their part, should encourage this frequency and make it possible for the members to go to confession at least every two weeks and even oftener, if they wish to do so.

4. With specific reference to the confessions of women Religious, the following provisions are made:

a) All women Religious and Novices, in order that they may have proper liberty, may make their confessions validly and licitly to any priest approved for hearing confessions in the locality. For this, no special jurisdiction or designation is henceforth required (Can. 876). •

b) In order, nevertheless, to provide for the greater good of the communities, an ordinary confessor shall be named for monasteries of contemplative nuns, for houses of formation and for large communities, and an extraordinary confessor shall be appointed at least for monasteries mentioned above and for houses of formation without, however, any obligation on the part of the Religious to present themselves to them.

c) For other communities, an ordinary confessor may be named at the request of the community itself or after consultation with its members if, in the judgment of the Ordinary, special circumstances justify such appointment.

d) The local Ordinary should choose confessors carefully. They should be priests of sufficient maturity and possess the other necessary qualities. The Ordinary may determine the number, age and term of office of the confessors, and may name them or renew their appointment, after consultation with the Community concerned.

e) The prescriptions of Canons which are contrary to the foregoing dispositions, which are incompatible with them, or which because of them no longer apply, are suspended.

5. The provisions of the preceding paragraph (n. 4) hold also for lay communities of men in so far as they are applicable.

II

The final clause of Canon 637 is to be understood in the sense that a Religious in temporary vows who, because of physical or mental illness even if contracted after profession, is judged by the competent Superior with the consent of his Council on the basis of examination by physicians or other specialists, to be incapable of living the Religious Life without personal harm or harm to the Institute, may be refused admission to renewal of vows or to final profession. The decision in such cases is to be taken with charity and equity.

His Holiness, Pope Paul VI, in the audience granted to the Secretary of this Sacred Congregation on November 20, approved these dispositions and directed that they be put into effect immediately, without any formula of execution, until such time as the revised Canon Law becomes effective.

All things to the contrary notwithstanding.

Given at Rome, on the eight day of December, 1970.

H. Card. ANTONIUTTI
Prefect

E. HESTON, C. S. C.
Secretary

BISHOP RUBIN'S PRESS CONFERENCE ON THE PREPARATIONS FOR THE EPISCOPAL SYNOD¹

On 21 May the Secretary General of the Episcopal Synod, H. E. Most Rev. Wladyslaw Rubin, titular Bishop of Serta, gave a conference to journalists at the Press Office of the Holy See on the preparation of the second General Assembly of the Synod, which will open on 30 September next. The text of Bishop Rubin's report is as follows.

Activities of the General Secretariat of the Synod

1. The General Secretariat of the Synod, enlarged in accordance with the proposal of the last Extraordinary Assembly in 1969, approved by the Sovereign Pontiff and comprising the Council composed of 15 Fathers, began preparation of the forthcoming Synod Assembly from its very first meeting in May 1970.

At the meeting various problems were tackled regarding the course of the work of the Synod Assembly, how, for example, to make the debates more effective, to conclude the discussions with a final document, to outline a panorama of the present state of the Church in order to be able to detect the most important and urgent problems, which can form the subject-matter of a subsequent Synod.

In this way continuity and programming of the subjects to be examined at meetings of the Synod, are ensured.

According to the proposal of the last Synod Assembly the Secretariat of the Synod was to circularize the Episcopal Conferences, asking them to indicate what subjects-in their opinion-were most urgent. From the series of subjects indicated, the Secretariat was to select some, more urgent and universal, to submit to the Sovereign Pontiff so that he could determine

¹ Osservatore Romano, June 3, 1971.

the ones that would constitute the object of discussion at the forthcoming Assembly of the Synod.

On the basis of talks with the Bishops and of the documents and the desires of various Episcopal Conferences, the Holy Father, convening the forthcoming General Assembly, proposed the subject of the ministerial Priesthood. Furthermore, through the Secretariat of the Synod, he asked the Episcopal Conferences to indicate other possible subjects.

The Episcopal Conferences — in addition to expressing unanimous agreement and a deep sense of gratitude to the Sovereign Pontiff for the choice of the ministerial priesthood as subject — suggested many others. Among the latter a certain number had the approval of many Conferences. At the October session, the Council of the Secretariat of the Synod, after a careful examination of the answers given by the Episcopal Conferences, chose a group of subjects to be submitted to the Pope. His Holiness decided that the second subject to be added to the one on the ministerial priesthood, would be "justice in the world".

The subjects having been chosen, the immediate preparation was begun.

2. There is a rich documentation on the priesthood. In the first place, the conciliar and pontifical documents; then the proposal and observations of the Episcopal Conferences; and finally the document drawn up by the International Theological Commission.

On the basis of these documents, the Council of the Secretariat of the Synod drew up a short text in which, by and large, the main points of the subject were indicated. Subsequently the Commission specially formed to prepare the document that was to serve as a working paper for the Episcopal Conferences and for the Synod, drew up a draft which, after further examination by the Council of the Secretariat of the Synod, was finalized by a group of theologians. Approved by the Pope as a study document, it was sent to all the Bishops.

On the basis of this document, the Bishops were to consult their priests, and consult one another within their own Episcopal Conferences in order to supply directives to the Bishops designated to take part in the Assembly of the Synod, as representatives of the world Episcopate.

3. The second subject — justice in the world — was chosen by the Pope, as we said, only after the meeting of the Council of the Secretariat of the Synod, which took place in October 1970. Its elaboration necessarily began later than that of the first subject. For this reason, it was sent to the world Episcopate about two months after the first one.

The elaboration of this subject was as follows. A rough draft was made before the meeting of the Council, which took place in the month of May. Naturally both the suggestions of the Episcopal Conferences that indicated the subject, and the proposals of some Bishops, as well as those of experts specially consulted were taken into account. From study of the subject by members of the Secretariat and some specialists, an abundant material emerged which was used in drawing up the document of the special Commission, constituted during the last meeting of the Council last January.

In its final form, the document was sent to the Bishops. Also this document on justice — like the one on the priesthood — is a background document, or rather a working paper, offered to the Bishops to study the subject which is on the agenda of the forthcoming Assembly of the Synod. They are necessarily documents that consider the subjects in general and are therefore incomplete. We wish to stress that they are documents to stimulate thought and call for a contribution, an integration from the Episcopal Conferences, which will enrich them with the experiences and needs that emerge in their various churches. In this way the ecclesial community and the principle of collegiality will have their expression and deep and fruitful significance.

PRESENTATION OF THE DOCUMENTS

A) *DOCUMENT ON THE MINISTERIAL PRIESTHOOD*

The subject of the ministerial priesthood is such a vast one that it can be considered from different points of view. To have useful guidelines, it was thought advisable, during the preparatory work, to offer a general view of the problem with the selection of some particular aspects. The method seemed to us best suited to the character and aims of the Synod Assembly.

The document, therefore, is divided into three parts, connected by an internal harmoniousness and a logical development: the introductory statement, the doctrinal and the practical part with the indication of some problems.

1. *Introductory statement*

The introductory statement describes the situation in which the priest lives and acts today. This situation is characterized by some phenomena, particularly secularization, which influence the identity of the Church and therefore, as a consequence, also the identity of the priests. The latter often feels confused, as it were, and perhaps also frustrated. Uncertainly or crisis invests his identity, his ontological and sacramental nature. There are priests who wish to obtain some professional qualifications or engage in social and political activities; priests who no longer distinguish clearly enough a Catholic priest from a minister of another religious denomination and layman; priests who no longer grasp the difference between ministerial priesthood and the common priesthood of the faithful, priests who wish to get the heart of problems of the world and to conform with the way of life of the people.

The Church must meet this situation. She wishes to tackle it through the Synod, undertaking to declare what the priestly ministry is according to the perennial faith of the Church, recently confirmed by Vatican II.

2. Doctrinal section

The programme and task of the forthcoming Synod Assembly is therefore to set out precisely the faith of the Church on the priestly ministry. The Church's answer is clear: the "reality" of the priestly ministry has been given to the Church in the mystery of Christ and flows from divine revelation, as the latter is manifested in the Scriptures understood according to the tradition of the Church.

According to these sources, the priestly ministry is not just a historical institution, but is an essential element that belongs to the economy of salvation. It is based on the "reality" of the eschatological mystery of Christ and on his historical decision to make his apostles and their successors participate in the latter. The Church discovered its loftiness and its full sense gradually; its novelty transcends all human ways. It is for the magisterium alone to declare authentically what the ministerial priesthood is according to the faith of the Church.

The ministerial priesthood has the archetype and the principle of the mission entrusted by the Father to Christ. Historically it has its origin in the mission of the apostles. From her beginnings the Church was aware of the priestly ministry. The way to become participants in the consecration and mission of Christ the head of her body is the sacramental gift of the Spirit, received by the imposition of hands. Priestly consecration is seen, therefore, as an action of the Spirit through which is conferred a "reality" that is continually permanent, even if the one who has received it should become unworthy.

Consecration is a sign of peculiar divine possession and of conformation to Christ the servant of God and shepherd. The hierarchical priesthood differs essentially, and not only in degree, from the common priesthood of the faithful, given by God by means of baptism. Only the ministerial priesthood confers the faculty of acting in the person of Christ the head, so that the Christian promoted to priestly ordination participates personally in Christ's priesthood, representing Christ himself, in the community and before it, inasmuch as he is the head of the community.

It follows that the priestly ministry is not a mere function or a community exercise *ad tempus*, nor just a certain "presidency", far less can it be considered a spiritualization of worldly structures. Destined to represent Christ the head and shep-

herd by a permanent ontological reality, the priest has the specific mission of announcing, with eschatological force, Christ the saviour of the world, in order that he may gather the brotherhood of mankind in the eucharistic sacrifice and lead them through Christ, in the Spirit, to the Father.

He must also manifest the principle of identity and unity of the Church in communion with the other priests under the guidance of the Bishop. At this point comes the subject of celibacy. The document, confirming the doctrine of Vatican II, exalts its opportuneness and aims, recalling that it is a question of a free choice, that it respects the dignity of the person in that no one is obliged to undertake the ministry. Subsequent abandonment of celibacy is considered an act of infidelity in itself, and appeal is made to the practice of the Oriental Church, according to which unmarried men who have received ordination are never allowed to marry without having to cease exercising the ministry.

3. *Practical problems*

The problems examined are universal even if they do not always appear in the same degree of intensity or cannot be solved in the same perspectives. Of the many, some have been chosen, the solution of which largely depends on the doctrinal principles set forth in the second part, that is: problems connected with the nature of the priestly ministry and its specific mission, with the community action of the Church and the spiritual life of pastors, with the relationships between priesthood and celibacy and finally those connected with the "style" of life of priests. A synthesis follows.

The priestly ministry is unfolded in specific activities. First of all in the *ministry of the word*, that is, the preaching of the Gospel of salvation, the announcement in the Spirit of the admirable deeds carried out by God and the calling of men to participate in the paschal mystery. In order that Christ's example may be reproduced, it is necessary to propose the Gospel according to the character of the listeners, their conditions and their necessities.

The manifestation of the ministry of salvation is the purpose of the *missionary task of the Church*. Today missionary

impetus has slowed down considerably. To remedy this, deeper faith is needed and more heartfelt appreciation of the goods offered to men by faith and in the Church.

It is the right of the faithful that priests should celebrate *the sacraments*, for them and with them. The ministers must exhort them to receive them with due preparation. The faith of the faithful must be purified of all magical concepts of the sacraments, but no one should be denied them when he can receive them with fruit. Care must be taken to avoid pushing into the background the peculiar efficacy of the sacraments, and attributing exclusive importance to the profession of faith or personal response. Two dangers are to be avoided: conceiving the Church as the assembly of the perfect and depriving her of her own identity.

With regard to *reconciling the ministry with other activities in the temporal community*, the following points must be kept in mind: real safeguarding of the exercise of the ministry (the priest must be free from everything that prevents the ministry or makes it difficult); the priesthood is not just a profession, but a sign of unity. When called upon to make choice or express technical judgment, let the priest do so in a personal way and with discretion, also consulting the Bishop, in weightier matters. It seems advisable that the priest should not become involved as an active militant in the cause of any political faction. Whatever the criteria may be, it must be recognized that the priesthood is not a certain additional activity, but the very heart of the Christian existence of the priest.

The community consciousness of the Church entails the development of an *organic apostolate*, unitary and global. Any activity that conflicts with this requirement greatly disturbs the faithful.

In every diocese the priests, including religious, make up one presbytery, together with the Bishop. This does not mean a levelling of authority or the acceptance of the majority principle in the solution of problems. The relations between priests and Bishops must be seen in the framework of spiritual communion, where words such as "friendship, cooperation, brotherhood" find their full meaning. In this context the golden norm of the early Church, "nothing without the Bishop", can be understood. Priestly associations are to be encouraged:

but difficulties are created by those constituted independently of the Bishop and taking on the appearance of a kind of defence group of their own rights against the Bishop.

In the *relations between priests and laymen*, it is necessary to have clear ideas, to distinguish the specific activities of laymen, which are exercised under the guidance of the authority of the Church and those which, on the contrary, are exercised as a participation in the hierarchical ministry and are therefore directly subject to the Church authority; and finally temporal activities in which the authority of the Church is exercised in a more distant way.

With regard to the spiritual life of pastors, the following fundamental points are emphasized: objective participation in the sacred authority requires that the priest should be assimilated to the internal dispositions of the Word Incarnate, including humiliation and *kenosis*; the priest's spirituality is centered on the Eucharist, associated with prayer, spiritual ascetism, confession, poverty and the other virtues clearly indicated.

A careful consideration of the priest's role and ministry leads to the conclusion that the reasons for conferring the priesthood only on those who accept the *charism of celibacy*, are still valid. Pastoral problems, however, including the shortage of priests, raise the question if it is not opportune to think of promoting to the priesthood, in some particular cases, men of mature age, whose family and professional life is above reproach. The solution cannot disregard the general good of the whole Church.

From the principle that the priest is the peculiar sign of Christ's presence in the Church and in the world, consequences can be drawn regarding the priest's way of behaving, his style. While it is not possible to establish a priori forms, it will be necessary to reflect on the community sense, the opportuneness of common life, evangelical poverty, the priest's remuneration, assistance for old and sick priests. Thought will also have to be given to the necessity of adequate preparation of the clergy, to its specialization and continual formation in three fields: intellectual, spiritual and pastoral.

B) DOCUMENT ON "JUSTICE IN THE WORLD"

First of all a few words could be said on the close relationship of this subject with the first one. The priest's activity takes place in the world, and though it is of the spiritual order, it cannot disregard problems that are fundamental for the society in which the priest is carrying out his mission. The main problem of society today, which contemporary man experiences, is the problem of justice between men and between nations. It can be said that this is a central problem of the present period of history. There is a close bond, therefore, between the mission of the priest, who proclaims the good news, and the life of the men whom he addresses, since the latter aspire, today more than ever, to building a world based on justice.

Drawing up this document, the Commission took as its starting point certain situations that are noted in the life of today. In spite of enormous technical progress, a great many injustices exist, while on the other hand there is growing awareness of the value of the human person and of the dignity of the nations which was not fully appreciated up to a short time ago. For this reason, the men of today are very sensitive to all forms of injustice, discrimination, oppression, persecution of individuals and communities, and of whole nations. But above all those who are most sensitive to the various forms of injustice are the young, who reject everything that does not, in their opinion, make man free from every form of oppression.

After this preliminary affirmation, the document offers a description of the state of injustice in the world, stressing, first of all the growing awareness of human rights in the various forms of life in the contemporary world. The text is along the lines of *Populorum Progressio* stressing the right of every man and every people to complete human development.

While on the one hand awareness is growing of the rights and the dignity of the human person, on the other hand humanity suffer. These injustices have their origin in political, cultural and economic domination. The document points out various forms, stressing the growing inequality between the pri-

vileged minorities and the rest of men, obliged to live in a state of dependency, injurious to the dignity of persons and of whole nations. For methodological reasons these forms of injustice are not studied thoroughly. Since it is a text of introduction to study, it has been preferred to leave a broad margin of thought and contribution to the individual Episcopal Conferences.

Certainly, there is no lack of efforts to make the world a more just place; the document notes this and praises those responsible. Then, too, the Church is also questioning herself to examine her commitment in the service of men.

For this reason, the most important part of the document is dedicated to a study of justice in the world in the light of the Gospel and the teaching of the Church.

From the document as a whole it emerges that the prerequisite for the promotion of true justice is a *change of heart*. For this reason the document stresses the importance of education geared to commitment and to action. The type of education for which the Church appeals, as a *necessary* instrument to implement justice, is education that prepares for participation in the construction of a more human world, that will train men for a commitment to work for justice. Here the document appeals for the *metanoia* that transforms hearts, for systems of education that express our values, promoting, animating and raising up communities of brotherly participation, relations based on mutual exchange, acts that can testify to the friendship existing between these communities, straining to reach an overall justice.

This education is based on a Christian vision of man and humanity: a vision that comprises human dignity, freedom and the universal brotherhood of the human family and that indicates the meaning of projects that men formulate for earthly life.

These values must lead to choice in the name of justice. Education to justice, therefore, must help everyone to make free, conscious choice, the fruit of personal reflection, based on experience of life in the concrete.

In particular the document appeals to the young who, in view of their peculiar sensitiveness, can give a useful impetus to the construction of a more just world. It exhorts them, however, not to forget that violence generates destruction, while the building up of a more just world calls for competence, adequate means, the spirit of sacrifice, mutual understanding and collaboration.

From the standpoint of pastoral action, the most important part is the last one, because it contains some practical indications that the Synod is called to study and suggest.

First of all it will have to consider the deplorable fact that the Christian social message is not adequately known everywhere or put into practice by Christian communities. Then it will have to conceive Christians that it is not enough to speak about justice but that it is necessary to implement it at various levels.

It will then have to ask for a new effort for effective education in the practice of justice, and finally propose and stimulate some concrete actions of solidarity in favour of justice in the world.

The document concludes with the hope that man created by God, redeemed by Jesus Christ, under the guidance of the Holy Spirit, confirming the human values of dignity and brotherhood may promote justice in the world.

EPISCOPAL ORDINATION ANNIVERSARIES

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

1. Most Rev. Teodulfo Domingo July 2, 1957.
2. Most Rev. Carmelo Morelos July 5, 1967.
3. Most Rev. Juan Sison July 25, 1947.
4. Most Rev. Alejandro Olalia July 25, 1949.
5. Most Rev. Manuel del Rosario July 25, 1955.
6. Most Rev. Pedro Bantigue July 25, 1961.
7. Most Rev. Antonio Mabutas July 27, 1961.

QUALITIES OF THE RELEVANT PRIEST



Jaime N. Boquiren, O.P.

To be able to measure up to the correct demands of modern society as well as to resist the wrong demands of the same, the priest must have certain qualities which are by no means easy to acquire. They are qualities which will enable him to climb the "narrow path" which leads to eternal life and avoid the "broad and easy way" which leads to perdition. All these qualities are built on one foundation: *the priestly holiness*.

Mystical Body of Christ Explained

The basic quality of priests will be better understood if we start by explaining the paulinian doctrine of the "Mystical Body of Christ". There are many ways of explaining this doctrine. But I choose to explain it by comparig the same to living bodies like the tree and the human body and human society itself.

Living bodies have three characteristics which make them different from natural non-living bodies like minerals. These characteristics are heterogeneous parts, organization, and interdependence. The tree has heterogeneous parts, namely, the root, the trunk, the branches, the leaves, the flowers, the fruits. Yet they are organized into one tree for which reason living bodies are also called organic bodies. And these organized different parts need one another. The fruit needs the branch to hang on. And the branch needs the trunk. And the trunk needs the roots to get the life giving substance from mother earth.

The human body, too, has different parts, namely, the feet, the hands, the mouth, the teeth, the tongue, the stomach, etc. Yet these are organized into one human body. And they have interdependence. The stomach needs the hand, mouth, teeth and tongue for food. And these need the stomach to provide them with the calories and nourishment needed.

These three characteristics which we find in the plant, in animals, and in the human body, are also found in human society. For, after, human societies are but groups of several living human beings.

In the family, for instance, we have the different members — the father, the mother, the children, the household helps. These are organized into one family. And they need one another. In the nation we have different members — the civil officials whether legislative, executive or judicial, and the ordinary citizens. Different as they are, they are organized into one body politic, one nation. And they are interdependent. Even in international society, we have different nations organized into one "United Nations". And they too have interdependence.

These characteristics are found also in the spritual society, the Church or the Mystical Body of Christ. We know from our theology that there are three main branches in this Church — the Church Triumphant composed of the blessed souls already in heaven; the Church Suffering made up of the souls in Purgatory; and the Church Militant, namely, we on earth. These three parts differ from one another. Yet they form one Mystical Body of Christ, One Church. And they have interdependence. The saints in heaven can and do help us pilgrims on earth and that is why we pray to them. And the souls in Purgatory can be helped by us. That is why we pray and sacrifice for them. This is the basis of the article in the Creed "I believe in the Communion of Saints."

In the Church Militant itself these characteristics are very evident. We have the different parts: the clergy and the laity. They are organized into one church Militant. And they need one another. This interdependence may be explained thus. The faithful know that their main spiritual concern in this life is to sanctify themselves and thus save their souls. And what have they to do to accomplish that lofty goal? Keep the Commandments. Is it easy to observe the Ten Commandments? No.

We need God's special assistance which is Grace. And how does God give His grace? Through the Sacraments. And who administers the Sacraments? The Priest. So in the ordinary providence of God the faithful will not be saved without the priest. The faithful need the priest. But the priest would not be needed if there were no people. Ordinarily he cannot even maintain the parish Church all by himself. He also needs the people. There is interdependence between them.

Two Corollaries

From this interdependence among the heterogeneous parts of a living body arise two characteristics of living bodies. *First, the condition of a part affects the other parts and the whole. Second, the strong and healthy parts assist the weak and sickly ones.*

In the tree as well as in the human body and in society whether civic or spiritual, it is an admitted fact that defective parts contaminate others and the whole, while the health of a part redounds to the health of the rest. Also that in moments of need the parts or members that are well come to the assistance of the afflicted ones.

It is, therefore, the obligation of every member of the living body to be in good health and to avoid disease as well as to help the other parts or members in need of assistance. And applying these ideas to the priest's life, as well as that of every man, there is an obligation to strive after personal holiness (health) and to be active and zealous in the apostolate (assistance to others).

The Holiness of the Priest

The sanctity or holiness of the priest, just like that of any other man, consists in being in the state of Sanctifying Grace. This implies doing good and avoiding evil, most of all, mortal sins. To this end, just like others, the priest has to use the means given by God such as the Sacraments, the Acts of Piety and asceticism which help him in that task.

Sanctifying grace implies that the priest possess the three theological virtues of Faith, Hope and Charity, and the four

cardinal virtues of Prudence, Justice, Fortitude and Temperance and all the moral virtues which proceed therefrom.

However, in view of the special mission of the priest some virtues deserve special attention. To fulfill his mission to teach the priest must have eminent Faith, wisdom and learning, and culture; to sanctify, he must be holy and zealous for souls; to govern, he must have outstanding prudence and the ability to have good relations. All of these must be animated by Charity.

The moral virtues or qualities which must be outstanding in the priest due to his special task in society may be enumerated in another way. The Document "Basic Norms for Priestly Formation" no. 51 lists them thus:

1. sincerity
2. justice
3. good manners
4. fidelity to his word
5. controlled and kind in his conversation
6. spirit of fellowship
7. service and readiness to work
8. ability to work with others
9. ability to form right relationships with men of different sorts
10. ability to treat all men with great reverence, filled with human charity.

Christ's Concept of a Priest

As we have noted before, the features and the demands, correct or wrong, of modern society are such that the priest can easily make a wrong step. The greatest mistake would be if he gives in to the wrong demands of society. Less grave mistakes would be to make adaptations "in modo" (in manner) imprudently. Such less grave mistakes can lead to the greatest mistake, and to great harm, because a small error in the beginning becomes very big in the end.

It would be good then to present here Christ's concept of the priest. This will serve as a guideline for the priest in his delicate task of adaptation or *aggiornamento*.

The basic concept of Christ of the Priest is this: *the priest is a man in the world, but not of the world.* (Jn. 17: 14-17)

Christ chose and called his disciples. He distinguished them and separated them from the ordinary way of life and asked them to leave many things in order to follow Him. We read in the Bible: "Then Peter spoke. What about us? He said to Him. We have left everything and followed you. What are we to have then? Jesus said to him, I tell you solemnly, when all is made new and the Son of Man sits on his throne of glory, you will yourselves sit on twelve thrones to judge the twelve tribes of Israel. And everyone who has left houses, brothers and sisters, father, mother, children or land for the sake of my name will be repaid a hundred times over, and also inherit eternal life." The priest is the "*salt of the earth*" and "*light of the world.*"

With this concept of Christ, can the priest be an authentic "salt of the earth" and "light of the world"; can the priest be an authentic disciple and apostle of Christ and minister of the Gospel, if in his way of social life he is completely like others who are not priests?

The purpose of the adaptation or *aggiornamento* envisioned by the Vatican II is *effectiveness*. Will he be more effective if he is "like any other, in dress, in secular profession, in going to places of entertainment, in social and political commitment, in the formation of a family of his own with renunciation of holy celibacy"? Yes, he can be poor like others; a brother for others; a servant of others; perhaps a victim for others. But are all the modes of adaptation of his life proposed by modern society compatible with his special spiritual function in that society? (Paul VI, *Questo annuale incontro*)

We noted before that the priesthood of the priest differs from the general priesthood of the faithful in that it is hierarchical, sacramental, ministerial. *If he forgets this and adopts a mode of life which is totally like that of any lay man, will not that wipe out his efficacy — "wiped out in the esteem and confidence of the people, and by the practical necessity of dedicating to secular occupations and human affections"?*

These questions have to be studied and answered. And they are being studied by the Pope and the Bishops in Synods. But in the meantime that they are being studied and the definite answer is not yet available, there must be exercise of

great prudence on the part of the priest. It must further be taken into account that there is still a vast portion of the people of God which is not sold out to certain social adaptations and which would want their priests "to be in the world but not of the world." The "sensus fidelium" has its value.

Vatican II and Priestly Holiness

This treatise would be incomplete without the doctrines of the Vatican II's Decree on the Ministry and Life of Priests which has been considered by some as the most important document of the Council and the "key to open up the treasures and riches of Vatican II."

The doctrine of this Vatican II Decree may be summed up thus:

1. By Baptism, like all Christians, priests received a grace whereby they can and must pursue perfection according to the Lord's words: "You therefore are to be perfect, even as your heavenly Father is perfect." ((Mt. 5:48)

2. By Holy Orders, priests have a special claim and obligation to strive for this spiritual perfection. And since every priest represents the person of Christ Himself, he is also enriched with special grace.

3. While it is true that God can complete the work of salvation of the people even through unworthy priests, yet ordinarily He manifests His wonders through those priests who are holy. Hence, the priests have to strive to be holy so as to become increasingly useful instruments of God in sanctifying His people.

4. Priests will attain the sanctity proper to them if they exercise their offices sincerely and tirelessly in the Spirit of Christ. Thus:

- A. As Teachers of the divine doctrines, they must also read and listen to the Word which they preach to others, for in so doing they will save both themselves and their hearers. And they must search for better ways of sharing with others the fruits of their contemplation and use them always in union with Christ for it is the Lord who opens the hearts of men.

- B. As Dispensers of the Sacraments, specially the Holy Eucharist, they should see to it that every part of their being

is dead to evil habits and desires. They should celebrate Mass every day even if there are no people in attendance, for thus they are offering themselves every day to God. They should always be willing and ready to administer the sacrament of Penance to those reasonably requesting it, for thus they are joined with the intention and love of Christ.

C. And as Rulers of the Community, they grow in holiness by renouncing their own conveniences, always seeking what is profitable for the many and not for himself, so that the many may be saved.

5. Priestly holiness contributes greatly to a fruitful fulfillment of the ministry, and the sincere and tireless work in the ministry greatly nourishes priestly holiness.

6. Should the priests be burdened by a heavy load of many obligations and problems so that they are sometimes in danger of scattering their energies in many directions, they can transform all these into tools of priestly sanctification and, thus, acquire unity of energies, by uniting themselves to Christ and be, like him, the Good Shepherd towards the flock committed to them. (Jn. 3:16)

7. To achieve this unity of energies, so important for the preservation and increase of holiness, the priests should subject all their undertaking to the test of God's will, meaning that these projects conform to the laws of the Church. He must therefore be in communion with the Bishop and his brother priests and be loyal to them, for loyalty to Christ and loyalty to the Church are just the two sides of the same coin.

8. The priests must cultivate the special virtues which help so much in the development of his holiness, such as HUMILITY. OBEDIENCE to the duly constituted authority, HOLY CELIBACY, and the SPIRIT OF POVERTY.

This, in brief, is the majestic doctrine of the Church on the holiness of her priests.

The Priest and "Odium Populi"

The priest who gives in to the wrong demands of modern society will incur the dislike of the people of God who still have a very high regard of their priests. Similarly, the priest who is firm in the moral principles and does not give in to

the wrong or doubtful demands of modern society will very likely be ostracized and branded as old fashioned and irrelevant. Here we come to the problem of "odium populi" or hatred of the people which can be a cause for the relief of a priest from a parish.

What is "Odium Populi" ? It means hatred or dislike of the people. It may have three causes, namely :

1. defects of the priest
2. defects of the people
3. defects of the invironment or circumstances

Defect of the Priest

The priest can become persona non grata in a parish or institution due to his own defects, specially moral defects. The functions of the priest are to teach, to sanctify, to govern. He may be a very good teacher, an accomplished preacher. Yet somehow he does not reach the will of the people because of a mental barricade built by his own moral defects. He deserves to be ostracized. And Canon Law has provisions about such priests. They have to be transferred because their presence in a place is harmful to souls and to the Church hereself.

Defect of the People

But not all "odium populi" is due to the defect of the priest. He can be hated because of the defects of the people themselves. When the people are drunkards, adulterers, usurers, etc., and the priest is true to his duty of preaching the word of God "in season and out of season" his presence and his life and words are a rebuke to their way of life. And they hate him. *To the sick eyes light is intolerable. To the indisposed palate the most delicious food is unwelcome.*

This can happen when the priest rejects the wrong demands of modern society, when he refuses to change the doctrines of Faith and Morals to suit the life and likes of a people. What should be done in this case? Should the priest be removed? Then there will be continuous removal of good priests. Surely, he should look for the best strategy to win

them over to God. A life of holiness and prayer like that of St. John Vianney can be the answer. But he must be firm in rejecting the wrong demands.

At a conference with the UST Seminarians when this topic was discussed, they were of the stand that by no means must we water down the doctrines of the Church to suit a capricious people. But then the alternative would be the hatred of the people and perhaps martyrdom, as was the case with Christ and John the Baptist. The seminarians' answer was: "Let it be martyrdom!" Are we ready for that?

Defect of the Environment

It can happen also that while the priest is good, and the catholic population is also good, and yet the catholic population somehow would want him to go somewhere else. This happens, for instance, when there is a group of anti-catholics or anti-clerics who find in a particular priest a strong opponent of their interests. So they cause trouble in the whole community.

Again, the priest cannot modify the christian doctrine to suit these militant groups. Neither can the catholic community compromise on the same doctrines. What has to be done?

All these cases point out to one thing: *there is a need for a saintly priest highly gifted with the human virtues to be able to stand firm in the face of so much pressure from modern society, while at the same time being understanding to the frailties of men.*

Special Aids for Priestly Holiness

Of great help to priests in this task of preserving holiness are the fellow priests and the Bishop himself. Vatican II says of Bishops: "Therefore, on account of this communion in the same priesthood and ministry, the bishop should regard priests as his brothers and friends. As far as in him lies, he should have at heart the material and especially the spiritual welfare of his priests. *For above all, upon the bishops rests the responsibility for the sanctity of his priests. Hence, he should exercise the greatest care on behalf of the continual formation of his priests. He should gladly listen to them, indeed, consult them, and have discussions with them about those matters*

which concern the necessities of pastoral work and the welfare of the diocese." (Dec. Presbyterorum Ordinis, no. 7)

Of priests, Vatican II says "Hence no priest can in isolation or singlehandedly accomplish his mission in a satisfactory way. He can do so only by joining forces with other priests under the direction of Church authorities. (No. 7)

"Hence it is very important that all priests, whether diocesan or religious, always help one another to be fellow workers on behalf of truth. Each one therefore is united by special bonds of apostolic charity, ministry and brotherhood with the other members of this presbytery . . . *Inspired by a fraternal spirit, priests will not neglect hospitality, but cultivate kindness and share their goods in common. They will be particularly solicitous for priests who are sick, afflicted and overburdened with work, lonely, exiled from their homeland, or suffering persecution. They will readily and joyfully gather together for recreation . . .*

"Furthermore, in order that priests may find mutual assistance in the development of their spiritual and intellectual lives, that they may be able to cooperate more effectively in their ministry and be saved from the dangers which may arise from loneliness, let there be fostered among them some kind or other of community life. Such a life can take on several forms according to various personal or pastoral needs: *for instance, a shared roof where this is feasible, or a common table, or at least frequent and regular gatherings.*

"Worthy too of high regard and zealous promotion are those associations whose rules have been examined by competent Church authority, and which foster priestly holiness in the exercise of the ministry through an apt and properly approved rule of life and through brotherly assistance . . .

"Finally . . . priests should realize that they have special obligations toward *priests who labor under certain difficulties.* They should give them timely help and also, if necessary, admonish them prudently. Moreover, they should always treat with fraternal charity and magnanimity those who have failed in some way, offering urgent prayers to God for them and continually showing themselves to be true brothers and friends." (No. 8)

THE BISHOPS

The Bishop, in the mind of Vatican II, plays a very important role in the spiritual life of the priest. In this regard the following may be mentioned:

1. *brotherly and friendly relation* — Nothing is more discouraging for a priest than to have a superior with whom his relationship is hostile. This can drive a priest to despair and to all the evils to which despair lead, such as indifference and even the desire to destroy. On the other hand, a happy relation with ones superior bolsters ones morale which is good for spiritual life.

2. *care for his material needs* — A certain degree of material sufficiency is needed for the proper development of spiritual life. For Bishops it is not hard to have all the necessary things in life specially in the Philippines where the people naturally gravitate to where the power is. It can be said that the Bishop will never die of want. Not so with the priest. The people will not be as generous to him as to their Bishop. Hence, the Bishop should use his higher position and his power and influence to work for the security of his priests. He should help them with Insurance, Foundations, etc., for which even investments are justified.

3. *care for the spiritual welfare* — An example of this is the easy granting by the Bishop of dispensation from the recitation of the Breviary whenever the priest has done so much work for the spiritual care of the people. There are times when a priest has to celebrate three Masses on Sundays. These, plus the homilies, baptisms, confessions, etc. leave him in no frame of mind to pray his Breviary. The Bishop and the Vicar General for diocesan priests, and the Major Religious Superior for the religious can give dispensation. (cf. B.E., March, 1971, p. 220).

4. *recognition of their human dignity* — the priest, just like others of this age, is aware of his human dignity which includes the right to speak freely, and to participate in the planning of things that affect his life and work and the development of the community in which he lives. The Bishop recognizes this by establishing the "Senate of Priests" as well as by frequent group or individual dialogues with his priests.

The Priests

After the Bishop, the priest finds the greatest external aid to his spiritual life in his fellow priests. A priest is a help to another priest:

1. *when the relationship is open and fraternal* — Enormous harm is done by those who do not care for others. This attitude causes doubt and pessimism especially in a struggling priest.

2. *when their charity is effective* — Priests in times of sickness and other afflictions need a comforting hand from their brother priests. Well off priests who refuse to lend a helping hand to their fellow priests in need provoke hatred. And where hatred creeps in, spiritual life suffers.

3. *when there is comradeship* — The priest remains a human being. He needs affective outlets. If he cannot find joy in the company of his fellow priests, he will be forced to look for it elsewhere. That is why frequent fraternal gatherings are very valuable among priests. Loners are easy victims of spiritual decadence. And those priests whose attitude have caused another to develop this attitude are responsible for any spiritual decadence. Therefore, associations such as the Unio Cleri or the Philippine Priests, Inc., properly oriented, can be of immense value.

WE MUST PRAY

"We cannot remain christians unless we have our own deep, continued inward life of prayer, of faith, of charity, without that we cannot participate usefully and wisely in the rebirth and reflowering of Liturgy; we cannot give evidence of that christian authenticity about which we hear so much; we cannot think, breathe, act, suffer and fully hope with the living pilgrim Church. We must pray."

— Pope Paul VI

HOMILIES FOR AUGUST

August 1

RICH IN THE SIGHT OF GOD

Readings: *Ecclesiastes* 1:2; 2:21-23. *Ps* 94:1-2, 6-7, 8-9
Colossians 3:1-5, 9-11
Luke 12:13-21

Key Idea. *Today's theme: Jesus warns us against the person who "tores up treasure for himself instead of making himself rich in the sight of God... Your heart will be where your treasure is." (Lk 12:21, 34)*

Reading I (Ecclesiastes 1:2; 2:21-23) "Vanity" is the ultimate emptiness of material things. They cannot bring us true happiness.

Reading II (Col 3:1-5, 9-11) We have died with Christ to sin and now share true life with the risen Lord. We should think of spiritual matters, not only of material things. As God's chosen people, who should be living a life of virtue (verse 12). Too much desire for this world's goods is greed. Paul calls it "idolatry" — depending on some creature instead of God for our happiness and salvation.

Reading III (Lk 12:13-21) Possessing the whole world and losing one's life is useless (Mk 8:36). Jesus urges us to become spiritually rich in the sight of God. It is what we are, rather than what we have, that counts with him.

Homily. "Your heart will be where your treasure is," says Jesus. Where is yours? What is your treasure or goal in life? What are you working for? Is it just a bigger house in suburbia? Or merely a promotion at the office? Or, above all, a cottage in the country? Or, first and foremost, a business all your own?

Have you ever stopped to ask yourself questions like these? Are you ready to answer them in the presence of Jesus, either now or on your own day of judgment?

- *Is your treasure on earth?*

In today's gospel, Jesus tells us about a man whose treasure was this world's goods. His heart was right here, his treasure only on earth. His main concern was to take life easy and enjoy himself. But since he was not rich in the sight of God, all he got was judgment and condemnation.

St. Paul talks to us today about people who depend too much on this world's goods. He goes so far as to call their greed "idolatry." They are depending on their property or their reputation, instead of depending completely on God and his generous goodness. Despite the warning of the first reading that this world's goods are useless when it comes to guaranteeing our salvation, too many people still follow their own way instead of God's ways. And like the man in the gospel, God will call them fools when their time for judgment comes. Only those who are spiritually rich will enter the kingdom of heaven.

Is your treasure on earth? If it is, what good will it be to you when Christ calls you to face him in judgment at the moment of your death?

• *Is your treasure in heaven?*

Jesus tells his followers to save up riches in heaven, where they cannot be lost or stolen (Lk 12:33-34; Mt 6:19-21). St. Paul tells us not to think of things on earth. We are to become rich in the sight of God. Do these words of Jesus make us squirm? Do we really believe with Paul that "there is only Christ, and that he is everything"? Do we seek first the things of the kingdom of God? Do we use our personal possessions and talents for God first of all?

This world's goods are not bad, but we must use them properly, to do God's work, to build up the spiritual kingdom of God. Are we doing this? This is a question on which each individual Christian and each (parish) community must examine its conscience, to see if we are using our possessions to grow richer in the sight of God. Too often we will find that we are spending most of our time, energy and possessions on things that don't really count for eternity.

To become rich in the sight of God means that we must trust him. We must really believe that he will help us to take care of our needs if we make our first aim doing his will.

Jesus became poor for our sakes, so that he might make us spiritually rich. He shared in our human nature, and became one of us, like us in everything but sin. He freely chose to have little of this world's wealth to show us that life does not depend on what we have, but rather on what we are. He became man in order that we might share in the life of God our Father.

• *This eucharist*

As we celebrate this Mass together, we praise God with Christ for calling us to be his holy people. We thank him for sending us Jesus Christ as our savior; to enable us turn from sin and live for him.

Today, God is calling us back, to get back to work at increasing our treasure in heaven, to become rich in his sight, to see the things of this world in the light of eternity, to see them as God himself looks at them.

In this Mass he is inviting us to eat the bread of heaven which gives us true, unending life. This sacrament is his promise that someday we will receive the full gifts of the kingdom of heaven. It is the greatest sign of his loving concern for us, his chosen people.

Our loving Father invites us today to meet the Lamb of God, that he may take away our sins and give us strength to live this week in his service. He is calling us to die again to sin this week, and to live for God, as we once promised him in our baptism. Once again, he is calling us to work with Christ this week in praising God and saving the world.

It takes courage, faith and trust to follow Christ along the road of life. But he will give us his help today if we ask for it. He wants to share his strength with us, so that we can live this coming week in his service, and grow in our faith and love.

God is calling us to become richer in his sight, to store up treasures in heaven this week.

"If today you hear his voice, do not harden your hearts."

August 8

DEPENDING ON THE LORD

Readings: *Wisdom 18:6-9 Ps 32:1 and 12, 18-19, 20 and 22*
Hebrew 11:1-2, 8-19 (longer) or 1-2, 8-12 (shorter)
Luke 12:32-48 (longer) or 35-40 (shorter)

Key Idea. *Today's readings concern faith: our solid trust and confidence in God. We trust him because he is working in us. Reading I (Wisdom 18:6-9) God's people trust his promises, which give them courage. His people expect him to save them by overcoming their enemies. They praise him for saving them. Today, he saves us from spiritual enemies (the world, the flesh and the devil didn't go out in the recent changes!). With Christ, we praise God during this Mass.*

Reading II (Hebrews 11:1-2, 8-19; or 1-2, 8-12) Only faith, a firm, lasting dependence on God, guarantees the blessings we hope to receive. The confidence of Abraham ("our father in faith") and Sarah was unshaken, even when it didn't seem humanly possible for God's promises to be carried out.

Reading III (Luke 12:32-48 or 35-40) Jesus reminds us that our life and service on earth will come to an end. As God's servants, we should continue doing his will. We are to look forward to Christ's return, and be ready for him. The reward — heaven is pictured here as a banquet — is ours if we are faithful (full of faith) now, and ready to meet him when he comes.

Homily.**• Total trust in God**

Too often we used to think of faith as a list of beliefs in a creed or catechism. For us, faith should be a solid trust and confidence in God, who has saved us through Jesus Christ. We trust him because he loves us, because he raised his Son who died for us, and has promised to raise us too. He is still working in us, his beloved sons and daughters. This is why we sing in today's psalm: "Happy the people the Lord has chosen to be his own." We are indeed blessed, because he loves us, and invites us once more to have faith as we serve him.

In the first reading today, we see God's people trusting in him because he keeps his promises to them. He protected them from their enemies as long as they did his will and continued to depend on him. Because he has saved them, they sing his praises.

(Example of Abraham and Sarah: see Key Idea, above.)

Today, we are God's people, called to have a total trust in the Lord. Our enemies today are spiritual ones, but the same ones that have beset mankind all through history. Whether we use their old names — the world, the flesh and the devil — or prefer some modern terms, they are still the same trials, and we need help to overcome them.

In baptism, we promised to die to sin and to live for God. Our temptation is to be unfaithful to God and Christ by living for sin and keeping God out of our lives.

We are called to trust God, to be his faithful people by depending on him for victory over sin. He has given us Jesus as our savior, as our light and hope. By dying he destroyed the power of sin over us, and by rising he has made it possible for us to live for God.

• Life in God's service

It sounds easy to say that Christ has overcome sin us, but it is true. Now our task is to work each day with him so that he can continue to conquer sin in us, and help us to live for God.

In today's gospel, Jesus calls us servants, doing our Master's will. Jesus has given us an example of such service. He suffered and died in obedience to God's will, so that we might be saved. He was obedient to the point of dying for us, and the Father raised him in glory.

Jesus showed us his total trust in God, that we might be able to do God's will, no matter how hard or even humanly impossible it may seem for us. He is with us and ready to help us. But we have to depend on him, ask for his help, and keep coming back to him.

This week, God expects each one of us to do his will, to live our daily life as members of his holy people. He wants us to obey his commandment of love, to look for ways of serving him more faithfully. He wants each one of us to stop and consider seriously how well we are doing in his service, how much we place our trust in him.

• *This eucharist*

This mass is a victory banquet, when we celebrate the victory of Christ over our sin and death. Each Sunday is a little Easter, when God gathers his people around the altar to praise him and thank him for saving us through Christ. We are rejoicing because he has given us the possibility of victory over sin in our lives.

Heaven is pictured in today's gospel reading as a banquet. This Mass is a foretaste, a preparation for this happiness. "When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory."

Jesus has told us: "If you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day." (John 6:53-54)

In this eucharist, Jesus is giving us his strength for our journey through life this week, as we continue on our way to our promised land, heaven. There in his kingdom, freed from the corruption of sin and death, we shall sing God's glory with every creature through Christ our Lord. (Cf. eucharistic prayer IV)

God loves us. He helps us to live each day in his service. He has done wonderful things for us in Christ. He has prepared a wonderful reward for us. Let us place ourselves entirely in his hands, and rely totally on him to carry out in us his promises to all who love him.

August 15

THE ASSUMPTION OF OUR LADY

*Revelation 11:19a; 12:1-6a, 10ab Ps 44:10bc, 11, 12ab, 16
Corinthians 15:20-26 Luke 1:39-56*

Key Idea. *The figure of the Blessed Virgin Mary, freed from sin and brought to the glory of the resurrection in a way that exemplifies the salvation of all the rest of us, provides a unifying theme for the Feast of the Assumption.*

The reading from Revelation focuses in a vivid symbolic picture the final triumph of the kingdom of God, the central theme of that book. The beautiful and majestic woman is the mother of the Messiah, and symbolizes both the community from whom and among whom he comes and also Mary, the Messiah's mother. The horrendous appearance of the dragon serves to underline the reality and power of evil and also, by way of contrast, to heighten the glory of the woman.

The reading from St. Paul comes from that great chapter in which he expounds his doctrine of the resurrection. All will come to life in Christ.

In the Gospel we have Mary singing that the Almighty has done great things for her. The "great things" are those described in the other readings. She shares in Christ's victory over sin and in his victory over death.

Homily. Humble human things are important. Humble human things can be holy things because they are important to God. That's part of the good news brought to us by this Feast which tells of the village maiden who was exalted by God to be the Queen of Heaven, this Feast of the taking into heaven in body and soul of the Blessed Virgin Mary, the Mother of the Lord. Lowly things of earth and heaven's high mysteries meet and blend in God's loving plan for us. Let us consider in reverse order the readings to which we have just listened. In the third one, the Gospel, we saw two women, each expecting a baby, talking together, supporting and helping each other. What could be more ordinary or human or commonplace than that? A simple story about two pregnant women comparing notes. And yet in that very ordinary little story we can glimpse something of the wonder of what we call the Incarnation, God becoming one of us to help us, for one of those babies in his mother's womb is the very Son of God waiting for human birth.

The second reading was St. Paul telling us about the Resurrection, Christ's and ours. We said the Incarnation meant God becoming one of us to help us. He became so much one of us that he had to die. But in dying he did something to death. He won a victory over it, for himself and for us. He rose from the dead. We still die, because we are human. "All men die in Adam." But death doesn't have the last word. Christ shares his victory with us. "All men will be brought to life in Christ."

The first reading presented us with a wonderful and mysterious vision. Two great signs, we're told, appeared in heaven. The first was "a woman adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown." In other words we're to think of someone very dazzling and beautiful, someone raised very high in glory and majesty. The second sign is obviously a picture of something very powerful and terrible and evil: "a great red dragon which had seven heads and ten horns." We needn't bother about all the picture. The star-crowned woman in the heavens can be identified for us as Our Lady, although at first she was perhaps meant to symbolize the Holy Community, the People of God. The dragon is the devil, evil, wickedness, sin. The important thing is to see that we are here given a vivid picture of the war between evil and the Woman's Son, and of how that war ends in God's victory. No more than death can sin have the last word. "Victory and power and empire forever have been won by our God and all authority for his Christ."

Now let us try to put these three readings together and see how the truths which they proclaim all meet and focus in the person of Mary of Nazareth and her glorious Assumption into the heavenly kingdom of her Son.

Resurrection and glory, Christ's victory and our share in it — it sounds very wonderful, but what exactly does it mean? It means exactly

what we see in Mary. In what he has done for her he has let us see what he wants to do for us. She is a sign of hope to us, as the Fathers of the Vatican Council told us, a sign of hope because we can look forward to God doing in us and for us what he has done in and for her. We are saved by his grace. So was she. (That's what her Immaculate Conception means.) Sin, remember, need not have the last word. She died and so shall we. But death, remember, doesn't have the last word. Christ will share his resurrection victory with us, and in what he has done for his mother we can see what that means. She doesn't "await" the resurrection of the dead and the life of the world to come. She doesn't "await" it; she has it. In body and soul she lives in heaven the fulfillment of her life in Nazareth and Galilee and Jerusalem, loving and praying, and through her love and praying sharing in her Son's great work of redeeming the world.

Our Faith is not about abstractions, about generalities. It is about God and about what God has done and is doing and will do for real people in the ordinary concrete circumstances of real life. Today's Feast gives us a vision of great glory, but the glory of Mary began with a young woman hearing and obeying God in very humble surroundings, with a mother giving birth to a child, with the ordinary business of making a home, with the joys and sorrows of ordinary family life, with the anguish which comes with the death of someone we love. These things are ordinary human experience, and the Assumption and crowning of Mary show us that not one of them is left outside God's salvation.

One of today's entrance songs says that the angels rejoice in the Virgin's Assumption and praise the Son of God. They see the wonderful work of God in her and rejoice and praise him for it. We are not angels. We are human, mortal, frail. But in seeing what God has done for Mary we know what he has in store for us and we know that we have very great reason to join in the angels' song. Let's think about that when we come to the preface in this mass.

August 22

NO FOREIGNERS

Readings: *Jeremiah 38:1-6, 8-10 Ps 39:2, 3, 4, 18*
Hebrews 12:1-4
Luke 12:49-53

Key Idea. *The theme linking the Old Testament reading with the Gospel in today's Mass is that of universality. God's plan of salvation is for everyone. His promises are for all.*

In the passage from Isaiah all the nations are to participate in the Messianic salvation. We are given "a list of foreign peoples, vague and distant and excellently symbolic of all the world." The glory of God is for them all. There are no special privileges for the Jews. Even priests and levites will be chosen from among the Gentiles.

The same themes are repeated in the Gospel. There are no special privileges based on nation or race. "Many" from all quarters will come and be admitted to feast in the kingdom. Entrance is based only on the ability to come through the narrow gate.

Homily. There are no foreigners in the Catholic Church. The country in which you were born, the nationality from which you spring, the colour of your skin — none of these things makes any difference. Are you human? Are you a man or a woman, a body or a girl? Ahe you a human being? Then, come in. There's a place for you. The Church wants you because God wants you. The Church cares about you because God cares about you and the Son of God died for you. Are you human? Then, come in.

This is the sort of thing suggested by the exhilarating vision put before us in the readings of today's mass. The knowledge and glory of God proclaimed to all the nations of the earth; all the nations responding and coming to God with an offering and taking their place on his holy mountain — that's how the Prophet sees it in the first reading. And then in the gospel we have Jesus telling us that people will come from east and west, from north and south, — Koreans, say, and Germans, Eskimos and Polynesians — to take their places at the feast in the kingdom of God. He must be a dull person who isn't fired a little by such a vision. No wonder that after hearing the Prophet today the Church puts on our lips the joyful shout from the Psalms:

"Praise the Lord, all nations,
Extol him, all you peoples."

Yes, it's an exciting picture, the picture of the city and kingdom of God, as the writer of the Apocalypse saw it, with the nations walking in its light, and the kings of the earth bringing their glory into it. But is there anything real about it? Is it truly a vision coming from God with substance and reality to it? Or is it merely a dream, a mirage, false, empty, and misleading? It is a true vision because of Christ. Christ is God's Word to his world. He is God's last and final word. He is the Way, the Truth, and the Life. Many men who are not Christians seek and have sought God. Many of them have and have had great and noble ideas about God. But Christ is God's own idea of himself, God's idea of himself translated into human language and human terms. In the life and death and rising of Christ, God has done something for the whole human race that it could not do for itself. God sees his children all over the world, wanting him and needing him, trying to reach him. To all of them he says — "See, my children, you don't have to go on looking for me. I've taken the initiative and come to you. Look at the Crib. Look at the Cross. Look at the Altar. You don't have to go on seeking me. Here is Jesus. He is my beloved Son. Listen to him!" It is because Christ has come for all the world, it is because grace and truth have come for all the world through him, it is because of who Christ is, that the vision of the Prophet in today's mass is no idle dream, no empty mirage.

And so it is that the Catholic Church has a message, a gospel, a piece of Good News for our torn and divided world. There are no foreigners in the Catholic Church. She knows only men and women and boys and girls. And so she can tell the world that it need not be torn and divided. She can show herself to the world as a Sign and Sacrament of the unity of all mankind in Christ. Membership in the Catholic Church transcends all national and racial barriers. Do not the Holy Father's pilgrimages to all the continents of the earth placard for all to see the great truth that, while the Church is a Japanese as the Japanese, as Italian as the Italians, as Irish as the Irish, there is in Christ no east or west, no north or south, but only one fellowship and family in his Church and in his kingdom? The Church is herself the sign and sacrament of hope for a torn and divided world because she proclaims a universal Savior, a universal salvation, and offers to all who will receive them God's own gifts of unity and peace.

She proclaims. She offers. That means you and me. There is no Catholic Church apart from you and me and millions like us. It is *we* who proclaim the universal Christ. It is *we* who offer God's gifts of unity and peace to the world. Well, if *we* do, it must be said that it doesn't always look like it. Have you ever heard a Catholic speak contemptuously of someone because of his race or colour? Have you ever heard wicked, Christ-denying racism on the lips of a Catholic? I am afraid that perhaps you have, for there are Catholics who have so little understanding of their Faith that they can do these things. A lot of us need to have a good look at the Crucifix and see the Savior's arms spread out to embrace all the world. A lot of us need to look into our hearts.

All over the world today Christ's people are clustered around the altars of his Church. They are a great multitude drawn from every nation and tribe and tongue. In our Mass here we are one with them standing before the Throne and before the Lamb. There are no foreigners here.

There isn't a single foreigner in the whole vast throng, for all are one in Christ and in his Church. The unity and peace of God's kingdom and the power and the glory are on their way.

August 29

HUMILITY BEFORE GOD

Readings: *Sirach 3:19-21, 30-31*
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Key Idea. *On this last Sunday of August, the Church has selected texts which speak to us not so much about virtue as about attitudes. Our own attitude towards ourselves, our fellow men, and our Gods is the theme of today's mass. And, of course, the attitude recommended is one of humility. The first reading tells us that a humble stance towards others will always be met by a loving response*

from them. At the same time, it is pleasing to God for it enables us to see him as he is, the Lord of our lives. The responsorial psalm speaks of God as the giver of all good gifts to those who gratefully find in him the source of their blessings.

In the second Reading, the old alliance is contrasted with the new. The new promises a final absorption into the Kingdom where God humbles himself before all and shares his life with all alike, making everyone equal, with neither slave nor freeman, Jew nor Greek having any preference. Because of Jesus, all are first-born sons.

The Gospel presents two parables. The first points out the advantages accruing to the person who has a truly humble attitude toward himself. The first seems to emphasize the fact that humility pays, even on a human level. But the second points out that God will ultimately reward those who act toward all men as needy brothers and seek to serve them rather than to use their praise to build up themselves.

Homily. We have heard all kinds of jokes about people pretending to be humble when they were really very proud. We have also heard all kinds of things that people say about themselves or about others concerning personal humility or the lack of it. Often these remarks contain a comparison with Our Lord, especially when they refer to how proud some people are . . . they think they're God. For example: "Did you hear about so and so's accident? No, what happened? He was out walking and got hit by a boat," Or, "He was arguing about the cost of his cemetery plot; he thought it should be cheaper since he only planned to use it for three days." And so on, and so on . . . There is something extremely unattractive about a proud man, a man who acts like he thinks he's God. Notice, we did not say a man who act like God, for our God is humble not proud, but rather, a man who lords it over others, as our God does not.

On the other hand, there is something tremendously appealing about a truly humble man. No one is drawn to a proud man, the best we can usually manage is to accommodate ourselves to him in his pride. We try to work with him, in spite of it. But with a truly humble man there is no such difficulty. He does not confront us, nor challenge us with his strength, he merely opens himself to us and shares himself with us. By his presence among us he adds to our lives.

This morning's Mass is a call to us, a call to be humble. Naturally, none of us can point to ourselves and say: "Look at me, how humble I am." Because our pride is so much with us, we are reluctant to speak about humility. We are accustomed to think about humility as a virtue and, as a result, hesitant to hold ourselves up as a possessor of that virtue or as an expert on the subject. For the natural reaction, and a justified one, is to say: "Who are you to speak?" Who, indeed! But what if we consider humility, not as a virtue but as an attitude, an attitude of heart and soul? Then we can examine ourselves, not to measure our strength, but just to see if we are truly

listening to the call: "Learn of me, for I am meek and humble of heart." Our Lord is our model, our faith is our response to his call. A truly humble man, what is he like? The first thing we should notice is what he is not like. He is not a pretender, a fake, or a phony. He does not deny the talents that he has, thinking thus to appear humble. He accepts what he has received and, rather than deny it, he uses it, he shares it, he makes it available to others. He does not call particular attention to himself and his gifts, he does not use them to build up his reputation nor to gain the esteem of others, he merely uses them to serve the community in which he lives, he merely uses them to serve the community in which he lives, he is humble. Therefore, he has no need of pretense.

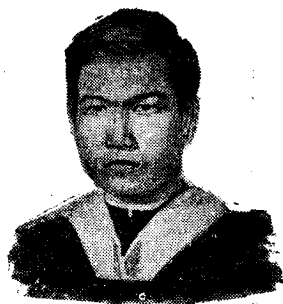
Secondly, what he has, to this humble man, he has received, and he is aware of the gift-quality of his talents and of his life. "All power on heaven and on earth has been given to me..." says Our Lord. "Has been given to me..." As a result, our truly humble man is a grateful man. He is grateful to God, his Father, for the gift of his life, for his friends, for his family, for his fellow men. This is why he can worship God so easily, his humility enables him to turn to God as the Giver of all good gifts. He knows that he has not earned or merited anything, he has received it as a gift. The fundamental stance of a Christian is that of one who receives gifts and is grateful for them. This is why, too, the humble man is so well loved. He receives his friends as gifts, for this is what they are to him. If he can give any gifts to them, serve them in any way, he is delighted to be able to do so. He has received so much from them, his gratitude will never be fully poured out, no matter how much he manages to do in return.

Finally, because he lets God be God to him, he is pleasing to God, and through him God pours his blessings on this world. This then is the call of this morning's Mass: "Learn of me, for I am meek and humble of heart." "I will give you my Spirit, and through you, I will recreate the face of the earth." And so it will be, if we let it.

THE INSTITUTIONAL CHURCH

"What can the Church do for the business community? The Church can give the business community an example of social concern. To do this she must put her own house in order. She must maximize the use of her resources with a view to the total development of our people. The Church, through its various institutions and agencies, is in close and continuous contact with the actual needs and aspirations of our people. And so, another thing the Church can do for the business community is to supply it with information as to where, and in what ways, the resources of that community can be most effectively employed to advance national development. *"Consensus Statement of Bishops and Businessmen February 13-14, 1971.*

Priests and the Filipino *Hiya* Norm



• Wilfredo C. Paguio

After having discussed *utang-na-loob*, we now enter into an investigation of *hiya* (which, for the time being, we shall translate as shamefacedness) and how priests can make use of it in the performance of their pastoral duties. This, as we have said in our first article, is the second of our cultural normative values which principally influence Filipino behaviour taking the form of our sense of family loyalty.

We have previously described *hiya* as a *final-negative* norm in contrast with *utang-na-loob* which is the *initial-positive* norm. Explaining this, we said that *hiya* is *final*—because if reciprocation to a favor is not rendered, one is branded as an *ingrato* which is supposed to result in *hiya*; and *negative*—because this *hiya* is to be evaded.

We shall divide our discussion into four headings. For the sake of clarification, we shall first talk about that aspect of our topic in relation to *utang-na-loob*—we shall deal on *walang hiya* (without any sense of shamefacedness) and *walang utang-na-loob* (without any sense of gratitude) which are often confused and misunderstood. Then, we shall treat of *hiya* and its psycho-historical origin followed by *hiya* and the family-loyalty-circle after which we shall consider *hiya* and the family-loyalty-circle members. Within these headings, we shall try to point out some positive aspects of our topic which can pastorally be of help to priests.

WALANG HIYA AND WALANG UTANG-NA-LOOB

These two terms are often interchanged. Their difference is not really clear at first glance. It is obvious, however, that they are both negative. They both express an absence—one that of *hiya* and the other that of *utang-na-loob*. For, indeed, literally, the word *walang* (from the root word *wala*) actually

express this absence—a lack of something which, in these cases, should be present.

The difference, however, lies in this: that *walang utang-na-loob* is used in reference to an *ingrato* who returned evil for a good done for him by a benefactor or group of benefactors or by a single member of a family-loyalty-circle or by the whole family-loyalty-circle; while *walang hiya* is used also in reference to that same *ingrato* but only in so far as he is presumed to be a *walang utang-na-loob* who recognizes or who is supposed to have recognized his state of being *walang utang-na-loob* and yet behaves as though he does not recognize his *walang utang-na-loob-ness* (state of ingratitude).

Thus, if a person is given a favor by an individual and he returned evil for that favor, that person is more properly called *walang utang-na-loob*. Now, if this same person still asks for favors, specially the same favors from the same individual or group of individuals or if he continues to do wrong to his benefactor and does not show any sign of gratitude, this person is more properly called *walang-hiya* (or, as the streets call them *kápal moks* which means *makapal ang mukha* or thick-faced).

HIYA AND ITS PSYCHO-HISTORICAL ORIGIN

Having given a little explanation on the similarity and difference of *walang hiya* and *walang utang-na-loob*, we can now begin our discussion on the psycho-historical origin of *hiya*.

We shall divide our topic into three, namely, data from observation, psycho-historical consideration and Filipino application.

DATA FROM OBSERVATION—Psychologists and sociologists often trace this cultural norm back to the Filipino high sense of personal honor and dignity. This is attested by Macaraig and others when they said, as Robert Fox quoted in one of his articles, that to a Filipino, “his dignity and honor are everything . . . , so that the wounding of them, whether real or fancied, becomes a challenge to his manhood. One of the greatest insult to him is an affront against his sense of honor. Many quarrels can be avoided if this quality of the people is fully understood and considered”.

Even Osias observes that "the Filipino has a keen consciousness of individual dignity Many a conflict between a foreigner and a Filipino is found in a disregard to the one hand, a sacred regard on the other, of this quality. The foreigner is apt to underestimate the dignity, the *dayaw* (Iloko) of the Filipino. To the national, his dignity and his honor are everything and the ordinary Filipino is willing to sacrifice almost anything and everything at the altar of his dignity and honor.

"He is keenly sensitive and highly intolerant, when his dignity is injured . . . You have been witnesses, I dare say, of a Filipino losing his self-control because he feels he had been wronged or insulted though the cause itself may be trivial or slight. It is this sensitiveness, or shall I say supersensitiveness, that has got many young fellows in trouble with their chief, their co-workers or their companions. It is this same trait, I fear, which in moments of temporary obfuscation leads many a young Filipino to open a knife or draw a bolo from its scabbard with intent to use it upon the person of another".

Indeed, the Filipino sense of *hiya* even causes many a life to be lost due to an insult or underestimation of one's dignity or honor. True understanding of it can, therefore, help much in the priest-parishioner relationships.

PSYCHO-HISTORICAL CONSIDERATION — This sense of honor and dignity, moreover, is said to have taken root from the innate Filipino Malayan pride. For certainly, during the barangay era, our ancestors had many things to be proud of which they had cherished and developed in their original home before they settled on these islands later called the Philippines. And it is in this connection that Rizal observed that our fathers of the pre-Spanish period also had "their writings, their songs, their poetry, their laws".

But the westerners came. They arrived with their fair skin and sophisticated weapons. Consequently, they were thought to have also brought with them better culture, more advanced civilization and more progressive traditions.

And the Filipino's sense of pride, honor and dignity was still with him. It was there when Rizal exhorted fathers to instill in their children noble and honorable ideals, when he

enjoined them to open their children's eyes so that they may jealously guard their honor, when he wrote to his brother and sisters that it is better to die with head raised and brow serene than to fall with the stigma of dishonor, when he said that despite the snares laid upon him, never had he conceived of an unhonorable idea. Indeed this sense of honor and dignity was there and acquired a national significance when Mabini inscribed in his memoirs that we must fight to save our country and national honor. And this was still there when the Act of Proclamation of the Independence of the Filipino People, in Cavite El Viejo, was written which says that "having firm confidence in the protection of Divine Providence, we guarantee for the support of this declaration our lives, fortunes and the most sacred that we have, honor."

Seeing, therefore, the seeming superiority of western culture to the native culture in all its aspects, Rizal himself observed that the Filipinos "... gradually lost their ancient traditions, their recollections—they forgot their writings, their songs, their poetry, their laws, in order to learn by heart other doctrines which they did not understand. . . . Then, there was a falling off, they were lowered in their own eyes, they were ashamed (*ikinahiya*) of what was distinctly their own, in order to admire and praise what was foreign and incomprehensible: their spirit was broken and they acquiesced". In short, the Filipino begot his sense of *hiya*.

FILIPINO APPLICATION—From then on, the Filipino tried to copy what was foreign. Doña Victorina, one of Rizal's characters in his *Noli Me Tangere*, became the epitome of this newly acquired Filipino character. And it was also Rizal himself who observed that he regreted the state of women in his country. For, unlike the women in other countries like Germany, their main ornaments always consisted in dresses and luxury. This observation, however, was not a surprise. For our women before the coming of the Spaniards were recorded to be *exceedingly ugly*. With the coming of the Spaniards, therefore, they tried to appear like the Spanish women. They dressed and ornamented themselves. They would not be inferior to Spaniards. They would not hurt their pride and sense of honor and dignity. They would not experience *hiya*.

This also happened with the other Filipino characteristics. The Filipino tried to imitate the Spaniard in all ways. His carefree life became rigid. The freedom given to them by the *guhít ng kanilang palad* (lines on their palms) or by their *kapalaran* (fate), which also comes from the rootword *palad*, was caught in the dictatorial trap of the *hari* (king). Thus, the expression *harinawa* was coined which signalled the enthronement of the Spanish ways of life which had to be copied and obeyed. For, is it not true that *harinawa* which literally means *sa may it be* actually signifies: may you have the lips of a king so that the good which you say may materialize?

Also, it is said that the Filipino custom of pouring water on others on the feast of St. John the Baptist (June 24) is an outlet of the originally wild *barangay* life of the ancient Filipino. And this is also said concerning the November 1 celebration of All Saints' Day on which one may steal other people's goods.

Thus, there was really an actual transvaluation of values. The old tribal morality was transformed into the new Christian morality much in the same way as this same Christian morality is now challenged by the so called New Morality. Indeed, what was done by the Jews in ancient Rome through their shrewdness was also done here by the Spaniards through the sword and the cross, eliminating our *barangay* ways of life to give place to the new western culture falling short or disobedience to which, whether premediated or not, usually results in *hiya*, which had since then, become a social determinant.

HIYA AND THE FAMILY-LOYALTY-CIRCLE

Moreover, even in this operation of copying the culture of the west, the Filipinos contested among themselves. Each *barangay* tried to outdo a neighboring *barangay*. Thus, they really never had unity. Even in practicing their newly acquired faith, they could not go along well with one another. As a proof to this, we can point out with Nick Joaquin, the fact that they never had a national patron saint. They never had a St. George like Britain or a St. Patrick like Ireland. Each one tried to cling to its own small group patron saint, always trying to see to it that their *fiestas* are gayer or noisier than those of the others since this will more resemble the Spanish *fiestas*. More brass bands. A greater number of days for the celebrations. More food and drinks.

It would be *nakakahiya* (shameful) if the *fiesta* is not successful or less successful than those of the others.

The family-loyalty-circles, our modern barangays, behave in the same way. Each one tries to surpass the others. In connection to this, priests will do well not to direct any of his criticisms in his sermons to any of them for these will surely embitter the group. Honoring an invitation to a banquet of a circle and not honoring that of another without any explanations may also create conflict. Any show or repulsion during sick calls may also cause trouble. Priests, therefore, must take great care in such cases.

The parish can also be considered a family-loyalty-circle. And in regard to this, priests should not criticize a parish specially if he is only invited to preach or if he is new in the parish or if there are non-members of the parish in the congregation. And this is more specially true if the priest did not originate from that parish.

Truly, the Filipino is so careful in handling the reputation of his family-loyalty-circle that I once met a parishioner who talked against his parish priest just because this priest bought those five-centavo-enveloped coffee in a grocery instead of the usually more *class* Nescafe or Cafe Puro or any of those imported brands.

Also, we cannot deny that men are usually adverse to going to the Church. With regard to this, we can point out that it is convenient to appeal to their sense of family-loyalty-relationships. It is gratifying to note that the Cursillo Movement has done a great deal of good on this matter. But still we can say that this movement needs follow up from the parish priest which he can do through a proper appeal to their sense of solidarity and loyalty as cursillistas. For, is it not *nakakahiya* to hear: "Cursillista pa naman . . .". (He is a cursillista. And yet . . .)

Indeed, this Filipino *hiya*, properly understood, can be a very good means towards the reorganization of Filipino Christianity. To be convinced of this fact, one should only remember how effective those big *NAKAKAHIYA* political gimmicks last presidential election were.

HIYA AND THE FAMILY-LOYALTY-CIRCLE MEMBERS

After having briefly discussed *hiya* and the family-loyalty-circle taken collectively, we now proceed to our consideration of *hiya* and the family-loyalty-circle members taken individually. Under this heading, we shall have three sections, namely, *hiya* as shyness, *hiya* as embarrassment, *hiya* as shame-facedness and *hiya* as guilt.

HIYA AS SHYNESS—It is a must for a priest to consider this kind of *hiya* in his dealings with kindergarten or elementary children or even with adults. A child, for example, who can dance, sing, recite a poem or do tricks before the members of his family may not be able to do the same in front of strangers because of *hiya*. It is very seldom that a child offers the same familiarity to strangers as to those with whom he lives.

This same experience is had by an adult when being an inferior, he is confronted by a superior. Thus, a priest usually finds people upon entering their house excusing the humbleness or poverty of their dwelling and upon serving him snack repeatedly say: "Bahala na po kayong magpasensiya sa aming nakayanan". (Please, have patience with what we can afford.)

Even when a Filipino receives gifts from other people and he does not presently see any means of reciprocation which he can afford in the near future, he usually finds himself saying: "Nahihiya na po ako sa inyo.", which literally means "I am alresady ashamed to you."

A priest who does not well understand this part of the Filipino psychology may find these situations irritating which, if shown, may embarrass the other person. But, properly understood, this kind of *hiya* can be very well transformed into the true Christian hospitality, politeness and modesty (*kahin-hinan*).

HIYA AS EMBARRASSMENT—This *hiya* varies in degrees.

The case, for example, of a host inviting a visitor to join his family at supper and was rejected is a mild form of embarrassment. This usually results only in a *tampo* or *sama ng loob* in the part of the host. In

some instances, the agrieved party may not talk to the offender for a period of time thinking that "iyon lang hindi siya pinagbigyan" (only for a little thing, he was refused).

In graver occasions, moreover, this may cause the death of either of both parties. This happens when embarrassment amounts to an insult. It is because of this that, often, we hear of court proceedings where a lawyer tries to justify the crime of his client saying that he did the act because he was *hiniya* or *napahiya* (shamed).

With regard this kind of *hiya*, priests should take great care. Shouting during confession and counselling should never be done. This will make people shun the confessional and the counselling desk, which are places where the priest can more effectively care for the people of God. It is in these places where, as a matter of fact, priests should exercise great tact in being a good talker. *Deretsohang salitaan* (direct speech) like those prohibited in speeches or sermons are out of place. Euphemisms are usually advisable to be used.

It is also here, where, above all, the priest should have prudence, temperance and great respect to the person of another. He should always be slow to anger.

Also, to refuse giving Holy Communion to a bride and a groom during a wedding mass may lead to a lot of trouble. This happened to a priest who had this bad habit. One Sunday, the groom to whom he did not want to give Holy Communion, organized a demonstration against him, called him names, prevented the faithful from performing their Sunday obligation, tried to drive him out of the parish and created a great scandal not only in his parish but also in the adjoining parishes. In a separate occasion, the father of the groom went up the altar and tried to force the priest to give Holy Communion to his son when he noticed that his son was bypassed by him.

HIYA AS SHAMEFACEDNESS — This is *hiya* more properly so called. It consists in the fear of not being able to reciprocate for past or present favors received from an individual or from a family-loyalty-circle as expected by society. Reproach from the public eye serves to be the main motivation in the obedience rendered by Filipinos to this norm.

Like *hiya* as embarrassment, this kind admits variations in degrees.

First, it varies in degree according to how much a person voluntarily shares in the performance of the shameful act (*nakakahiyang gawain*). For indeed circumstances can easily change the gravity of the base act done. As, for example, to ridicule a person privately out of anger is less grave than to gossip him around premeditatedly.

Second, this kind of *hiya* varies in degree according to the knowledge of the public or of another person as to the truth of the accusation that that person really committed that particular shameful act. For example, a person is more likely to have a more intense *hiya* towards another person who really caught him doing a shameful act rather than to still another person who just heard about the incident from a neighbor.

Third, it varies in degree according to how often a person encounters the people, things and places which shared in the performance of that shameful act. As, for instance, a person would be more ashamed (*mahihiya*) if the person who caught him doing that shameful act often talks to him or is often in company with him. This is more specially true if the evil committed was against that person.

And fourth, it varies in degree according to the morality of the person or group of persons who know the crime. For example, a criminal would be less ashamed to face a fellow criminal than to face an honest citizen. For as the adage states: misery seeks company.

This kind of *hiya* has evidently some bad effects because it excuses persons who can hide their crime and who are able to avoid the circumstances related to his crimes. This is usually what happens to our *politicos*. They commit a crime and they do not feel *hiya* because their crime is not proven through the formal investigative process of the court.

It is also obvious, however, that this kind of *hiya* can help toward the performance of good. For we believe that no secret forever remains secret. Besides, we Filipinos, often identify the act with the actor, and the actor with his family-loyalty-circle. The fear of placing a stain on our person or on the family-loyalty-circle to which we belong hinders us from doing evil.

Indeed, even for priests who are also often subjects of this kind of *hiya*, this may serve as a support in order that he may not deviate from the socially, canonically and divinely accepted norms of the priesthood. For indeed whatever they do will mark in their own names and not only in their names but also in the name of the clergy and of the Church as a whole.

This fallacy of concluding from a particular to a universal is so prevalently Filipino that often only because of one, the whole group suffers or only because of one mistake the whole reputation of a person is ruined. Thus, we see people having known only one bad priest already deducing the evil of all priests.

HIYA AS GUILT — Aside from the four means of variation in degree of *hiya* as shamefacedness, there is another means often numbered among them. This is the means of variation in degree of *hiya* as shamefacedness according to the effect of the disgraceful deed performed. For example, if a man hurts a person and that person is killed, he is supposed to experience more *hiya* than when that person was just wounded or injured.

Moreover, in this example, we shall find two aspects, namely, the aspect of *hiya* as regards society and the aspect of *hiya* as regards the criminal's self.

In connection to that aspect of *hiya* as regards society, we can say that this is more properly *hiya* as shamefacedness because it concerns two terms, namely, the criminal and society. For, as we said, *hiya* is founded in the ungratefulness of the *walang hiya* to society. Thus, we see that society would confer different sanctions to deviants according to the effect of their acts. Thus, arousing different degrees of *hiya* in the outlaw.

We, therefore, mean this aspect when we say that *hiya* as shamefacedness varies according to effect.

With regard to that aspect of *hiya* as regards the criminal's self, we can properly translate this as guilt. For, indeed, we hear people say: "Hindi ka na nahiya sa sarili mo!" (You never felt ashamed to yourself.) meaning "You never felt guilty of what you do." However, we can also call this *hiya* as embarrassment but only improperly, that is, the bad self getting ashamed to the good same self.

Objections, however, may arise against this use because to permit it is to tolerate the split level personality much condemned in the Filipino.

In extreme cases, a combination of this *hiya* as guilt and *hiya* as shamefacedness leads to suicide. It is, therefore, to avoid these cases that a priest must open himself more widely for counselling and consultation as one who is *nagmamalasakit* (one who wishes the good of others). He should teach the people how to have more *hiya* to God than to society following more strictly the *interior principles* than the *exterior principles* which must be obeyed only in so far as they conform with and facilitate the putting of the interior principles into action.

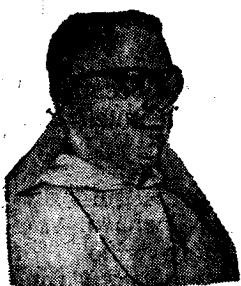
It is common knowledge today that priests are no longer usually approached for guidance. That the need is rising is, however, clear. The growth in number of counselling programs in radios, guidance pages in magazines and even in comicks prove this.

And it is with this need in mind that we have tried to write these articles — in order to help priests more fully understand their faithful.

For example, here, we have just discussed the Filipino *hiya* norm. In our last paper, we considered the Filipino *utang-na-loob* norm. We gave expositions of these norms because we believe that understanding them, priests can more easily direct their actions according to them and thus preserve or retain their role and the roles of those who will try to benefit from their knowledge in the circle or circles to which they belong.

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THE HISTORY OF THE CHURCH IN THE PHILIPPINES*

(Continued)

Pablo Fernandez, OP

Chapter 17

SACRAMENTAL LIFE

I. **Baptism.** Profiting from Magellan's experience, the Augustinians who came with Legazpi proceeded with extreme care before admitting the natives to Christian baptism. But when missionaries started to arrive in greater numbers, they began to admit neophytes for baptism with greater ease, even at times with little preparation. Father Aduarte mentions some itinerant missionaries who had traversed Bataan before the coming of the Dominicans, and had baptized many people; but with so little instruction and so precipitately that some of the baptized had returned right away to the practices of paganism, while others presented themselves as Christians when it suited their interests.¹ By the eighteenth century, certain abuses with regard to baptism had already crept in, such as delaying the ceremony for a long time in order to assure one of a good sponsor or *compadre*, or to accumulate funds for the baptismal banquet.

In this century certain errors were also widespread; e.g., the idea that baptism was a practice only of Spaniards; that of receiving the sacrament twice or thrice, thinking that the baptized would receive a greater increase of grace; that the grace of the sacrament was in proportion to the greater or lesser degree of virtue of the minister; the change or corruption of names, in the superstitious belief that the evil spirit would no longer recognize them if they assumed another name.

¹ Aduarte, Diego, O.P. *Historia* (Zaragoza, 1693), 62, col. 1.

There were not lacking those who affirmed that the foetus was not yet endowed with a rational soul. These beliefs were born of ignorance and of deep-rooted habits of paganism.²

A practice incidentally connected with baptism preoccupied the clergy at the time: the custom quite universal in the Philippines of circumcision. Some natives, either for sexual reasons or to avoid sterility, submitted themselves to this Jewish custom probably brought to the islands by the Moslems in the south.³ Another problem that demanded the attention of the Manila Council in 1771 was the rather widespread use of baptismal formulae in the native dialects, without the proper episcopal approval, so that the ceremony in certain cases was invalidated by a faulty translation. On this account, the council provided that the bishops in their diocesan synods should oversee the translation of the adopted formulae with the advice of experts in order to insert them in the catechisms and give them permanence.⁴

II. Confirmation. Because of long vacancies and poor means of transport especially in the rainy season, and, above all, the vast extent of the diocese, it was not normal for a bishop to visit the people of his bishopric to confer the sacrament of confirmation. And so, there were places, like the provinces of Laguna, Samar and Leyte, where, according to historians, there had been no confirmation for 20 years. The bishops of the nineteenth century, however, habitually made their pastoral visitation with more frequency than in the past.⁵

III. Confession. The administration of this sacrament did not cease being a problem to the first missionaries, who were faced, first, with the difficulty of the language and, second, with the repugnance of the natives.

² Barrion, *Religious Life of the Laity in Eighteenth-Century Philippines*, 167 ff.

³ Bantigue, Pedro N., *The Provincial Council of Manila 1771* (Washington, D.C., The Catholic University of America, 1957), 107.

⁴ *Ibid.*

⁵ Phelan, John Leddy, *The Hispanization of the Philippines* (Madison, 1959), 69.

The first obstacle they quickly overcame by the composition of bilingual *Confesionarios*. These were a rather detailed list of the more common sins, followed by a brief exhortation. They also neutralized the native repugnance to confess by having the more experienced Christians in town to approach the confessional first and, of course through patience and prayer.⁶

If we have to take the word of the chroniclers as authoritative as Aduarte, Rivadeneira, the first Filipino Christians confessed their sins more correctly and exactly. Later, through the eighteenth and nineteenth centuries, one notes a definite decadence of the practice, as evidenced by the acts of the Manila Council and the Synod of Calasiao, and other documents. Doubtless this decadence was helped by the cooling off of the initial enthusiasm of the missionaries and the increase of population.

In the acts of the Dominican provincial chapters, the reader frequently finds a special enactment governing the confessions of women and encomenderos. In the mind of those religious, a certain maturity was needed for the confessions of the first penitents and special gifts of learning and virtue to hear those of the second. According to the *esquema preparatorio* of the Manila Council of 1771, the bishops had to assign prudent and experienced priests to hear the confession of lawyers and merchants, government officials and priests.⁷

In general, one notes in these conciliar acts, a tendency towards rigorism, contrary to the probabilism quite in vogue during that age. In a pastoral letter on confession written in 1776, Archbishop Sancho showed an inclination to rigorism also, especially since the Jesuits, considered by many as the defenders of the opposite moral views, had left the field open to him.⁸

⁶ Aduarte, *Op. cit.*, 157-58.

⁷ *Apparatus ad concilium manilanum, die xix Manii anni MDCCLXXI celebrandum*, Actio V, tit. II, cap. IV, Ms in APSR, Sección HEF (Manila), 1771, fol. 378v.

⁸ *Carta pastoral que dividida en Cuatro Partes dirige a los sacerdotes, predicadores, confesores y parrocos de su diocesi el Ilustrísimo y Reverendísimo señor Arzobispo de Manila. Tercera Parte.* En la Imprenta del Seminario Ecclesiastico, Manila, 1771.

Quite common in the past was the practice of distributing cedulas of confession to the penitents, so that, duly certified and signed, they could be presented for reception of the paschal communion. And yet, some were able to arrange to obtain false certificates, despite the vigilance of the parish priests and with these they received communion in another parish.⁹ Another abuse helped to deter the natives from lenten confessions. They had to pay, when they confessed, three reals of the *Sanctorum*, known as *Ambagan*. Unfortunately, this abuse seems to have been limited to Manila only and the suburbs, while in the provinces this collection was the charge of the *gobernadorcillos* and *cabezas de barangay*.¹⁰

In the Philippines, the time to fulfill the paschal precept was ordinarily from Septuagesima Sunday to the feast of Corpus Christi. In the nineteenth century, the parish priests, especially in the archdiocese of Manila, were permitted to extend the period if necessary.¹¹

IV. The Holy Eucharist. If the first missionaries proceeded with extreme caution in admitting neophytes to baptism and confession, we may be excused if we say that they would exercise even greater care before allowing them to receive holy communion, since this is a mystery so sublime and so far above human understanding. They were guided by the following words of the provincial council of Lima: "The Holy Synod commands the parish priests and the other preachers of the *Indios* that they instruct them seriously and frequently in the faith of this mystery . . . But to those whom the parish priest shall judge to be properly taught and are ready by a reform of their lives, he shall not omit to minister the Eucharist at least during the paschal season."¹²

The method which the missionaries in Cagayan province followed was this: They gathered the better Christians of the town and eight

⁹ *Ibid.*, pags. 235-236.

¹⁰ *Reales ordenanzas formadas por el superior gobierno y real audiencia de estas islas en 26 de febrero de 1768* (Manila: Imprenta del pueblo de Sampaloc 1801), Ordenanza 46, pp. 40-42.

¹¹ Fuixa, José, O.P., *Respuestas a varias consultas*. Ms in AUST, tomo 203, pp. 470-471.

¹² Aduarte, *Op. cit.*, 158, col. 2

days before communion, they gave them a kind of a retreat. There were daily conferences and they rose at midnight for the discipline and mental prayer. During this time some lived in their houses, others in the convento. When communion day came, they went to confession quite early; then they returned home to take a bath and put on their best clothes. It is not surprising, then, that these small groups, carefully chosen and trained, matured into souls of deep interior life, especially the women, to the great joy and wonder of the missionaries.¹³

This fervor cooled off much later. Furthermore, certain errors in the 18th century, according to the evidence from the Manila council, sprang up which tainted the faith of the Filipino people in this principal sacrament; e.g., no one may spit or bathe himself or eat meat for three days before holy communion, or one must fast the day before taking the eucharistic bread. Others, on the other hand, believed that no one could fast on the day of communion itself, even if it was a prescribed fast day, lest Jesus Christ might suffer hunger. The same council called attention to the excessive display in dress and jewelry of certain women when they received communion.¹⁴

V. Viaticum and Extreme Unction for the Sick. By the end of the 18th century, there was no lack of the faithful who departed this world without the last sacraments, as is noted by the Synod of Calasiao.¹⁵

Another problem, doubtless serious, preoccupied for a long time the governors, bishops, provincials and missionaries in the *doctrinas*: this was the custom of carrying the sick to the churches to have the viaticum ministered to them. Anda listed this as the 16th of the friars' abuses.¹⁶ The Council of Manila¹⁷ and the Synod of Calasiao¹⁸ raised

¹³ *Ibid.*, 159 ff.

¹⁴ Bantigue, *op. cit.*, 114-115.

¹⁵ *Del sacramento de la extrema-unción*, Ms in APSR, Sección HEF (Nueva Segovia), 1773, fol. 221.

¹⁶ *Abusos que se han fomentando en las islas Filipinas*, etc., Madrid 13 de abril de 1768, Ms in APSR, Sección de "Comunicaciones oficiales," tomo 2, fol. 412.

¹⁸ Bantigue, *op. cit.*, 115.

their authoritative voice against a similar practice. The religious, for their part, were not totally wrong when they alleged in their defense the fact that given the great distances and the minimal and inefficient means of transportation in those days, it would soon exhaust the few missionaries then available if it was the latter who went out to administer the sacrament to the sick. Such a practice, which we could call a necessary evil, began in the 17th century, lasted through the 18th and died out in the 19th, when there was an increase of missionary personnel and roads and other means of travel improved somewhat.¹⁹

VI. Matrimony. 1. Engagement. There were two kinds of engagement among the Filipinos in the eighteenth century: private and public. The first consisted in a mutual pledge between the future spouses made secretly and without witnesses. To enter an engagement publicly, the father of the groom, accompanied by his son and invited guests, went to the girl's house and, in the presence of the young couple who sat in silence, the fathers of both parties closed the agreement. If the future couple presented no difficulty, they were considered in agreement and the formalized engagement was considered obligatory in conscience.²¹

2. Bride Service and Dowry. It was a pre-Christian custom in the Philippines for the groom to buy his future wife; but despite the efforts of both civil and ecclesiastical authorities, once they realized its malice, they were able to do practically nothing against it.

Bride service meant for the suitor working for the parents of the bride for a certain time, sometimes for years, in order to obtain their consent to espouse her. On occasion the prospective groom lived and slept in the house of his fiancée. With this freedom quite frequently not disapproved by the parents, it happened that the boy could have, and actually had in some cases, illicit relations with the girl, and some times with her sisters, cousins, nieces. From these relations with the

¹⁹ Fuixa, *op. cit.*, 479-480.

²⁰ Bantigue, *op. cit.*

²¹ Diaz, Casimiro, *El párroco de indios instruido* (Manila 1751, 1745), fols. 201v-202.

girl's proximate relatives the impediment of affinity, resulted, which occasioned invalid marriages if not discovered on time.

Another bad effect was this: tired of the services of the young man, the girl's parents just dismissed him without any recompense for the work he had done. And so, it frequently happened that the woman lost her virginity, and her suitor the fruit of his efforts.²²

About a hundred years after the conquest, Archbishop Camacho stood up against this abuse, with all the characteristic energy in him. But, even with the backing of Governor Fausto Cruzat who forbade it in Ordinance 46 of the *Ordenanzas de buen gobierno* and of Governor Domingo Zabálburu who decreed a penalty of 50 lashes for *timaus* (commoners) and social ostracism for the upper classes, nothing was accomplished in their time.²³ In the middle of the 18th century, Archbishop Pedro de Arizala resumed the fight against the practice, with the same negative result.²⁴ This abuse, deeply rooted and as zealously combated, could not but call the attention of the fathers at the Manila Council. In the middle of the 19th century, some authors still wrote about it, as Father José Fuixa²⁵ and the English traveller John Bowring.²⁶

3. **Consent.** In case the parents irrationally refused to consent to their children's marriage, the Governor General of the Philippines could supply for this defect and give his approval, provided the provincial or municipal magistrate of the interested party

²² Arizala, Ilmo. Pedro Martínez, *Carta pastoral*, Manila 1751, 19-21.

²³ Perez, Angel, O.S.A., *Relaciones agustinianas de las razas del norte de Luzon* (Manila: Bureau of Public Printing, 1904), 284-286; Cfr. *Libros in AUST*, tomo 60, fols. 133-135.

²⁴ *Op. cit.*, 21-33.

²⁵ Fuixa, *Consultas y respuestas que el M.R.P. ... de a varias consultas*, Ms in AUST, Sección de Libros, tomo 203, 690-692.

²⁶ *Una visita a las islas Filipinas* (Manila: Impr. de Ramirez y Giaaudier, 1786), p. 132: "If the suitor had money for the dowry (*Bigay caya*), he was excused from bride service. The service, fulfilled by personal service or by money, was intended, according to the strange mentality of those ages, to pay the milk with which the mother had nursed the bride, the expenses of the wedding, and, if something was left, which seldom happens, for the expenses of the newly-weds."

drew up the legal instrument at the instance of the latter of the parish priest. The Chinese mestizos, however, once they reached puberty, did not have to obtain parental consent to marry.²⁷

4. Dispensation from Consanguinity and Kinship to the 3rd or 4th Degree. Among the various privileges which Rome granted to the natives of the Philippines, the most significant was the dispensation from the impediment of consanguinity and kinship in the 3rd or 4th degree, by which they could marry second cousins without any dispensation. Pope Paul III granted this favor in his famous bull *Altitudo divini consilii*, signed on 1 June 1537. Because doubts followed on the validity of this privilege due to the use by the Pontiff of the word "neophyte," other popes (Clement IX in 1669, Alexander VIII in 1690) extended it to Christians baptized in infancy. And yet, the sacred congregation had declared in 1618 that the privilege of Paul III did not include *cuarterones* or *puchueles*, that is, mestizos who were one fourth or one eighth indio. And so, the Spaniards or children of Spanish born in the Philippines, were held by the common law, just as the *cuarterones* or *puchueles*.²⁸

5. Solemnizing the Marriage. On this matter there have been various abuses in the past. One was the afternoon celebration of marriage in church, behind closed doors, putting off till next morning the nuptial blessing. From this it happened that some lived as married persons before receiving the nuptial blessing. Embarrassment in affirming publicly the marriage contract led to this abuse. This also explains why ministers objected to the reception of communion by the couple at the time of the blessing next morning. The Manila council complained of other excesses against the sanctity of marriage, like wedding banquets, dancing and drinking to excess, which proved to be a seedground for sin, especially when these were in barrios or rural areas.²⁹

²⁷ Tamayo, Serapio, O.P., *Idea general de la disciplina eclesiástica en Filipinas durante la dominación española* (Manila: Establecimiento tipográfico del colegio de Santo Tomás, 1960), 80-81.

²⁸ Tamayo, *op. cit.*, 85-86.

²⁹ Bantigue, *op. cit.*, 123.

6. Marriage of the Chinese. The marriage between the Chinese and the Filipinos was an occasion for unending problems for the church authorities in the Philippines. Since the Chinese had to be baptized as a prerequisite for marriage, they received the sacrament with mixed intentions. To obviate this, a royal decree in 1849 ordered the Chinese who wished to contract marriage in the Philippines to present before the government: a) his baptismal certificate; b) the written consent of the parents or guardians of his future wife; c) an affidavit that his name had been included in the *padron* or census list of Christians for more than two years. He also had to certify six years' residence in the country, his good conduct all this while, and a testimony from the parish priest that he had been instructed in Christian doctrine. Once married according to this form, the Chinese needed the express consent of his spouse in order to return to his country. It had frequently happened that once there, the husband did not return to the wife left in the Philippines. In view of so much difficulty, many unbaptized Chinese preferred to live in open concubinage with Filipino women, with no Church intervention. For this reason, Fr. Manuel de Rivas in the middle of the 19th century urged the patronato real to obtain from the Holy See a habitual dispensation for disparity of cult for the Chinese, who turned out to be good husbands, though remaining pagans, once they married in the eyes of the Church.³⁰

7. Marriage because of Piracy and To Convert Unbelievers.

It often happened, especially in the second half of the 18th century that Moslems would carry off one or the other of a married couple and the remaining partner wanted to marry a second time. In this case, the church authorities, through the acts of the Manila council, warned the parish priests never to allow it before the death of the departed spouse had been proven beyond doubt.³¹

With regards to the pagans who had been baptized, the same council was urging the ministers, regular and secular, never in any way to at-

³⁰ "Los chinos en Filipinas," AUST, Sección de Libros, tomo 95, No. 3, fols. 93-97.

³¹ Bantigue, *loc. cit.*

tempt, without previous investigation, to declare as invalid their marriage when still unbaptized. And if a pagan married to several wives was converted, he was to retain only the first wife, if he still remembered which of them he had married first. But if he could not recall who was first, he could contract marriage with any of the wives, provided there was no impediment. The question had already been settled by Paul III in the bull *Altitudo divini consilii*, with respect to the natives of the West and East Indies; but the missionaries, aware of the difficulties implied if the bull were obeyed to the letter, allowed some time to pass before they enforced on the neophytes the prescriptions of the Papal document on the matter.³²

It is noteworthy, however, that polygamy was not widespread in the Philippines, although there were some instances among the rich and in the Visayas.

³² Velinchon, Julian, O.P., *Ritual conforme al Romano publicado por la Santidad de Paulo V, con algunas notas y privilegios relativos a los ministros de Indias*, etc. (Manila: Imprenta de los Amigos del País, 1856, 127).

THE BUSINESS COMMUNITY

"What can the business community do for the Church? The business community can make available to church leaders the lessons and insights it has learned in the practice of management; in planning and setting objectives, in organizing material and human resources, in establishing norms and standards for self-measurement, in motivating managers and workers for performance and in developing human capabilities for the tasks of tomorrow." — *Consensus Statement of Bishops and Businessmen* February 13-14, 1971.

News and Views

Archdiocese of Manila — The following appointments have been made in this Archdiocese: Most Rev. Amado Paulino, Parish Priest of Tondo; Msgr. Benedicto Arroyo, Episcopal Delegate for Pasay City and Southern Rizal; Msgr. Guillermo Mendoza, Parish Priest of the Holy Rosary in Binondo; Fr. Victor Serrano, Parish Priest and Vicar Forane of Santo Niño, Pandacan, Fr. Martin Guballa, Vicar Forane, United Parañaque I; Fr. Ernesto Tobillo, Parish Priest of St. Pius X, Onyx, San Andres Bukid; Fr. Vicente Coronel, Parish Priest of Mary Help of Christians, Maypajo, Caloocan City; Fr. Lorenzo Egos, Assistant in Santo Niño, Tondo.

Let us pray for our bedridden brother priests: Msgr. Jose Jovellanos, Hospicio de San Jose; Msgr. Narciso Gatpayad, San Juan de Dios Hospital; Fr. Silvestre Cruz, Marian Hospital.

Diocese of San Fernando (Pampanga-Bataan) — Three new parishes were erected in this diocese on March 31, 1971, namely: San Jose Malinao Parish in Mexico, Pampanga, with Fr. Jesus Galang as Pastor; Dila-Dila Parish in Sta. Rita, Pampanga, with Fr. Resurreccion Diwa as Pastor; Camba Parish in Arayat, Pampanga, with Fr. Ruben Lenon as Pastor.

The following have been appointed parish priests: Fr. Gregorio Torres, Sta. Rita, Pampanga; Fr. Julian Roque, Del Carmen, Pampanga; Fr. Anastacio Silvestre, San Luis, Pampanga; Fr. Apolonio Mallari, Mariveles, Bataan; Fr. Ricardo Montilla, Abucay, Bataan; Fr. Lope Hernandez, Bahay Pare, Pampanga.

Appointed Economus of parishes whose pastors are on leave are: Fr. Jose Bengco, Sta. Cruz, Lubao; Fr. Rustico Cuevas, San Rafael, Macabebe; Fr. Emilio Lacanlale, Sto. Tomas, Pampanga.

The following have been appointed Curates: Fr. Pablo Diaz, Sta. Ana, Pampanga; Fr. Emilio Turla, Macabebe; Fr. Luis Lagman, Bacolor; Fr. Andres Serrano, Betis Guagua.

The 8 newly ordained priests have been appointed Curates: Fr. Romeo Dizon, Guagua; Fr. Emilio Lacanlale, Sto. Tomas; Fr. Joel Tubig, Lubao; Fr. Victor Tadeo, Mexico; Fr. Antonio del Rosario, San Fernando; Fr. Diosdado Austria, Mabalacat; Fr. Ignacio Carlos, Angeles City; Fr. Jose Guinto, Angeles City.

Holy Name Society of the Philippines — The National Directorate of the HNS had its annual meeting at the Central Seminary, University of Sto. Tomas, Manila, last June 12-13, 1971. It was attended by the Diocesan Union Presidents and Diocesan Representatives from all over the country. Elected officers for a two year term were: Atty. Ramon N. Bagasan, National President; Atty. Presciliano Casis, Vice President; Mr. Bernado Tamese, Treasurer; Fiscal Julian Armas and Fiscal Jacinto Costales, Board Members: Fr. Jaime Boquiren, O.P. continues as National Director with Fr. Pedro Traquena as Assistant National Director. The five past National Presidents will serve as Counsellors of the Directorate, namely, Attys. Teotimo Roja, Jose Feria, Ricardo Mayuga, Jose Nollado and Dr. Francisco Rivera.

In this meeting, the objectives of the National Directorate were specified as follows:

1. To promulgate national policies and/or formulate a national program of lay apostolate for Holy Name men;

2. To promote the apostolate of the Holy Name Society in all ecclesiastical territories of the Philippines and to organize and erect Units and Unions where there are none yet;

3. To exercise general supervision over the local Holy Name Society Units and Unions;

4. To represent the Holy Name Society before national and international organizations, whether civil or religious.

At the same meeting the following problems were studied and solutions of the same were proposed by way of Resolutions:

Problem I — Lack of Concrete Projects.

Res. 1 — That the Unit and Union Officers and members study the HNS Manual which contains many suggestions for projects. Those in charge of the local Units and Unions should have the initiative to study the needs of their territory and plan their projects and activities accordingly.

Res. 2 — That the HN National Directorate prepare a plan of activities every year which can serve as a guideline for the Unions and Units.

Problem 2 — Lack of Guidance and Incentives

Res. 1 — That the Union Presidents make regular visitations of the Units under their jurisdiction. This can be done personally or through a duly authorized officer of the Union.

Res. 2 — That the National Directorate determine the nature of Awards to be given by the Union to deserving Units and members.

Problem 3 — Lack of Communication and Coordination

Res. 1 — That the National Diocesan and Parochial Bodies improve their communication and coordination systems.

Problem 4 — Lack of support from the Spiritual Leaders.

Res. 1 — That the National Diocesan and Parochial organizations of the HNS take the necessary measures to deserve the support of their priests and Bishops.

Problem 5 — Lack of dedicated leaders.

Res. 1 — That rules be promulgated providing for minimum requirements and qualifications to become officers of the organization.

Problem 6 — Lack of Publicity and Public Relations.

Res. 1 — That the officers concerned exert effort to publicize the activities of the organization in the local papers.

Res. 2 — That the National Directorate and the Diocesan Unions study the possibility of publishing pamphlets on the Christian doctrine.

Problem 7 — Defective Recruitment and Retention of members due to inadequate orientation.

Res. 1 — That the Units implement strictly the rules on admission prescribed by the HNS Constitutions.

Res. 2 — That an age limit be established for membership in the HNS.

Problem 8 — Lack of concentration due to proliferated membership.

Res. 1 — That we have in mind the rules promulgated by Catholic Action of the Philippines regarding the membership in several organizations.

Problem 9 — Factions in the organization

Res. 1 — That all members be taught about the spirit of brotherhood, charity and service which should permeate and motivate them.

Problem 10 — Lack of Funds.

Res. 1 — That the National, Diocesan and Parochial organizations study their own financial problems and adopt the proper solutions to the same.

Present at the Meeting were: Ramon Bagasan, Ricardo Mayuga, Jose Nollo, Francisca Rivera, Juan de Jesus, Prisciliano Casis, Julian Armas, Jacinto Costales, Benjamin Campana, Angelo Alonzo, Romeo Suniga de Clarin, Cesar Baron, Benjamin Ovejera, Bonifacio Jaraza, Tectimo Lazo, Antonio Reyes, Felipe Narciso, Bernardo Tamese, Washington Yap, Rev. Juan Alarcon, Fr. Pedro Traquena, and Fr. Jaime Boquiren.

Present as Observers were: Francisco Tansingco, Pedro Sangalang, Isaias Nicodemus, Benjamin Vilorio, Benjamin Zarate, Mars Cabato, Leo Carbonel, Pete Gonzalez, Gus Villareal, Ernesto Posadas, Orly Pimentel, Candido Paragas, Fortunato de Guzman.

WORLD SYNOD OF BISHOPS

Let us pray for our delegates to the World Synod of Bishops, which will be held in Rome starting September 30, 1971.

Most Rev. Teopisto Alberto, D.D.

Archbishop of Nueva Caceres
President, Catholic Bishops' Conference

Most Rev. Antonio Mabutas, D.D.

Coadjutor Archbishop of Davao
Vice President, CBCP

Most Rev. Julio Labayen, D.D.

Prelate Ordinary of Infanta
Board Member, CBCP