

# BOLETIN ECLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●



ARE YOU A THOUGHTLESS PERSON?  
(Page 278)

# BOLETIN ECLESIASTICO DE FILIPINAS

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### MISSION SUNDAY COLLECTIONS

A few weeks ago, copies of the minutes of the 18th Mission Assembly of Directors of the Society of the Propagation of Faith held on August 25-27, 1970, were distributed by the Office of the organization. In the Reports of the Diocesan Directors of the Society there was frequent mention of the Department of Education Order No. 15, s. 1968, prohibiting the solicitation of contributions from students and teachers of both public and private schools.

This brings to mind the question: Where should be the emphasis in the collection of contributions for the Missions — in the Parish Church or in the School?

In 1968, the Chaplain of Aquinas University of Legazpi wrote a letter to His Excellency Bishop Teotimo Pacis, Bishop of Legazpi. In said letter the Chaplain proposed the idea *that an intensive educational campaign be conducted in the school regarding the Missions, that the students be taught and encouraged to campaign in their homes for the Missions and that the students and their families give their contributions in the Parish Church when they attend Sunday Mass.*

This plan, the Chaplain argued, would promote *Parish* consciousness which should be the goal of every Catholic school in the first place. Besides this would remove fear of duplications which lessen contributions. There are parents who do not give in the Parish Church because they think their child will give in the school. And the student does not give in the school because he thinks his parents will give in the Church.

His Excellency the Bishop of Legazpi Diocese replied to the Chaplain of Aquinas University that after studying the pros and cons of the proposal, he was in favor of it. Since then, this has been the policy of that University on the matter.

Indeed, it would be a day of rejoicing when the Diocesan Directors of the Propagation of the Faith can report about the collections from the parishes of the Diocese, not from the schools, because that would be an indication that we are forming parish consciousness in our people.

## YOUR SUNDAY COLECTA

It is recommended that the offerings for Holy Mass be brought to the Altar by representatives of the faithful. This is, indeed, a very laudable practice for it dramatizes the share of the people at the sacrifice. The people usually give their share for the offerings at the Colecta.

The present practice of gathering the people's offerings is by having some girls go around the Church with collection bags. They start at the Offertory and sometimes end at the Consecration or even after the Consecration. This practice seems to have some disadvantages. First of all, it distracts the people in their prayers specially after the Sanctus. Then it is observed that many do not mind the Colectoras any more after the Sanctus.

Because of the inconveniences, some are recommending changes in the manner of making the Colecta. Due importance must be given to the Offertory of the people. Hence, when it is time for the people to give their offerings there should be a few minutes of pause. The offerings of the people will then be brought to the altar together with the offerings of bread and wine. And then the offertory prayers are recited.

This recommended practice will make the people realize the meaning and importance of the Offertory. And the Colecta will no longer be a cause of distraction in their prayers. Of course, the priest must see to it that the Team of Colectoras is properly organized so that gathering of the people's offerings will be efficient, orderly and not prolonged.

This practice, by the way, is not forbidden by Liturgy. On the contrary, done properly it will enhance the liturgy.

# Papal Documents

## APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI

ON THE RENEWAL OF RELIGIOUS LIFE  
ACCORDING TO THE TEACHING OF VATICAN II

(continued)

### III — LIFE STYLE

#### 30. *A witness to give*

Let us admit, sons and daughters in Jesus Christ, that at the present moment it is difficult to find a life style in harmony with this exigency. Too many contrary attractions lead one to seek first of all for a humanly effective activity. But is it not for you to give an example of joyful, well-balanced austerity, by accepting the difficulties inherent in work and in social relationships and by bearing patiently the trials of life with its agonizing insecurity, as renunciations indispensable for the fullness of the Christian life? Religious, in fact, are "striving to attain holiness by a narrower path"<sup>48</sup>. In the midst of troubles, great or small, your interior fervour enables you to recognize the Cross of Christ and assists you to accept these troubles with faith and love.

#### 31. *Following Christ's example*

It is on this condition that you will give the witness which the People of God expect. It is the witness of men and women capable of accepting the abnegation of poverty, and of being attracted by simplicity and humility; it is that of those who love peace, who are free from compromise and set on complete self-denial — of those who are at the same time free and obedient, spontaneous and tenacious, meek and strong in the

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<sup>48</sup> Cfr. *Lumen Gentium*, 13, A.A.S. 57, 1965, p. 18.

certainty of the faith. This grace will be given to you by Christ Jesus in proportion to the fundamental gift which you have made of yourselves and which you do not retract. The recent history of many religious in various countries who have suffered generously for Christ gives eloquent proof of this. While we express to them our admiration, we hold them up as an example for all.

### 32. *Strengthening the inner man*

Along this path a precious aid is offered you by the forms of life which experience, faithful to the charisms of the various institutes, has given rise to. Experience has varied the combinations of these forms, never ceasing to put forward new developments. No matter how different their expressions are, these forms are always ordered to the formation of the inner man. And it is the care you have for strengthening the inner man which will help you to recognize, in the midst of so many different and attractive possibilities, the most suitable forms of life. An excessive desire for flexibility and creative spontaneity can in fact give rise to accusations of rigidity directed against that minimum of regularity in activities which community life and personal maturity ordinarily require. Disorderly outbursts, which appeal to fraternal charity or to what one believes to be inspirations of the Spirit, can also lead to the breakup of communities.

### 33. *Importance of life surroundings*

As you know from experience, the importance of the surroundings in which one lives should not be underestimated either in relation to the habitual orientation of the whole person — so complex and divided — in the direction of God's call, or in relation to the spiritual integration of the person's tendencies. Does not the heart often let itself cling to what is passing? Many of you will in fact be obliged to lead your lives, at least in part, in a world which tends to exile man from himself and to compromise both his spiritual unity and his union with God. You must therefore learn to find God even under those conditions of life which are marked by an increasingly accelerated rhythm and by the noise and the attraction of the ephemeral.

34. *Being strengthened in God*

Everyone can see how much the fraternal setting of an ordered existence with freely undertaken discipline of life helps you to attain union with God. This discipline is increasingly necessary for anyone who "returns to the heart"<sup>49</sup>, in the biblical sense of the term, something deeper than our feelings, ideas and wishes, something imbued with the idea of the infinite, the absolute, our eternal destiny. In the present disarray it is especially necessary for religious to give witness as persons whose vital striving to attain their goal—the living God—has effectively created unity and openness in the depth and steadfastness of their life in God. This is accomplished by the integration of all their faculties, the purification of their thoughts and the spiritualization of their senses.

35. *Necessary withdrawal from the world*

To the extent therefore that you carry on external activities it is necessary that you should learn to pass from these activities to the life of recollection, in which the vigour of your souls is renewed. If you truly do the work of God, you will of your own accord feel the need for times of retreat which, together with your brothers and sisters in religion, you will transform into times of fullness. In view of the hectic pace and tensions of modern life it is appropriate to give particular importance—over and above the daily rhythm of prayer—to those more prolonged moments of prayer, which can be variously spread out in the different periods of the day, according to the possibilities and the nature of your vocation. If according to your constitutions the houses to which you belong widely practise fraternal hospitality, it will be for you to regulate the frequency and mode of that hospitality, so that all unnecessary disturbance is avoided, and so that your guests are helped to attain close union with God.

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<sup>49</sup> Cfr. Is. 46-8.



### 36. *Spiritual initiation*

This is the meaning of the observances which mark the rhythm of your daily life. An alert conscience, far from looking upon them solely as obligations imposed by a rule, judges them from the benefits that they bring, inasmuch as they ensure a greater spiritual fullness. It must be affirmed that religious observances demand, far more than intellectual instruction or training of the will, a true initiation with the purpose of deeply christianizing the individual in the spirit of the evangelical beatitudes.

### 37. *Doctrine of life*

The Council considers "a proven doctrine of acquiring perfection"<sup>50</sup> as one of the inherited riches of religious institutes and one of the greatest benefits that they must guarantee. And since this perfection consists in advancing even further in the love of God and of our brethren, it is necessary to understand this doctrine of life that must be effectively lived. This means that the pursuit to which the institutes devote themselves cannot consist only in certain adaptations to be carried out in relation to the changing circumstances of the world; they must instead assist the fruitful rediscovery of the means essential for leading a life completely permeated with love of God and of men.

### 38. *Forming the new person*

In consequence the necessity makes itself felt, both for the communities and for those who constitute them, of passing from the psychological level to the level of that which is truly "spiritual"<sup>51</sup>. Is not the "new man" spoken of by St. Paul perhaps like the ecclesial fullness of Christ and at the same time the sharing by each Christian in this fullness? Such an aim will make of your religious families the vital environment which will develop the seed of divine life—the seed which was planted in each of you at baptism and which your consecration, if lived to the full, will enable to bear its fruits in the greatest abundance.

<sup>50</sup> Cfr. *Lumen Gentium*, 43, A.A.S. 57, 1965, p. 49.

<sup>51</sup> Cfr. 1 Cor. 2:14-15.

### 39. *Cheerful simplicity of community life*

Even if — like every Christian — you are imperfect, you nevertheless intend to create surroundings which are favourable to the spiritual progress of each member of the community. How can this result be attained, unless you deepen in the Lord your relationships, even the most ordinary ones, with each of your brethren? Let us not forget that charity must be as it were an active hope for what others can become with the help of our fraternal support. The mark of its genuineness is found in a joyful simplicity, whereby all strive to understand what each one has at heart<sup>52</sup>. If certain religious give the impression of having allowed themselves to be crushed by their community life, which ought instead to have made them expand and develop, does this perhaps happen because this community life lacks that understanding cordiality which nourishes hope? There is no doubt that community spirit, relationships of friendship and fraternal cooperation in the same apostolate, as well as mutual support in a shared life chosen for better service of Christ, are so many valuable factors in this daily progress.

### 40. *Small communities*

From this point of view, there are emerging certain tendencies aiming at the establishment of smaller communities. A sort of spontaneous reaction against the anonymity of the great urban centres, the necessity of adapting the living quarters of a community to the cramped environment of modern cities and the very need to be closer, in one's living conditions, to the people to be evangelized — these are among the reasons that lead certain institutes to plan by preference the foundation of communities with a small number of members. Such small communities can in addition favour the development of closer relationships between the religious and a shared and more fraternal undertaking of responsibility. Nevertheless, while a certain structure can in fact favour the creation of a spiritual environment, it would be vain to imagine that it is sufficient for making it develop. Small communities, instead of offering an easier form of life, prove on the contrary to make greater demands on their members.

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<sup>52</sup> Cfr. Gal. 6:2.

41. *Large communities*

On the other hand it remains true that communities containing many members particularly suit many religious. Communities of this sort may likewise be called for the nature of a charitable service, by certain tasks of an intellectual nature or by the contemplative or monastic life. May perfect unity of hearts and minds be always found there, in exact correspondence to the spiritual and supernatural goal which is pursued. Besides, whatever their size, communities large or small will not succeed in helping their members unless they are constantly animated by the Gospel spirit, nourished by prayer and distinguished by generous mortification of the old man, by the discipline necessary for forming the new man and by the fruitfulness of the sacrifice of the Cross.

IV — RENEWAL AND SPIRITUAL  
GROWTH42. *Desire for God*

Dear religious, how could you fail to desire to know better him whom you love and whom you wish to make manifest to men? It is prayer that unites you to him. If you have lost the taste for prayer, you will regain the desire for it by returning humbly to its practice. Do not forget, moreover, the witness of history: faithfulness to prayer or its abandonment are the test of the vitality or decadence of the religious life.

43. *Prayer*

The discovery of intimacy with God, the necessity for adoration, the need for intercession — the experience of Christian holiness shows us the fruitfulness of prayer, in which God reveals himself to the spirit and heart of his servants. The Lord gives us this knowledge of himself in the fervour of love. The gifts of the Spirit are many, but they always grant us a taste of that true and intimate knowledge of the Lord. Without it we shall not succeed either in understanding the value of the Christian and religious life or in gaining the strength to advance in it with the joy of a hope that does not deceive.

#### 44. *The spirit of prayer permeating fraternal life*

The Holy Spirit also gives you the grace to discover the image of the Lord in the hearts of men, and teaches you to love them as brothers and sisters. Again, he helps you to see the manifestations of his love in events. If we are humbly attentive to men and things, the Spirit of Jesus enlightens us and enriches us with his wisdom, provided that we are imbued with the spirit of prayer.

#### 45. *Need for interior life*

Is not perhaps one of the miseries of our times to be found in the imbalance "between the conditions of collective existence and the requisite of personal thought and even of contemplation" ?<sup>53</sup> Many people, including many of the young, have lost sight of the meaning of their lives and are anxiously searching for the contemplative dimension of their being. They do not realize that Christ, through his Church, can respond to their expectations. Facts of this kind should cause you to reflect seriously on what men have the right to expect of you — you who have formally committed yourselves to a life in the service of the Word, "the true light that enlightens all men"<sup>54</sup>. Be conscious then of the importance of prayer in your lives and learn to devote yourselves to it generously. Faithfulness to daily prayer always remains for each one of you a basic necessity. It must have a primary place in your constitutions and in your lives.

#### 46. *Silence*

The interior man is aware that times of silence are demanded by love of God. As a rule he needs a certain solitude so that he may hear God "speaking to h's heart"<sup>55</sup>. It must be stressed that a silence which is a mere absence of noise and words, in which the soul cannot renew its vigour, would obviously lack any spiritual value. It could even be harmful to fraternal charity, if at that moment it were essential to

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<sup>53</sup> *Gaudium et Spes*, 8 A.A.S. 58, 1966, p. 1030.

<sup>54</sup> Jn. 1:9.

<sup>55</sup> Cfr. Hos. 2:16 (14).

have contact with others. On the contrary, the search for intimacy with God involves the truly vital need of a silence embracing the whole being, both for those who must find God in the midst of noise and confusion and for contemplatives<sup>56</sup>. Faith, hope and a love for God which is open to the gift of the Spirit, and also a brotherly love which is open to the mystery of others, carry with them an imperative need for silence.

#### 47. *Liturgical Life*

Finally, there is surely no need to remind you of the special place occupied in your community life by the Church's liturgy, the centre of which is the Eucharistic sacrifice, in which interior prayer is linked to external worship<sup>57</sup>. At the moment of your religious profession you were offered to God by the Church, in close union with the Eucharistic sacrifice<sup>58</sup>. Day after day this offering of yourselves must become a reality, concretely and continuously renewed. Communion in the Body and Blood of Christ is the primary source of this renewal<sup>59</sup>; by it may your will to love truly, and even to the sacrifice of your lives, be unceasingly confirmed.

#### 48. *The Eucharist as the heart of the community and source of life*

Your communities, since they are united in Christ's name, naturally have as their centre the Eucharist, "the Sacrament of love, the sign of unity and the bond of charity"<sup>60</sup>. It is therefore normal that these communities should be visibly united around an oratory, in which the presence of the Holy Eucharist expresses and at the same time makes real that which must be the principal mission of every religious family, as also of every Christian assembly. The Eucharist, through which we do not cease to proclaim the death and resurrection of the Lord and to prepare ourselves for his coming again in glory,

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<sup>56</sup> Cfr. *Venite Seorsum*, 15 August 1969, A.A.S. 61, 1969, pp. 674-690; Message of contemplatives to the Synod of Bishops, 10 October 1967, *La Documentation Catholique*, 64, Paris 1967, coll. 1907-1910.

<sup>57</sup> Cfr. *Sacrosanctum Concilium*, A.A.S. 56, 1964, pp. 97-134.

<sup>58</sup> Cfr. *Ordo Professionis Religiosae*.

<sup>59</sup> Cfr. *Perfectae Caritatis*, 15, A.A.S. 58, 1966, p. 709.

<sup>60</sup> *Sacrosanctum Concilium*, 47, A.A.S. 56, 1964, p. 113.

brings back constantly to mind the physical and moral sufferings by which Christ was afflicted, and which he had indeed freely accepted, even to his agony and death on the Cross. May the trials which you encounter be for you an opportunity for bearing in union with the Lord, and of offering to the Father, the many misfortunes and unjust sufferings which weigh upon our brothers and sisters; to these the sacrifice of Christ can alone — in faith — give meaning.

#### 49. *Spiritual fruitfulness for the world*

In this way, the world too is present at the centre of your life of prayer and offering, as the Council has explained with force: "Let no one think that religious by their consecration have become strangers to their fellowmen or useless citizens of this earthly city. For even though in some instances religious do not directly serve their contemporaries, yet in a more profound sense these same religious are united with them in the heart of Christ and spiritually collaborate with them. In this way the work of building up the earthly city can always have its foundation in the Lord and can tend towards him in such a way that those who build this city will not have laboured in vain"<sup>61</sup>.

#### 50. *Sharing in the Church's mission*

This sharing in the Church's mission, the Council insists, cannot take place without openness to collaboration in "her enterprise and objectives in such fields as the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary and social"<sup>62</sup>. While anxious to take part in the pastoral activity of the whole, you will surely do so keeping in mind the particular character of each institute. And you will always recall that exemption applies chiefly to internal structure; it does not dispense you from submission to the jurisdiction of the bishops in charge, "insofar as the performance of their pastoral office and the right ordering of the care of souls require"<sup>63</sup>. Besides, must not you more than others untiringly recall that the

<sup>61</sup> *Lumen Gentium*, 46, A.A.S. 57, 1965, p. 52.

<sup>62</sup> *Perfectae Caritatis*, 2 c, A.A.S. 58, 1966, p. 703.

<sup>63</sup> *Christus Dominus*, 35, 3, A.A.S. 58, 1966, p. 691.

Church's activity continues that of the Saviour, for the good of men, only by entering into the activity of Christ himself, who brings all back to his Father: "All are yours; and you are Christ's; and Christ is God's"?<sup>64</sup> God's call in fact orients you, in the most direct and effective manner, towards the eternal kingdom. Through the spiritual tensions which are inevitable in every truly religious life, you "give splendid and striking testimony that the world cannot be transfigured and offered to God without the spirit of the beatitudes"<sup>65</sup>.

### CONCLUDING APPEAL

#### 51. *For authentic renewal of the religious life*

Dear sons and daughters in Christ, the religious life, if it is to be renewed, must adapt its accidental forms to certain changes which are affecting with growing rapidly and to an increasing extent the conditions of life of every human being. But how is this to be attained while maintaining those "stable forms of living"<sup>66</sup> recognized by the Church, except by a renewal of the authentic and integral vocation of your institutes? For a living being, adaptation to its surroundings does not consist in abandoning its true identity, but rather in asserting itself in the vitality that is its own. Deep understanding of present tendencies and of the needs of the modern world should cause your own sources of energy to spring up with renewed vigour and freshness. It is a sublime task in the measure that it is a difficult one.

#### 52. *Need for evangelical witness in today's world*

A burning question of the present day preoccupies us: how can the message of the Gospel penetrate the world? What can be done at those levels in which a new culture is unfolding, where a new type of man is emerging, a man who no

<sup>64</sup> 1 Cor. 3:22-23; cfr. *Gaudium et Spes*, 37, A.A.S. 58, 1966, p. 1055.

<sup>65</sup> *Lumen Gentium*, 31, A.A.S. 57, 1965, p. 37.

<sup>66</sup> Cfr. *Ibidem*, 43, p. 49.

longer believes he needs redemption? Since all men are called to the contemplation of the mystery of salvation, you can understand how these questions create such a serious obligation in your lives and such a challenge to your apostolic zeal! Dear religious, according to the different ways in which the call of God makes demands upon your spiritual families, you must give your full attention to the needs of men, their problems and their searchings; you must give witness in their midst, through prayer and action, to the Good News of love, justice and peace. The aspirations of men to a more fraternal life among individuals and nations require above all a change in ways of living, in mentality and in hearts. Such a mission, which is common to all People of God, belongs to you in a special way. How can that mission even be fulfilled if there is lacking an appreciation of the absolute, which results from a certain experience of God? This does but emphasize the fact that authentic renewal of the religious life is of capital importance for the very renewal of the Church and of the world.

### 53. *Living witnesses of the love of the Lord*

Today more than ever, the world needs to see in you men and women who have believed in the Word of the Lord, in his resurrection and in eternal life, even to the point of dedicating their lives to witnessing to the reality of that love, which is offered to all men. In the course of her history, the Church has ever been quickened and gladdened by many holy religious who, in the diversity of their vocations, have been living witnesses to love without limit and to the Lord Jesus. Is not this grace, for the man of today, a refreshing breeze coming from infinity itself, and foreshadowing man's liberation in eternal and absolute joy? Open to this divine joy, live generously the demands of your vocation, renewing the affirmation of the realities of faith and in its light interpreting in a Christian way the needs of the world. The moment has come, in all seriousness, to bring about a rectification, if need be, of your consciences, and also a transformation of your whole lives, in order to attain greater fidelity.



54. *Appeal to all religious*

As we contemplate the tenderness of the Lord when he referred to his followers as the "little flock" and reassured them that his Father was pleased to grant them the kingdom<sup>67</sup>, we make this appeal to you: keep the simplicity of the "least ones" of the Gospel. May you succeed in discovering this anew in an interior and closer relationship with Christ and in your direct contact with your brethren. You will then experience through the action of the Holy Spirit the joyful exultation of those who are introduced into the secret of the kingdom. Do not seek to be numbered among the "learned and clever" whose numbers seem inclined by a combination of circumstances to increase. Such secrets are hidden from these.<sup>68</sup> But be truly poor, meek, eager for holiness, merciful and pure of heart. Be among those who will bring to the world the peace of God<sup>69</sup>.

55. *Fruitful radiation of joy*

The joy of always belonging to God is an incomparable fruit of the Holy Spirit, and one which you have already tasted. Filled with the joy which Christ will preserve in you even in the midst of trial, learn to face the future with confidence. To the extent that this joy radiates from your communities, it will be a proof to everyone that the state of life which you have chosen is helping you by the threefold renunciation of your religious profession to realize the greatest possible expansion of your life in Christ. Seeing you and the life you lead, the young will be able to understand well the appeal that Jesus never ceases to make among them<sup>70</sup>. The Council, in fact, brings this to mind: "The example of your life constitutes the finest recommendation of the institute and the most effective invitation to embrace the religious life"<sup>71</sup>.

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<sup>67</sup> Cfr. Lk. 12:32.

<sup>68</sup> Cfr. Ibidem, 10:21.

<sup>69</sup> Cfr. Mt 5:3-11.

<sup>70</sup> Cfr. Ibidem, 19:11-12; 1 Cor. 7:34.

<sup>71</sup> Cfr. *Prefectae Caritatis*, 24, A.A.S. 58, 1966, p. 712.

There is no doubt, moreover, that by showing you profound esteem and great affection, bishops, priests, parents and Christian educators will awaken in many the desire to follow in your footsteps in response to that call of Jesus which never ceases to be heard among his followers.

56. *Prayer to Mary*

May the most beloved Mother of the Lord, after whose example you have consecrated your life to God, obtain for you in your daily journeying that lasting joy which Jesus alone can give. May your life, following her example, give witness to that "maternal love, which should animate all those who, associated in the apostolic mission of the Church, collaborate in the regeneration men"<sup>72</sup>. Beloved sons and daughters, may the joy of the Lord transfigure your consecrated life and may his love make it fruitful. With deep affection we bless you in his name.

From the Vatican, on the Feast of the Holy Apostles Peter and Paul, 29 June 1971, in the ninth year of our Pontificate.

PAULUS PP. VI

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<sup>72</sup> *Lumen Gentium*, 65, A.A.S. 57, 1965, p. 65.

## PAPAL DOCUMENTS

### APOSTOLIC CONSTITUTION "Divinae Consortium Naturae"

#### ON THE SACRAMENT OF CONFIRMATION

The sharing in the divine nature which is granted to men through the grace of Christ has a certain likeness to the origin, development and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation and finally are sustained by the food of eternal life in the Eucharist. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of divine life and advance towards the perfection of charity. It has rightly been written: "The body is washed, that the soul may be cleansed; the body is anointed, that the soul may be consecrated; the body is signed, that the soul too may be fortified; the body is overshadowed by the laying on of hands, that the soul too may be enlightened by the Spirit; the body is fed on the body and blood of Christ, that the soul too should be nourished by God"<sup>1</sup>.

The Second Vatican Ecumenical Council, conscious of its pastoral purpose, devoted special attention to these sacraments of initiation. It prescribed that the rites thereof should be suitably revised in order to make them more fitted to the understanding of the faithful. Since the *Order for the Baptism of Infants*, revised on the instructions of that General Council and published at our command, is already in use, it is now fitting to publish the rite of Confirmation, in order to show in its true light the unity of Christian initiation.

In fact, careful attention and application has been devoted in these last years to the task of revising the manner of celebrating this sacrament. The aim of this work has been that

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<sup>1</sup> Tertullian, *De resurrectione mortuorum*, VIII, 3; CCL, 2, p. 931.

"the intimate connection which this sacrament has with the whole of Christian initiation should be more lucidly set forth"<sup>2</sup>. The link between Confirmation and the other sacraments of initiation is shown forth more clearly not only by closer association of these sacraments but also by the rite and words by which Confirmation is conferred. This is done so that the rite and words of this sacrament may "express more clearly the holy things which they signify. Christian people, as far as possible, should be able to understand them easily and as a community fully and actively participate in these celebrations"<sup>3</sup>.

For that purpose, it has been our wish also to include in this revision what concerns the very essence of the rite of Confirmation, through which the faithful receive the Holy Spirit as a Gift.

### TO BEAR FEARLESS WITNESS

The New Testament shows how the Holy Spirit assisted Christ in fulfilling his messianic mission. On receiving the baptism of John, Jesus saw the Spirit descending on him (cfr. Mk. 1, 10) and remaining with him (cfr. Jn. 1, 32). He was impelled by the Spirit to undertake his public ministry as the Messiah, relying on the Spirit's presence and assistance. Teaching the people of Nazareth, he insinuated by what he said that the word of Isaiah, "The Spirit of the Lord has been given to me", referred to himself (cfr. Lk. 4, 17-21).

He later promised his disciples that the Holy Spirit help them too to bear fearless witness to their faith even before persecution (cfr. Lk. 12, 12). The day before he suffered, he assured his Apostles that he would send the Spirit of truth from his Father (cfr. Jn. 15, 25) to stay with them "for ever" (Jn. 14, 16) and help them to be his witnesses (cfr. Jn. 15, 26). Finally, after his resurrection, Christ promised the coming descent of the Holy Spirit: "You will receive power when the Holy Spirit comes upon you, and then you will be my witnesses" (Acts 1, 8; cfr. Lk. 24, 49).

<sup>2</sup> Cfr. Second Vatican Council, Constitution *Sacrosanctum Concilium*, 71, AAS 56 (1964), p. 118.

<sup>3</sup> Cfr. *ibidem* 21, p. 106.

And in fact, on the day of the feast of Pentecost, the Holy Spirit came down in an extraordinary way on the Apostles as they were gathered together with Mary the Mother of Jesus and the group of disciples. They were then so "filled with" the Holy Spirit (Acts 2, 4) that by divine inspiration they began to proclaim "the mighty works of God". Peter regarded the Spirit who had thus come down upon the Apostles as the gift of the messianic age (cfr. Acts 2, 17-18). Those who believed the Apostles' preaching were then baptized and they too received "the gift of the Holy Spirit" (Acts 2, 38). From then onwards the Apostles, in fulfillment of Christ's wish, imparted to the neophytes by the laying on of hands the gift of the Spirit, to complete the grace of Baptism. Hence it is that the Letter to the Hebrews lists among the elements of basic Christian instruction the teaching about baptisms and the laying on of hands (Heb. 6, 2). This laying on of hands is rightly recognized by Catholic tradition as the beginning of the sacrament of Confirmation, which in a certain way perpetuates in the Church the grace of Pentecost.

This makes clear the specific importance of Confirmation for the sacramental initiation whereby the faithful "as members of the living Christ, are incorporated into Him and made like unto Him through Baptism, Confirmation, and the Eucharist"<sup>4</sup>. In Baptism, neophytes receive forgiveness of sins, adoption as sons of God and the character of Christ, whereby they are made members of the Church and given a first sharing in the priesthood of their Saviour (cfr. 1 Pet. 2, 5-9). Through the sacrament of Confirmation, those who have been born anew in Baptism receive the inexpressible Gift, the Holy Spirit himself, by which "they are endowed . . . with special strength"<sup>5</sup>. Moreover, having received the character of this sacrament, they are "bound more intimately to the Church"<sup>6</sup> and "they are more strictly obliged to spread and defend the faith both by word and by deed as true witnesses of Christ"<sup>7</sup>. Finally, Confirmation is so closely linked with the Holy Eucharist<sup>8</sup> that

<sup>4</sup> Cfr. Second Vatican Council, Decree *Ad Gentes*, 36, AAS (1966), p. 983.

<sup>5</sup> Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 11, AAS 57 (1965), p. 15.

<sup>6</sup> *Ibidem*.

<sup>7</sup> *Ibidem*; cfr. Decree *Ad Gentes*, 11 AAS 58 (1969), pp. 959-960.

<sup>8</sup> Cfr. Second Vatican Council, Decree *Presbyterorum Ordinis*, 5, AAS 58 (1966), p. 997.

the faithful, after being signed by Holy Baptism and Confirmation, are incorporated fully into the Body of Christ by participation in the Eucharist<sup>9</sup>.

### VARIOUS RITES IN THE PAST

From ancient times the conferring of the gift of the Holy Spirit has been carried out in the Church with various rites. These rites underwent many changes in the East and in the West, while ever keeping the significance of a conferring of the Holy Spirit.

In many Eastern Rites, it seems that, from early times, a rite of anointing, not then clearly distinguished from Baptism, prevailed for the conferring of the Holy Spirit<sup>10</sup>. That rite continues in use today in the greater part of the Eastern Churches.

In the West there are to be found very ancient testimonies regarding the part of Christian initiation which was later distinctly recognized as the Sacrament of Confirmation. After the baptismal washing and before the eucharistic meal, the performance of many rites is indicated, such as anointing, the laying on of the hand and "signing".<sup>11</sup> These are contained both in liturgical documents<sup>12</sup> and in many testimonies of the

<sup>9</sup> Cfr. *ibidem*, pp. 997-998.

<sup>10</sup> Cfr. Origen, *De Principiis*, 1, 3, 2; GCS, 22, p. 49 sq.; *Comm. in Ep. ad Rom.* V, 8; PG, 14, 1038; Cyril of Jerusalem, *Catech.* XVI, 26; XXI, 1-7; PG, 33, 956; 1088-1093.

<sup>11</sup> Tertullian, *De Baptismo*, VII-VIII; CCL, I, p. 282 sq.; B. Botte, *La tradition apostolique de Saint Hippolyte: Liturgiewissenschaftliche Quellen und Forschungen*, 39, Münster in W., 1963, pp. 52-54; Ambrose, *De Sacramentis*, II, 24; III, 2, 8; VI, 2, 9; CSEL, LXXIII, pp. 36, 42, 74-75; *De Mysteriis*, VII, 42; *ibidem*, p. 106.

<sup>12</sup> *Liber Sacramentorum Romanae Ecclesiae Ordinis Anni circuli*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta, Fontes*, IV, Roma 1960, p. 75; *Das Sacramentarium Gregorianum nach dem Aachener Ur exemplar*, ed. H. Lietzmann: *Liturgiegeschichtliche Quellen*, 3, Münster in W., 1921, p. 53 sq.; *Liber Ordinum*, ed. M. Férotin: *Monumenta Ecclesiae Liturgica*, V, Paris, 1904, p. 33 sq.; *Missale Gallicanum Vetus*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta, Fontes*, III, Roma, 1958, p. 42; *Missale Gothicum*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta*, V, Roma, 1961, p. 67; C. Vogé—J. R. Elze, *Le Pontifical Romano-Germanique du dixième siècle, Le Texte*, II: *Studi e Testi*, 227, Città del Vaticano, 1963, p. 109; M. Andrieu, *Le Pontifical Romain au Moyen-Age*, t. 1, *Le Pontifical Romain du XII siècle: Studi e Testi*, 86, Città del Vaticano, 1938, pp. 247 sq. et 289; t. 2, *Le Pontifical de la Curie Romaine au XIII siècle: Studi e Testi*, 87, Città del Vaticano, 1940, pp. 452 sq.

Fathers. In the course of the centuries, problems and doubts arose as to what belonged with certainty to the essence of the rite of Confirmation. It is fitting to mention some at least of the elements which, from the thirteenth century onwards, in the Ecumenical Councils and in the documents of the Popes, contributed not a little to casting light on the importance of the anointing, while at the same time not allowing the laying on of hands to be obscured.

Our predecessor Innocent III wrote as follows: "By the anointing of the forehead the laying on of the hand is designated, which is otherwise called Confirmation, since through it the Holy Spirit is given for growth and strength"<sup>13</sup>. Another of our predecessors, Innocent IV, recalls that the Apostles conferred the Holy Spirit "through the laying on of the hand, which confirmation or the anointing of the forehead represents"<sup>14</sup>. In the Profession of Faith of Emperor Michael Palaeologus, which was read at the Second Council of Lyons, mention is made of the sacrament of confirmation, which "bishops confer by the laying on of hands, anointing with chrism those who have been baptized"<sup>15</sup>. The Decree for the Armenians, issued by the Council of Florence, declares that the "matter" of the sacrament of Confirmation is "chrism made of olive oil . . . and balsam"<sup>16</sup>, and, quoting the words of the Acts of the Apostles concerning Peter and John, who gave the Holy Spirit through the laying on of hands (cfr. Acts 8, 17), it adds: "in place of that laying on of the hand, in the Church confirmation is given"<sup>17</sup>. The Council of Trent, though it has no intention of defining the essential rite of Confirmation, nevertheless designates it with the sole name of the sacred chrism of Confirmation<sup>18</sup>. Benedict XIV made the following declaration: "Therefore let this, which is beyond

<sup>13</sup> Ep. «Cum Venisset»; PL, 215, 285. The profession of faith which the same Pope prescribed for the Waldensians includes the following: the same Pope prescribed for the Waldensians includes the following *Confirmationem ab episcopo factam, id est impositionem manuum, sanctam et venerande accipiendam esse censamus*; PL, 215, 1511.

<sup>14</sup> Ep. «*Sub Catholica professione*»,; Mansi Conc. Coll., t. 23, 579.

<sup>15</sup> Mansi Conc. Coll., t. 24, 71.

<sup>16</sup> *Epistolae Pontificae ad Concilium Florentinum spectantes*, ed. G. G. Hofmann: *Concilium Florentinum*, vol. I, ser. A, pars II, Roma, 1944, p. 128, 17) *Ibidem*, p. 129.

<sup>18</sup> *Concilii Tridentini Actorum pars altera*, ed. S. Ehses: *Concilium Tridentinum*, V, Act. II, Friburgi Br., 1911, p. 996.

dispute, be said: in the Latin Church the sacrament of Confirmation is conferred by using sacred chrism or olive oil, mixed with balsam and blessed by the bishop, and by the tracing of the sign of the cross by the minister of the sacrament on the forehead of the recipient, while the same minister pronounces the words of the form" <sup>19</sup>.

### THE ANOINTING WITH CHRISM

Many theologians taking account of these declarations and traditions, maintained that for valid administration of Confirmation there was required only anointing with chrism by laying the hand on the forehead. In spite of this, however, in the rites of the Latin Church a laying on of hands upon those to be confirmed was always prescribed before the anointing.

With regard to the words of the rite whereby the Holy Spirit is given it should be noted that, already in the primitive Church, Peter and John, in order to complete the initiation of those baptized in Samaria, prayed for them to receive the Holy Spirit, and then laid hands on them (cfr. Acts 8, 15-17). In the East, in the fourth and fifth centuries there appear in the rite of anointing the first indications of the words "signaculum doni Spiritus Sancti" <sup>20</sup>. These words were quickly accepted by the Church of Constantinople, and are still used by the Churches of the Byzantine Rite.

In the West however the words of this rite, which completed Baptism, were until the twelfth and thirteenth centuries less defined. But it is in the twelfth century Roman Pontifical that the formula which later became the common one first occurs: "I sign you with the sign of the cross and confirm you with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit" <sup>21</sup>.

<sup>19</sup> Ep. «*Ex quo primum tempore*», 52; *Benedicti XIV . . . Eucharium*, t. III, Prati 1847, p. 320.

<sup>20</sup>Cfr. Cyril of Jerusalem, *Catech.*, VIII, 33; PG, 1056; Asterius, Bishop of Amasea, *In parabolam de filio prodigo*, in «*Photii Bibliotheca*», Cod. 271; PG, 104, 213. Cfr. also *Epistola cuiusdam Patriarchae Constantinopolitani ad Martyrium Episcopum Antiochenum*, PG, 119, 900.

<sup>21</sup> M. Andrieu, *Le Pontifical Romain au Moyen-Age*, t. 1, *Le Pontifical Romain du XII siècle: Studi e Testi*, 86, Città del Vaticano, 1938, p. 247.



From what we have recalled, it is clear that in the administration of Confirmation in the East and in the West, though in different ways, the most important place was occupied by the anointing, which in a certain way represents the laying on of hands practised by the Apostles. Since this anointing with chrism well represents the spiritual anointing of the Holy Spirit, who is given to the faithful, we intend to confirm its existence and importance.

As regards the words which are pronounced in Confirmation, we have indeed examined with due consideration the dignity of the venerable formula in use in the Latin Church; but we judge preferable that very ancient formula belonging to the Byzantine Rite, whereby the Gift of the Holy Spirit himself is expressed and the outpouring of the Spirit which took place on the day of Pentecost is recalled (cfr. Acts 2, 1-4, 38). We therefore adopt this formula, rendering it almost word for word.

#### LAYING ON "OF THE HAND"

Therefore, in order that the revision of the rite of Confirmation may fittingly embrace also the essence of the sacramental rite, by Our Supreme Apostolic Authority, We decree and lay down that in the Latin Church the following should be observed for the future:

*The Sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: "Accipe signaculum doni Spiritus Sancti".*

Although the laying of hands on the candidates, which is done with the prescribed prayer before the anointing, does not belong to the essence of the sacramental rite, it is nevertheless to be held in high esteem, in that it contributes to the full perfection of the same rite and to a clearer understanding of the sacrament. It is evident that this preceding laying on of hands differs from the laying on of the hand, whereby the anointing is done on the forehead.

Having established and declared all these elements concerning the essential rite of the sacrament of Confirmation,

we also approve by Our Apostolic Authority the Order for the same sacrament, which has been revised by the Sacred Congregation for Divine Worship, after consultations with the Sacred Congregations for the Doctrine of the faith, for the Discipline of the Sacraments and for the Evangelization of Peoples as regards the matters which are within their competence. The Latin edition of the Order containing the new form will come into force as soon as it is published; the editions in the vernacular languages, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the dates to be laid down by the individual conferences. The old Order may be used until the end of the year 1972. From 1 January 1973, however, only the new Order is to be used by all concerned.

We intend that everything that we have laid down and prescribed should be firm and effective in the Latin Church, notwithstanding, where relevant, the apostolic constitutions and ordinances issued by our predecessors, and other prescriptions, even if worthy of special mention.

Given in Rome, at Saint Peter's, on the fifteenth day of August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year nineteen hundred and seventy one, the ninth of our Pontificate.

Paulus PP. VI

A NUESTRO VENERABLE HERMANO  
JULIO ROSALES  
CARDENAL DE LA SANTA IGLESIA ROMANA.  
ARZOBISPO DE CEBU

Van a cumplirse cinco lustros, Venerable Hermano Nuestro, cargados con los frutos de tu fecunda labor, a contar desde el día en que por la ordenación episcopal entraste en el número de los pastores y rectores del pueblo santo de Dios.

Conociendo tu religioso natural y tu inclinación a la piedad, estamos seguros de que, recordando los celestiales favores de que está llena toda tu vida, y haciendo en esta ocasión un alto en el ya largo camino, pensarás en la grandeza y sublimidad de aquella vocación que tanta admiración causaba al Apóstol San Pablo: "Dios, dice él, nos llamó con vocación santa, no en virtud de nuestras obras, sino en virtud de su propósito y de la gracia que nos fué dada" (II Tim., 1, 9); pues la vocación de Dios no presupone la existencia de méritos de nuestra parte, como señala claramente el mismo Apóstol: "Dios llama a lo que es, lo mismo que a lo que no es" (Rom., 4, 17), según la había ya antes expresado el Salmista: "Dijo El, y fué hecho" (Salmo 32, 9).

Y si esto es verdad en el orden natural, mucho más lo es en el orden de aquellas realidades que sobrepasan el ámbito y orden de la naturaleza, como son la gracia sacerdotal y la elevada dignidad del Episcopado. Este grandísimo don de la divina misericordia exige, si ha de producir los admirables frutos que está llamado a producir, una plena y total identidad de miras y conformidad de vida entre el Divino Salvador y su ministro, según nos dice el mismo Señor: "Donde yo esté, allí estará también mi servidor" (Jo., 12, 26).

Pensando en todo esto, creemos que redundo, y mucho, en tu honor, el hecho de que en el desempeño de diversos oficios eclesíasticos te hayas mostrado siempre fiel ministro y dispensador de los misterios de Dios; así como tu firme lealtad en

el cumplimiento de tu deber, aún en las circunstancias más o menos diversas en que te has encontrado. Primero como Obispo de Tagbilaran; después, desde hace ya casi veintidós años, al frente de la ilustre Iglesia de Cebú; y finalmente, y en atención a tus preclaros méritos, elevado por Nos a la Sagrada Púrpura, piadoso, solícito, diligente, admirado por todos por tus mismas cualidades humanas, has dado pruebas de un amor hacia Cristo, Nuestra Santa Madre la Iglesia, y la inclita Nación Filipina, que te ha movido y alentado en tantas empresas en pro de la causa del Evangelio.

Nos es bien conocido que cuanto emprendas tiene la garantía de un éxito feliz en la claridad de tu mente, así como en la firme e inquebrantable adhesión a la Fe Católica y en tu reverencia a la Cátedra de Pedro, cualidades en las que has querido siempre noblemente distinguirte.

Por todo esto, invocamos sobre Tí las riquezas de la Suprema Bondad, y pedimos para Tí la abundancia de los dones del Espíritu Santo, para que atento siempre a concebir y llevar a cabo aun mayores y mejores empresas, contentándote con poco por lo que a Tí mismo respecta, seas para los demás magnánimo, perfecto hombre de Dios, rodeado de la luz de una humilde sabiduría, de modo que con todo gozo espiritual puedas llegar a acabar tu carrera y el ministerio de la palabra que recibiste del Señor Jesús para dar testimonio del Evangelio de la gracia de Dios (Cfr. Hechos de los Apóstoles, 20, 24). Que la Virgen María, Madre de Dios, Reina de los Apóstoles, te mire con ojos de clemencia, y brille en tu camino como estrella de salvación y prenda del divino auxilio.

Después de hacer estos votos de lo íntimo de Nuestro corazón, no Nos queda sino impartir amorosamente la Bendición Apostólica sobre Tí, Nuestro Venerable Hermano, sobre tu fiel Obispo Auxiliar, y sobre toda la grey que ha sido confiada a tus cuidados.

Dado en el Vaticano, el día 14 de Agosto del año 1971, noveno de Nuestro Pontificado.

Pablo PP. VI

98/71/6



SACRA CONGREGATIO  
PRO INSTITUTIONE CATHOLICA

SACRA CONGREGATIO PRO INSTITUTIONE CATHOLICA

designatione inspecta Rev.mi Domini Aniceti Fernán-  
dez, Magistri Generalis Ordinis Praedicatorum

Reverendum Dominum

JABOCUM BOQUIREN NERI, O.P.

R e c t o r e m

Seminarii Centralis a Sancto Thoma in Urbe Manilensi no-  
minat atque renuntiat; contrariis quibuslibet minime ob-  
stantibus.

Romae, ex aedibus Sacrae Congregationis pro Institu-  
tione Catholica, d.d. X m. septembris a.D. MCMLXXI.

PRAEFECTUS

*Salvador Maria Card. Barón*

A SECRETIS

*f. Marchisano, Subscr.*

## DOCTRINAL SECTION

### CONSCIENCE AND RESPONSIBLE PARENTHOOD

CATHOLIC RESPONSIBLE PARENTHOOD AND SECULARISTIC RESPONSIBLE PARENTHOOD — The topic of this paper expresses well the differences between Catholic Responsible Parenthood and Secularistic Responsible Parenthood. In the catholic view, responsible parenthood can rightly be practised only on the basis of conscience. Whereas in the secularistic view, responsible parenthood is guided more by sociological and economic reasons rather than by moral principles. The catholic view does not disregard socio-economic norms, but takes them into account on the basis of practices that may be justified by moral norms.

The catholic view is bolstered by the consideration that every important human act, like the marital act, should be guided by conscience. Likewise, every responsibility must be guided by principles and not merely by considerations of social and economic expediency. Among such principles are the Laws of God, who is the author of human nature and of the basic human responsibility that is parenthood. These laws may be found inscribed in the workings of the particular natures of the human male and female, and must be taken as expressive of the plan and the will of God for the governance of human existence and course of action. Human action and conduct must move within the framework of the said laws in order to be aligned with and not contrary to the will of God.

Says Paul VI: "Responsible parenthood also and above all implies a more profound relationship to the objective moral order established by God, of which the *right conscience* is the faithful interpreter. The responsible exercise of parenthood implies that husband and wife recognize fully their own duties towards God, towards themselves, towards the family and towards society, in a correct hierarchy of values".<sup>1</sup>

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<sup>1</sup> Humanae Vitae, #10.

**SPHERE OF MORAL RESPONSIBLE PARENTHOOD** — Viewed from the moral vantage point, responsible parenthood should not be restricted to the discharge of parental duties pertinent to the proper upbringing of children already procreated, but should essentially cover and include the procreational act which, from the design of the Creator is the act of sexual intercourse. Without moral conscience as basis, the exercise of responsible parenthood is commonly restricted to the begetting and upbringing of children in accordance with external sociological and utilitarian standards. These are easily taken as a good excuse for practices that clog the wellspring of human life.

But, the latter unethical view is untenable, if we take time to consider the answers to the following questions. Are the principles to govern human action exclusively economic and sociological, or should the laws of the Creator be considered primary and fundamental? Are human beings just members of the State or of society, or primarily creatures of God? Is the sexual procreational act a design of society, or of Nature? Are the sexual powers result of the industry of men, or of the creative action of God? If they are a creation of God, then God has the primary and original say over their use.

## CONSCIENCE, IN THE POST CONCILIAR PERIOD

**THE MORAL PROBLEM** — It is a common doctrine that the norm of right and wrong for the individual is his conscience, and he must follow the dictates of his conscience. Says Vatican II: "Man perceives and acknowledges the imperatives of the divine law through the mediation of his conscience. In all his activity a man is bound to follow his conscience in order that he may come to God, the end and purpose of life. It follows that he is not to be forced to act in a manner contrary to his conscience."<sup>2</sup> I shall draw largely from the doctrine of Vatican II, because many have the false impression that Vatican II has given us a new doctrine on this matter.

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<sup>2</sup> Declaration of Religious Freedom, #3.

If conscience is the practical norm for the individual to follow, concerning what is morally right and wrong, what is lawful and what is unlawful, what happens when the conscience of the individual disagrees from the papal doctrine on the contraceptive use of the pill, or when he is sincerely persuaded that the papal teaching is erroneous and is not really based on the natural or divine law, as claimed by the Pope? Does such an individual sin, if he follows his dissenting conscience over and against the papal teaching? Should he follow his dissenting conscience, or the papal teaching?

**IRRESPONSIBLE ADVICE** — In such a quandary many a post-Conciliar cleric has given the following advice to the perplexed penitent: "Follow your conscience, namely follow what you honestly think is right". To most people this advice has been impressed as reasonable enough and satisfactory. To others, however, the advice is not altogether assuring, owing to the reason that it gives more weight to the private appraisal of the individual than to a papal doctrine which, after all, falls in line with the traditional doctrine of the Church. Suppose the individual is mistaken, after all no individual conscience is infallible, is the individual free from liability to sin on the grounds that he was honestly invincibly mistaken? This is the only possible excuse in the matter. But, can this be validly advanced in favor of an individual, who freely and knowingly gives more weight to his view than to a papal doctrine?

The aforesaid advice given to couples by some post-Conciliar clerics, "Follow your conscience" with regard to the contraceptive use of the pill is, at its best, an evasion of the problem; at its worst, it is an irresponsible advice. It is an evasion of the problem, because the penitent inquiring what he should do about the matter, in the given circumstances, makes the inquiry precisely because he feels that his conscience is inadequate to guide him. For practical purposes, the penitent is telling the confessor that his conscience does not know what to do, or what path to take, and the confessor answers: "Well, follow your conscience, follow what you think is right." No serious minded person can take that directive as a responsible piece of guidance.

**FALSE SUPPOSITION** — This kind of advice also presupposes that the penitent's conscience is the absolute or ultimate rule, or that it cannot be uninformed or even misin-



formed on the matter and, therefore, that it cannot be mistaken. Furthermore, the consulting penitent is not sure whether he may lawfully follow, what he thinks is right, against the moral directive of the Pope. Now, even granting that there is no violation of the natural and divine law involved in the contraceptive use of the pill, do not the faithful owe obedience to the Pope? Are we free to disobey him, on the ground that what he forbids does not strike us as contrary to the natural or divine law? Does he not have the power from Christ to bind or to loosen? Can any confessor authorize disobedience to a papal directive? Does conscience have only rights, no duties?

Vatican II says: "Religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will."<sup>3</sup> If we do not want to obey the Pope, there is no sense of being Catholics.

## NATURE AND FUNCTION OF CONSCIENCE

WHAT IS CONSCIENCE — What is conscience? Here we speak of moral conscience. St. Thomas says that it is the judgment of the mind concerning the morality of a human act, as good or evil, as determined from moral principles or norms. The text of Vatican II quoted above says: "Man perceives and acknowledges the *imperatives* of the divine law through the *mediation* of his conscience." Conscience is not the law of God. It must first know the law of God, before it can perceive the imperatives or demands of the divine law.

Etymologically, conscience comes from *cum scientia*, that is, "with knowledge". Conscience is, therefore, the mind's evaluation of the morality, whether good or bad, of a human act as ascertainable from known moral principles. If the pro-

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<sup>3</sup> Constitution on the Church, #25.

per norms or principles are now known, no evaluation according to them can be made. Thus, e.g., if a man is not aware of the ordinance against jaywalking, or does not give any weight to it, but takes it as something valueless, he cannot make a proper and sincere evaluation of the unlawfulness of jaywalking.

**KINDS OF CONSCIENCE** — It is for this reason that several kinds of consciences are commonly given. We have a) the *true or right* conscience against the *false or erroneous* conscience; b) the *certain* conscience against the *doubtful* conscience; c) the *delicate* conscience; against the *lax* conscience. It is a *right* conscience when it judges correctly about the morality of a human act from the knowledge of correct or valid moral principles; otherwise it is an erroneous conscience. An erroneous conscience is a wrong and bad guide. It is a *certain* conscience when it judges about the morality of a human act without fear of error; otherwise, it is a doubtful conscience. However, there must be valid objective grounds or principles for such certainty. Mere subjective persuasion, or "just because one thinks so", would make the moral judgement and the conscience a *rash* one; and such a one is not a good guide either. It is a *delicate* conscience when it takes pains to find out what is right or wrong according to the law of God and the norms of morality, as taught by authoritative sources; otherwise, it is a lax conscience. A lax conscience cannot claim to be a rightful conscience or a rightful guide. A lax conscience considers a seriously wrong action, as not so; or an evil action as permissible from flimsy, selfish and ethically irrelevant reasons.

**WRONG PREMISES** — It is evident that when a penitent inquires from the confessor about the lawfulness of the contraceptive use of the pill, the penitent has no certainty about the lawfulness of the said act, but is rather at a loss. And so, to tell him: "Follow your conscience", is something preposterous. That is no advice at all, because in the said instance the doubtful conscience of the penitent cannot give him guidance. Or, when the penitent points out to the contrary doctrine of the Church, the priest should still insist that the penitent follow his conscious, such a posture takes the private conscience of the individual as the supreme norm of

morality. It also supposes that the private advice of the confessor is more authoritative than the public pronouncement of the Church's Magisterium. These premises are wrong, and the advice given from such premises is also wrong.

#### UNINFORMED, AND MISINFORMED CONSCIENCE —

But, there are also such things as an uninformed conscience and a misinformed conscience. Any one of them is not a reliable and qualified moral guide. An uninformed conscience is not qualified to give to itself the information that it lacks. It must obtain such information from authoritative sources, otherwise the information will just be an arbitrary invention. In this connection Vatican II teaches: "In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and *certain* doctrine of the Church. For the Church is, by the will of Christ, the teacher of truth. It is her *duty* to give utterance to, and *authoritatively* to teach, that truth which is Christ Himself, and also to *declare* and confirm *by her authority* those *principles of the moral order* which have their origins in human nature itself."<sup>4</sup>

An uninformed or inadequately informed conscience is not qualified to make evaluations or pronouncements concerning a specific act, precisely because it is not equipped with the proper principles for that purpose. Any evaluation is likely to be wrong. Again, if an individual is insufficiently informed or equipped with the proper principles for the correct evaluation of a specific human act, he is likely to see nothing morally wrong with it, when hunting human beings in order to eat their flesh; other savages see nothing wrong in offering their wives to their guests as part of their hospitality. Consciences that are not equipped with proper information and principles, will see nothing morally wrong in the contraceptive use of the pill or of the IUD. They may recommend it as a morally lawful practice.

**NO CHANGE IN CHURCH DOCTRINE —** A similar condition beleaguers a misinformed or erroneously informed conscience. Its evaluation is likely to be erroneous on the matter concerned. And this happens when an individual rejects the

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<sup>4</sup> Declaration on Religious Freedom, #14.

authoritative pronouncement of the Church's Magisterium on a certain matter as invalid or incorrect, owing to the reason that one has the contrary view or desire. Is the latter a valid criterion? Before the Council, there was consensus among Catholics that contraception was wrong. During the Council many harbored the desire that the Church should modify its stand on the matter. The Council Fathers, however, could not find their way out, and so they entrusted the matter to the Pope because of the superior charism that assists him. After the Council, when the Pope came with the pronouncement that every contraceptive measure or act that renders procreation impossible was wrong, there was a loud protest. But why the protest? Was the papal pronouncement inconsistent with the traditional doctrine of the Church?

**PROPER INFORMATION MUST BE GIVEN** — In cases, therefore, wherein the consciences of men are bogged in a moral quandary because of lack of proper information, or because of misinformation on the matter of contraception, the proper thing to do, is to give them the correct information regarding the matter. As the Pope says, priests are "the counsellors and spiritual guides of individual persons and of families", and must consider it as their "first task to expound the Church's teaching without ambiguity". This applies "specially in the case of those who teach Moral Theology."<sup>5</sup> They are not genuine spiritual guides if they neglect this task, or betray it, by teaching spurious doctrines and ways. But, of course, in order to be able to inform other properly, a spiritual guide must first be properly informed. The prudent penitent would do well to check on this matter first.

### OBJECTIONS ANSWERED

**NO LAWLESS FREEDOM** — What about the freedom of conscience? Freedom of conscience cannot be a lawless freedom; otherwise it would be a sinful freedom. It should be a freedom within the framework of the law. No freedom can be claimed against the law, but for the fulfillment of the law. In like manner, no one can claim freedom against the moral principles,

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<sup>5</sup> *Humanae Vitae*, #28.

unless one wishes to be immoral. Says Vatican II: "All men should be at once impelled by nature and also bound by moral obligation to seek the truth, specially religious truth. They are also bound to adhere to the truth, once it is known and to order their whole lives in accord with the demands of truth."<sup>6</sup>

INFALLIBILITY AND CERTAINTY — Now, the ruse adopted here is to deny the existence of any norm of law, in particular of natural and divine law, against the conceptive use of the pill, on the ground that the official doctrine of *Humanae Vitae* is not infallible. The weight of this argument is premised on the assumption that, whatever is not infallible is not certain. But this premise is evidently wrong. No scientist claims that the pronouncements of science are infallible, but that does not mean that they are not *certain*. They are *certain*, and that is enough, so that they should guide our scientific thinking and action.

In this connection, I wish to draw attention to the quoted text of Vatican II concerning the formation of one's conscience: "In the formation of their consciences," Vatican II says, "the Christian faithful ought carefully to attend to the sacred and *certain doctrine* of the Church."<sup>7</sup> Mention is made not of infallible doctrine, but of *certain* doctrine. What is important is certainty. In truth, infallibility is a divine guarantee given to the Church's magisterium so that we may have certainty about its teachings.

IS THE TEACHING OF HUMANAЕ VITAE INFALLIBLE — But on what basis is the moral pronouncement of *Humanae Vitae* said to be non-infallible? Just because it was not promulgated with the solemnity of external paraphernalia and with the fanfare of trumpets? Or, because it was not expressed in the stereotyped formula that fulminates anathema to dissenters? As long as it gathers all the conditions of a public pronouncement on Faith and Morals made by the Pope, by virtue of his office as Supreme Shepherd and Teacher of Christendom, he enjoys infallibility and his teaching is infallibly true. The substance or content of his teaching is infallibly true, in the said conditions, even when he does not make use of the formula of an infallible pronouncement.

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<sup>6</sup> Declaration on Religious Freedom, #2.

<sup>7</sup> Declaration on Religious Freedom, #14.

**CONDITIONS FOR INFALLIBILITY** — Says Vatican II: "This infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends. . . . And this is the infallibility which the Roman Pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in the faith, by a definitive act he proclaims a doctrine of faith or morals. And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others, nor do they allow an appeal to any other judgment. For then, the Roman Pontiff is not pronouncing judgment as a private person, but as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church itself is *individually* present, he is expounding or defending a doctrine of Catholic Faith." <sup>8</sup>

**CONDITIONS FULFILLED** — Did the papal pronouncement in *Humanae Vitae* gather all the conditions? In other words, was it a public pronouncement on morals made by the Pope in his capacity as Supreme Teacher of all the faithful? The obvious answer is, Yes.<sup>9</sup> The exception that it is a pronouncement contained in an encyclical letter and not in a papal bull, is altogether irrelevant. An encyclical letter conveying to all bishops and faithful a pronouncement on morals made by the Pope by virtue of the Divine mandate and in his capacity as Supreme Teacher of Christendom, is a public document and the pronouncement contained therein is a public pronouncement.

**MAY ONE DISOBEY THE POPE AND BE A GOOD CATHOLIC?** — The subterfuge advanced in this connection is the claim that the papal pronouncement in *Humanae Vitae* is not yet definitive or final and, therefore, neither certain. This leaves the gate open to freedom so that one may disobey the Pope in the matter of the contraceptive use of the pill and still be a good Catholic. In a recent poll survey the majority of U.S. Catholics above 17 years have expressed this view.

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<sup>8</sup> Constitution on the Church, #25.

<sup>9</sup> Conf. *Humanae Vitae*, nos. 6, 19, 20.

Now, this view is quite different from the other, namely, that one may, as a matter of principle, disobey the Pope, in a blanket manner, and still be a good Catholic. This is tantamount to saying the children may, in principle and in a blanket manner, disobey their parents and yet remain good children. This is untenable. In this matter, it should be borne in mind that, for practical purposes, it is the same if we renounce the authority of the Pope, in a formal manner, in only one instance or in all instances; because the authority that is rejected in one instance is exactly the same as in the other instances.<sup>10</sup>

**MISTAKEN IDENTIFICATION** — Now, it is argued, that disobeying the directive of the Pope with regard to the contraceptive use of the pill is not a formal rejection of the authority of the Pope, because the papal pronouncement under consideration is not yet definitely certain, since the Pope himself has left the matter open for further investigation. But, this is a case of mistaken identification.

The Pope has not left open the matter of the contraceptive use of the pill. That is definitely banned and excluded as immoral, like every other contraceptive measure or practice. What has been left open for further studies are such "solutions that are inspired by faith and right reason."<sup>11</sup> Says Paul VI: "It is particularly desirable that, according to the wish already expressed by Pope Pius XII, medical science succeed in providing a sufficiently secure basis for a regulation of birth, founded on the observance of natural rhythm. In this way, scientists and specially Catholic scientists will contribute to demonstrate in actual fact that, as the Church teaches, a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to the fostering of authentic conjugal love."<sup>12</sup>

A poll survey concerning a certain practice may be a valid criterion with regard to its popularity, but not with regard to

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<sup>10</sup> For this same reason St. Thomas teaches that the heretics who rejects one article of faith has virtually rejected all the others, because he rejects the same divine authority that sustains the others. If he retains any of the others, it is on his authority and choice. Conf. Summa Theol., 2.2,q.5, art. 3; q.11, art. 2.

<sup>11</sup> *Humanae Vitae*, #27.

<sup>12</sup> *Humanae Vitae*, #24.

its morality. If we were to rely on popularity to decide the issue of morality, then we should decide morally in favor of pot-taking and sexual promiscuity. There would be no more need for any authority on morals. Poll survey on morals inverts the role of the disciples and makes them the teachers of morality.

ARE THE PILL AND THE IUD COVERED BY HUMANAE VITAE — Again, some counter: "The Pill and the IUD are not covered by *Humanae Vitae*. They are not even mentioned in it." It is true that they are not mentioned therein by their specific names. But, their contraceptive use is explicitly banned together with all other contraceptive practices. Says *Humanae Vitae*: "Excluded is every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible."<sup>13</sup> The pill and IUD in themselves are not banned, but their contraceptive use.

IS CONTRACEPTION BANNED IN THE BIBLE — Finally, a few Post-Conciliar clerics claim that contraception is not forbidden in the Bible; no mention can be found of it in the Bible. The implied claim is that it is just a prohibition of a positive ruling of the Church. Only in our post-Conciliar period can such line of reasoning carry any weight for some Catholics. It is true that contraception is not explicitly mentioned and banned in the Bible. The term is of recent coinage. However, St. Paul in his letter to the Romans already mentions, among other abominations committed by the ancient pagan Romans, the "exchange of the natural use of women for that which is against nature."<sup>14</sup>

St. Thomas quoting an ancient glossary on the text says the following: "The natural use is that a man and a woman come together in intercourse. It is against nature, when a male besmirches a male, and a female another female; and the same holds true of every coital act from which generation is hindered."<sup>15</sup> I believe that among the sexual malpractices of

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<sup>13</sup> *Humanae Vitae*, #14.

<sup>14</sup> Romans, Chapter I, 26.

<sup>15</sup> Commentary on the given text.



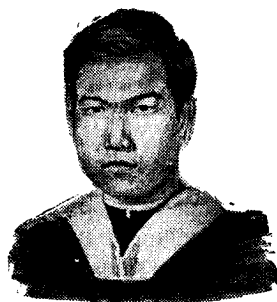
the ancient pagan Romans, mentioned by St. Paul, contraception is formally included. And in this light, I wish to propose the following definition of contraception: "Any intervention or practice that renders the sexual intercourse between man and woman incapable of procreating.

"CONCLUSIONS" — In all the present discussion on conscience and the doctrine of *Humanae Vitae*, the important thing to consider is the following: Does the papal pronouncement in *Humanae Vitae* express the will of Christ and God, or not? If it does, the only recourse of Catholics is to obey. All subterfuges are unprofitable, because in the long run the will of God shall decide matters for us. And what assurance do we have that the papal pronouncement in *Humanae Vitae* does not express the will of God? We can never have that assurance, as long as temperance is a cardinal virtue and the way of life expected from Christians.

FR. MANUEL PIÑON, O.P.

## Pastoral Section

### *Priests and the Filipino Christian Initiation*



• Wilfredo C. Paguio

As a corollary to our discussion on priests and Filipino interior principles, we consider it of utmost importance to examine our manner of initiation to Christianity, that is, our baptism.

Since apostolic times, cases and, therefore, the legitimacy of adult baptism has been obvious. Infant baptism, on the other hand, has had a troublous history.

In our present paper, we shall investigate the advantages and disadvantages of both adult and infant baptisms in the present situation of the Philippines in order to see, after weighing these pros and cons, which of the two will be most appropriate for her — having in mind our fondest desire of eliminating the conflict between the *exterior* and *interior* principles in the Filipino towards an integrated Filipino Christian personality.

For the sake of clarity, moreover, it must be hurriedly added, at the very outset that, here, we do not deny the grace conferred in baptism. Our only concern in this paper is the impracticability or practicability of infant baptism or adult baptism towards the proper development of this grace. For, as we know, grace operates more efficiently in cooperative subjects as a seed more profitably grows in fertile grounds.

Also, let it be noted that our concern here is the normally developing man—the infant growing into adulthood. We, therefore, treat in this article infants in danger of death as exceptions.

In fulfilling our task, we shall first briefly investigate the legitimacy of infant baptism in order to bring out in bold letters the difference between legitimacy and practicability which we want to emphasize. Then, we shall examine the practicability of infant baptism in general. After this, we shall consider the situation of Catholic Philippines in particular. And lastly, we shall point out the roles of the Christian community, godparents, parents, priests and bishops towards the making of the Philippines a most suitable field for infant baptism which, as a general rule, is our ideal.

### LEGITIMACY OF INFANT BAPTISM

It was in the fifth century when the legitimacy of infant baptism was placed in the center of discussions among theologians. Pelagians and Donatists contended at that time that there was no original sin and, therefore, there should not be infant baptism. St. Augustine, however, victoriously won over them.

Today, original sin has again been bitterly attacked. Since evolution has come into vogue, the creation narrative of Genesis has been placed under suspicion. There is, therefore, a need today to re-affirm our faith in original sin and, for that matter, also in infant baptism.

Infant baptism is traced from the Sacred Scriptures, testified for by the Fathers, confirmed by the Magisterium of the Church and proven by Theology.

Sacred Scriptures, however, have only indirect proofs for the legitimacy of infant baptism. These are taken from the three gospels (Mk. 10:13-14; Mt. 19:13-14; Lk. 18:15-16), from the Acts of the Apostles (Acts 11:14; 16:15, 33; 18:8) and from a letter of St. Paul (I Cor. 1:16).

From the writings of the Fathers, we have both indirect and direct proofs for infant baptism. However, for want of space, we shall only point out the direct proofs for our thesis

in this section. These are passages from St. Ireneus' *Adversus Haereses II* (180 AD), from a passage of St. Hipolytus as found in the *Apostolic Tradition of St. Hipolytus of Rome* (225-230 AD) and from a commentary of Origen on Romans 6:6.

Regarding the Magisterium of the Church, it is enough to quote from the Council of Trent which says: "If anyone shall say that infants, because they have not actual faith, after having received baptism are not numbered among the faithful, and therefore, when they have reached the years of discretion, are to be rebaptized, or that it is better that their baptism be omitted than that they, while not believing, by their own act be baptized in the faith of the Church alone: let him be anathema." (Denz. 870).

Karl Rahner, in one of his recent articles, is said to have declared that infant baptism is just a means of the Church to perpetuate herself. This, however, received much disfavor from both Catholic and Protestant theological circles. Jean Cardinal Danielou rejected the proposition as against the very spirit of the Church. Protestant theologians, Cullman and Jeremias, condemned it as against the teachings of the gospels.

St. Thomas himself was convinced of the legitimacy infant baptism. And, for this, he gave the following reasons: first — because if the child has incurred original sin without his consent, it is but legitimate that the Church take away this sin even without his consent; and second — because it is better that from childhood, a child be reared according to the Christian mode of life "that they more easily persevere therein." (Pt. III, q. 68, art. 9).

From what we have said, therefore, it is clear from the Sacred Scriptures, from the Fathers, from the Magisterium of the Church and from Theology that baptism is theoretically legitimate.

#### INFANT BAPTISM: ITS IMPRACTICABILITY AND PRACTICABILITY IN GENERAL

Convinced that not everything that is legitimate is practical, we shall deal, in this section of our paper, on the impracticability and practicability of infant baptism in general.

As a matter of fact, we believe that it is because of this reason that the Church, in her formal directives on the baptism of children says: "In many countries, parents are sometimes not ready for the celebration of baptism or they ask for their children to be baptized although the latter will not afterwards receive a Christian education and will even lose the faith. Since it is not enough to instruct the parents and to inquire about their faith in the course of the rite itself, conferences of bishops may issue pastoral directives, for the guidance of parish priests, to determine a longer interval between birth and baptism." (Rite of Baptism for Children, Pasay City: St. Paul Publications. 1970, no. 25)

Also, along the same line of thought, the directives state: "When parents are not prepared to profess the faith or to undertake the duty of bringing up their children as Christians, it is for the parish priest, keeping in mind whatever regulations may have been laid down by the conference of bishops, to determine the time for the baptism of infants." (Rite of Baptism for Children, no. 8)

Now, it is the task of our present paper to help priests "determine the time for the baptism of infants."

IMPRACTICABILITY IN GENERAL — First, we can say that infant baptism is impractical in certain situations. For as the directives which we have previously cited said: there are times when "parents are not yet prepared to profess the faith or to undertake the duty of bringing up their children as Christians". Some may even "ask their children to be baptized" but afterwards, "they will not give them a Christian education" in which case "the child might even lose his faith."

Indeed, the fruits of this kind of baptism are great scandals to the world. These are usually the people who profess to be Christians yet behave as pagans. They call themselves Catholics yet their lives do not reflect Catholic doctrines and principles. These are certainly those who follow the *exterior* principles at the expense of the *interior* principles. They are the false Christians we would not want our future Catholics to be.

**PRACTICABILITY IN GENERAL** — Infant baptism, moreover, is practical in many instances. When the parents are prepared to bring their children up according to the Christian mode of life, when they are disposed to educate them to be good Christians, infant baptism is most practical.

In other occasions, even if the parents are unbelievers yet they consent to baptize their children and entrust their upbringing to the godparents who can assure them a Christian education, infant baptism can also be practical.

The reason for this is that the grace of God will here be assured of development. For as St. Thomas, quoting Prov. XXII, said: "A young man according to his way, even when he is old, he will not depart from it". Thus, God's gift will not be given in vain.

### INFANT BAPTISM: ITS IMPRACTICABILITY AND PRACTICABILITY WITHIN THE CATHOLIC PHILIPPINES IN PARTICULAR

In examining the Philippine situation — which is the main section of our paper — and in judging the impracticability or practicability of infant baptism in the Filipino setting in particular, we shall investigate what forces can render Filipino infant baptism impractical after which we shall point out what counter-forces can make Filipino infant baptism practical.

We shall, therefore, divide this section into two general divisions, namely, impracticability of Filipino infant baptism and practicability of Filipino infant baptism.

### IMPRACTICABILITY IN PARTICULAR

Today, there is a marked difference between the agricultural sector of the Philippines and her industrial sector. Progress is seen in the latter and tradition is kept in the former. This distinction leads us to treat of these sectors separately. Hence, we divide this part of our discussion into two, namely, the rural Philippines and the urban Philippines.

It must, however, be noted that we do not include the city-slum-dwellers within these divisions. For, indeed, they are very aptly said to belong to a *third world* which much elicit our most solicitous concern. Hence, we leave them for another study.

### RURAL PHILIPPINES

This is the agricultural sector of our country where people are not usually susceptible to change. It is often here where the values of the ancients are preserved. In this part of our paper, therefore, we shall treat of social values treasured by Filipinos which can render infant baptism impractical. These values are our *kumpadre* system, our *hiya* system and our *utang-na-loob* system.

We hasten to add, moreover, that these values can also help make infant baptism in our country practical if they are properly used. They have both their negative and positive aspects. In this part of our paper, however, we shall present solely the negative aspect because we believe that presently these values tend to exert a greater force to this side of the balance.

**OUR KUMPADRE SYSTEM** — The term *kumpadre* as we have known, can refer to baptism and wedding. In our present discussion, we shall limit its connotation to baptism.

Baptism, in our present Filipino society, has degenerated into a primarily social function. It has primarily become a time for family gatherings, for widening family circles, for establishing relations with the big-shots in the community.

The religious significance of baptism has begun to acquire only a secondary role. The criteria for choosing godparents have become materialistic. Usually, the rich or one who can secure the economic future of the child is selected without any consideration anymore on his religious Christian upbringing.

It is feared, therefore, that the Catholic education which cannot be given by the parents and of which these godparents are the assurances will come to nought and the child be left

to himself with regard his religious beliefs. Due to this, we tend to believe, therefore, that, in such cases where godparents are selected only because they are rich, adult baptism, that is, when the catechumen has already been instructed, is more practical than infant baptism.

OUR *HIYA* SYSTEM — There are some instances when this norm can also render infant baptism impractical. For example, when parents do not want their child to be baptized. Out of *hiya*, they can just let him receive the sacrament because they are ashamed (*nahihiya*) to the legionary who approached them asking that their child be baptized.

Social conventions can also just force parents out of *hiya*, that is, out of consideration to what people will say, to bring their child to the sacrament.

The moral violence which this *hiya* inflicts on the parents does not assure the child of a Christian way of life. Hence, this may lead us to think that adult baptism in these circumstances will be more practical.

OUR *BAHALA NA* SYSTEM — This system is just a modification of our *mañana* system. It is a frame of mind in which an individual puts off for another occasion an obligation or anything important to do. It implies a restive satisfaction with the status quo demanding for action only when there is a grave and urgent necessity.

This system may also be harmful to the practicability of infant baptism because it pauses a danger that the parents may neglect their duties to their children by always putting them off for the future till they find that it has become too late.

This danger acquires a greater threat when we situate it in the rural Philippines, where we find poor families tied to the hardships of the soil. Fathers go home exhausted and tired. Mothers take care and nurse a number of babies the whole day. (For, indeed, it is here where population explosion is most lamentable!)



Often, there are also no Catholic schools in these places so that everything regarding the religious formation of the child is left to the parents. Priests, in these parishes, will usually not have enough money to pay catechists. A handful of *manangs* or *beatas* (pious women) will not be able to take care of all the children in town or barrio.

Placed, therefore, under these *bahala-na* circumstances, we see the real impracticability of infant baptism.

### URBAN PHILIPPINES

After having seen how infant baptism can be rendered impractical in rural Philippines, we now proceed to evaluate present trends in urban Philippines which we think can render infant baptism in these sectors impractical.

We, therefore, now go into the industrial section of the country which are usually the cities. Here, we find advancement of all sorts. Let us look deeper into the secularization of its sciences, into the advancement of its technology and into the effects of its mobility.

SECULARIZATION OF SCIENCES — Unlike in the days of old, sciences are now much more secularized. Theology is no longer the queen of sciences. She has been dethroned together with the kings and princes of the ancient word. Chemistry, Physics, Mathematics, Biology are today the most important studies. Men, today, occupy themselves with the study of only the visible and palpable things around them. They seem to have already lost their sense of the other world — the world of the spirit.

Science is today the only dependable method of acquiring knowledge. Exact physical sciences have now been so corrected, improved and refined that they are now so universally accepted as no theological system has ever been accepted before — not even Christianity. Indeed, the self-confidence generated by these sciences seem to have taken away the need for God.

Man has, therefore, become sophisticatedly materialistic and pragmatic.

Man has come to the stage where everything that is established is scrutinized with great curiosity. He has even gone into the far precincts of the sacred which has normal escaped suspicions and questions.

Placed, therefore, within this situation, one will think twice before favoring infant baptism. For, here, indeed, is a great hazard that a child, after having received baptism, will be educated in such secularized schools — insolent of authority, distrustful of established norms and alien to the demands of faith on which Christian doctrines are founded.

**ADVANCEMENT OF TECHNOLOGY** — Technology is an offshoot of secular sciences. It has, since its birth, been the catch-word of modern men. For many, it means progress. For, indeed, in a sense, it is progress. However, it must be noted that with the rise of technology, moral philosophy has inversely developed. Philosophy itself has not advanced the way it was expected to.

The new moral complexities brought by technology in the past decades have not really been properly investigated. The principle "Give to Cesar the things that are Cesar's and to God the things that are God's" has indeed been literary followed.

This set-up of separation between the secular world and the religio-moral world has caused a great damage to Christianity. The progress the former has had is immense compared with the progress of the latter so that in the contemporary scene, the influence of technology to the novelty-hungry populace seem to have almost entirely covered religious beliefs.

Under these circumstances, one can just smile non-chalantly and wonder reluctantly whether to regard infant baptism favorably because surely the present world, engrossed in technological progress, can hardly look after the children's Christian formation and education which are often branded as irrelevant and, therefore, unnecessary.

**URBAN MOBILITY** — Urban mobility is a product of technology. It forces man to go as fast as technology goes. It exercises its greatest influence in four fields, namely, things, places, people and culture.

Throwaway materials are often met in everyday life. Napkins, cans of drinks and other food stuffs, and even wedding gowns are bought and thrown away as fast as they are sold. Rentals also increase. Apartments, cars, furnitures, jewels, silverwares can now be had and be disposed of as needs occur.

Places have also begun to have just ephemeral links with man. A youngster spends his life in many places. He studies in another place. He takes his job in different other places. His barber shop, his office, his supermarket, his gas station change as he changes his place.

With these changes, rapid personal connections also speed up. As a result, we find only impersonal relations among people. Alienation has, therefore, spread like an epidemic. Exchanges of views are made in a second. Face-to-face encounters happen as fast as a bus in one's way to office. Human contacts become fragmentary.

These mobility of things, places and persons have also influenced rapid cultural change. Indeed, the future is arriving "so swiftly that, for all practical purposes, we are superimposing a new alien culture, with new values, aesthetics, politics, sexual roles and even language on top of the old one".

As a consequence of this mobility, therefore, "a child quickly learns that home is a processing machine through which objects flow, entering and leaving at a faster and faster rate of speed". Our psychological and emotional ties with places go less and less durable. And what is sadder is that our emotional ties with other persons are greatly hampered.

With these in mind, we can just conclude that a child will grow without any sense of the eternal. And naturally, a child who grows within this tension will usually not have a Christian upbringing. His father will be out the whole day for his job. His mother, specially today when women can already work due to the increasing demand for service jobs, will also be out. The child will, therefore, be left in the care of the ignorant maid. Hence, no one will look after the child's religious and moral instruction at home. (This is why we often hear of complaints against the growing crime rate committed by youngsters coming from the more affluent members of our society.) How, therefore, under these circumstances, can we advocate infant baptism?

## PRACTICABILITY IN PARTICULAR

We have seen how certain forces within the rural and urban Philippines can render infant baptism impractical. In this part of our paper, moreover, we shall try to discuss some counter-forces which can remedy the above problems so that, with the fulfillment of certain conditions, we can say that infant baptism is also practical.

As above, we shall also divide this section of our article into the rural Philippines and the urban Philippines.

## RURAL PHILIPPINES

We have discussed above how our *kumpadre* system, our *hiya* system and our *bahala na* system can render infant baptism impractical. Now, the evils of these value-system can be remedied just by saying *do otherwise*. This, however, can be very easily said but not as easily done. Hence, we propose another solution, that is, by counter-acting these value-systems by other value-systems. Thus, we shall discuss how our *pasikatan* system can counter-act the evils in our *kumpadre* system — our *pakikisama* system those in our *hiya* system and our authoritarian system those in our *bahala na system* — in order to show that infant baptism can also be practical.

**OUR PASIKATAN SYSTEM** — We believe that it is the poverty of the Filipinos which prompt them to choose unqualified though rich *kumpadres* for their children. They do this for the sake of security.

Now, the *pasikatan* system of Filipinos can be used in order to alleviate their poverty. This pride of Filipinos can motivate them to work harder in their fields and educate their children.

Through this, they can better their financial status so that they will no longer seek for security through the godparents of their children. They will then choose qualified godparents for them.

Thus, infant baptism can be rendered practical.

OUR *PAKIKISAMA* SYSTEM — This system can help counter-act our *hiya* system, which render infant baptism impractical. For if it is out of *hiya* that parents let their children be baptized, it can also be out of *hiya* in the form of *pakikisama* that these children can be given the proper Christian upbringing.

The legionaries and the Christian community as personified by the parish priest, in these cases, however, should maintain their *pakikisama* with the parents. Otherwise, the *hiya*, which should be aroused when they neglect their duties to their children, may not work. The *pakikisama* system, which is supposed to be followed as a norm, will no longer be obeyed. And this will acquire a greater impact if the priest and the Christian community incurs the anger of these parents. They will not only not train their children according to the Christian mode of life but they will even do some positive actions to behave otherwise.

OUR AUTHORITARIAN SYSTEM — Ours is an authoritarian society. Even if it is just for the sake of respect (*pagbibigay sa matanda*), children are taught to always obey their parents.

Our *bahala na* system which can make our infant baptism impractical can also be counter-acted by this authoritarian system. For, indeed, reminders from the old people can move parents to educate and teach their children the proper ways of Christian life.

Our *beatas* and *manangs* can do these suggestions. The priest himself can approach the parents. Or, the parents of the couple themselves can do the reminding.

Thus, we see that infant baptism can indeed also be practical.

## URBAN PHILIPPINES

We now once more discuss city life. We have seen situations which can be found in most modern sectors barring us from having the opinion that infant baptism is practical in our country or at least in this sector of our land.

In this part of our discussion, we shall present new tendencies which, given the proper motivation and proper guidance, can eliminate the situations which we described above and make infant baptism practical.

We shall divide this section into three, namely, return to mysticism, need for morality and communitarian tendency — each of which respectively correspond to the secularization of sciences, advancement of technology and urban mobility, which we have discussed above.

**RETURN TO MYSTICISM** — We have said that one of the causes which render infant baptism impractical in our present contemporary scene is the secularization of sciences. Today, however, there is a growing tendency to return to the mystic. It seems that people have grown tired of too much matter. They now feel the call of the development of the spirit.

We now have the flower people who shout for peace, for love, for happiness which are all found in the spirit. The vacuum brought about by the materialism of the age is now seeking for something to fill it. The current problem of drug addiction is just a symptom of this trend towards the spirit.

The growing popularity of eastern religious practices like yoga also account to this fact. The Jesus Movement which has just recently struck the Philippines is another.

We see, therefore, that we are going to where we have begun. The realm of the spirit is now awake. Already, American and European students have been asking university administrations for more subjects on theology and religion. We hope that this same trend will soon reach the Philippine soil.

All, therefore, is not yet lost. After having heard the requiem of infant baptism, we now hear the mistrels of its resurrection. A new hope is here — that, sooner or later, infant baptism will again be an ideal to be followed in our land.

**NEED FOR MORALITY** — Technology, we have said, have also been contributing towards the impracticability of infant baptism in these sectors of our country. Moreover, with regard this fact, we can also point out

that, nowadays, there is a tendency to place limitations to technology. Suggestions have been made to control technology which tear men apart.

Besides, the present direction of technology towards Biology has awakened the defenders of human life into activity. For, indeed, "tampering with life processes demands more than anything else ethical norms." "Sciences which deal with life processes cannot avoid questions concerned with the goals, ends and purposes of life."

The recent development on this which had worldwide attention is the question of pills and other artificial contraceptives which gained papal disapproval. The Philippine government asking Catholic theologians on their stand on the matter — though it seems that nothing was done about them — indicate the growing relevance of the Church's pronouncements.

Heart transplants and other transplants plus their moral implications have also attracted universal attention.

A new development will soon find us questioning the morality of test tube babies and sperm banks.

Thus, technology which has once been solely the interest of man is slowly giving way to these new studies which require morality.

Soon, the study of religion will be a must for everyone. If this happens, Christian education can easily be had by children. And infant baptism can thereafter be a rule for the Philippines.

**COMMUNITARIAN TENDENCY** — We have seen how mobility which had been caused by technology has alienated and separated men from one another — the father from his son, the mother from her daughter and the neighbor from his neighbor.

Today, there is an increasing force which leads the urban citizens to the province. The growing number of suburban villages and subdivisions prove this. People have at last become tired of breakdowns, anxieties and erratic swings of purposes. They have at last begun a panicky escape from

“malignant cardiac conditions, cerebral strokes, various types of cancers, arthritis, emphysema, bronchitis and other mental afflictions”.

Indeed, it is still true that man is a social animal. Our communitarian tradition is very human and deeply rooted.

The permanence of the human soul and the eternity of its Creator reflected in the immutability of his nature can really never be always overlooked. These will have to express themselves through man's attachment to certain things, to certain places, to certain persons, to the members of his own family no matter how much family solidarity is nowadays attacked from all sides.

This attachment plus a developed sense of responsibility for one another can obviously pave the way for infant baptism.

### PATHS TOWARDS SUITABILITY

In this section, we shall deal on the roles the Christian community, the godparents, the parents, the priests and the bishops have to do in order to assure a really effective infant baptism.

### ROLE OF THE CHRISTIAN COMMUNITY —

The Christian community must express special concern for every new member of the Church. The instructions on the new baptismal rite for the Philippines make this possible. It is lamentable, however, that, in certain places, this new rite is not yet implemented.

It is high time that we make each individual member of the Church realize his involvement in the Christian community. Following exhortations from priests and bishops, they should realize their duty to contribute their share in the proper training and education of a newly baptized child towards the true Christian way of life.

**ROLE OF GODPARENTS —** Godparents must always be ready to look after the spiritual welfare of their godchildren. Whenever parents become incapacitated to undertake their duties, they must always be ready to take over the parents' job. Their *pakikisama* to the parents



of the children, for the children's good and welfare, is necessary. There should never be occasions for the returning of candles (*magsasaulian ng kandila*), that is, quarrels between parents and godparents at the expense of the children's welfare.

**ROLE OF PARENTS** — Parents must always keep in mind their duties to take care of their children. They must teach them the doctrines of the Church, preparing them for first confessions, first Holy Communions and confirmations. The authoritarian set-up of our society gives them a greater obligation to take care of their children since this is even facilitated by this social system.

Parents must also reciprocate the *pakikisama* of the other members of the Christian community specially those of godparents. They should never hesitate to receive instructions on the faith so that they can also instruct their children.

**ROLE OF PRIESTS** — Priests must teach the community, specially parents and godparents, concerning their duties to the child. This can be easily done before weddings or baptisms. He should inspire the members of his community, specially those blessed with more material goods, to share what they have with others. He should be able to make use of our *pasikatan* system in order to motivate the poor in working harder for their families and for the education of their children. For, indeed, it is true that if we can only give the Filipino hope, he will really work hard to attain what he hopes for. This is proven by the fact that most of our poor parents bleed themselves to death just to educate their children since they see fortune in education.

Priest must also be ever ready to follow episcopal instructions on infant baptism. And, in an authoritarian society like ours, he must learn how to handle his authority for the good of all.

**ROLE OF BISHOPS** — Bishops must study the situation of their dioceses and give instructions to their priests on the proper exercise of infant baptism. There is now a growing tendency within the circles of private business enterprises to form a social conscience of their own. Indeed, they have come to realize that profit is not the sole

purpose of business. They must also have some charitable purposes which are implicitly based on the law of nature. Bishops must know how to make use of this opportunity through their influence by encouraging the establishment of charitable foundation which can take the forms of those of Ford or Rockefeller with the purposes of helping and improving the lot of our people.

In the agricultural field, they can teach the farmers how to use the new seeds which yield higher produce and facilitates two or three crops a year through a diocesan agricultural agency. They can also help the farmers build irrigation systems or buy fertilizers and labor machines. They can even plan out a better marketing system and offer legal services to them as Archbishop Juan Sison has already done in his archbishopric.

In the educational field, they can encourage the present trends on the return of religion in the contemporary scene. They can place more emphasis on the need of morality in science and on the importance of the solidarity of the family and the community. It is a must for each diocese to have dynamic catechetical institutes.

In the political field, they can also make use of the opportunity afforded by the present Constitutional Convention to have religious education in public schools and to ask for subsidies for Catholic schools. If successful, they can even ask for the establishment of a concordat between the Philippines and the Holy See.

### CONCLUSIONS

To conclude, we can say that infant baptism should at present be the rule if there is an assurance that the child will be brought up and educated according to the Christian way of life.

In our rural Philippines, we have certain social values which can render infant baptism impractical but there are also some values which can render it practical. It is, therefore, for the people to make use of these values in the proper ways. Priests must have at least a moral assurance that these values will be properly used before baptizing infants.

In the urban sectors of our country, we find situations which also render infant baptism impractical. But trends are coming up giving us hope for a bright future where we can have infant baptism as a rule. As a matter of fact, priests in these sectors, may usually judge in favor of infant baptism. The field is indeed fertile, it is just left to our laity and the members of the clergy to join hands in cultivating them to yield favorable results.

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## ARE YOU A THOUGHTLESS PERSON?

● Fr. Leo J. Trese

*At 5:30 George came rushing home from work. "Just going to get into my slacks," he said, as he breezed through the kitchen. "Phil and I are going to play a round of golf before it gets dark."*

"But George", his wife objected, "I've fixed beef burgundy for dinner, and whipped potatoes and fresh wax beans and lemon pie. It's almost ready. Surely you can stop to eat first."

"Sorry, dear", was George's answer. "I won't have time. I'll just grab a quick sandwich at the golf club. You go ahead and eat."

Five minutes later George was on his way. Behind him he left a wife in tears.

"He doesn't love me", she sobbed as she surveyed the rejected dinner over which she had labored.

Wives will sympathise with Mrs. George, and even most husbands will condemn George for his selfish thoughtlessness.

Yet this imaginary domestic scene represents a kind of thoughtlessness of which many of us are guilty, and guilty in a greatly magnified degree.

It is our thoughtlessness towards Jesus.

It is our lack of appreciation for the love that He has expanded on us, our disregard for the table that He has spread for us.

Without stretching imagination too far, it is easy to see a saddened Jesus standing at the Communion railing on Sunday morning as Mass ends.

There is sadness in His eyes as He watches scores and hundreds of persons hurrying from church without having received Holy Communion.

They have rejected the divine banquet which Jesus has prepared for them with such cost to Himself.

It is hard to understand what goes on in the mind of a person who attends Mass, Sunday or weekday, without receiving Holy Communion.

There may be a few who have legitimate excuses. One person, for example, may have received Holy Communion at an earlier Mass and is attending a second Mass out of devotion.

Another may be feeling nauseated and is afraid to risk receiving Holy Communion.

Another, in a moment of forgetfulness, may have broken his fast with a mouthful of food.

But, in the total congregation, exceptions such as these could be numbered on the fingers of one hand.

*Viewing the many who remain in their pews at the Communion of the Mass, one conclusion seems inescapable. There are many whose love for Jesus is so faint as to be imperceptible.*

At the Last Supper, the mind of Jesus might well have been completely absorbed by the prospect of the ordeal that lay ahead of Him.

Certainly if you or I knew that we were just hours away from a night of savage torture and a death by crucifixion, we would be able to think of nothing else.

Yet Jesus has thought only of you and me.

In His visible body He must leave the world, but He has a strong desire to keep close to us.

In His divine mind He canvasses the possible ways in which He can, as long as men shall live, reach them with His love.

His solution is so sensational that only God could have conceived it, so miraculous that only God could do it.

He would give us Himself under the appearance of bread and wine.

We would not merely adore Him at a distance, as at the Elevation of the Mass or at Benediction of the Blessed Sacrament.

Jesus wanted to be closer to us than that.

*He wanted to get right inside of us, to make us flesh of His Flesh and blood of His Blood. He wanted to enfold us in an embrace more total and more intimate than man had ever known before. And so He decreed that He should give Himself to us in the act of mutual oneness which we call Holy Communion.*

There He now stands, the Mass almost finished, with His arms outstretched to us.

We restlessly estimate — and almost begrudge — the time consumed by the Communions of those who do receive.

*We are completely detached from what is happening; it has nothing to do with us. We are just waiting reluctantly until we can get outside for a cigarette or home for a cup of coffee.*

Is the picture overdrawn? Well, what other explanation can I give, if I neglect Holy Communion, except cold indifference and unresponsiveness to the love of Jesus?

I cannot defend myself by saying that I am in the state of mortal sin and therefore unable to receive Holy Communion. Confessions were heard yesterday afternoon and evening.

At a pinch, I even could have gone into the sacristy before Mass and asked the priest to hear my Confession.

*If I really loved Jesus or had ordinary gratitude to my Lord, surely I would have found some way to get to Confession.*

In the Mass He has just renewed the offering of Himself to God the Father, the offering which He made for us upon the Cross. He has just gone to the Father to collect for us the graces which, ever since Calvary, have been in keeping for us. Now He faces us and says, "Come, you whom I love so much. Come and accept the graces which I have won for you. Let Me rest upon your tongue.

"Let Me enter, not merely your blood stream, but by a divine penetration let Me enter into the very depths of your soul.

"I shall give you new life, new strength. I shall fortify the bond between you and Me. Come, please come! Open your heart to Me!"

*Fanciful, you may say. Yet the reality behind the fancy is as solid and as true as only God's truth can be.*

Jesus is pleading for the chance to come to us. And there we sit or kneel, so many of us, like slugs on a stone.

We are totally deaf to His invitation, impervious to His pleading.

#### EPISCOPAL CONSECRATION ANNIVERSARIES EPISCOPAL CONSECRATION ANNIVERSARIES

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

1. Most Rev. Teopisto Alberto  
October 7, 1952
2. Most Rev. Francis McSorley  
October 8, 1958
3. Mos Rev. Odilo Etspueler  
October 11, 1956
4. Most Rev. Felix Zafra  
October 22, 1967
5. His Eminence Rufino J. Cardinal Santos  
October 24, 1947
6. Most Rev. Epifanio Surban  
October 24, 1955
7. Most Rev. Juan B. Velasco  
October 24, 1948
8. Most Rev. Hernando Antiporda  
October 28, 1954
9. Most Rev. Henry Byrne  
October 29, 1956

# MISSION WORK TODAY

● Rev. Fr. John Füllenbach, SVD

## INTRODUCTION

IT IS NOT my aim and purpose in this short paper to settle all the questions and problems which are connected with the Church's missionary task and obligation today. I would rather like to present some points in regard to mission-work in its proper sense which to me seem to be essential ones. Concretely speaking, I will try to give an answer to questions like these: What do we mean by mission work in its proper sense? How essential is mission work for the Church? Is there an obligation for the Church in the Philippines to take up mission work?

### I. THE CONCEPT OF MISSION WORK IN CONTEMPORARY THEOLOGY

Vatican II stated, as we said already this morning, "that the Church is essentially missionary because the messianic people of God is and is to become ever more fully the sacramental light of nations."

But let us not be mistaken that a number of theologians, both protestant and catholic, are proposing a rather different concept of missionary activity.

Formerly, the mission activity was directed both in theory and practice to the "tribes and tongues and people", who have not yet known Christ through the preaching of the Gospel and the establishment of the Church among them on firm and indigenous foundations.

As you may know, it started in France, where the slogan was formed: "France a Mission Country". The consequence is a general shift in the understanding of "mission-work". It



means almost exclusively work in terms of re-evangelization of the lost masses. Christians are urged to become missionaries in respect to the "lost sheep" within their own parish and their own milieu. There is nothing mentioned about the obligation of these same Christians to participate in the Church's universal mission to the non-evangelized people who make up the vast majority of mankind.

In my opinion the two specifically different forms of apostolic work are confused here: the pastoral and the real missionary work.

The result is that, in good conscience, the Church may remain primarily an affair of Christian countries. The proper care of the existing flock is surely capable of absorbing more and more of those missionary resources which even now amount to little more than a parsimonious token. We think the gathering of the lost sheep is our only task. In this conception, the Church's pastoral function, home-mission, social action workers, poor people, old folks, orphans may all be regarded as the proper objects of missionary activity.

Even when we think that the Church's activity should be more on the level of getting involved in daily politics instead of becoming a security company, the result is the same. The field of operation is the pastoral function at home, in the Christian community.

In the real mission field we find this trend as what is known under the "choke-law": missionaries are taken up with the pastoral care of the converted that further expansion is "choked".

The result is a loss of interest in mission work in foreign fields. The phrase "our own country is a mission-field", is for the Church which already exists. Nobody will deny that able to absorb all the energy, and what remains is a concern importance of this work which may absorb most of the Church's activity. But is it justified to do it at the expense of another essential task of the Christian Community?

In a world which is so much alienated (to use a phrase so common in communist language) and divided, the mission of the Church becomes so urgent as a peace-maker, and a wall-

breaker. There are the walls between rich and poor, the economically advanced and the developing nations; the coloured and the white, the Christians and the Marxists; the dividing walls of race, nationality, class, education, sex, religion and ideology. Are we able to read these signs of the times written in the need for shalom amidst human alienation? What is expected from the Church today is an active part in the reform of societal structures, to help fashion a more human life on earth, and to be more interested in building the earth in justice and humaneness. We are watched how sincerely we strive to establish reconciliation among men and how much effort and energy we spend to achieve greater justice, peace and freedom in the human family, that the world may believe.

That would mean first, to raise up the sign of salvation among the people who are not yet Christians and secondly, to maintain the clarity of this sign. Both are interrelated; the first is called missionary activity; the second, pastoral activity, where both must be exercised. What is better, to re-evangelize where the seed was once sown, or should we first sow where the seed was never sown?



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

(Continued)

**Pablo Fernandez, OP**

### Chapter 19

#### EXEMPLARS OF VIRTUE AND SANCTITY

From the earliest times of evangelical preaching, there have been many flowers of virtue and sanctity borne or nurtured in this Pearl of the Orient, among religious and laymen, foreigners and natives, from all states of life and social conditions, souls from Europe or America experienced in the ways of perfection, or natives who matured under their direction.

That we might proceed in order, we shall in this chapter study first the examples of virtue among the religious orders. Next, we shall cite models of high perfection regardless of nationality, state of life and social condition. Finally, we shall include some examples of sanctity among the natives and other Orientals, and of martyrs which until now have remained almost completely unknown.

#### A. MODELS OF VIRTUE AMONG THE RELIGIOUS

##### 1. *Love of the Eucharist and the Devout Celebration of the Mass.*

Among the devotees of the Blessed Sacrament, Archbishop Miguel García Serrano, O.S.A. of Manila deserves a special place. He worked as much as he could to honor the Sacrament. Towards the end of 1628, an unknown thief stole the pyx from the cathedral with the Sacred Species. The archbishop undertook so rigorous a penance in reparation for the attempted sacrilege that he died on the feast of Corpus Christi, 14 June 1629.<sup>1</sup>

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<sup>1</sup> Murillo Velarde, Pedro, *Historia de la provincia de Filipinas de la Campaña de Jesús* (Manila, 1949), fols. 39v-40.

With regard to the devout celebration of the mass, we find this example in the Franciscan chronicles: "He said mass with great devotion and feeling for the Lord's unspeakable love shown in that holy mystery. When he appeared at the altar, it was plain to see what God had communicated to him. Like Moses, his face shone with extraordinary splendor, which, if it did not shine on those who observed him, moved them to a certain respect and reverence." Such was, in this regard, Fr. Pedro de Alfredo (+1530), first Franciscan Commissar in the Philippines.<sup>2</sup>

2. *Divine Office.* In the fervent and punctual recitation of divine office, Fr. Manuel Martinez, S.J. (+1626) distinguished himself, an asceticism for which God rewarded him on one occasion with a special intervention of his extraordinary providence, as we read in Fr. Murillo Velarde.<sup>3</sup>

3. *Prayer.* Some religious of the sixteenth, seventeenth, and part of the eighteenth centuries, were in the habit of lengthy mental prayers, as is mentioned of the Franciscan Fr. Jerónimo de Aguilar (+1591). According to Fr. Diego Martinez, "he was much given to prayer; after Matins, which he recited without fail in the choir at midnight, interspersed with frequent reflective pauses, he continued in mental prayer until six or seven in the morning."<sup>4</sup>

Likewise, the Jesuit Fr. Francisco Encina (+1633) distinguished himself in prayer, which he extended through the night, as St. Dominic de Guzman used to do in the thirteenth century. His only rest, when fatigue overcame him, was to recline on the pedestal of the altar.<sup>5</sup>

4. *Charity Towards the Natives.* We cannot deny that some religious in the past treated the natives haughtily, as though the latter were an inferior race — a common enough defect of the white race. Not so the Jesuit Fr. Melchor de Vera (+1646), "a man noted for his love towards the *indios*,

<sup>2</sup> San Antonio, Juan Francisco de O.F.M., *Crónicas de la Apostólica provincia de S. Gregorio*, etc. (Manila, 1738), I, 437, No. 333.

<sup>3</sup> Murillo Velarde, *Op. cit.*, 33v, col. 2.

<sup>4</sup> *Compendio histórico de la apostólica provincia de San Gregorio de Filipinas*, etc. (Madrid, 1756), 41, col. 1.

<sup>5</sup> Murillo Velarde, *op. cit.*, 62, col. 2.

whom he loved with such tender affection that exceeded a mother's love for her children. He helped them in their necessities and sufferings, and when he could not help, cried with compassion for them. And so when he moved from one town to another, he left weeping and crying."<sup>6</sup>

Of the same temperament was the Franciscan Juan de Vandela (+1599). Fr. Martinez says of him: "if the work was plentiful he sent them (referring the lay brothers of the Order), to their rest, and he undertook to finish the work himself. The same thing he did with the natives in their work in the farm; and when they were building some houses, he used to go and help or relieve them of their labor."<sup>7</sup>

According to Fr. Murillo Velarde, it was the opinion of some that only by means of the cane and the whip could one govern the natives of these islands. Of this mind for a time was Juan de Ballesteros (+1646), later, a Jesuit lay brother, until, warned in an extraordinary manner, he changed his attitude so much that for the rest of his life — adds the same historian — he was the "physician of the natives' ills, rest in their labors and comfort in their sorrows. He settled their grievances, reconciled their disagreements, attracted them to the church, scolded them if they failed in their duties, and urged them to attend catechism lessons. He advised them on their planting and their housing, and in every way helped them..."<sup>8</sup>

In general, it can be seen in the history of the Philippines that the holier the ministers of religion, the more charitable, the more loving and more devoted they proved themselves to be towards the natives of the islands.

5. *Charity to the Shipwrecked.* There were others who gave up their lives for the salvation of souls, as the Franciscans Francisco de la Concepción (+1595), Jerónimo del Espíritu Santo (+1643), and the Dominican Diego Collado (+1641). They preferred to stay aboard the ships which were about to

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<sup>6</sup> *Op. cit.*, 154.

<sup>7</sup> *Op. cit.*, 75, col. 1.

<sup>8</sup> *Op. cit.*, 163, col. 1; 164, col. 1; 166, col. 1.

sink in order to hear the confessions of the passengers, although they could have saved themselves easily by swimming or taking a small boat.<sup>9</sup>

6. *Almsgiving.* Regarding the charitable practice of giving alms, we have two outstanding example in the Franciscans, Frs. Tomás Miguel (+1829) and Francisco de San Miguel (+1851). The former, raised to the episcopal dignity exclaimed on knowing that he had to pay the diplomas of the Grand Cross of Isabela la Católica which the government conferred on him: "I cannot accept that Cross. The money for the annates and the diplomas belongs to my poor people, and I am honored enough with the Cross of my Lord Jesus Christ."<sup>10</sup> Indeed, after his episcopal elevation, he showed an inexhaustible love for the poor. Fr. Francisco de San Miguel was so given to helping the poor that he had at times to deny himself his necessary sustenance. In return for such charity and sacrifice, an immense crowd from Meycauayan and the surrounding towns came to honor him at his death and burial.<sup>11</sup>

7. *Detachment.* The Franciscan chronicles for the first years of the evangelization of the Philippines tell us of men of noble birth, of merchants and soldiers who gave up their titles of nobility, their primogeniture, their wealth or their military rank to enter the order of the Poverello of Asissi.

There was another kind of detachment, perhaps of a higher quality than the first, which so many religious practiced. Gifted with keen minds or abilities of leadership, they opted to come to the Philippines, denying themselves fame or the applause of the world, hiding in a tiny village or, as happened in cases, to die in a shipwreck or of an early sickness due to the rigorous tropical climate.

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<sup>9</sup> Huerta, Feliz de, O.F.M., *Estado geográfico, topográfico, estadístico, histórico, religioso de la santa y apostólica provincia de San Gregorio Magno en las Islas Filipinas* (Binondo, Impr. de M. Sanchez y Cia., 1886), 371, 404, 406; Ocio, Hilario Ma., O.P., *Compendio de la Reseña biográfica de los religiosos de la Provincia del Santísimo Rosario de Filipinas* (Manila, 1895), 84.

<sup>10</sup> Platero, Eusebio Gomez, O.F.M., *Catálogo biográfico de los religiosos Franciscanos de la provincia de San Gregorio Magno de Filipinas* (Manila, 1880), 569.

<sup>11</sup> *Ibid.*, 571.

8. *The Gift of Suffering.* As examples of suffering from adversity, we have Fr. Juan Olalla (+1786), an Augustinian who, deposed by the Visitor Pereyra during a diocesan visitation, endured this disgrace and humiliation without breathing a complaint or defending himself, although he could easily have done so, in virtue of the faculties granted him by the Most Reverend Master General.<sup>12</sup>

9. *Austerity and Mortification.* The examples of austerity and mortification which the Chronicles relate were practiced by Religious men and women of the past centuries surprise us and scarcely seem credible to a generation born and bred in a milder spiritual climate. It is because their personalities and their wills, stronger than ours, needed also more efficacious means to subject their body to the spirit, passion to reason, the creature to the Creator.

Among the Recollects, Fr. Francisco Bautista was a religious who led a life of great austerity and penance to the point that superiors had to prudently moderate his activities lest he shorten his life with the rigor of his penance.<sup>13</sup>

10. *Modesty and Chastity.* Modesty is the wall of chastity and thus did some of the old religious understand it. According to the Chronicles, they rarely or never looked at a woman's face, certainly a unique way of practicing modesty of the eyes according to modern standards, but quite natural and edifying to those who received this gift from God.<sup>14</sup>

In matters of chastity, the necessary virtue in all places but especially in the tropics, among others the Jesuit Fr. Gabriel Sanchez (+1618) stood out, according to Fr. Murillo Velarde: "he was so circumspect in the virtue of chastity that in the twenty years he had been in the Visayas, he could not recognize any woman by sight; he never raised his eyes except to give them Communion or Extreme Unction, or to anoint the sick."<sup>15</sup>

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<sup>12</sup> Perez, Elviro, O.S.A., *Catálogo bio-bibliográfico de los religiosos agustinos*, etc. (Manila, 1901), 252-253.

<sup>13</sup> Sabada, Francisco, O.S.A., *Catálogo de los religiosos agustinos recoletos*, etc. (Madrid, 1906), 42; Martinez, *op. cit.*, 28-63; 153; 238.

<sup>14</sup> Martinez, *op. cit.*, 90, col. 2.

<sup>15</sup> Sabada, *Op. cit.*, II, col. 2.

We can admire the chastity of Fr. Manuel Vaquero (1831), a Recollect who in his "conduct, was never noted for the least that might indicate any uncalled for act towards his neighbor, since his self-respect and reserve already approximated rigid coldness."<sup>16</sup>

11. *Humility.* Noted for their humility were the Augustinians Fr. Diego Mojica (+1589), who despite his exceptional gifts and the esteem of superiors, constantly refused dignities and posts of honor;<sup>17</sup> Fr. Alonso de Carvajal (+1654), oracle of Manila, who refused several bishoprics which had been offered by the king;<sup>18</sup> and, in more recent times, Fr. Francisco Cuadrado (+1877), who was not the least impressed by the praise which colleagues and strangers heaped lavishly on him.<sup>19</sup>

12. *Pastoral Zeal.* Noteworthy in their zeal for the salvation of souls were, among others, the Dominicans Pedro Jimenez (+1690), apostle of the Mandayas and Irraya towards the end of the seventeenth century, and José Gonzalez (+1762), apostle of the Ituys in south Nueva Vizcaya during the fourth decade of the eighteenth century. The first was able, amid a life of extreme penance, to overcome the opposition of the pagans, misunderstanding by his brothers in the habit, the inclemency and the rigours of the elements, in order to win souls for Christ. Of the second, Fr. Elviro Perez says, "It was in 1727 when assigned by obedience to bring the light of the gospel to the mountains of Ituy, he undertook the journey through impassable forests that served as habitation to so many unfortunate people, whom he subjected by force of persistent effort, wisdom and missionary activity, no less than by his rough penances, burning love and total selflessness, and especially by a heroic patience and holy resignation to suffer the inclemencies of weather and his daring to face all dangers, without stepping back or losing heart before any kind of work or difficulty."<sup>20</sup>

We shall cite no more names or examples of virtue among the Religious in the islands during the period under review in order not to lengthen the list. The subject is immense, and

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<sup>16</sup> Sabada, *Op. cit.*, 376.

<sup>17</sup> Elviro, *Op. cit.*, 15.

<sup>18</sup> *Ibid.* 97.

<sup>19</sup> *Ibid.*, 460.

<sup>20</sup> *Op. cit.*, 389-390.



already these filled several pages of the ancient chronicles. What we said gives but an imperfect and superficial idea of how much grace abounded and super-abounded in this nation of the Far-East.

## B. MYSTICISM

13. For the many souls in the Philippines, there was no lack of that food "of those heavenly delights with which even on earth sanctity abounds" (*Ancient Breviary of the Order of Preachers*, Reading for the second Nocturn for 15 October). We shall mention only few of the several examples of those who received extraordinary graces and favors.

Among the women founders of religious institutes or schools, the following were shining examples of holiness: Mother Jerónima de la Asunción (+1630), foundress of the monastery of Santa Clara, a woman favored with the gift of miracles and prophecy;<sup>21</sup> Sor Magdalena de la Cruz (+1653), also a poor clare;<sup>22</sup> Sor Ignacia del Espíritu Santo (+1748), foundress of the *Beatas de la Compañía de Jesús*;<sup>23</sup> and Paula de la Santísima Trinidad (+1782), foundress of the Colégio de Santa Rosa.<sup>24</sup> The laity also had worthy representatives in this gallery of virtuous people, like Governor Luís Pérez Dasmariñas (+1603), a profound mystic; and above all, during the eighteenth century, many individuals of noble birth, or in high military rank, or even among merchants, were able to reconcile their earthly business with heroic virtue.<sup>25</sup>

14. *Charisms and Gifts*. We frequently hear today of charism. These are no other than extraordinary gifts which God grants to certain souls for the spiritual good of one's neighbor and the edification of the Church.

15. *Gift of Tongues*. One of these charisms is the gift of tongues, which God granted to the apostles and more rarely in recent times, to preachers and missionaries, as St. Louis

<sup>21</sup> Martinez, *op. cit.*, 200-215.

<sup>22</sup> *Ibid.*, 268-273.

<sup>23</sup> Anon., *Mother Ignacia del Espíritu Santo* (Manila, 1959).

<sup>24</sup> Gainza, *Op. cit.*, 259-267.

<sup>25</sup> *Ibid.*, 251 ff; Peguero, Juan, O.P., *Historia en compendio de la provincia del Santísimo Rosario de Filipinas*, Ms in AUST, Sección "Provincia" (sin catalogar), fols. 10v, no. 15.

Beltrán in New Granada (Colombia). Among others in the Philippines, the Augustinian Fr. Alonso Jiménez (+1577), first apostle to Masbate, Leyte and Burias, also received it.<sup>26</sup>

Of course, we do not mean by "gift of tongues" that a missionary in speaking Spanish was perfectly understood by his native hearers, as though he had spoken in their own tongue; but an aid, a special help which the Holy Spirit communicated to some of the first apostles of these islands in learning with surprising ease the dialects of the country.<sup>27</sup> It was a wonder to see how with such insufficient means, men, oftentimes of mature age, came to master in a short time, one or more dialects, so much so that they immediately wrote grammars and dictionaries.

16. *Prophecy.* One of the main concerns of the government and the community of Manila was the arrival of the Acapulco galleon. Of this, the Jesuit Fr. Valerio de Ledesma (+1639)<sup>28</sup> and the Dominican Fr. Juan de Sto. Domingo (+1726)<sup>29</sup> were able by their sermons to allay their anxieties.

17. *Miracles.* Among the religious who performed miracles, we shall mention only these names: Fr. Ambrosio Martinez (+1626), Dominican;<sup>30</sup> Fr. Sebastian de Baerra (+1579), Franciscan;<sup>31</sup> Fr. Alonso de Humanas (+1633), Jesuit.<sup>32</sup> In the first dawning of the evangelical preaching, God deigned to confirm the good news with miracles, especially in Pangasinan, although, as Bishop Benavides clearly said in a letter to Pope Clement VIII, the greatest miracle was the penitential life of sanctity of the missionaries themselves.<sup>33</sup>

18. *Incorruption.* Since we are talking of extraordinary gifts by which God wished to glorify some of his chosen souls we should not omit one other gift after

<sup>26</sup> Elviro, *Op. cit.*, 9. Cfr. Chirino, Pedro, *Relación de las Islas Filipinas* (Manila: Historical Conservation Society, 1969), 40, 98-99.

<sup>27</sup> Martinez, *Op. cit.*, 26, 67.

<sup>28</sup> Murillo Velarde, *Op. cit.*, 107.

<sup>29</sup> Collantes, Domingo, *Historia de la provincia del Santísimo Rosario de Filipinas* (Manila, 1783), 438-439.

<sup>30</sup> Aduarte, Diego, O.P., *Historia de la provincia del Santísimo Rosario de Filipinas, Japon y China* (Zaragoza, 1693), 560-561.

<sup>31</sup> Platero, *Op. cit.*, 24-25.

<sup>32</sup> Murillo Velarde, *Op. cit.*, 64-69.

<sup>33</sup> Aduarte, *Op. cit.*, 70; 91, col. 2.

death: the grace of incorruption. This favor was not uncommon among the Franciscans.<sup>34</sup> The Dominicans could cite as examples, Fr. Diego Aduarte (+1636),<sup>35</sup> Sebastian de Oquendo (+1651),<sup>36</sup> and Francisco de la Maza (+1703),<sup>37</sup> among others. The Recollects have the lay brother Fr. Pedro de San Agustín (+1634), whose body "remained pleasant and good to look at, leaving in his cell a very sweet smell which last a long time."<sup>38</sup> The body of Fr. Agustín de Sta. Maria (+1651), also a Recollect who had been martyred in an uprising in Linao (Mindanao) appeared, on opening the tomb after seven months, "as perfect and as attractive as when he was fully healthy."<sup>39</sup>

### C. SANCTITY AMONG THE NATIVES AND OTHER ORIENTALS

"These churches in regions so far away, and the faithful that form them certainly offer service to God. And I believe there are here many privileged souls, especially among the women, doubtless the favor of the Blessed Virgin Mary; and it seems from the graces which she has bestowed on these islands from the beginning that she has taken these churches under her special care."

This is how Bishop Miguel Garcia of Nueva Segovia wrote to the Royal Council in 1774.<sup>40</sup> There is no doubt from these words, from the thinking of various historians and from experience, that God has always watched with special providence over these islands and that He has poured his graces abundantly on the natives. We shall mention a few examples to prove the assertion.

Fr. Colín tells us of a Chinese who took the name Paul at baptism. He impressed those who knew and dealt with him as a Christian of the primitive church;<sup>41</sup> and Murillo Velarde re-

<sup>34</sup> Martinez, *Op. cit.*, 26, 66, 68, 69, 71.

<sup>35</sup> Aduarte-Gonzalez, *Op. cit.*, 748, col. 1.

<sup>36</sup> Santa Cruz, Baltazar, *Historia de la provincia del Santísimo Rosario de Filipinas* (Zaragoza, 1693), 249, col. 2.

<sup>37</sup> Collantes, *Op. cit.*, 41.

<sup>38</sup> Sabada, *Op. cit.*, 752.

<sup>39</sup> *Ibid.*, 754.

<sup>40</sup> Cfr. APSR, MSS, Sección HEF (NS), t. 7, documento 13, p. 26.

<sup>41</sup> *Labor evangélica* (Madrid, 1663), 202, col. 1.

calls the memory of a woman of the Lutao (Mindanao) tribe, named Anselma, "who won respect by her femininity and much more by her native *indio* personality."<sup>42</sup>

In San Miguel, a town administered by the Jesuits, there was in the middle of the seventeenth century, a youthful Tagalog, who distinguished himself by his devotion to the Blessed Virgin Mary. In her honor, he used to recite the entire rosary every day and led an austere life. He began this kind of life after receiving a special favor from heaven.<sup>43</sup>

In Leyte, a noble woman, Maria de Oray, gave an example of extraordinary virtue. Freed from marriage by the death of her husband, she divested herself of her rich clothes and jewelry, released her slaves, gave up her estate and began to live on alms. When a kinglet from Jolo wanted to marry her, she chose the life of perfect chastity; and, had she been allowed, she would have gladly entered the monastery of Santa Clara.<sup>44</sup>

We find in the Chronicle of the Dominican Third Order in the Philippines a rather detailed account of "the angelic life, the frightful penance, the deepest contemplation, the pleasing combination of sublime virtues in a simple native girl, a tertiary of our Order, the pride and glory of the Tagalog people, the ornament of the Philippines, in whom God has performed, to show the power of His grace and the fulfillment of His divine power, such great deeds that had her director of conscience written her life and her virtues, she could have brought great honor to her country and even a bright light to the Church of God . . ."<sup>45</sup> This is the description by Fr. Gainza of the holy life of Sebastiana de Sta. Maria, a native of Pasig. Her fasts, begun when she was seven years old, were, according to medical testimony, beyond human endurance; and when she was fifteen years old, she was nourished only by daily holy communion. To this add vigils, hairshirts, the discipline, sleeping on the hard floor and others acts of penance. God also blessed her with the gift of prophecy. She died on 20 May 1692.

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<sup>42</sup> *Op. cit.*, 174v, col. 2.

<sup>43</sup> *Ibid.*, 52v, col. 2; 52, col. 1.

<sup>44</sup> Murillo Velarde, *Op. cit.*, 75-76.

<sup>45</sup> Gainza, *Op. cit.*, 91.

Towards the end of the eighteenth century and the beginning of the nineteenth, there were two other tertiaries, Rosa de Sta. Maria and Maria Candelaria from Nueva Vizcaya, who gave an example of a holy married life. They were the pride of the people of Bambang.<sup>46</sup>

In more recent times, we find mystics in the person of Maria Mercedes Amado (+1889) from San Mateo, and Vicenta Bautista (+1908) from Sta. Ana. The latter received from God extraordinary revelations regarding the religious situation in the Philippines, both in her time and in the future.<sup>47</sup>

From the year 1614, Christians began to arrive with regularity from Japan, either alone or in groups. Some were forced out of their country by the persecution of Christianity, and others came for trade or were impelled by some difficulty. Purified before hand by the persecution in their land, several of them, especially the women, became examples of true holiness, guided by the Jesuits of San Miguel district (Manila) and the Franciscans of Dilao (Paco, Manila), and Balete (a town that disappeared). Some merited from heaven special graces as a reward for their great virtue.

#### D. NATIVE MARTYRS

For the sake of brevity, we shall not long delay on so many European religious who died in the Philippines, either at the hands of Moslems or pagans, or during popular uprisings or tribal fights. In general, they were not martyrs in the strict acceptance of the term, but were victims of a fit of anger, objects of vengeance, or of other causes. But it would not be too risky to say that among them, especially those who had been killed by the Moslems, there would be true martyrs for the Christian faith. We shall mention only two examples of natives from the Philippines, whose martyrdom is verified by historical documents.

Let the first be Lorenzo Ruiz, a Chinese mestizo from Binondo. Charged before the court for murder, he embarked

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<sup>46</sup> *Ibid.*, 600-606; Cfr. APSR, MSS, Sección "Orden Tercera," Documentos sueltos, sin catalogar.

<sup>47</sup> "Una joven india," *Santísimo Rosario* (Vergara, España, 1890), 195-200. Legaspi, Leonardo, O.P., "Vicenta Bautista, T.O.P.," *Boletín Eclesiástico*, (1965), 803-810.

for Japan in June 1636 with a group of Dominicans. The imperial police caught him, and Lorenzo weakened for a moment. But, encouraged by the example of the Dominican missionaries, he confessed bravely the Christian Faith, until he won the crown of martyrdom at the gallows and the pit on 29 September 1637.<sup>48</sup>

We can also count among the martyrs three Tagalog crewmen who were imprisoned by the Dutch when they boarded their ship. Abandoned on a Moslem island, the Moslems put them to death for they repeatedly refused to deny despite constant threats, the Christian Faith.<sup>49</sup> This happened around 1622.

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<sup>48</sup> Murillo Velarde, *Op. cit.*, 9, 10, 11, 27, 28.

<sup>49</sup> Peguero, *Op. cit.*, 60v-61.

<sup>50</sup> Murillo Velarde, *Op. cit.*, 22v.