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Justice and Peace in the World

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The Second General Assembly
of the Synod of Bishops
(Sept. 30-Nov. 6, 1971)
On
JUSTICE IN THE WORLD

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WORLD DAY OF PEACE⁽¹⁾

On January 1, 1972 the 5th World Day of Peace was observed. The theme of the celebration was: **"If you want Peace work for Justice."** This theme harmonized with the theme of the recently concluded Synod of Bishops' **Justice in the World."** The Synod provided the idea and authoritative proposals and stirred up among the People of God a considerable increase of attention on this matter. On the other hand, the World Day of Peace ensured that the work of the Assembly of Bishops would be followed up in practical ways. In a way, the World Day of Peace complements the Synod by its own original approach concerning a point upon which the survival of mankind is staked, namely, **the link between justice and peace.** To show how closely they are linked, the Bible tells us: "Justice and Peace now embrace." (Ps. 85:10)

Peace is something different from the established order or order at any price. An apparent order, free from civil or international agitation, can conceal and give legal status to real disorder. Today, all forms of oppression are listed and vigorously protested against, especially by the young, and **peace is thought of as the passing from alienation to liberation.** That is in harmony with the traditional representation of justice which attributes to her three emblems:

Her blindfolded eyes indicate that she should not act out of respect for individuals but should remain incorruptible and refrain from all discrimination.

Her scales denote equitable distribution of goods among individuals and peoples. By goods we mean not only material wealth but also power, responsibility and opportunities — in short, whatever develops one's being.

Her sword, finally, recalls that justice is a combat; it is won only by struggle; it involves risk. In fact, it is not enough to "declare" justice. It must be made to reign.

¹ L'Osservatore Romano, July 22, 1971.

Fighting for justice demands, first of all, victory over self. Before being preached, justice must be practised. Protest against society comes after protest against self by each individual.

The theme of the January 1st World Day of Peace restores to a place of honor the notion of sacrifice and is based on Charity. Justice, like Peace, is the fruit of Love.

What is the objective of the World Day of Peace observance? To give peace a content of justice and to give justice a content of peace. Otherwise, there would be false peace and false justice.

In this issue of the **Boletín Eclesiástico**, we offer to our brother priests and readers the **Synodal Document on Justice in the World** and other synodal speeches which contributed the ideas that made the World Day of Peace a meaningful observance.

The second theme of the Synod, **Justice in the World**, was discussed from the 20th Congregation in the evening of October 19th to the 29th Congregation in the evening of October 29th. **One hundred nineteen** Fathers intervened in the discussions. **Twelve Language Groups** studied and reported on the subject. **Archbishop Teopisto Alberto** from the Philippines was given the honor of presenting the Report at the start of the discussions. He also gave the Summary of the synodal discussions. **Archbishop Antonio Mabutas, Bishop Julio Labayen and Bishop Mariano Gaviola** spoke during the discussions. Bishop Mariano Gaviola gave the Report of the English Group B. Three lay people were invited to address the Synodal Fathers, namely: **Miss Barabara Ward** (Lady Jackson), Assistant to the Special Secretary for theme, **Mr. Candido Mendes** and **Mr. Kihida Mushakoji**, both Auditors of the Special Secretary for the theme.

Report on: JUSTICE IN THE WORLD

by Archbishop Teopisto Alberto

1. The initial survey of the topic, **Justice in the World**, was given by Archbishop Alberto of Caceres, the Philippines, President of the Philippine Episcopal Conference.

2. His paper highlighted the original Synodal statement on Justice in the World, distributed in March by the Secretariat of the Synod to the Episcopal Conferences.

3. Archbishop Alberto stressed that the previous document had never been intended as a draft for debate and approval during the Synod. Its purpose was solely to serve as elements for discussion both by Episcopal Conferences and during the Synod. This, he added, explains why no attempt was made either to catalogue all the injustices in the world or to provide thorough-going analysis of them, tasks in fact, that belongs to the local Churches and not to Rome.

It also explains why there appears no elaborate statement on the Church's teaching on social justice, judged unnecessary in a document destined for the Bishops.

4. What then is the Synod supposed to take up? In answering this his own question, the speaker gave the following suggestions.

5. Though other injustices are certainly important, main emphasis should fall on international justice, the reason being that justice at the world level is more pertinent to this collegial gathering of Bishops from every part of the world.

6. International justice was tied directly to the right of all men everywhere and of all nations to their integral human development, in line with the Encyclical, **The Progress of Peoples**.

7. The main infringements of this right were identified as just the unjust domination of the poor and weak nations by those that are rich and powerful — a domination that can be economic, political, cultural, or all these together. Condemned here were neo-colonialism that takes various forms; e.g., forcing weak countries into the sphere of influence of the strong; tying aid to support of the donor's political exigencies; imposition of one's culture and one's way of life.

8. Turning more specifically to questions of international economic justice, the speaker asserted that, while economic growth is not mainly explained by exploitation, colonialism has in fact provided the North Atlantic States with low-cost resources, available markets for their manufactures and profitable investment opportunities.

9. Citing Pope Paul VI's Encyclical, **The Progress of Peoples**, he identified the main source of present domination as world trade in unregulated free markets that generally favour the strong over the weak.

10. The speaker dwelt at length on two points of recent Church teaching. The first emphasizes that the main motive for supporting the right of the developing nations to liberation and development is not charity (in the sense of alms-giving) but justice and solidarity among all men.

The second states a corollary to the right to development: the right to defend self and nation against domination by appropriate means.

11. Turning to what the world expects from the Synod, Archbishop Alberto was plain-spoken: not general principles but specific action — and to say what the Church itself intends to do about injustice, including its own. Here he insisted on the need “before preaching to others to be sure to appear just in the eyes of others”. He then enumerated points on which Church leaders must examine their conduct. These include:

— Whether Church property is always administered as “the patrimony of the poor”. Does it not rather at times result in an accumulation of wealth that causes identification of the Church with rich and powerful, while reducing her credibility when she does seek to speak out against injustice and to promote justice.

— Whether rights of those who work for the Church are always respected. Here mention was made of fair compensation, working conditions, participation and an active voice on affairs that concern the employee.

— Whether the right of Church members to freedom of speech and thought (including the right to raise a prophetic voice) are not sadly infringed on at times. Question, too, was raised about due process within the Church for those charged by authorities with misconduct.

12. Three points were made on education for justice. This education must form people to evaluate critically their societies and to be sensitive to its injustices. It should not attack injustice platitudinously, but find its roots in the system and structures that breed injustice, and attack these at their roots. Finally, education should be a continuous formation from early youth through adult life, one that changes hearts, opening them to repentance and then to true commitment to humanity's common task of achieving justice, development and peace for all the human family.

STRUCTURES FOR WORLD JUSTICE*

by Miss Barbara Ward

Nearly ten years have passed, she said, since the issue of world justice was first raised in the Second Vatican Council. Five years have passed since the Holy Father issued his great Encyclical **Populorum Progressio**. During these years, the basic facts of world wealth and world poverty have not changed. At least seventy-five per cent of the world's resources are controlled and consumed by the third of humanity who have crossed the threshold to the modern technological community. And the great majority of the world's Christians live in these wealthy lands. This was the starting point for the Council's concern. This was the underlying fact of fundamental maldistribution of the world's resources against which Pope Paul raised his powerful protest.

INJUSTICE WORSENS

Today, however, we not only have to confirm the continuance of this injustice. We must take note of the reasons why it is in fact growing worse. In the first place, a number of the wealthiest nations appear steadily less committed, less concerned and less inventive in their approach to world development. Over the last three months, we have seen the developed world's financial leaders discuss the future of the whole regime of international trade with barely a mention of the two-thirds of humanity in developing lands who depend upon it for any hope of further advance. In America, aid has actually been cut and new obstacles place in the way of exports from developing lands. Meanwhile, in the general uncertainty, the prices of many of the imports poor lands have to buy has gone up and relative business stagnation depresses their exports. We can hope that the developed powers do not allow their differences to degenerate into a trade war. We have almost no grounds for hope that the needs of developing lands will play much part in the resolution of the differences. Even the most rational method so far discussed of increasing their working capital — the assignment to **them** of all new issues of special drawing rights — seems to have sunk without trace.

The second reason for the worsening of the world situation in relation to basic justice is the increasing realization that development in the full social, cultural and economic sense is much more difficult to achieve in the latter part of the twentieth century than it ever was when the

* This address was delivered at the 21st Congregation of the Synod on Oct. 20, 1971.

developed nations modernized their societies a hundred and more years ago. I will only point out the main lines of difference. Population growth is twice as great as in the nineteenth century. This means double the annual growth in a nation's labour force. Until recently, agricultural expansion was barely keeping pace and now, with the new highly productive **Green Revolution** of hybrid grains, fertilizers and water supplies, there is an increasing risk that, without drastic land reform, a small elite may introduce mechanization, drive the labourers and tenant farmers from the land and absorb most of the surplus. But if more landless men join the already vast migrations to the cities — which grow twice as fast as population — we confront a new obstruction. Much of modern industry, most of it introduced from abroad and in many cases still under the domination of foreign ownership and control, tends today to require more capital — which developing lands lack and need less labour — which they have in abundance. So unemployment rises and in many developing cities is already equal to a quarter of the labour force. And industrial unemployment is aggravated by one further obstruction — the obstacles placed by developed countries in the way of manufactured exports from developing lands.

RICH ARE GETTING RICHER

Few, if any, of these conditions prevailed a hundred years ago. Even so, modernization was tragic and disruptive enough. It is nothing to the traumas of obstructed development that lie ahead — unless there is world action and world justice, with local effort and local justice, to offset the deadlocks.

But there is a third reason for concern. It is new. It is still difficult to estimate. But it bears directly upon the issue of the distribution of the world's resources. I repeat. At least three quarters of the world's supplies are consumed by the already rich. Their demand for energy, for instance, is increasing steadily — by at least three per cent a year. Much of our energy from a finite source — the fossil fuels of oil and coal and gas — and we are going through some of it, notably oil, at a pace that may lead to complete depletion early next century. Even where supplies are more adequate, the rich nations have already used up some of the cheapest and most easily available resources. They have thus added to the costs of development for the late-comers.

And this concern about the use of resources is part of a wider problem. High consumption means high wastes. All too often the effluents from the high consumer economy is not only polluting the rich nations' own streams and airsheds. It is slopping out into the oceans and, apparently, raising the temperature of the entire planet. If these results follow from

the high standards of only a quarter of humanity, what might not happen to planet earth if three-quarters sought the same levels of income? We cannot disconnect our economic activities from the air systems and the oceans and waters upon which all life ultimately depends. Overloading the biosphere is now a recognizable risk. Do the rich then say to the poor: "Bad luck. While we keep our standards, you must hold down yours in the interests of human survival"? Once again, the ultimate issue of distributive justice stares us in the face.

What part can we play as Christians in face of this deepening crisis? Above all, how can this Synod, speaking with its immense authority to all the People of God, express our commitment to the cause to which we are directly called as faithful followers of the Son of Man?

FOUR POINTS TO PONDER

This response will be the fruit of your deliberations, venerable Bishops. But may we hope that they will include four points?

The first is to set in motion an on going process of education of all Catholics in the facts of world justice and planetary inter-dependence. From school book to sermon, from primary school to seminary, all must hear the word.

The second is to call on all Catholic citizens in developed lands to join with their fellow Christians — and with all men of faith — to demand a permanent commitment by governments to the large transfers of resources and the lasting openings for trade without which development will not succeed.

The third is to urge upon all Catholic citizens — in developed as in developing countries — the need for a thorough going reconsideration of their own social structures and personal living standards. Many of us profit only too lavishly by patterns of ownership and income which make us the elite of the earth. Challenge us to personal sacrifice, to a modesty of living more in keeping with the demands of local and international justice.

Last of all, may we plead that the Church itself, this foreshadowing of a universal and planetary order, conduct its own affairs in the strict spirit of justice and poverty. I believe many people in our troubled world today are looking for a sign that there is meaning in life and some sense and purpose to man's planetary adventure. Teach us, therefore, by word and example to love and respect this small planet which must call all humanity, teach us to moderate our demands, share our resources and seek with all our brothers to make a reality of our prayer, "Thy Kingdom Come".

DEVELOPMENT AND STRUCTURAL INJUSTICES*

by Mr. Candido Mendes

If development is to be the new name for peace it must be primarily the social condition that can bring about the advent of Justice: a proportional relationship which ensures the "to be more" of all men and of the whole man. In the Third World this "to be more" is the result of an historical overcoming of what, in Latin America, Asia and Africa, appears to be a phenomenon of *structural marginality*. The establishment of this fact fixes the limits and reveals the obstacles that stand in the way of the "conversion of hearts" alone; it demands the recognition of the obstacles, of the vicious circles, of the distortion of the interactions which make underdevelopment a global *social fact*. This typical structure is fundamentally the result of the predominant role played by agricultural or mining activities in the so-called colonial systems of production, absorbing in the exports of "key products" the greater majority of the active population. The result is a nuclear occupation of land, the low income per capita of its communities and the fact that their populations do not have a significance as a real market.

What is the impact of such a structure upon the fulfillment of justice in the Third World? In the first place, it presupposes conditions of exploitation which, unlike at the beginning of the industrial civilization, do not suppose an effort of men but an economy of seasonal, abusive and waste employment, a basic lack of skilled work, the constant oscillation between the economy of subsistence and the economy of the market. It is the fate of a silent proletariat, which lacks social articulation or the effective power to assert its rights, and which characterizes as masses the majority of the people of the Third World who are not affected by the development and therefore whose conditions differ widely from those of the labour strata of the great society of the Nineteenth Century.

Such a system entails an unavoidable concentration of the wealth and advantages of traditional economic activity, which does not depend

* This address was delivered at the 23rd General Congregation on Oct. 21, 1971.

on the true assignment of profits to the various agents responsible for it. Due to the lack of productivity of economic activity, justice is wanting. Lacking are the functions of entrepreneur, the access of the labour potential to ownership, the rise of the middle classes. Profits become the results of what is pure accumulation—almost automatic—and which, furthermore emigrate. Thirdly, the structural conditions of injustice of these systems are the result of an excessive unbalance in the access of social services—from education to basic conditions of hygiene for housing. Such inequalities are due to the nucleary and intermittent occupation of the territory due to the classical export oriented economy and to the lack of a real economic balance between the rural and urban sectors, experienced by the central regions of the West.

FROM STRUCTURAL MARGINALITY TO PROMOTION

The elimination of structural marginality becomes therefore the “prius” of justice in the peripheral areas which underwent the world expansion of the great western societies. Development is the historical answer to this. It is thanks to the teaching of the Church that this overall policy of social change must be recognized as true promotion; as the condition of the redemption of the “to the more” of mankind from the mechanisms and systems, which have rendered essentially unequal the possibilities of personalization of man within his community. As redemption, development, represents a concrete and specific experience which depends upon the urgent implementing of certain tasks which as regards the economic, social and political order, can break with the structure that are responsible for the old system and bring to light the full interplay of social functions. It ties in with industrialization and with a new equilibrium in the distribution of the economically active population; with the social mobility caused by the deproletarianization of the community; with the glowing self-determination of political decision; with the feeling of group identity, which begins to perceive itself as the core of its destiny. In the same way all efforts for achieving development—from structural changes to education—become a regarding of the full content of its previous experience as now reprotagonized by the historical subject engendered by the ancient alienated community.

But the preliminary conditions that can bring about the advent of justice require, above all, in the greater part of the contemporary world, an assessment of the new challenges that the right to promotion faces.

In such an analysis it is particularly necessary to guard against the utopias and the myths that can distort the concept and the application of development, if this is still understood under the conventional category of "progress".

DEVELOPMENT OF ALL MEN

Let us consider first of all the right to hope and to the real advent of a great structural change. The tragedy of the Seventies is the growing number of "non-viable" nations in the Third World. It is not only a matter of the widening gap between rich and poor nations. What is hypothetical today is the possibility of the internal and local forces to counteract the new systems of unequal relations within the planetary whole, which will be characteristic of the last twenty-five years of the century. The approach of the social teaching of the Church was still conditioned by the great hopes of the Fifties and by the possibilities of a predominantly spontaneous and evolutionary change. The real scene of the Third World today shows in the greatest successes of the last decade, cases in which national planning goes far beyond the framework of the classical State intervention. At the other extreme, the weight of the new international dependencies makes of development the result of an extreme effort on the part of a national will. Hence, it is easy to understand that the nationalism of the Third World does not bear the stigmas of a collective egoism but can in many instances, be the sole force that can mobilize a people whose demands for change will remain the only trump card in view of an effective change.

It would therefore be necessary to eliminate from the concept of "progress" all inherent faith concerning its unavoidable outcome. Hence, also, the dilatory good-will of the rich nations, the delays and endless delays in international cooperation, on a plea of achieving greater effectiveness and perfection in planning. It is more the risk of the failure of development rather than its success that the signs of the times of the Seventies foreshadow. In order to respond to the right to hope, we should guard against that eschatological saturation that threatens the "to be more" message of man in the Third World.

Everything has been staked on the success of change. The struggle for justice requires however the possibility to be able to bring out from development, which is its normal support, the essential word of community personalization. This can be achieved — as the manifestation of an exemplary will — whatever the final outcome.

DEVELOPMENT OF THE WHOLE MAN

The right to hope: promotion of all men. What can be said of promotion as regards the right of the whole man "to be more"? The current experience of changes in the Third World warns us against the belief in the harmonious and simultaneous coming into being of the whole man, as implied by the concept of progress. The challenge that the Latin American, African and Asian countries must overcome is that of the new options which must be taken between the alternative price to be paid for their changes: economic development or participation; democracy resulting often in economic stagnation; localized development as opposed to an effective social mobility; enclaves of prosperity in long-term strategies, which rely on rendering exclusively dynamic a number of economic poles.

How can we bring back to development its full wholeness and settle the limited alternatives of change which, today, have curtailed man's possibility "to be more"? The myth of the necessary simultaneity of all the shades and areas of progress excludes all answers. It would be futile to attempt to solve the problem by defending the primary of a cultural development, understood as a quest—escaping into the past—for a collective identity which would be the untouchable residue of beliefs and ways of life facing the process of modernization that destroys group personality.

From this standpoint, the great lesson of our era is that there is no protection—similar to that of the preservation of nature in ecology—against the spread of the cultural worlds. It is in the tension of this influx, it is in the opening to this civilization in order to reach out beyond it that a culture is gained: a vision of the world; an active scale of values; a social memory that mobilizes, particularly when permeated with Christian dramaturgies, which, more than any others, can provide the symbolism of the renewal of man in history.

In so far as development has become the Church's word for the "Gentiles" of the affluent societies, she, as the Spouse of Christ, is herself called upon to concretize the advent of promotion. She achieves this through education, which necessarily becomes liberating; through community action and the new patterns she sets as regards individual and collective destinies. But it is above all through an awakening of awareness and the practice of the critical and prophetic action of her magisterium and of her testimony that she will turn development into a will and a freedom.

JUSTICE IN THE WORLD*

by Mr. Kinhide Mushakoji

First, it is necessary to understand the deep meaning of the historical trends underlying the contemporary world crises. We should not be over-pessimistic and take it to be the sign of a world in decay. Quite on the contrary, the crisis we are witnessing is a healthy, though painful, *crise de croissance* of a world which is at last reaching its age of maturity. The world society today is in a period of transition. From an immature authoritarian stage built on fundamental inequality between the powerful and the weak, the privileged and the under-privileged, the ruling elite and the passive masses, toward a participating society where all the members of the human family achieve a "greater sharing in responsibility and in decision-making", to use an expression of *Octogesima Adveniens*.

It is therefore of no avail to try to promote justice through authoritative declarations. Justice will be promoted only when our world-wide action is organized with the participation of the powerless, the poor and the alienated.

The second point is probably less optimistic than the first one. We should face the fact that a variety of conflicts, international wars on conventional or guerilla levels, internal conflicts of different magnitudes, make the present world more hazardous to live in than even before, because the super powers and their allies waste precious world resources for armament; not only because this wastage generates arms trades because it justifies all sorts of interventions by the big powers who claim that if they do not maintain the *status quo* by force, a change in the power balance would lead to a nuclear war.

The Vietnam war is a tragic consequence of this position.

The efforts to maintain the *status quo* is unjust because it benefits the North against the South and within nations especially in the Third World, the privileged elite against the deprived masses.

This is one of the major obstacles which has to be overcome if a participatory society where justice prevails is ever to be built. The incapacity of the existing structures to meet the demands of those who want more justice and more participation forces the latter into opting for violence.

* This address was delivered before the interventions of the Synodal Fathers at the 24th Congregation of the Synod on Oct. 22, 1971. Mr. Mushakoji is the "auditor" for the special secretary.

Violent actions start a vicious circle of uprising and oppression instead of achieving any constructive results. Indeed the powerless betray their cause by using violence.

To use violence is to deny this basic position and to fall into the trap prepared by their opponents. To promote a just and participatory society and to stop the proliferation of conflicts, it is therefore necessary to practice a non-violent action following in the footsteps of Mahatma Ghandi, Martin Luther King and Dom Helder Camara.

Non-violent action is a fish which needs water. Water in this case means a supportive action in public opinion, from the grass-roots level up to the level of the international organizations, such as the United Nations.

In short, we must prepare all the people in and out of the national and the international structures to accept a non-violent social change. This requires a pluralistic approach, and this pluralism must even accept contradictory positions. We must, for example, denounce the nationalism of the powerful nations and support that of the small ones. We must be non-violent but we must stand with the people who fight for national liberations. We should be on the side of the oppressed, but we should also do our best to convince the oppressors not to oppress. Only a combination of such contradictory actions on all levels of the national and international community will allow us to prepare a favorable condition for non-violent action. We must find a pluralistic strategy of non-violent social change towards a more just and participatory society.

The fourth point. If I am allowed to make an abstraction of her essence, considering her merely from a sociological point of view, I would say that the Church is the only world body which can be present at all levels of the world society. It is present on the parochial community level, it is present at the local, national and the regional level. It is also present on the international and diplomatic level. If, to use an expression of Nicholas of Cusa, the Church can be this complex of oppositions with prophets and diplomats, fighters for liberation and peacemakers in its ranks, she would have a privileged role to play as a catalyst of a worldwide non-violent social change.

To play this role the Church must be careful not to become inward-looking even when it faces its own crises of growth. The Church should realize that it is experiencing the same crises as the world is undergoing. This is why I terminate my humble intervention by calling on you, dear Fathers in Christ, to initiate an ecumenical, non-violent and pluralistic action by the Church for the promotion of a more just and more participatory world society.

INTERVENTIONS OF THE FATHERS

ARCHBISHOP ANTONIO MABUTAS

Archbishop Antonio Mabutas y Lloren recalled some difficulties in the way of development in the newly independent countries. Among these are low agricultural production, lack of planning and equipment, selfishness of the "masters," political corruption, sharp increase in population, the flight from the land, poor wages and the consequent state of misery. International and natural institutions that fight these evils should be supported.

The various political, economic, educational and religious factors sometimes seem to conspire together, forming so-called systems that prevent human progress. In our case, this has given rise to the saying that religion is the opium of the people.

This consideration led the speaker to formulate the following conclusions:

1. Since the goods of the earth are for the progress of all men, the present "system" has to be radically changed.
2. Since the very systems are corrected, it is not enough to correct one but all have to be reformed together. This has led some people to advocate a violent overthrow of all systems.
3. The reform of one particular system can help remove obstacles in the way of the reform of all other systems.

BISHOP JULIO LABAYEN

Bishop Labayan stressed that in the pre-synodal document, there is an excellent suggestion about promoting concerted action to influence public opinion.

The speaker suggested that the Synod itself should undertake such an action. This should be along the lines suggested in Mexico in May 1971 by the Latin American Bishops and by the Asian Bishops Meeting in Manila in 1970. It is most important that the Church take a stand against those forces that keep millions of people in a state of dependence by the use of commercial and political pressures.

¹ He spoke at the 22nd Congregation in the evening of Oct. 20.

² He spoke at the 23rd Congregation in the morning of Oct. 21.

He mentioned the injustices in international trade between the rich and poor nations. Only the Synod, representing the Bishops of the world, in unity with the Pope who has been called the Apostle of Justice and Peace, can do something to remedy the situation.

All the efforts made by the Bishops in the Third World are of no avail because the centers of powers are found in the Atlantic. The Bishops of those countries are invited to unite their efforts to those of the Bishops of the Third World.

The Synod should make a declaration on this point. It could be composed by a committee made up of the Presidents of Episcopal Conferences, Superiors General of Religious Orders, Priests and Laymen. The Justice and Peace Commission can help them in this work. So can some other Roman Congregations — the Congregation for Catholic Education, the Congregation of Bishops, of Religious and Secular Institutes, of Rites, and the Congregation for Evangelization of Peoples and the Commission for social Communications together with the Council on the Laity and "Cor Unum".

BISHOP MARIANO GAVIOLA¹

Bishop Mariano Gaviola, speaking personally, said that he fully endorsed the observation given which stressed the doctrinal and pastoral role of the Church in the establishment and promotion of social justice and integral development.

The proper role of the institutional Church vis-a-vis the proper role of the State is based on the principle of the sovereignty of both institutions. Both the Church and the State need one another in striking up the needed balance and necessary link between the transcendental and the temporal. To them also applies the saying that no man is an island. Within the Church, itself, an actively personalized involvement in promoting social justice and development belongs more properly to the laity as a right and a duty. This is so because they are citizens both of the City of God and of their countries.

In this same field of involvement the role of the Bishops, the clergy, and to a certain degree, the religious is that of teacher, an animator and that of moral leadership. Too long have we been acting like babysitters for the laity.

¹ He spoke at the 26th Congregation in the morning of Oct. 23.

The laity are persons as responsible as we are. We must count on them and work with them as such.

However where the laity is not yet duly prepared or organized, our moral leadership may consist in heading, organizing or initiating a pilot-project for example, in socio-economic development. But as soon as lay leaders are formed we must give way to them.

Collaboration of the Church with all men of good will, whether they are baptized or not, as well as the enlistment by the Church of their collaboration is also indispensable. Such collaboration is called for even more, where and when such men are already engaged in endeavours towards our common goal for social justice and development.

We shall be digging our own graves in our zeal for promoting social justice and integral development of peoples unless we be guided by the said principles. To do otherwise would only lead us to a forfeiture of the very nature of our vocation not to mention the frustrations that would inexorably follow the false expectations that we shall have engendered in the minds and hearts of peoples which we can never satisfy. Soon enough, the Bishops and priests will be regarded as Santa Claus. Soon enough, we shall have converted the Church into another United Nations, a Rockefeller or Ford Foundation. Worse still, we will instill into the heart of man the impossible dream of converting this valley of tears into a paradise, and thus make him forget the life hereafter. Our working paper shows an apparent onesidedness. In its pages powerful countries appear as the only villains in the dreams of human struggle for social justice and development. Yet to mention just one example, big businessmen, politicians and mass media men in poor countries also connive sometimes with foreign powers for the sake of material gains, at the expense of their fellow countrymen. Indeed, there are no tyrants where there are no slaves.

On the other hand, the working paper also projects the embarrassing image that poor countries are mere recipients and dependents, and therefore by their own selves cannot be the arbiters and the architects of their own destinies. Certainly poor countries also have much to give, and in fact they do give to the opulent ones, such as their cultures, moral values, technically skilled manpower and so on.

Nevertheless, such a manner of presentation however valid, might only arouse a strong reaction and bitter resentment on the part of many and in their bitterness they would only close their eyes to the injustices of which they may be guilty. Above all, such an unbalanced presenta-

tion might also lead the poor and the weak to remain beggarly in their lives. Self-respect and self-development are basic in any community development.

The document should show that social justice and integral development are demanded of every baptized person, rich and poor, young and old, by the very nature of the Church which is missionary. Wanting in knowledge and conviction in this regard many of our crusaders for validly needed social reforms only betray their purely secularistic and materialistic motivations, as evidenced by the fact that as they heroically crusade for social justice and development, they also patronize drugs, pornography, licentiousness, gambling casinos and other moral vices.

EPISCOPAL ORDINATION ANNIVERSARIES

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

Most Rev. Salvador Lazo
February 3, 1970

Most Rev. Clovis Thibault
February 11, 1955

Most Rev. Antonio Fortich
February 24, 1967

Most Rev. Artemio Casas
February 24, 1962

SUMMARY OF THE INTERVENTIONS*

by Archbishop Teopisto Alberto

The fact that the Church has dealt with justice in the world in the Synod demonstrates the Church's solidarity with the human family. Today, especially, it is more alive, especially towards the poor and the oppressed, both individuals and countries. In the light of the faith, it is trying to be faithful to God. It is not driven by opportunism or the desire to proselytize, but the intimate link of justice with the evangelical message. Fidelity to the Gospel urges us to new efforts to establish justice and peace in the world.

FIRST SECTION: STATEMENTS

It is the most unanimous desire of the Fathers that the Synod draw up some practical conclusions. Nevertheless some doctrinal principles and the reasons for the Church's action in the promotion of justice should be stated. Technical solutions are not the mission of the Church, but belong to states and other temporal organizations. Some values and demands of justice are contained in the evangelical message (human dignity, love towards brothers and especially towards the poor, universal solidarity, universal destination of the goods of creation, etc.). The Church exercises her rightful task by:

- a) proposing the evangelical message; from this mission derives the right and duty to proclaim and defend justice in the world and condemn injustice;
- b) denouncing injustices by virtue of her prophetic mission. Experts will help her to discover these injustices;
- c) forming consciences to action for social justice through her educational work;
- d) offering an example of justice in her own life;
- e) many initiatives to help the poor which will be the visible sign of the Church's charity and spur to others.

In the method of action to establish justice, the Church must regulate herself according to the principle of subsidiarity by respecting the competence of the local Churches (*Octogesima Adveniens*, n. 2; *Lumen Gentium*, n. 36c; *Apostolicam Actuositatem* n. 13).

Regarding the concept of social justice, the notion and reality of social justice are related to the dynamic and progressive influence of history. It is up to the Church to promote a dynamic concept of justice based on the total vision of man and humanity which recalls historical changes and social development (*Populorum Progressio*, n. 15-17; *Octo-*

* This is a brief report on the summary of the interventions of the Synodal Fathers delivered by Archbishop Teopisto Alberto at the 27th Congregation of the General Assembly on Oct. 25, 1971.

sima Adveniens, n. 40). A static concept which is only based on juridical texts of the past is opposed to the dynamic concept, as the static concept presents the danger of serving only some privileged people (*Octogesima Adveniens*, n. 18, 23).

Pastoral and practical guidelines are expected from the Synod rather than speculation on basic problems which only further theological study can clarify. In this way, through full appreciation of the local Churches, the continuity of these actions throughout the Church can be stimulated.

SECOND SECTION: GENERAL ASPECTS OF THE DISCUSSION

AN ANALYSIS OF THE MODERN SITUATION

1. The report was approved in general. Some Fathers preferred to see more stress on the injustices connected with modern warfare, the armaments race, and the sale of arms. They wished to see more stress on the ecumenical aspect of the Church's work for justice.

2. The Fathers called attention to a number of aspects in the modern situation. As Pope Paul VI said in *Populorum Progressio*, the social question today involves the whole of humanity. As a new world society is being born, the imbalances can be found within the individual countries.

4. The condition of injustice should not be considered solely under its economic aspect. While it is true that privation of material goods is one of its characteristics, there is also injustice on a world scale in the exercise of power, responsibility and dignity, and the victims of this are always the poor.

5. On the other hand, while inequalities are multiplied, never has there been in the world such a strong feeling for human dignity, equality and a fair sharing as there is today. Hence the dramatic contrast in today's society.

THE CHURCH'S ACTION

6. The Synod took note of the present situation and the people's desire to see action rather than hear words. The Church's doctrinal principles are sufficiently explained in the encyclicals and in the decrees of Vatican II.

7. The Fathers asked themselves the following questions: how it is that 80 years after the proclamation of a modern social doctrine, and after 2,000 years of continual preaching of Christian charity, the Church has to acknowledge that the results have been poor when it comes to the formation of a Christian conscience among her own members.

While it is true that the works of charity practised by Catholics have always been striking, the Fathers noted that the People of God does not, as a whole, understand that structural injustice is sinful nor is it realized that there is personal responsibility involved and that each has an obligation to commitment in this field.

8. The Fathers said that a radical change is needed in education. In all Catholic schools, in religious instruction, in the seminaries, and in preaching, much stress should be put on the Church's teaching on sharing, justice, the right to development and responsibility, and the radical incompatibility of the faith with radical discrimination. Students should be spurred to action.

9. The formation of consciences should also be conducted through the liturgical and sacramental life. The social aspects of sin are not sufficiently stressed in confession. Penitents are not alerted to such matters, and the penances given rarely involve works of social justice. The liturgy should be oriented towards showing better the Biblical tradition where riches that are not used to help the poor are very severely censured.

10. The whole style of life in the Church should be reformed: Stark simplicity, poverty in personal life especially for clerics, should be part of this change.

11. It is desired that women have a larger share in the consultative and executive institutions of the Church. Some Fathers have suggested that a commission be set up for the study of the woman's role in the life of the Church.

12. All this work of re-education should be conducted together with members of other religions. There should be a better sharing between the richer dioceses and the poorer ones. *Cor unum* can be used to further a permanent dialogue.

ACTION OF THE CHURCH IN THE WORLD

13. The progress of history towards the putting into effect of a world order, the growing demand for justice, dignity and fair sharing, indicate new tasks, new possibilities and responsibilities in the Church's action in secular society. Generally the Church performs these tasks through the work of those members who are morally responsible before society and who, as citizens, are engaged in the temporal order. She carries out these tasks in a general way by cooperating more widely with other men of good will.

14. Today the Church, unlike in the past, can become a voice and conscience before the world to help those peoples and groups whom the world expansion of nationalistic conquerors, economic power and cultural and ideological imperialism deprive of the most elementary rights. The use of violence and torture to limit freedom of expression and action have been denounced. The lack of religious and civil liberty in some Marxist countries and even in other countries which profess themselves Christian, has also been stressed (with special reference to Palestinian refugees and to the juridical statute of Jerusalem so as to permit equal access to the three great religions who venerate it as a holy city). The social structure of South Africa, founded on the permanent and legalized violation of the rights of negroes, has been denounced. The threat of genocide hanging over some aboriginal tribes has been spoken about. Strong emphasis was put on the insufficient respect of the rights of

emigrants whose number is continually increasing and who, although working in rich countries, do not meet full justice in the economic field nor respect or religious assistance.

WOMEN'S RIGHTS

Much was said about women who still do not enjoy full economic and social rights.

It was asked that the Church together with the other Christian Churches and communities and with the other great religions and ethnic schools, encourage the creation of a commission for human rights whose task it would be to protect and defend the rights of those who suffer grave injustices by denouncing them before the conscience of the world.

15. Within the framework of local political order, the Church should continually ask her own members to cooperate with the other citizens in recognizing the two fundamental priorities: no citizens should be excluded from full participation in the social order for reasons of age, health poverty or discrimination. This does not mean only satisfying material needs but full rights to autonomy and sharing.

The second priority concerns the life style of high consumer society. The highest individual income — the permanent stimulus — through publicity — for more and more consumer goods not only constitute a scandal in the face of the growing poverty in the world but also, by extending to ever vaster strata of the world society, could place the sources of goods in danger or create great tensions. Another evil is pollution of the very air we breathe and of the waters which endanger human life. In this connection, considering the limited area of the world, we cannot lose sight of the demographic explosion. We must recall the Church's doctrine on responsible parenthood, with methods that are acceptable to the Catholic conscience.

16. Regarding developing societies, emphasis was laid on those reforms which create conditions of self-help, basic participation and access to ownership; fiscal reforms for a special policy for full employment. However, it is necessary to recognize that the action of poor peoples in these fields is often limited because of their dependence on foreign investments and markets.

THE GLARING GAP

17. The major problem is changes of structure on an international scale. There is a glaring gap in wealth and power between the developed countries and the undeveloped. This is causing anarchy in international relations. The Synod echoes Pope Paul VI's cry at the United Nations: "never again war". The Synod supports fully the Pope's pleas for an international authority with sufficient juridical and political power to arbitrate so that the present system of having recourse to violence to regulate conflicts will be replaced by law and negotiations. Citizens should be made aware of the damage done by the arms race among the major powers, with this squandering every year of about 200 billion dol-

lars, and with the fear and uncertainty it generates. Considering individual consciences of citizens, support was given to the idea that the Church declare herself on the side of conscientious objectors to war.

The construction of peace is not merely the prevention of armed conflict. In line with *Populorum Progressio* this Synod stresses the necessity of participation on an organized world scale. Institutions should be established to insure access to the goods, the markets and the technology of the world. Two points emerge: a) the necessity of avoiding by means of suitable institutions, the transfer of capital that strengthen colonial and neo-colonial power; b) a critical study should be undertaken of the international trust companies and their influence on local resources. This is part of a more general problem: considering the general economic, technological and political power of the developed countries, whether communist or capitalist, what can be done in order that developing countries might be able to develop their own structures? Often enough, in fact, a measure of progress is achieved in these countries only at the expense of their precious cultural heritage and the loss of their national identity and true freedom.

18. It was therefore suggested that the Church undertake an ecumenical initiative to establish research centres, for dialogue, and for awakening social consciousness.

These centres should be under the aegis of "Justitia et Pax"; local universities could also be associated. They should be independent and and ecumenical. They ought to collaborate to satisfy the growing needs of the whole world, and should try to encounter the most urgent social needs and those sectors of all orders which require the greatest development.

PROSPECTS OF A NEW WORLD SOCIETY

19. The discussion stressed the inadequacy of today's idea of the liberation of man in relation to the new world society. In a certain sense we are all conditioned by the education and culture received in school, through the means of social communications and specialized propaganda. For nearly two centuries, a large part of the social sciences have depended on the conditions of material progress carried out through the applied sciences and technology. The various political-social systems: liberal capitalism, communism and social democracy, in spite of their differences, are pointed towards a higher standard of life, because they consider happiness a reality of this world.

20. The inadequacy of those models becomes evident to the Christian, especially from the fact that the opulent societies demonstrate how the access to wealth does not identity itself with access to happiness. Also because of the population growth and the difficulties which hinder rapid progress, development of the large majority of humanity in the next 30 years may attain a purely marginal improvement of their own material living conditions.

Therefore, to affirm that "liberation is identified with development means to deprive a large part of humanity of the right to hope. Finally, with the increase in the world population which is foreseen, every or almost

every possibility of benefitting from a "higher level of life", will be lacking. Therefore, the Church must stress the concept of a "high level" of "integral development".

21. Therefore the need for a deeper and wider liberation which delivers man from the slavery of material poverty and material oppression as well as from the clutches of selfishness, greed and fatalistic resignation, has also been stressed. Many insisted on the conversion of hearts as an indispensable condition for world brotherly coexistence and for an order of justice and liberty.

22. The greatest difficulties come from man's attachment to riches, privileges and power. Not a few Christians in rich countries do not realize that they are actually living in a state of sin because of their unconcern for their social obligations.

CONCENTRATION OF WEALTH

23. National and international organizations have in their power a concentration of wealth that permits a few to enjoy a high standard of living at the expense of the masses of the poor. As history shows, this leads to violence and war. New solutions must be found. On the one hand, it is impossible to tolerate the present materialistic system and on the other no recourse should be made to destructive violence.

24. It is urgent to find a non-violent method, to react against injustice with an irresistible force. Christians should be the first to lead a simple life, detached from riches. This can lead to a change of heart of which the world is greatly in need.

25. Witness of non-violence, of simplicity of life, and of detachment from worldly goods can help powerfully towards leading the underdeveloped countries to moderation. The more developed countries can learn from the developing ones in their turn: they have a sense of authentic progress and freedom. In this way through exchange of ideas, they will give proof of the possibility of advancement in love and brotherhood.

Since all this requires sacrifice, it is the task of Christians to act as a leaven in modern society through the witness they give of evangelical spirit and fraternal charity.

THIRD SECTION: QUESTIONS FOR THE LANGUAGE GROUP

A. INVITATION TO ACTION.

1. Should the Synod circulate publicity or not, an invitation to a more intense action to establish justice in the world? If the affirmative:
2. What problems concerning justice should be included?
3. Should it recall some doctrinal principles? Which?
4. Are there unjust situations which should be denounced? Which?
5. What style should be used?

N. B. — The Fathers are warmly requested to list only five problems to be dealt with (or respectively situations to be denounced or principles to be recalled) those in fact which the Group judges to be of greatest importance.

B. EDUCATION TO JUSTICE (FORMATION OF MEN, CATECHETICS, LITURGY, SACRAMENTS).

1. What should the Church do in the educational field?
 - a) action of the hierarchy;
 - b) action of the whole People of God.
2. What should the Church do in institutions and structures to educate to justice?

C. WITNESS OF JUSTICE.

1. How should the Church urge the testimony of her members in their own countries and in their social responsibility in promoting justice?
2. Since the Church in her communities should give a testimony of justice, are we prepared to put the concrete guidelines into practice? Some things seem to be more urgent; others are desirable.

D. SOLIDARITY AND COOPERATION TOWARDS DEVELOPMENT

Within the Universal Church:

- a) cooperation between the Churches of the rich and poor countries;
- b) cooperation with international bodies;
- c) ecumenical collaboration;
- d) wish to see women active in the Church

E. SUGGESTIONS REGARDING OTHER PROBLEMS (FOR EXAMPLE, ARMAMENTS RACE, WAR, CONDITION OF EMIGRANTS, ETC.)

— what doctrinal problems require further study? The Fathers are asked to express their views as Pastors on the best pastoral method to be adopted;

— Fathers should also express their opinion on the spirituality of the promotion of justice.

FINAL VOTING ON "JUSTICE IN THE WORLD"

	Placet	Non Placet	Abten- tions	In- valid
1st Vote:				
Introduction	174	16	9	—
2nd Vote:				
Justice and world society	164	20	14	1
3rd Vote				
Gospel message and mission for the Church	171	18	10	—
4th Vote:				
Putting justice into practice	161	24	14	—
5th Vote:				
A word of hope	176	12	11	—

SYNODAL DOCUMENT ON JUSTICE IN THE WORLD

INTRODUCTION

Gathered from the whole world, in communion with all who believe in Christ and with the entire human family, and opening our hearts to the Spirit who is making the whole of creation new, we have questioned ourselves about the mission of the People of God to further justice in the world.

Scrutinizing the «signs of the times» and seeking to detect the meaning of emerging history, while at the same time sharing the aspirations and questionings of all those who want to build a more human world, we have listened to the Word of God that we might be converted to the fulfilling of the divine plan for the salvation of the world.

Even though it is not for us to elaborate a very profound analysis of the situation of the world, we have nevertheless been able to perceive the *serious injustices which are building around the world of men a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.*

At the same time we have noted the inmost stirring moving the world in its depths. There are facts constituting a contribution to the furthering of justice. In associations of men and among peoples themselves there is arising a new awareness which shakes them out of any fatalistic resignation and which spurs them on to liberate themselves and to be responsible for their own destiny. Movements among men are seen which express hope in a better world and a will to change whatever has become intolerable.

Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by *proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted.* The hopes and forces which are moving the world in its very foundations are not foreign to the dynamism of the Gospel, which through the power of the Holy Spirit frees men from personal sin and from its consequences in social life.

The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed himself to us, and made known to us, as it is brought progressively to realization, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ. Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

I. JUSTICE AND WORLD SOCIETY

CRISIS OF UNIVERSAL SOLIDARITY

The world in which the Church lives and acts is held captive by a tremendous paradox. Never before have the forces working for bringing about a unified world society appeared so powerful and dynamic; they are rooted in the awareness of the full basic equality as well as of the human dignity of all. Since men are members of the same human family, they are indissolubly linked with one another in the one destiny of the whole world, in the responsibility for which they all share.

The new technological possibilities are based upon the unity of science, on the global and simultaneous character of communications and on the birth of an absolutely interdependent economic world. Moreover, men are beginning to grasp a new and more radical dimension of unity; for they perceive that their resources, as well as the precious treasures of air and water—without which there cannot be life—and the small delicate biosphere of the whole complex of all life on earth, are not infinite, but on the contrary *must be saved and preserved as a unique patrimony belonging to all mankind.*

The paradox lies in the fact that within this perspective of unity the forces of division and antagonism seem today to be increasing in strength. Ancient divisions between nations and empires, between races and classes, today possess new technological instruments of destruction. The arms race is a threat to man's highest good, which is life; it makes poor peoples and individuals yet more miserable, while making richer those already powerful; it creates a continuous danger of conflagration, and in the case of nuclear arms, it threatens to destroy all life from the face of the earth. At the same time new divisions are being born to separate man from his neighbor. *Unless combatted and overcome by*

social and political action, the influence of the new industrial and technological order favours the concentration of wealth, power and decision-making in the hands of a small public or private controlling group. Economic injustice and lack of social participation keep a man from attaining his basic human and civil rights.

In the last twenty-five years a hope has spread through the human race that economic growth would bring about such a quantity of goods that it would be possible to feed the hungry at least with the crumbs falling from the table, but this has proved a vain hope in underdeveloped areas and in pockets of poverty in wealthier areas, *because of the rapid growth of population and of the labour force, because of rural stagnation and the lack of agrarian reform, and because of the massive migratory flow to the cities, where the industries, even though endowed with huge sums of money, nevertheless provide so few jobs that not infrequently one worker in four is left unemployed.* These stifling oppressions constantly give rise to great numbers of «marginal» persons, ill-fed, inhumanly housed, illiterate and deprived of political power as well as of the suitable means of acquiring responsibility and moral dignity.

Furthermore, such is the demand for resources and energy by the richer nations, whether capitalist or socialist, and such are the effects of dumping by them in the atmosphere and the sea that *irreparable damage would be done to the essential elements of life on earth, such as air and water, if their high rates of consumption and pollution, which are constantly on the increase, were extended to the whole of mankind.*

The strong drive towards global unity, the unequal distribution which places decisions concerning three quarters of income, investment and trade in the hands of one-third of the human race, namely the more highly developed part, the insufficiency of a merely economic progress, and the new recognition of the material limits of the biosphere—all this makes us aware of the fact that in today's world new modes of understanding human dignity are arising.

THE RIGHT TO DEVELOPMENT

In the face of international systems of domination, the bringing about of justice depends more and more on the determined will for development.

In the developing nations and in the so-called socialist world, that determined will asserts itself especially in a struggle for forms of claiming one's rights and self-expression, a struggle caused by the evolution of the economic system itself.

This aspiring to justice asserts itself in advancing beyond the threshold at which begins a consciousness of enhancement of personal worth (cf. *Populorum Progressio* 15; A.A.S. 59, 1067, p. 265) with regard both to the whole man and the whole of mankind. This is expressed in an awareness of the right to development. The right to development must be seen as a dynamic interpenetration of all those fundamental human rights upon which the aspirations of individuals and nations are based.

This desire however will not satisfy the expectations of our times if it ignores the objective obstacles which social structures place in the way of conversion of hearts, or even of the realization of the ideal of charity. It demands on the contrary that the general condition of being marginal in society be overcome, so that an end will be put to the systematic barriers and vicious circles which oppose the collective advance towards enjoyment of adequate remuneration of the factors of production, and which strengthen the situation of discrimination with regard to access to opportunities and collective services from which a great part of the people are now excluded. If the developing nations and regions do not attain liberation through development, there is a real danger that the conditions of life created especially by colonial domination may evolve into a new form of colonialism in which the developing nations will be the victims of the interplay of international economic forces. That right to development is above all a right to hope according to the concrete measure of contemporary humanity. To respond to such a hope, the concept of evolution must be purified of those myths and false convictions which have up to now gone with a thought-pattern subject to a kind of deterministic and automatic notion of progress.

By taking their future into their own hands through a determined will for progress, the developing peoples—even if they do not achieve the final goal—will authentically manifest their own personalization. And in order that they may cope with the unequal relationships within the present world complex, a certain responsible nationalism gives them the impetus needed to acquire an identity of their own. From this basic self-determination can come attempts at putting together new political groupings allowing full development to these peoples; there can also come measures necessary for overcoming the inertia which could render fruitless such an effort—as in some cases population pressure; there can also come new sacrifices which the growth of planning demands of a generation which wants to build its own future.

On the other hand, it is impossible to conceive true progress without recognizing the necessity—within the political system chosen—of a development composed both of economic growth and participation; and

the necessity too of an increase in wealth implying as well social progress by the entire community as it overcomes regional imbalance and islands of prosperity. Participation constitutes a right which is to be applied both in the economic and in the social and political field.

While we again affirm the right of people to keep their own identity, we see ever more clearly that the fight against a modernization destructive of the proper characteristic of nations remains quite ineffective as long as it appeals only to sacred historical customs and venerable ways of life. If modernization is accepted with the intention that it serve the good of the nation, men will be able to create a culture which will constitute a true heritage of their own in the manner of a true social memory, one which is active and formative of authentic creative personality in the assembly of nations.

VOICELESS INJUSTICES

We see in the world a set of injustices which constitute the nucleus of today's problems and whose solution requires the undertaking of tasks and functions in every sector of society towards which we are speeding in this last quarter of the twentieth century. Therefore we must be prepared to take on new functions and new duties in every sector of human activity and especially in the sector of world society, if justice is really to be put into practice. Our solution is to be directed above all at those men and nations which because of various forms of oppression and because of the present character of our society are silent, indeed voiceless, victims of injustice.

Take, for example, the case of *migrants*. They are often forced to leave their own country to find work, but frequently find the doors closed in their faces because of discriminatory attitudes, or, if they can enter, they are often obliged to lead an insecure life or are treated in an inhuman manner. The same is true of groups that are less well off on the social ladder such as workers and especially farm workers who play a very great part in the process of development.

To be especially lamented is the condition of so many millions of *refugees*, and of every group or people suffering persecution — sometimes in institutionalized form — for racial or ethnic origin or on tribal grounds. This persecution on tribal grounds can at times take on the characteristics of genocide.

In many areas justice is seriously injured with regard to people who are suffering *persecution for their faith*, or who are in many ways being ceaselessly subjected by political parties and public authorities to

an action of oppressive atheization, or who are deprived of religious liberty either by being kept from honouring God in public worship, or by being prevented from publicly teaching and spreading their faith, or by being prohibited from conducting their temporal affairs according to the principles of their religion.

Justice is also being violated by forms of oppression, both old and new, springing from *restriction of the rights of individuals*. This is occurring both in the form of repression by the political power and violence on the part of private reaction, and can reach the extreme of affecting the basic conditions of personal integrity. There are well known cases of torture, especially of political prisoners, who besides are frequently denied due process or who are subjected to arbitrary procedures in their trial. Nor can we pass over the prisoners of war who even after the Geneva Convention are being treated in an inhuman manner.

The fight against legalized abortion and against the imposition of contraceptives and the pressures exerted against war are significant forms of defending the right to life.

Furthermore, contemporary consciousness demands *truth in the communications systems*, including the right to the image offered by the media and the opportunity to correct its manipulation. It must be stressed that the right, especially that of children and the young, to education and to morally correct conditions of life and communications media is once again being threatened in our days. The activity of families in social life is rarely and insufficiently recognized by State institutions. Nor should we forget the growing number of persons who are often abandoned by their families and by the community: the old, orphans, the sick and all kinds of people who are rejected.

THE NEED FOR DIALOGUE

To obtain true unity of purpose, as is demanded by the world society of men, a mediatory role is essential to overcome day by day the opposition, obstacles and ingrained privileges which are to be met with in the advance towards a more human society.

But effective mediation involves the creation of a lasting atmosphere of dialogue. A contribution to the progressive realization of this can be made by men unhampered by geo-political, ideological or socio-economic conditions or by the generation gap. To restore the meaning of life by adherence to authentic values, the participation and witness of the rising generation of youth is as necessary as communication among peoples.

II.

THE GOSPEL MESSAGE AND THE MISSION OF THE CHURCH

In the face of the present-day situation of the world, marked as it is by the grave sin of injustice, we recognize both our responsibility and our inability to overcome it by our own strength. Such a situation urges us to listen with a humble and open heart to the word of God, as he shows us new paths towards action in the cause of justice in the world.

THE SAVING JUSTICE OF GOD THROUGH CHRIST

In the Old Testament God reveals himself to us as the liberator of the oppressed and the defender of the poor, demanding from man faith in him and justice towards man's neighbour. *It is only in the observance of the duties of justice that God is truly recognized as the liberator of the oppressed.*

By his action and teaching Christ united in an indivisible way the relationship of man to God and the relationship of man to other men. Christ lived his life in the world as a total giving of himself to God for the salvation and liberation of men. In his preaching he proclaimed the fatherhood of God towards all men and the intervention of God's justice on behalf of the needy and the oppressed (*Lk 6:21-23*). In this way he identified himself with his «least brethren», as he stated: «As you did it to one of the least of these my brethren, you did it to me» (*Mt 25:40*).

From the beginning the Church has lived and understood the Death and Resurrection of Christ as a call by God to conversion in the faith of Christ and in fraternal love, perfected in mutual help even to the point of a voluntary sharing of material goods.

Faith in Christ, the Son of God and the Redeemer, and love of neighbour constitute a fundamental theme of the writers of the New Testament. According to St. Paul, the whole of the Christian life is summed up in faith effecting that love and service of neighbour which involve the fulfilment of the demands of justice. The Christian lives under the interior law of liberty, which is a permanent call to man to turn away from self-sufficiency to confidence in God and from concern for self to a sincere love of neighbour. Thus takes place his genuine liberation and the gift of himself for the freedom of others.

According to the Christian message, therefore, man's relationship to his neighbour is bound up with his relationship to God; his response to the love of God, saving us through Christ, is shown to be effective in his love and service of men. Christian love of neighbour and justice cannot be separated. For love implies an absolute demand for justice, namely a recognition of the dignity and rights of one's neighbour. Justice attains its inner fullness only in love. Because every man is truly a visible image of the invisible God and a brother of Christ, the Christian finds in every man God himself and God's absolute demand for justice and love.

The present situation of the world, seen in the light of faith, calls us back to the very essence of the Christian message, creating in us a deep awareness of its true meaning and of its urgent demands. *The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of man even in his present existence in this world. For unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility with the men of our times.*

THE MISSION OF THE CHURCH, HIERARCHY AND CHRISTIANS

The Church has received from Christ the mission of preaching the Gospel message, which contains a call to man to turn away from sin to the love of the Father, universal brotherhood and a consequent demand for justice in the world. *This is the reason why the Church has the right, indeed the duty, to proclaim justice on the social, national and international level, and to denounce instances of injustice, when the fundamental rights of man and his very salvation demand it.* The Church, indeed, is not alone responsible for justice in the world; however, she has a proper and specific responsibility which is identified with her mission of giving witness before the world of the need for love and justice contained in the Gospel message, a witness to be carried out in Church institutions themselves and in the lives of Christians.

Of itself it does not belong to the Church, insofar as she is a religious and hierarchical community, to offer concrete solutions in the social, economic and political spheres for justice in the world. Her mission involves defending and promoting the dignity and fundamental rights of the human person.

The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfill their temporal obligations with fidelity and

competence. They should act as a leaven in the world, in their family, professional, social, cultural and political life. *They must accept their responsibilities in this entire area under the influence of the Gospel and the teaching of the Church.* In this way they testify to the power of the Holy Spirit through their action in the service of men in those things which are decisive for the existence and the future of humanity. While in such activities they generally act on their own initiative without involving the responsibility of the ecclesiastical hierarchy, in a sense they do involve the responsibility of the Church whose members they are.

III.

THE PRACTICE OF JUSTICE

THE CHURCH'S WITNESS

Many Christian are drawn to give authentic witness on behalf of justice by various modes of action for justice, action inspired by love in accordance with the grace they have received from God. For some of them, this action finds its place in the sphere of social and political conflicts in which Christians bear witness to the Gospel by pointing out that in history there are sources of progress other than conflict, namely love and right. This priority of love in history draws other Christians to prefer the way of non-violent action and work in the area of public opinion.

While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and life style found within the Church itself.

Within the Church rights must be preserved. No one should be deprived of his ordinary rights because he is associated with the Church in one way or another. Those who serve the Church by their labour, including priests and religious, should receive a sufficient livelihood and enjoy that social security which is customary in their region. Lay people should be given fair wages and a system for promotion. We reiterate the recommendations that lay people should exercise more important functions with regards to Church property and should share in its administration.

We also urge that women should have their own share of responsibility and participation in the community life of society and likewise of the Church.

We propose that this matter be subjected to a serious study employing adequate means: for instance, a mixed commission of men and women, religious and lay people, of differing situations and competence.

The Church recognizes everyone's right to suitable freedom of expression and thought. This includes the right of everyone to be heard in a spirit of dialogue which preserves a legitimate diversity within the Church.

The form of judicial procedure should give the accused the right to know his accusers and also the right to a proper defence. To be complete, justice should include speed in its procedure. This is especially necessary in marriage cases.

Finally, the members of the Church should have some share in the drawing up of decisions, in accordance with the rules given by the Second Vatican Ecumenical Council and the Holy See, for instance with regard to the setting up of councils at all levels.

In regard to temporal possessions, whatever be their use, it must never happen that the evangelical witness which the Church is required to give becomes ambiguous. The preservation of certain positions of privilege must constantly be submitted to the test of this principle. Although in general it is difficult to draw a line between what is needed for right use and what is demanded by prophetic witness, we must certainly keep firmly to this principle: our faith demands of us a certain sparingness in use, and the Church is obliged to live and administer its own goods in such a way that the Gospel is proclaimed to the poor. If instead the Church appears to be among the rich and the powerful of this world its credibility is diminished.

Our examination of conscience now comes to the life style of all: bishops, priests, religious and lay people. In the case of needy peoples it must be asked whether belonging to the Church places people on a rich island within an ambient of poverty. In societies enjoying a higher level of consumer spending, it must be asked whether our life style exemplifies that sparingness with regard to consumption which we preach to others as necessary in order that so many millions of hungry people throughout the world may be fed.

EDUCATION TO JUSTICE

Christians' specific contribution to justice is the day-to-day life of the individual believer acting like the leaven of the Gospel in his family, his school, his work and his social and civic life. Included with this are the perspectives and meaning which the faithful can give to human effort. *Accordingly, educational method must be such as to teach men*

to live their lives in its entire reality and in accord with the evangelical principles of personal and social morality which are expressed in the vital Christian witness of one's life.

The obstacles to the progress which we wish for ourselves and for mankind are obvious. The method of education very frequently still in use today encourages narrow individualism. Part of the human family lives immersed in a mentality which exalts possessions. The social and the communications media, which are often obstructed by the established order, allow the formation only of the man desired by that order, that is to say, man in its image, not a new man but a copy of man as he is.

But education demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations. It will also educate a truly and entirely human way of life in justice, love and simplicity. It will likewise awaken a *critical sense*, which will lead us to reflect on the society in which we live and on its values; it will make men ready to renounce these values when they cease to promote justice for all men. In the developing countries, the principal aim of this education for justice consists in *an attempt to awaken consciences to a knowledge of the concrete situation and in a call to secure a total improvement*; by these means the transformation of the world has already begun.

Since this education makes men decidedly more human, it will help them to be no longer the object of manipulation by communications media or political forces. It will instead enable them to take in hand their own destinies and bring about communities which are truly human.

Accordingly, this education is deservedly called a continuing education, for it concerns every person and every age. It is also a practical education: it comes through action, participation and vital contact with the reality of justice.

Education for justice is imparted first in the family. We are well aware that not only Church institutions but also other schools, trade unions and political parties are collaborating in this.

The content of this education necessarily involves respect for the person and for his dignity. Since it is world justice which is in question here, the unity of the human family within which, according to God's plan, a human being is born must first of all be seriously affirmed. Christians find a sign of this solidarity in the fact that all human beings are destined to become in Christ sharers in the divine nature.

The basic principles whereby the influence of the Gospel has made itself felt in contemporary social life are to be found in the body of

teaching set out in a gradual and timely way from the encyclical *Rerum Novarum* to the letter *Octogesima Adveniens*. As never before, the Church has, through the Second Vatican Council's constitution *Gaudium et Spes*, better understood the situation in the modern world, in which the Christian works out his salvation by deeds of justice. *Pacem in Terris* gave us an authentic charter of human rights. In *Mater et Magistra* international justice begins to take first place; it finds more elaborate expression in *Populorum Progressio*, in the form of a true and suitable treatise on the right to development, and in *Octogesima Adveniens* is found a summary of guidelines for political action.

Like the apostle Paul, we insist, welcome or unwelcome, that the Word of God should be present in the centre of human situations. Our interventions are intended to be an expression of that faith which is today binding on the lives of the faithful. We all desire that these interventions should always be in conformity with circumstances of place and time. Our mission demands that we should courageously denounce injustice, with charity, prudence and firmness, in sincere dialogue with all parties concerned. We know that our denunciations can secure assent to the extent that they are an expression of our lives and are manifested in continuous action.

The liturgy, which we preside over and which is the heart of the Church's life, can greatly serve education for justice. For it is a thanksgiving to the Father in Christ, which through its communitarian form places before our eyes the bonds of our brotherhood and again and again reminds us of the Church's mission. The liturgy of the word, catechesis and the celebration of the sacraments have the power to help us to discover the teaching of the prophets, the Lord and the Apostles on the subject of justice. The preparation for baptism is the beginning of the formation of the Christian conscience. The practice of penance should emphasize the social dimension of sin and of the sacrament. Finally, the Eucharist forms the community and places it at the service of men.

COOPERATION BETWEEN LOCAL CHURCHES

That the Church may really be the sign of that solidarity which the family of nations desires, *it should show in its own life greater cooperation between the Churches of rich and poor regions through spiritual communication and vision of human and material resources.* The present generous arrangements for assistance between Churches could be made more effective by real coordination (Sacred Congregation for the Evangelization of Peoples and the Pontifical Council «Cor Unum»), through their overall view in regard to the common administration of the gifts

of God, and through fraternal solidarity, which would always encourage autonomy and responsibility on the part of the beneficiaries in the determination of criteria and the choice of concrete programmes and their realization.

This planning must in no way be restricted to economic programmes; it should instead stimulate activities capable of developing that human and spiritual formation which will serve as the leaven needed for the integral development of the human being.

ECUMENICAL COLLABORATION

Well aware of what has already been done in this field, together with the Second Vatican Council we very highly commend cooperation with our separated Christian brethren for the promotion of justice in the world, for bringing about development of peoples and for establishing peace. This cooperation concerns first and foremost activities for securing human dignity and man's fundamental rights, especially *the right to religious liberty*. This is the source of our common efforts against discrimination on the grounds of differences of religion, race and colour, culture and the like. Collaboration extends also to the study of the teaching of the Gospel insofar as it is the source of inspiration for all. Christian Unity and the Pontifical Commission Justice and Peace devote themselves in common counsel to developing effectively this ecumenical collaboration.

In the same spirit we likewise commend collaboration with all believers in God in the fostering of social justice, peace and freedom; indeed we commend collaboration also with those who, even though they do not recognize the Author of the world, nevertheless, in their esteem for human values, seek justice sincerely and by honourable means.

INTERNATIONAL ACTION

Since the Synod is of a universal character, it is dealing with those questions of justice which directly concern the entire human family. Hence, recognizing the importance of international cooperation for social and economic development we praise above all else the inestimable work which has been done among the poorer peoples by the local Churches, the missionaries and the organizations supporting them; and we intend to foster those initiatives and institutions which are working for peace, international justice and the development of man. We therefore urge Catholics to consider well the following propositions:

1. Let recognition be given to the fact that international order is rooted in the inalienable rights and dignity of the human being. Let the

United Nations Declaration of Human Rights be ratified by all Governments who have not yet adhered to it, and let it be fully observed by all.

2. Let the *United Nations*—which because of its unique purpose should promote participation by all nations—and international organizations be supported insofar as they are the beginning of a system capable of restraining the armaments race, discouraging trade in weapons, securing disarmament and setting conflicts by peaceful methods of legal action, arbitration and international police action. It is absolutely necessary that international conflicts should not be stated by war, but that other methods better befitting human nature should be found. Let a strategy of non-violence be fostered also, and let *conscientious objection* be recognized and regulated by law in each nation.

3. Let the aims of the *Second Development Decade* be fostered. These include the transfer of precise percentage of the annual income of the richer countries to the developing nations, fairer prices for raw materials, the opening of the markets of the richer nations and, in some fields, preferential treatment for exports of manufactured goods from the developing nations. These aims represent first guidelines for a graduated taxation of income as well as for an economic and social plan for the entire world. We grieve whenever richer nations turn their backs on this ideal goal of worldwide sharing and responsibility. We hope that no such weakening of international solidarity will take away their force from the trade discussions being prepared by the United Nations Conference on Trade and Development (UNCTAD).

4. The concentration of power which consists in almost total domination of economics, research, investment, freight charges, sea transport and securities should be progressively balanced by institutional arrangements for strengthening power and opportunities with regard to responsible decision by the developing nations and by full and equal participation in international organizations concerned with development. Their recent *de facto* exclusion from discussions on world trade and also the monetary arrangements which vitally affect their destiny are an example of lack of power which is inadmissible in a just and responsible world order.

5. Although we recognize that international agencies can be perfected and strengthened, as can any human instrument, we stress also the importance of the specialized agencies of the United Nations, in particular those directly concerned with the immediate and more acute questions of world poverty in the field of agrarian reform and agricultural development, health, education, employment, housing, and rapidly increasing urbanization. We feel we must point out in a special way the need for some fund to provide sufficient food and protein for the *real* mental and

physical development of children. In the face of the population explosion we repeat the words by which Pope Paul VI defined the functions of public authority in his encyclical *Populorum Progressio*: «There is no doubt that public authorities can intervene, within the limit of their competence, by favouring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they absolutely respect the rightful freedom of married couples» (37; A.A.S. 59, 1967, p. 276).

6 Let governments continue with their individual contributions to a development fund, but let them also look for a way whereby most of their endeavours may follow multilateral channels, fully preserving the responsibility of the developing nations, which must be associated in decision-making concerning priorities and investments.

7. We consider that we must also stress the new worldwide pre-occupation which will be dealt with for the first time in the conference *on the human environment* to be held in Stockholm in June 1972. It is impossible to see what right the richer nations have to keep up their claim to increase their own material demands, if the consequence is either that others remain in misery or that the danger of destroying the very physical foundations of life on earth is precipitated. *Those who are already rich are bound to accept a less material way of life, with less waste, in order to avoid the destruction of the heritage which they are obliged by absolute justice to share with all other members of the human race.*

8 In order that the right to development may be fulfilled by action:

- a) people should not be hindered from attaining development in accordance with their own culture;
- b) through mutual cooperation, all peoples should be able to become the principal architects of their own economic and social development;
- c) every people, as active and responsible members of human society, should be able to cooperate for the attaining of the common good on an equal footing with other peoples.

RECOMMENDATIONS OF THE SYNOD

The examination of conscience which we have made together regarding the Church's involvement in action for justice, will remain ineffective if it is not given flesh in the life of our local Churches at all their levels. We also ask the episcopal conferences to continue to pursue the perspectives which we have had in view during the days of this meeting and to put our recommendations into practice, for instance by setting up centres of social and theological research.

We also ask that there be recommended to the Pontifical Commission Justice and Peace, the Council of the Secretariat of the Synod and to competent authorities, the description, consideration and deeper study of the wishes and desires of our assembly, and that these bodies should bring to a successful conclusion what we have begun.

IV.

A WORD OF HOPE

The power of the Spirit, who raised Christ from the dead, is continuously at work in the world. Through the generous sons and daughters of the Church likewise, the People of God is present in the midst of the poor and of those who suffer oppression and persecution; it lives in its own flesh and its own heart the Passion of Christ and bears witness to his resurrection.

The entire creation has been groaning till in an act of giving birth, as it waits for the glory of the children of God to be revealed (cf. *Rom* 8:22). Let Christians therefore be convinced that they will yet find the fruits of their own nature and effort cleansed of all impurities in the new earth which God is now preparing for them, and in which there will be the kingdom which will be fully perfected when the Lord will come himself.

Hope in the coming kingdom is already beginning to take root in the hearts of men. The radical transformation of the world in the Paschal Mystery of the Lord gives full meaning to the efforts of men, and in particular of the young, to lessen injustice, violence and hatred and to advance all together in justice, freedom, brotherhood and love.

At the same time as it proclaims the Gospel of the Lord, its Redeemer and Saviour, the Church calls on all, especially the poor, the oppressed and the afflicted, to cooperate with God to bring about liberation from every sin and to build a world which will reach the fullness of creation only when it becomes the work of man for man.

SACRED CONGREGATION FOR DIVINE WORSHIP

THE REVISED ORDER OF CONFIRMATION

I. DIGNITY OF CONFIRMATION

1. Those who have been baptized continue the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit, who was sent upon the apostles by the Lord on the day of Pentecost.
2. This gift of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

II. OFFICES AND MINISTRIES IN THE CELEBRATION OF CONFIRMATION

3. It is the responsibility of the people of God to prepare the baptized for the reception of the sacrament of confirmation. Pastors should see that all the baptized come to the fullness of Christian initiation and are therefore carefully prepared for confirmation.

Adult catechumens, who are to be confirmed immediately after baptism, have the help of the Christian community and, in particular, the formation which is given to them during the catechumenate—in which catechists, sponsors, and members of the local church participate—catechesis, and common liturgical celebrations. The steps of the catechumenate will be appropriately adapted to those who, baptized in infancy, are confirmed as adults.

The initiation of children into the sacramental life is especially the responsibility and concern of Christian parents. They are to form and gradually increase a spirit of faith in the children and, with the help of catechetical institutions, prepare them for the fruitful reception of the sacraments of confirmation and the eucharist. The role of the parents is also expressed by their active participation in the celebration of the sacraments.

4. Attention should be paid to the festive and solemn character of the liturgical service, especially its significance for the local Church. It is appropriate for all the candidates to be assembled for a common celebration. The whole people of God, represented by the families and friends of the candidates and by members of the local community, will be invited to take part in the celebration and will express its faith in the gifts of the Holy Spirit.

5. Ordinarily there should be a sponsor for each of those to be confirmed. The sponsor brings the candidate to receive the sacrament, presents him to the minister for anointing, and will later help him to fulfill his baptismal promises faithfully under the influence of the Holy Spirit.

In view of contemporary pastoral circumstances, it is desirable that the godparent at baptism, if present, also be the sponsor at confirmation; canon 786, 1, is abrogated. This change expresses more clearly the relationship between baptism and confirmation and also makes the duty and function of the sponsor more effective.

Nonetheless the choice of a special sponsor for confirmation is not excluded. Even the parents themselves may present their children for confirmation. It is the responsibility of the local Ordinary to determine diocesan practice in the light of local circumstances.

6. Pastors will see that the sponsor, chosen by the candidate or his family, is spiritually qualified for the office and satisfies these requirements:

- a) that he is sufficiently mature for this role;
- b) that he belongs to the Catholic Church and has been initiated in the three sacraments of baptism, confirmation, and the eucharist;
- c) that he is not prohibited by law from exercising the role of sponsor.

7. The original minister of confirmation is the bishop. Ordinarily the sacrament is administered by the bishop so that there will be a more evident relationship to the first pouring forth of the Holy Spirit on the day of Pentecost. After they were filled with the Holy Spirit, the apostles themselves gave the Spirit to the faithful through the laying on of their hands. In this way the reception of the Spirit through the ministry of the bishop shows the close bond which joins the confirmed to the Church and the mandate of Christ to be witnesses among men.

In addition to the bishop, the law gives the faculty to confirm to the following:

- a) apostolic administrators who are not bishops, prelates or abbots *nullius*, vicars and prefects apostolic, vicars capitular, within the limits of their territory and while they are in office;
- b) priests who, in virtue of an office which they lawfully hold, baptize an adult or a child old enough for catechesis, or admit a validly baptized adult into full communion with the Church;
- c) in danger of death, provided a bishop is not easily available or is lawfully impeded: pastors and parochial vicars; in their absence, their parochial associates; priests who are in charge of special parishes lawfully established; administrators; substitutes; and assistants.¹ In the absence of all of the preceding, any priest who is not subject to censure or canonical penalty.

8. In case of true necessity and special reason, for example, the large number of persons to be confirmed, the minister of confirmation mentioned in no. 7 or the extraordinary minister designated by special indult of the Apostolic See or by law may associate other priests with himself in the administration of this sacrament.

It is required that these priests:

- a) have a particular function or office in the diocese, namely, vicars general, episcopal vicars or delegates, district or regional vicars,² or those who by mandate

¹ Cf. canons 451, 471, 476, 216, §4, 472, 474, 475.

² Cf. canon 217, §1.

of the Ordinary are considered to have equivalent offices;

- b) the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have taken a special part in the catechetical preparation of the candidates.

III. CELEBRATION OF THE SACRAMENT

9. The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the imposition of the hand, and through the words: *Receive the seal of the Holy Spirit, the Gift of the Father.*

Even though the imposition of hands upon the candidates with the prayer *All-powerful God*, does not pertain to the valid conferral of the sacrament, it is to be strongly emphasized for the integrity of the rite and the fuller understanding of the sacrament.

Priests who are associated with the principal minister in conferring the sacrament join him in imposing their hands upon all the candidates together, but they do not say the prayer.

The whole rite has a two-fold meaning. The imposition of hands upon the candidates by the bishop and the concelebrating priests expresses the biblical gesture by which the gift of the Holy Spirit is invoked and in this way is well adapted to the understanding of the Christian people. The anointing with chrism and the accompanying words express clearly the effects of the gift of the Holy Spirit. Signed with the perfumed oil by the bishop's hand, the baptized person receives the indelible character, the seal of the Lord, together with the gift of the Spirit, which conforms him more closely to Christ and gives him the grace of spreading the Lord's presence among men.

10. The chrism is consecrated by the bishop in the Mass which is ordinarily celebrated on Holy Thursday for this purpose.

11. Adult catechumens and children who are baptized at an age when they can be catechized should ordinarily be admitted to confirmation and the eucharist at the same time they receive baptism. If this is impossible, they should receive confirmation in a common celebration (cf. no. 4). Similarly, adults who

are baptized in infancy should, after suitable preparation, receive confirmation and the eucharist in a common celebration.

With regard to children, in the Latin Church the administration of confirmation is generally postponed until about the seventh year. For pastoral reasons, however, especially to strengthen in the life of the faithful complete obedience to Christ the Lord in loyal testimony to him, episcopal conferences may choose an age which appears more appropriate, so that the sacrament is conferred after appropriate formation at a more mature age.

In this case there should be the necessary concern that children be confirmed at the proper time, even before the use of reason, where there is danger of death or other serious difficulty. They should not be deprived of the benefit of this sacrament.

12. One must be baptized to receive the sacrament of confirmation. In addition, if the baptized person has the use of reason, it is required that he be in a state of grace, properly instructed, and able to renew his baptismal promises.

It is the responsibility of the episcopal conferences to determine more precisely the pastoral means for the preparation of children for confirmation.

With regard to adults, the same principles should be followed, with suitable adaptations, which are in effect in individual dioceses for the admission of catechumens to baptism and the eucharist. In particular, suitable catechesis should precede confirmation. The relationship of candidates with the Christian community and with individual members of the faithful should be sufficiently effective to assist them in their formation. This should be directed toward their giving the witness of a Christian life and exercising the Christian apostolate, while developing a genuine desire to participate in the eucharist (cf. Introduction to the Christian Initiation of Adults, no. 19).

It sometimes happens that the preparation of a baptized adult for confirmation is part of his preparation for marriage. In such cases, if it is foreseen that the conditions for a fruitful reception of confirmation will not be satisfied, the local Ordinary will judge whether it is better to defer confirmation until after the marriage.

If one who has the use of reason is confirmed in danger of death, he should be prepared spiritually, so far as possible, depending upon the circumstances of the individual case.

13. Ordinarily confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. Therefore the newly-confirmed should participate in the eucharist which completes their Christian initiation.

If the candidates for confirmation are children who have not received the eucharist and are not admitted to their first communion at this liturgical celebration or in other special circumstances, confirmation is celebrated outside Mass. When this occurs, there should first be a celebration of the word of God.

It is fitting that the minister of confirmation celebrate the Mass, or better concelebrate the Mass, especially with the priests who may join him in the administration of the sacrament.

If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word and that he give the blessing at the end of Mass.

Emphasis should be given to the celebration of the word of God which begins the rite of confirmation. It is from the hearing of the word of God that the diverse activity of the Holy Spirit flows upon the Church and upon each one of the baptized and the confirmed and it is by this word that God's will is manifest in the life of Christians.

The recitation of the Lord's Prayer by the newly-confirmed with the rest of the people is also of very great importance whether during Mass before Communion or outside Mass before the blessing, because it is the Spirit who prays in us, and the Christian in the Spirit says: *Abba, Father*.

14. The pastor should record the names of the minister, those confirmed, parents and sponsors, the date and place of confirmation in a special book, in addition to the notation in the baptismal register, which is made according to law.

15. If the pastor of the newly-confirmed is not present, the minister should promptly inform him of the confirmation either personally or through a representative.

IV. ADAPTATIONS IN THE RITE OF CONFIRMATION

16. In virtue of the Constitution on the Sacred Liturgy (art. 63b), episcopal conferences have the right to prepare a title in particular rituals corresponding to this title of the Roman Pontifical on confirmation. This is to be adapted to the needs of individual regions so that, after confirmation of their action by the Apostolic See, the ritual may be used in their territory.³

17. The episcopal conference will consider whether in view of local circumstances and the culture and traditions of the people it is opportune:

- a) to make suitable adaptations of the formulas for the renewal of baptismal promises and professions, either following the text in the order of baptism or accommodating these formulas to the circumstances of the candidates for confirmation;
- b) to introduce a different manner for the minister to give the sign of peace after the anointing, either to the individuals or to all the newly-confirmed together.

18. The minister of confirmation may introduce some comments into the rite in individual cases and in view of the nature of the candidates for confirmation. He may also make appropriate accommodations in the existing texts, for example, by expressing these in a kind of dialogue, especially with children.

When confirmation is given by a minister who is not a bishop, whether by concession of the general law or by special indult of the Apostolic See, he should mention in the homily that the bishop is the original minister of the sacrament. He should explain why priests receive the faculty to confirm from the law or by an indult of the Apostolic See.

³ Cf. *Rite of the Baptism of Children* (1969), General Instruction on Christian Initiation, nos. 30-33.

V. PREPARATIONS

19. The following should be prepared for confirmation:
- a) vestment for the celebration of Mass, for the bishop and for the priests who assist him and who celebrate the Mass with him; if the bishop does not celebrate the Mass, the minister and the priests who assist him should participate in the Mass wearing the vestments for confirmation: alb, stole, and, for the minister of confirmation, cope; these vestments are also worn for confirmation outside Mass;
 - b) chair for the bishop and the priests who assist him;
 - c) vessel (or vessels) of chrism;
 - d) Roman Pontifical or Ritual;
 - e) preparations for Mass and for communion under both kinds, if not it is given in this way.
 - f) preparations for the washing of the ministers' hands after the anointing.

ARE WE CHRIST'S INSTRUMENTS?

"If I had a pencil and wanted that pencil to write "God" it would be responsive to me. It would be a supple instrument in my hand to my will. It would be flexible. Suppose, however, that the pencil had a consciousness of its own and when I wanted to write "God", it wrote "dog". It would be a useless pencil. The reason why we are losing our effectiveness in the world is that the people are not seeing that we are Christ's instruments. And they know it. They know it by our actions, by our dress, by our talk. The instinct of the laity about us priests is infallible. Any individual judgement of a lay person may be awry; but the corporate judgement is right. They know us. And they want us right... This is why we must spend at least one hour a day in meditation — at least, an absolute minimum."

Archbishop Fulton Sheen

A COMMENTARY ON THE REVISED ORDER OF CONFIRMATION

by Herman J. Graf, S.V.D.

Under the date of August 22, 1971 the Sacred Congregation of Divine Worship published a new order for the sacrament of Confirmation, prefaced by the Apostolic Constitution "Divinae consortium naturae" of Pope Paul VI on the same sacrament. The old rite may be used until the end of the year 1972. From January 1, 1973 on all have to use the new order, unless the bishops' conference sets an earlier date.

INFANT CONFIRMATION?

The introductory guidelines of the revised order of Confirmation state that the liturgical celebration should be festive and solemn. Its significance for the whole parish should not be lost on the faithful. The whole people of God, represented by the families and the friends of the candidates, but also other representatives of the local community should be present (art. 4).

This exhortation seems to be out of place for us, because in the case of infant Confirmation such a communal celebration is impossible. Our present custom to confirm infants, however, is based on our former missionary situation. It was more expedient to confirm the infants soon after their baptism, before they were brought back to their remote barrios, or just when a bishop was present. The high mortality rate of infants equally suggested infant Confirmation. At present the Philippines is one of the very few countries in the Latin Church where infant Confirmation is still retained.

But the Constitution on the Liturgy had stated that "it is fitting for candidates to renew their baptismal promises just before they are confirmed" (art. 71). This remark presup-

poses that the candidates for Confirmation are no longer infants.

Though Confirmation is, together with Baptism and holy Communion as "sacrament of initiation" and should, therefore, come early in life, it is at the same time the sacrament of initiation into Christian *adulthood*, the sacrament that entitles the Christian to God's help to grow up as a member of the Church. Hence, it should pastorally come at a time when it helps this growth best, at a time when it can be understood what this growth means.¹ Therefore, with regard to children in the Latin Church, this sacrament is generally postponed until about the age of seven. The new guidelines add that episcopal conferences have the power to choose an age for Confirmation which appears more appropriate, that is to say, an even more mature age (art. 11).

Here we have the reasons why in their meeting of February 1971 our bishops agreed to eliminate gradually confirming infants below the age of reason. Some dioceses have already implemented this policy. But as to the modalities of phasing out the Confirmation of infants, no clear consensus could be reached among the bishops. The matter is left to the discretion of the individual local Ordinary.

This means that in a number of dioceses the praxis of infant Confirmation will continue to prevail, at least in the near future. The financial situation of many of our recently founded dioceses is a very precarious one. Both the bishops and their seminaries depend heavily on the stole fees from Confirmation. The new praxis implies that new sources of income have to be found both for the bishop and the seminary, at least for that period of time when there will be no Confirmations until these children have grown up and reached the age foreseen for Confirmation. This is no easy task.

"ORIGINARY" MINISTER — EXTRAORDINARY MINISTER

In line with many earlier statements of the Church magisterium the new guidelines of the order for Confirmation state that the bishop is the "originary" minister of Confirmation

¹ C.J. Marivoet, Age for Confirmation, *Liturgical Information Bulletin of the Philippines*, March-April 1971, p. 47.

(in Latin "originarius" not "ordinarius"). The sacrament has its origin in the bishop, so to say. This is not only a Latin or Roman conviction but that of the oriental Church as well, where every priest who administers the sacrament of Baptism also confirms the newly baptized infants. Also the Orientals are convinced that the priest is not the "ordinary" minister of Confirmation, because he has to use for the administration of this sacrament "myron" or, as we call it, chrism, consecrated exclusively by the bishop, or in some of these Churches even exclusively by the patriarch.

This shows that Confirmation has a special relationship to the bishop. He has to prepare the "materia remota" and thus enters also, indirectly, into the "sacramentum tantum". While the new guidelines for the blessing of holy oils (Dec. 3, 1970) foresee the possibility that simple priests bless the oil of catechumens and the oil of the sick in the case of true necessity, they forbid simple priests the blessing of chrism. This remains exclusively reserved to the bishop.²

But in case of true necessity, for example, if a larger group of persons is to be confirmed, the bishop may now associate with himself other priests in the administration of this sacrament (art. 8). This case of true necessity exists very frequently in the Philippines. Here we are confronted, generally speaking, by an enormous disproportion between the number of "ordinary" ministers of Confirmation and the number of candidates of this sacrament.

In this manner the Pope gave in to a petition brought to him above all by the Council for the implementation of the Constitution of the Liturgy. This Council had asked the Holy Father to grant to bishops "de iure" the faculty, to delegate simple priests to administer Confirmation.

The faculty to confirm have now the following "de iure": in addition to local Ordinaries who are not bishops, priests who in virtue of an office which they lawfully hold (a parish priest, for example) baptize an adult person or a child old enough for catechetical instruction. Equally "de iure" have this faculty those who admit validly baptized adults to full communion with the Catholic Church. In danger of death — provided a

²Ordo Benedicendi Oleum . . . , n. 6: "Consecratio chrismatis soli Episcopo competit."

bishop is not easily available or is impeded — pastors and their assistants, and in absence of them any priest in good ecclesiastical standing, have the same faculty.

In addition to these cases, the “originary” minister or the extraordinary minister designated by papal indult or by law, may associate to himself — in case of true necessity and special reason — other priests in the administration of Confirmation. These priests should have a particular function or office in the diocese (vicar general, district or regional vicars, etc.) or should be the pastor of the place. The bishop may also ask those priests to join him in Confirmation who prepared the candidates for Confirmation in catechetical instruction.

This last concession implies that this sacrament — as well as baptism — does not only consist of the liturgical rites in the strict sense. In a certain sense, the sacrament begins — since it is a sacrament of *faith* — in the catechetical instruction which the candidates receive.

Will the simultaneous administration (“concelebration”) of this sacrament by bishop and simple priests together, not create eventually difficulties in the mind of simple people, especially of older children who receive Confirmation? Will they not start to question the “value” of confirmation administered by a simple priest? Has Confirmation, if administered by one with mitre and staff, not a higher dignity and effectivity in the mind of these children?

THE RITE OF CONFIRMATION WITHIN MASS³

1. THE LITURGY OF THE WORD

The service of the word prepares the congregation for the celebration of the sacrament. It is, therefore, an introduction to Confirmation. Even if Mass is not celebrated, the service of the word has always to precede the celebration of the sacrament. For this service of the word the lectionary offers a number of different readings from which one may freely choose. The homily, however, is to be preached later in the course of the celebration.

³ The Missal of 1970 has two Mass formularies “In conferenda Confirmatione” with the presidential prayers of a third formulary (pp. 736-738).

If the number of those to be confirmed is not so great they are called by name in about the same way as the candidates for ordination. If the candidates for Confirmation are children ("pueri") they are led to the bishop by one of their sponsors.

2. THE PRESENTATION OF THE CANDIDATES

If possible the godparent of baptism should also be the sponsor for Confirmation. Canon 786,1 of the Code of Canon Law has been abrogated. This new concession wants to demonstrate the intimate connection between Baptism and Confirmation. This connection is explicitly mentioned during infant Baptism. Toward the end of the celebration, in front of the main altar, the celebrant addresses the congregation, before they recite in common the Lord's Prayer, saying: "These children have been reborn in baptism. They are now children of God. In Confirmation they will receive the fulness of the Holy Spirit. In holy Communion they will share the banquet of Christ's sacrifice, calling God their Father in the midst of the Church."⁴ With other words: Baptism, Confirmation and Holy Communion are the three sacraments of Christian initiation.

The obligation of the sponsor of Baptism to provide for a Christian education does not cease with the first years of schooling. If the sponsor of Baptism is also the sponsor of Confirmation, this duty is once again called to his mind. Parents, however, have the main obligation to give their children the necessary instruction for a truly Christian life. This is the reason why they may now assume even the role of sponsor of the sacrament of Confirmation. If these changes are not easily understood by the people, the local Ordinary should issue regulations and clarifications in this matter.

When many children are to be confirmed in the same celebration they cannot be called and brought to the bishop individually into the sanctuary. In this case the children should have, right from the beginning of the celebration, a suitable place, where they can easily participate and have equally easy access to the bishop for the essential act of the sacrament.

⁴ Infant Baptismal Rite, art. 68

3. HOMILY OR ADDRESS

The word of God read in the first part of the celebration has to be explained in a special homily or address given by the bishop or one of his helpers. If grade school children are to be confirmed the bishop should accomodate his address to their mental capability. The model homily of the new ritual contains high theology and seems to be unsuited for this purpose. One should change eventually this text for another, before the new ritual is published in the vernacular. Here, but also elsewhere in the ritual, the bishop should observe the guideline which says that he "make appropriate accomodations" in the existing texts, for example, by expressing them in a kind of dialogue, especially (therefore not exclusively) with children (art. 18).

4. RENEWAL OF BAPTISMAL PROMISES

The term "renewal" in this context is not entirely correct. In the celebration of infant baptism the children do not profess their faith, not even the parents and sponsors in the children's name. Parents and godparents profess their own faith, the faith in which they promise to educate the children. The profession of faith which the children make is therefore, in all probability the first one, they make in public.

Unlike the celebration of Baptism, the rite of Confirmation knows of only *one* renunciation of Satan. Among four questions concerning their faith, the third is entirely new: "Do you believe in the Holy Spirit, the Lord and giver of life, who came to the apostles on Pentecost and who comes to you today in the sacrament of Confirmation?"

All children who are confirmed at an age when they can publicly confess their faith, need a proper catechetical preparation before they receive this sacrament. It is the task of the episcopal conference to determine the pastoral means for the preparation of these children.

After the profession of faith, the bishop directs the attention of the congregation to the importance of the content of faith which the children just professed. It is the faith of the whole Church, of which we are proud to hold it. Like St. Paul we are not ashamed of the gospel: it is the power of God for

anyone who has faith (Rom 1:16). Also Confirmation is a sacrament of faith. The people present give their assent to this acclamation of the bishop in their "Amen".

5. IMPOSITION OF HANDS

Now the bishop invites all present to pray with him for the descent of the Holy Spirit on the candidates. He asks God that the Gift of the Spirit may strengthen them in their faith and anoint them so that they become ever more like Christ.

After this silent prayer of the congregation, the bishop, together with the priests present, imposes his hands on the candidates. According to the former ritual the bishop was to stretch out his hands over them. The new text, however, speaks of an imposition of hands.

How is this to be done? If there are only relatively few candidates for Confirmation, the individual boys or girls come to the bishop who places his hands on their heads in silence. Only after this imposition he pronounces the epicletical prayer.

If many are to be confirmed the bishop simply stretches out his hands over the candidates and pronounces at the same time the prayer in which he asks for the descent of the Holy Spirit and his seven gifts on the candidates, who remain during this time in their places.

It was always a point of doubt whether this imposition of hands together with its epicletical prayer belonged to the essence of the sacrament. Did not Peter and John "pray for the converts, asking that they might receive the Holy Spirit" at Samaria? They "laid their hands on them and they received the Holy Spirit" (Acts 8:14,17; 19:6). Nothing is said in the Acts of the Apostles of an anointing with oil. In his Apostolic Constitution, however, Pope Paul VI, using the fulness of his authority, states that this imposition of hands does not belong to the essence of the sacramental sign; nevertheless, it is an integral part of the sacrament.

In the epicletical prayer the repeated "Amen" of the former rite have been eliminated, so that this prayer maybe said or sung in an uninterrupted manner by the minister of the sacrament.

6. THE ANOINTING

It is a rather general trait of the new sacramental rites that they try to establish some personal contact between the minister and the recipient of the sacrament. There should be a short dialogue between the two. Such an initial dialogue takes place in the distribution of holy Communion. When he answers to the priest's words: "The Body of Christ!" by saying "Amen", the communicant professes his faith in the true sacramental presence of Christ. Also the Eucharist is a sacrament of faith.

The sponsor places his right hand on the shoulder of the candidate and gives the candidate's name to the bishop, if the candidate cannot yet speak for himself. Addressing the candidate with his Christian name, the bishop anoints him with chrism on the forehead, saying, for example: "Miguel, receive the seal of the Gift of the Holy Spirit!" While he anoints the forehead with the thumb, the hand of the minister rests on the head of the candidate. The newly confirmed responds to the words of the sacramental form with "Amen." The bishop offers him then the sign of peace, saying: "Peace be with you," to which the newly confirmed answers, "And also with you."

During the last years the rite of anointing with its words and gestures has been greatly simplified. After the anointing the bishop had to make the sign of the cross three times over the newly confirmed, saying: "... in the name of the Father, ✙ and the Son, ✙ and the Holy ✙ Spirit." In 1964 this had been reduced to one single sign of the cross.⁵ Now there is none.

7. THE SACRAMENTAL FORM

As the Pope states in his Apostolic Constitution, a new form of the sacrament has been sought during the last years. It had to be shorter and more meaningful than the one which had been in use in the Latin Church from the 12th century on. Since a better formula could not be found in the Latin liturgical tradition it was decided to adopt, with some changes, the formula which has been in use in the Antiochene rites from the fourth century on. It has been retained in the Byzantine liturgies ever since.

⁵ Instruction "Inter oecumenici", of Sept. 26, 1964, no. 67.

Now the bishop says: "Accipe signaculum Doni Spiritus Sancti." Since the word "Donum" is capitalized it implies that the Holy Spirit himself is the Gift, bestowed on the candidates when they receive the sacrament.

This Gift is symbolized in the anointing with chrism (Lk 4:18,21; Acts 10:38). It is to remain permanently in the confirmed. This is the reason why the rubric which ordered formerly one of the assisting priests to wipe away the chrism immediately after the anointing, has not been retained in the new ritual.

Also this sacrament is to be celebrated in the mother tongue. Once again we are confronted with the problem how to translate the new sacramental form. "Receive the seal of the Gift of the Holy Spirit" is a literal translation in English. A good translation has to preserve, if ever possible, as much of its biblical wealth (Eph 1:13; Acts 2:38; Lk 24:49; Acts 1:4) as can be carried in a simple and short formula. In its provisional translation the International Committee for English in the Liturgy (ICEL) proposes: "Receive the seal of the Holy Spirit, the Gift of the Father." This is a rather long formula and brings into the text words which are not at all found in the original Latin. Another proposal is, "Be sealed with the Gift of the Holy Spirit."⁶

8. CONCELEBRATION OF CONFIRMATION

As we stated earlier, the bishop may associate with himself other priests to help him in the administration of Confirmation if many are to be confirmed. In order to make clear that he is the "ordinary" minister of the sacrament who has prepared the "remote matter" for the anointing, the bishop personally gives to each one of the "concelebrants" the vessel with the perfumed⁷ chrism. If Confirmation is celebrated during Mass these priests should also concelebrate in the eucharistic celebration with the bishop.

During the anointing suitable hymns should be sung in order to bridge the time. One may choose songs known from the liturgy of Pentecost, especially the hymns "Veni, creator

⁶ *Worship* 45 (1971) 556.

⁷ *Ordo benedicendi oleum*, Praenotanda, n. 4.

Spiritus" and "Veni, sancte Spiritus" in one of the many translations available.

Intercessions in the form of a prayer of the faithful for the newly confirmed, their parents and sponsors, for the Church and the whole world, conclude the celebration of the sacrament proper.

9. THE MASS

The Credo is always omitted in this Mass; the profession of faith, which is part of the rite, takes its place. Duplications are to be avoided in liturgical celebrations.

Some of the newly confirmed bring the gifts for the eucharistic celebration to the altar. Thereby they demonstrate that they participate actively in the eucharist, exercise their royal priesthood which has been deepened in the reception of the sacrament of Confirmation. If they go to holy Communion in this Mass — perhaps even for the first time — their Christian initiation is complete.

Adults who have been confirmed, their sponsors, parents, wives and husbands and catechists may receive holy Communion under both kinds in this Mass (art. 32). This concession, granted to "adults" should be interpreted in a wide sense, including as adults also children who eventually receive this sacrament at the end of their years in elementary school. Is this sacrament not also the sacrament of initiation into Christian *adulthood*?

It is fitting that the special blessing formula, forseen for this Mass, is actually used instead of the usual blessing.

GETTING WHOLE AGAIN

"Getting whole again — this is our problem today. It is not renewal. The word renewal is not found in the New Testament in relationship to any kind of structure or dress. It is found only in relationship to two things: one, Be Infants; and secondly, Become a new creature. We do not need renewal. We do not need renovation, We have got to get whole again. We are like Nicodemus who said, How can I be born? We have to be born again, not just renewed."

Archbishop Fulton Sheen

Queries on the Liturgy of the Hours*

by **Archbishop Annibale Bugnini**

Secretary, Sacred Congregation
for Divine Worship

1. **Introductory Verse** — If the Office of Readings is joined to Lauds, is it necessary to repeat the verse **Deus in adjutorium** with the **Gloria Patri** at the beginning of the later?

The answer is negative, on the basis of the General Institution, n. 99, which says: "If the Office of the readings is said immediately before another Hour of the Office, then the Office of the readings can be preceded by the reading of the hymn for that Hour; then at the end of the Office of the readings the prayer and conditions are omitted, and in the following Hour the introductory verse with the **Gloria Patri** is omitted.

2. **Antiphons** — Is the Antiphon repeated at the end of the Psalm?

The general Institution of the Liturgy of the Hours says at n. 123: "After the psalm the antiphon can be repeated, according as to whether it is opportune or not". What is meant here by "*opportune*"? The question of opportuneness arises in connection with the different ways of singing of psalm (cf. **Istituzione** n. 121 s.). A psalm can be spoken or sung, by one person or alternated, sung in unison by all, or subdivided among the parts of the members of the choir. According, therefore, as to how the psalm is sung, it will be decided whether the antiphon will be said only at the beginning, or after every verse, or after every division of the psalm, or else at the end. In itself, the antiphon is more than justified at the beginning because it gives the psalm the Christian sense, or the sense it has in the particular liturgical celebration of the day. But at the end of the psalm the antiphon, while it is justified in the sung Office because it frames the psalm perfectly on the conceptual and melodic plane, has not the same force in the recited Office.

* **L'OSSERVATORE ROMANO**, January 20, 1972, pp. 5 and 10.

3. **Prayer for the Dead** — Previously, the prayer for every Hour concluded with the invocation **Fidelium Animae per misericordiam Dei requiescant in pace**. Not so in the new Liturgy of the Hours. Do we not pray for the souls of the dead anymore?

The prayer for the dead exists every day, at Vespers, which seemed the suitable place. Every day, in fact, the **preces** of Vespers end with the prayer of the faithful (cf. *Istituzione*, n. 186) and makes us renew "the act of faith in the realities of Purgatory" and "practice the Communion of Saints".

As it is known, it was in the Middle Ages that it became customary to remember the dead in the Office, owing to the numerous legacies bequeathed to cathedral and religious churches. In a good many of the latter, the Office of the Dead was said every day, after the current Office, to satisfy the requirements of some legacy. Then less frequent, and the Office for the Dead was said only once a week. St. Pius V made it optional, but at the end of all the canonical Hours he made it obligatory to include the verse "**Fidelium animae . . .**".

The present reform has kept this element of worship and has placed it in the "**preces**" at Vespers with varying formulas, reflecting the manifold reality of the Beyond. Furthermore, to end every Hour with the **Fidelium animae** said in a low, almost mournful voice by the choir leader, seemed less consonant with the prayer of the Hours, which should inspire praise and joyfulness.

4. **Blessing** — At the end of the morning Lauds and of Vespers the officiating priest imparts the blessing to those present. If the one officiating is a Bishop should he bless with one sign of the cross or with three?

A Bishop will bless as at pontifical Mass, making three signs of the cross. The details that distinguish a liturgical action presided over by a Bishop will be set forth carefully in the new edition of the **Caeremoniale Episcoporum**, now under revision. Both at Mass and in the Office, and whenever the Bishop blesses, he will continue to make the triple sign of the cross on uttering the name of the three divine Persons.

5. **Preparation and Thanksgiving at Mass** — Why not include as Appendix to the Liturgy of the Hours the prayers of preparation and thanksgiving at Mass as has been done for centuries?

Those prayers have been omitted because they do not fall at all within the sphere of the Divine Office. The "**Liturgia Horarum**" is not a manual of prayers: it is a **typical** edition. And like all the other typical editions of this reform, it contains **everything** regarding the object of the publication and only that. For some years — not "for centuries" — as a result of the private initiative of various publishers, the prayers of preparation and thanksgiving at Mass, the litanies, and some blessings — the blessing for travellers, blessing at table, and other formularies of the kind — had been placed in an appendix to the Breviary. The recent typical editions, too, followed this system, perhaps to keep up with the others.

The present liturgical reform has, among other aims, also the purpose of putting order in the liturgical books. The Congregation for Worship will also make provision for "devotions" — in accordance with its specific aims — with a "**Liber precum**" which will contain, duly selected, everything useful for private devotion.

Editions in the vernacular, or any other Latin editions, **iuxta typicam**, are perfectly free to add any appendices they consider useful. But the **editio typica** did not do so in order not to perpetuate the impression of confusion given by the terminal part of the old "**Breviary**".

Will this cause the priest to give up the habit of prayer? We do not think so, just as it cannot be attributed to the disappearances from most sacristies of the special boards and kneeling-stools for the preparation and thanksgiving at Mass. It is a problem of formation and education to prayer, not of aids, which are not lacking today for people of good will.

6. **Obligation of the Office** — Is the praying of the Liturgy of the Hours still an obligation?

This has been discussed on several occasions but it is worthwhile going back to the subject because ideas do not seem to be clear yet, at least judging by the direct appeals and by what is sometimes written in periodicals.

One written fact is the following: people are beginning to be convinced that the **Institutio Generalis** has not weakened the obligation of the Divine Office in substance, that is, as regards the part prescribed for the daily cycle of prayer. There is no substantial difference between n. 29 of the **Institutio** and can. 135. The **Institutio** merely

expresses in terms that are more acceptable liturgically what can. 135 prescribes in a precise juridical form.

But why list explicitly the degree of obligation for the single hours? Because this classification has been formulated in the past in a form that is no longer acceptable today. And it seemed advisable that the process of updating should be extended to this detail too.

It is a question of a juridico-moral law with which the Church intends to provide (particularly in the case of those who, by their condition — beneficiaries — are more directly and personally consecrated to the welfare of the whole Christian community) nourishment for the spiritual life, without which the personal ministry itself would be sterile and the Church would lack an element essential for its spiritual vitality.

The gravity of possible transgression of the norm given by the **Institutio** is revealed by a moral evaluation of all the elements needed to formulate an honest and objective judgement (frequency, matter, disposition of the subject, circumstances, etc.). These are all the elements that vary from case to case and cannot be "codified": for this reason recourse is had rightly, to judgement and moral sense. This, in our case, applies to all the Hours of the daily *cursus* (at one time it would have been called "**pensum**"), and not just for Lauds and Vespers, where the expression of the **Institutio** is: "*ne omittant nisi gravi de causa*". It is necessary to change our mentality: one should comply with an obligation to satisfy a spiritual inner necessity, not to avoid grave sin.

In conclusion: the obligation of the Hours remains. But instead of being presented in terms of compulsion, as if it derived from an imperious and arbitrary law, it is presented in terms of an essential requirement of the Church, the mystical body of Christ, and for all those who, for special reasons, are obliged to carry out this form of prayer.

Such a concept of obligation, based on the nature of supernatural realities, makes it far stronger than a concept based on authoritarianism, which most men today have difficulty in accepting (cf. A.M. Rouget, *Liturgia delle Ore*, 4 edition, Milan, Ancora, 1971, p. 102).

The evaluation of this obligation must be carried out on the basis of the common criteria suggested by moral theology.

What is the significance with regard to the obligation of the *Horum veritas*, discussed in n. 29 of the *Instituto*? When the astronomical time of each Hour is past, does the obligation to say it remain?

Here too, there can be no doubt about the answer: the obligation to say it remains. It is a slight incongruity, but the legislator's intention is clear. For this reason the clause "*quantum fieri potest*" has been included. It invites us to say every Hour in the corresponding span of time, but it does not dispense us from saying the same Hour at another time, if we have been prevented from saying it at the right time.

7. **Pious Devotions** — Is it possible to replace the Liturgy of the Hours with other pious devotions?

They are two different things. Divine Office is a liturgical prayer, recited at the command of the Church; the "pious practice" is carried out by the subjective choice or by the positive arrangement of a practical rule of life. The ideal would be to merge the two elements by entering into the spirituality of the Church, expressed in the liturgy. As long as they remain separate, one must not be confused with the other; far less can liturgical action be replaced by a pious practice.

ARMY OF GOD

"Our ranks are decreasing. Maybe this is the way God wants it. Maybe He is doing to us what He did to Gideon. He told Gideon to go out and fight the Medianites. He had an army of 30,000. God told him to send home the cowards. Do you know how many cowards there were? 20,000. Two thirds. Only 10,000 were left. Of these, Gideon retained only 300. That was the army of Gideon. God is thinning our ranks. We are the elect. We are the army of God. Let us give ourselves to God and then we will be effective in the world."

Archbishop Fulton Sheen

HOMILIES FOR MARCH, 1972

March 5, 1972 — **THIRD SUNDAY OF LENT**

*SPIRITUAL WATERS FOR THE JOURNEY TO THE
HEAVENLY JERUSALEM*

READINGS: First: Exodus 17: 3-7
Second: Romans 5: 1-2 . 5-8
Third: John 4:5-42

KEY IDEA: Natural water is necessary for the physical body's nourishment and strength. In today's liturgy Holy Mother Church imparts to us the idea that we need graces or spiritual waters so that we may be spiritually healthy and strong as we travel along the road to our heavenly destination.

The **First Reading** tells us that when the Israelites become thirsty as they journey to the Promised Land Yahweh instructs Moses to produce water from a rock for the thirsty people.

The **Second Reading** teaches us that the justified man, i.e. the man who lives always in the state of grace, enjoys peace with God, the hope of glory, God's love for him, the indwelling of the Holy Spirit, and the imputation of Christ's merits.

The **Third Reading** makes us realize how Christ, in His conversation with the Samaritan woman, reveals that He is the source of living water, i.e. water that spiritually vivifies and strengthens a Christian for his eternal life.

HOMILY:

The Christian is a traveller bound for his heavenly home. The Christian is a pilgrim here on earth on his way to the heavenly shrine in the next life. The Christian is on his way to "worship the Father" in the heavenly Jerusalem. However, Our Lord Jesus Christ points out in today's Gospel that the worship of the Father already takes place during the Christian's journey to the heavenly mountain, or to the heavenly Jerusalem. Christ remarks: "But the hour will come—in fact it is here already—when true worshippers will worship the Father in spirit and truth".

Through Our Lord Jesus Christ God promised to bring all men to Heaven where they will enjoy eternal life and happiness with Him. In Christ men are assured of eternal salvation in the next life. Furthermore, God sees to it that men should have a foretaste of the eternal life and salvation while they still live here on earth. In Christ Who became man and Who suffered and died for the redemption of mankind men now partake of the eternal life even here on earth. Christ proclaims this truth when He says in today's Gospel: "My food is to do the will of the one who sent me, and to complete his work. Have you not got a saying: Four months and then the harvest? Well, I tell you: Look around you, look at the fields; already they are white ready for harvest! Already the reaper is being paid his wages, already he is bringing in the grain for eternal life, and thus sower and reaper rejoice together".

The Christian is consoled by the fact that as he awaits the attainment of the heavenly reward and of eternal salvation promised to him by God he already partakes now of the heavenly reward and of eternal salvation here on earth, though, of course, in a limited measure. The Christian feels that he is spiritually nourished and strengthened in preparing himself here on earth for his heavenly destination. In his daily Christian living the Christian is vivified by the graces which he has acquired by virtue of his Baptism. These graces are like spiritual

waters flowing into the Christian spiritual life and giving him vigor and strength. The Christian receives these graces by virtue of Christ's salvific redemption for mankind and by virtue of the Christian's Baptism by which he is numbered among God's children.

The Christian must always take care not to lose these graces that give him spiritual nourishment and strength in his spiritual life against all spiritual enemies and gives him a foretaste of his future eternal life. Like the Israelites who always asked for water whenever they got thirsty during their long wanderings along the desert on their journey to the Promised Land, the Christian must also ask God to continue giving him graces and to give him back those graces which he may unfortunately lose from time to time. God wills the necessity of grace in the life of a Christian and He will, therefore, always be willing and ready to give graces whenever the Christian asks Him with a lively faith and confidence. A man who is always full of graces enjoys peace with God, the hope of glory, God's love for him, the indwelling of the Holy Spirit, and the imputation of Christ's merits as St. Paul tells the Romans in his epistle to them. In short, "anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life", As Our Lord Jesus Christ tells us in today's Gospel.

March 12, 1972 —

FOURTH SUNDAY OF LENT

SPIRITUAL BLINDNESS

READINGS: First: I Samuel 16:1 6-7 10-13

Second: Ephesians 5:8-14

Third: John 9:1-41

KEY IDEA: Today's liturgy speaks of Christ as the Light of the world who spiritually illumines the life of men. Our life as Christians should always be illumined by the Light of

Christ. We should lead a truly Christian life that is free from any influence of spiritual darkness.

The **First Reading** narrates to us how Yahweh is pleased with David and chooses him as King because he is the man according to Yahweh's heart.

The **Second Reading** tells us about the exhortations of St. Paul to the Ephesians to live according to God's will and to abandon the works of darkness, because they now possess the Light of Christ.

The **Third Reading** makes us realize how Our Lord Jesus Christ declares that He is the Light of the world and how He proves His declaration by giving both physical and spiritual illumination to the man born blind.

HOMILY:

The blind man's world is a world of darkness. All around him is darkness because he cannot see light. Somewhere in our world at this moment a blind man is struggling hard as he gropes for his way along the dark roads of his own little world of darkness. Poor blind man—if only you can recover your sight and behold the beauty of this world. We do not perhaps realize the world of darkness of the poor blind man because we have been endowed with the physical power of seeing since our birth. We may not fully grasp what the poor blind man's world is until we ourselves are deprived of our power of sight.

However, there is another world of darkness that can envelop us especially in our status as Christians. We may have the physical power of sight, yet we can become blind because we do not see Christ at all in our daily life. We can become blind because we do not fully grasp the message of Christ as we live from day to day. We can become blind because we walk through the roads of Life without the light of Christ guiding our way. We can become blind because we reject the light of Christ manifested in Christian moral principles and laws. We can become blind because we deliberately do not pay attention to Christ's doctrines being propagated by the Church which He had commissioned to spread His Good News. We can become blind because we do not see Christ inviting us to follow Him in His life of suffering and sacrifice.

Spiritual or moral blindness is a greater evil than physical blindness. Spiritual or moral blindness is a stumbling block to our journey to our real home in Heaven. It can lead us to deep spiritual pitfalls from which we can hardly pull ourselves out. It is of common observation that in our present society there is the growing tendency of men to be blind deliberately to the principles set down by Christ, especially to the moral principles of justice and charity. We are aware of the immorality of usury; yet some of us stubbornly persist in exacting an extremely high interest from a poor fellow-man who borrows money from us. We know fully well Christ's commandment of love for our neighbor; yet, some of us perpetrate robberies, holdups, murders, violence, etc.

In his Epistle to the Ephesians St. Paul exhorts us to "try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast". During this Lenten season our main concern should be to recover our spiritual or moral sight which we may have totally or partially lost, and to emerge from the world of moral darkness into a world illumined by Christ's light. If we strive to live according to the principles set down by Christ, we shall deserve to be chosen also by God to share in the everlasting happiness and glory of the next life, just as David was chosen King by Yahweh. Our hope in emerging from the world of spiritual blindness and moral darkness and embracing the world illumined by the Light of Christ is in Christ Himself Who in today's Gospel gives both physical and spiritual illumination to the man born blind. St. Paul assures us: "Wake up from your sleep, rise from the dead, and Christ will shine on you". If we always walk now along the Road illumined by the Light of Christ, we shall deserve to live forever in the world which is eternally illumined by Christ — H E A V E N.

March 19, 1972 —

FIFTH SUNDAY OF LENT

SPIRITUAL CONQUEST AND VICTORY

READINGS: First: Ezekiel 37: 12-14

Second: Romans 8:8-11

Third: John 11:1-45

KEY IDEA: Today's liturgy prepares us for the great Feast of the Resurrection which will be celebrated two weeks from now. During the whole period of Lent our thoughts should have been focused on the Resurrection for which this Lenten season is a preparation. During this Lenten season we look forward to the Feast of the Resurrection and prepare ourselves for it by leading exemplary and holy life so that in the end we may merit our final resurrection with Christ in the next life.

The **First Reading** tells us how Yahweh, through the prophet Ezekiel, assures the Israelites of their future deliverance from their captivity and of their future glorious re-establishment and revival as one kingdom.

The **Second Reading** shows us how St. Paul in his Epistle to the Romans assures us of the future resurrection of our bodies as long as we always have the Holy Spirit dwelling in us in the present life.

The **Third Reading** narrates how Our Lord Jesus Christ raised to life Lazarus who has been dead for four days already.

HOMILY: Two weeks from now we shall be celebrating the Feast of the Resurrection of Christ. Two weeks from now the atmosphere of liturgical celebrations will assume a glorious and joyful tone because Christ will have risen from the dead. During this period of Lent Holy Mother Church has been hammering on us the ideas and practices of repentance and penance. It is but significant that today Holy Mother Church reminds us of the coming Feast of the Resurrection. Holy Mother Church wishes us to realize that our acts of repentance and penitential practices during this Lenten season will have fuller meaning if they only have direct connection with the Feast of the Resurrection. In other words, we must repent and do penance in the light of the Resurrection of Christ. We must repent and do penance as we look forward to our future resurrection merited for us by Christ's Passion, Death, and Resurrection.

In our present earthly life we are hold captive by Satan and sin. We are prisoners of our own human weaknesses. We are slaves of our own inclinations to sins

of the flesh. In our own capacity as human beings we cannot do anything to deliver ourselves from our captivity by Satan, sin, and our human weaknesses. It is only because of God's saving grace merited for us by Christ through His Passion, Death, and Resurrection, that we overcome Satan, sin, and our human weaknesses. Just as Yahweh, through His prophet Ezekiel, assured the Israelites of their future deliverance from their captivity, so also does Christ continuously assures us of our deliverance from the captivity of Satan, sin, and our human weaknesses, and of our subsequent resurrection with Him in glory in the next life. Christ assures us of our deliverance from the captivity of Satan, sin, and our human weaknesses as long as we do our part—in being always faithful to Him and in cooperating with Him in our struggle against Satan, sin, and our human weaknesses.

In our struggle for deliverance from Satan, sin, and our human weaknesses we shall always be helped by the Spirit of Christ, the Holy Spirit, who dwells in us. We should not therefore, drive the Holy Spirit from us. It is the Holy Spirit who will help us become victorious over Satan, sin, and our human weaknesses. The Holy Spirit who dwells in us is the pledge of our future resurrection in glory for Christ. The Holy Spirit who dwells in us and by whom our bodies are sanctified is the pledge of our future participation in the glorious Resurrection of Christ. God will surely glorify our bodies because these have been temples of the Holy Spirit during our present earthly life. This is the principal thought of the part of the Epistle of St. Paul to the Roman which was read in today's Liturgy of the Word. We have the pledge of our future resurrection in glory with Christ from the lips of Christ Himself as He raised Lazarus from the dead: "I am the resurrection. If anyone believes in me, even though he dies will live, and whoever lives and believes in me will never die". As we prepare ourselves now during this Lenten season for the Feast of the Resurrection, let us not forget that this preparation should last throughout our whole life so that in the end we shall really merit participation in Christ's glorious resurrection.

March 26, 1972 —

PALM SUNDAY

SPIRITUAL CROSSES OF EARTHLY LIFE

READINGS: First: Isaiah 50:4-7
Second: Philipians 2:6-11
Third: Matthew 26:14-27:66

KEY IDEA: Today's liturgy recalls to us the Passion and Death of Our Lord Jesus Christ. In today's liturgy Holy Mother Church wishes us to grasp the full significance of Christ's Passion and Death and to be able to apply these sorrowful events of Christ's if in our own Christian life that is commonly marked by pain, sickness, and sufferings. As we recall today Christ's Passion and Death in preparation for the coming days of Holy Week, let us remember that Christ's Sufferings and Death have significance only because He will rise from the dead on the third day. Likewise, our present endurance of pain, sickness, and sufferings will have their value only if they are directed to our future resurrection in glory with Christ.

The **First Reading** describes to us the qualities of the Suffering Servant: His obedience, constancy, and confidence in Yahweh.

The **Second Reading** shows St. Paul writing to the Philipines about the practice of humility after the example of Christ who, although He was divine, nevertheless deigned to assume human nature so that He could suffer for us.

The **Third Reading** narrates to us the principal events of Christ's Passion and Death.

HOMILY: Each one of us has his own experience of suffering everyday. We long for ease and comfort; yes, we find ourselves living comfortably but to our dismay we discover that this experience of comfort becomes only transitory. Most of the time we have to struggle through a life of suffering and other events or happiness repulsive to our human nature. Our whole life from the crib to the grave is continuously filled with sufferings.

Indeed, suffering in all its forms is a reality of our life here on earth; oftentimes, it becomes a bitter reality. There is no use trying to get away from suffering as long as we live here on earth. Whenever we have passed through one form of suffering, we again encounter another form of suffering. There is no use playing hide-and-seek with suffering in this earthly life. What should concern us is our attitude toward suffering! How do we take our suffering? Many of us would calmly and silently accept suffering as the common lot of all men. In our moments of suffering some of us would immediately have recourse to our fellowmen and ask for their help and guidance and advice. Others would rebel against God; they would deny His existence: How could there be God when there is so much suffering around us? Still others would become desperate and tired of a life of continuous suffering; they would use a gun, or a knife, or a bottle of poison to end their life of suffering.

The Christian's real attitude toward suffering is to take suffering as an opportunity to apply Christ's Passion, Death, and Resurrection in his daily life. It is in this application that Christ's Passion, Death, and Resurrection become relevant in a Christian's daily life. It is in this application that a Christian can make the Suffering and Crucified Christ more relevant in his daily life. It is wrongly interpreted by some Christians that the figure of the Suffering and Crucified Christ is a sign of pessimistic Christianity. On the contrary, the figure of the Suffering and Crucified Christ is a sign of optimistic Christianity because Christ's Passion and Death led to His glorious Resurrection from the dead and assured us of a new life which we now begin to experience in this earthly life and which we will perfectly enjoy in the next life. Through our sufferings in our daily life we should re-enact Christ's Passion and Death. We must manifest in ourselves Christ's attitude toward suffering — a joyful attitude inasmuch as He foresaw His glorious Resurrection. As we begin the Holy Week today with Palm Sunday, let us remember that Holy Week becomes meaningful only when there is an Easter Sunday — the Day of the Resurrection of Christ. Our whole life from the crib to the grave is one long Holy Week but it becomes meaningful because we have the assurance of an everlasting life

of glory and happiness merited for us by Christ's Passion, Death, and Resurrection. Our whole life from the crib to the grave is one long Holy Week of suffering that would reach its glorious climax in the next life. This is the Christian's real attitude towards suffering. Let it be yours, too.

● **Rev. Javier Montemayor**
Archdiocese of Lingayen-Dagupan

MISSION OF PRIESTS

"Priests are sent to all men and their mission must begin with the preaching of God's Word. Priests have as their duty the proclamation of the Gospel of Christ to all . . . for through the saving Word the spark of Faith is struck in the hearts of unbelievers and fed in the hearts of the faithful (PO 4). The goal of evangelization is that all who are made sons of God by Faith and Baptism should come together to praise God in the midst of His Church, to take part in her sacrifice and to eat the Lord's suffer (SC 10). The ministry of the Word, if rightly understood, leads to the sacraments and to the christian life, as it is practised in the visible community of the Church and in the world.

The sacraments are celebrated in conjunction with the proclamation of the Word of God and thus develop Faith by strengthening it with grace. They cannot be considered of slight importance, since through them the word is brought to fuller effect, namely communion in the mystery of Christ.

Let priests then perform their ministry in such a way that the faithful will have recourse with great eagerness to the sacraments which were instituted to nourish the Christian life (SC 59)."

Synodal Document on the
Ministerial Priesthood

HOMILIES FOR APRIL, 1972

April 2, 1972 — SOLEMNITY OF EASTER: THE LORD'S
RESURRECTION

LET US BE GLAD AND REJOICE

READINGS: First: Acts 10:34, 37-43
Second: Colossians 3:1-4
Third: John 20:1-9

KEY IDEA: We have every reason to be filled with joys today because Christ's Resurrection has brought about a new life for all of us. We share this new life by virtue of our Baptism and with this new life we have a foretaste of the heavenly life of everlasting glory and happiness.

The **First Reading** tells us how Peter is one of the few chosen ones to whom Christ appears after His Resurrection. In the **Second Reading** St. Paul counsels us to be more concerned with heavenly realities inasmuch as we possess the new life merited for us by Christ's Resurrection.

The **Third Reading** narrates to us how the first witnesses of Christ's Resurrection began to understand the reality of the Resurrection.

HOMILY: Our response to the Word of God in the first Scripture reading of today's Mass is a wonderful expression of what is in the hearts of every Christian today, on the feast of our Lord's Resurrection — "This is the day which the Lord has made. Let us be glad and rejoice therein." Today is the day of days, the first day of God's new creation, the day on which Christ conquered death.

This is the day of Christ's triumph. We rejoice and are glad not only for the sake of Christ but also for own

sake. We are one with Christ. We have won with Christ. We share in His triumph because His victory is already ours. We too have already begun to share in His glorious resurrection. When we were baptized, we had been buried in the waters of Baptism and had risen with the new life of divine grace which we received from the Risen and Glorified Christ in baptism. We do not have to wait until we have died and gone to heaven to live the new life of grace which the Risen Lord has won for us. We live that life here and now. We share in the life of the Blessed Trinity; we are adopted sons of God. Already, we are living, in embryo, the life of heaven.

Because we now share in Christ's risen life we should have joy in our hearts all the time. Even in the midst of so many hardships, sufferings and disappointment which continuously beset us, we should have deep in our hearts an Easter joy that can never be disturbed. Our life, in spite of those many hardships which we encounter in our daily lives, is a life of freedom and happiness. To some of us these are only words. The Christian life to them seems to be a life of burdensome duties and obligations, a life of frustrating "don'ts", a life full of laws and commandments to be kept almost with clenched teeth. People who view the Christian life this way, miss its meaning and fail to find the peace and joy which Christ meant us to have even in this world. These people miss the true meaning of Christian life because they do not see that life for what it is — a life of love. One who really loves God and knows that God loves him and approves of him experiences this joy even amidst the sufferings of this world. St. Paul is telling us in today's epistle how to keep the Easter joy in our hearts all the time. We must purge out the old leaven. We must free ourselves from dependence on money and pleasure. He challenges our sinfulness, our selfishness and disobedience, intolerable in the warmth of Christ's charity.

We identify ourselves at the Offertory with the unleavened bread. At this time especially we are reminded by St. Paul that we must celebrate "not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." This sacrifice of our selfishness becomes pleasing to the Father in the person of His obedient, self-surrendered and risen Son.

We share now in the Eucharistic meal with the family of Christians. The one bread unites us to the risen Christ, and to one another in Him. Let us celebrate this Mass with special fervor which is really from within our hearts. Answering God's Word today means for us responding to the Father with Christ. Our joy stems from the fact that we can respond once more to the Father. By His resurrection Christ makes it possible for us to become new people. United to Him therefore, we are nourished in this Mass and strengthened to live as becomes our glorious newness.

April 9, 1972 —

SECOND SUNDAY OF EASTER

"MY LORD AND MY GOD"

READINGS: First: Acts 2:42-47
Second: I Peter 1:3-9
Third: John 20:19-31

KEY IDEA: We do not physically see Christ risen in glory but we believe that we now share in His divine life and will soon join Him in His heavenly glory. We really need faith to come into contact with the Risen Christ.

The **First Reading** tells us how the early Christian community are faithful to the teaching of the apostles.

In the **Second Reading** we are advised to have faith in Christ's Resurrection which assures us of our heavenly life.

In the **Third Reading** Thomas doubts Christ's Resurrection but is corrected by Christ Who tells him: "You believe because you can see me. Happy are those who have not seen and yet believe".

HOMILY: You have heard in the gospel today about the doubting Thomas. Christ, a few days after His resurrection from the dead, appeared to His apostles but Thomas was not present. When the apostles had told Thomas that Jesus was alive,

Thomas doubted. He laid down conditions, his conditions, under which he would believe.

Our Lord Jesus has realized that man of His followers even down to our present days would face the same problem Thomas faced. As He appeared in person to dispel the doubts of Thomas, He also comes to us through the power of the Spirit and in the Mass and other sacraments to dispel our doubts. He is still present among us as the Lord. Only our encounter with Him is not a physical meeting but an encounter in faith. This Holy Sacrifice of the Mass gives us an opportunity to cry out with Thomas "My Lord and my God."

Faith my dear friends, is our victory over death and sin. By our faith we accept that Christ is God. Faith is the very means by which we come in contact with Him. Faith makes Christ present among us. Just as Thomas reached out with his hands and touched the risen Christ, so too we by faith reach out the same living Christ. Thomas saw Christ with his bodily eyes. We who believe that Christ is the Son of God see Him with the eyes of faith.

In the first section of the Gospel read today, St. John tells us how Christ breathed upon the apostles and gave them the Holy Spirit. When we were baptized, we were also given by Christ His spirit, the Holy Spirit, in order to remake us, to give us new life. Through this spirit we share in the victory of Christ over sin, suffering and death. From the Spirit we receive the power to believe, to see and to accept Christ.

As we receive Him in Holy Communion we should embrace Him as Thomas did and cry out "My Lord and my God." In this our meeting with Him He wills to give us His peace and His Spirit at once His Father's as well, so that we may carry on the Father's work: the freeing of the world from the powers of darkness that it may be filled with the Christ-life. Our faith, that filial surrender to the Father with Christ, leads us to this meeting and is nourished in it.

Upon reaching our homes, filled with the Spirit of our Risen Lord, let us strengthen and prove our faith to others by showing them examples of charity and other good

works. It is only by so doing that we shall have the joy and confidence that Thomas had when he placed his fingers in the wounds of Christ.

April 16, 1972 —

THIRD SUNDAY OF EASTER

THE BREAKING OF BREAD

READINGS: First: Acts 2:14, 22-28
Second: I Peter 1:17-21
Third: Luke 24:13-35

KEY IDEA: Jesus is recognized by the two disciples through the breaking of bread. The message of the breaking of bread is love and unity which aptly characterizes a Christian who has been redeemed by the Risen Christ.

In the **First Reading** Peter denounces those who killed and crucified Christ.

The **Second Reading** emphasizes to us the reality that man has been ransomed by Christ Who in His infinite Love voluntarily accepted to offer His life for sinful mankind.

In the **Third Reading** Christ reveals Himself through the the breaking of bread — efficacious sign of love and unity.

HOMILY: In today's gospel you have heard that it was only at the breaking of the bread that the two disciples recognized our Risen Christ being with them. Immediately upon realization that it was the Master who was with them the disciples were filled with joy and gladness and could not be stopped from telling others that they have seen the Lord.

This breaking of the bread is also done during this Mass, in this great memorial instituted by Christ Himself. The Holy Mass is the privilege hour in which we "know" and "recognize" Him. Here our Lord is making an encounter with us. Let us therefore be filled with the spirit of gladness and thanksgiving. Our participation in this Eucharistic Celebration must beget love, unity and under-

standing among all of us. We are partaking of one and the same body. We are forming one family, the family of the sons of God. The one bread, though broken into many symbolizes our union and oneness in Christ.

Like the two disciples let us rejoice and spread around the message of unity and love which we have outwardly shown through our participation in the Holy Sacrifice. Let us help build a community where true brotherly love and unity exist. This is the task and mission entrusted to us by Christ.

Through the Holy Mass Christ is giving us the occasion to renew our fidelity to Him. He is calling us together to partake of the Sacred Meal and be imbued with His Spirit. When we offer the bread and wine, let us also offer God our own lives. If these lives are not holy and Christian, our gift is a mockery and God is not pleased with us. If we do not love all people and try hard to avoid sins, then we are not rededicating our lives to Christ. God has called us and has chosen us to be one, not only externally but much more in spirit and in truth.

May our unity and love symbolized by the breaking of the bread during this Mass be realized in our daily lives. We only hope and pray that we could bring Christ to others and may they always find and recognize Christ in us. We are all one in Christ. May we learn to express our unity in Him by loving one another for the sake of Christ.

April 23, 1972 —

FOURTH SUNDAY OF EASTER

READINGS: First: Acts 2:14a, 36-41
Second: I Peter 2:20b-25
Third: John 10:1-10

KEY IDEA: By His Passion, Death and Resurrection Christ has become for us the door to Heaven. Without Christ we cannot enter Heaven. In a similar way by our own good example and

holy Christian living we should become the door through which our fellowmen can come into contact with Christ, and, consequently merit to enter Heaven.

The **First Reading** tells us how the first converts to Christianity are admitted through Baptism into the Church — the gathering of the People of God.

The **Second Reading** let us know how Christ sets a good example of a life of holiness, love, humility, and patience.

In the **Third Reading** Christ Himself affirms that He is the door to Heaven and that no one can enter Heaven except through Him.

HOMILY: We have heard Christ Himself telling us in today's gospel that He is "the door of the sheepfold. He also said that if anyone enters by Him will be saved and will go in and out and find pasture. He proclaimed to us the purpose of His coming: "I came that you may have life and have it abundantly."

You all know what a door is. Without the door we cannot enter into any house and enjoy the company of our friends. Without any door we cannot come into our house and be protected from bad weather. Without any door then we could not be sheltered under one house to enjoy our meals with our loved ones.

First of all, let us be convinced by this comparison that without Christ then we cannot do anything. He is the door of heaven. We must first believe in Him if we want to enter heaven. By coming to Him, as we have done this morning, then we can find the food needed for our spiritual nourishment — His own Body. We all need our Lord. We must be gathered into Him — the word "ecclesia" means the gathering together of all people of God in Christ; and secondly, by being concerned to make this gathering together possible.

He told us that he came down to give us life abundantly. In Holy Communion we eat the holy bread, the Word made flesh. In this our intimate encounter with Him, Christ, by his Spirit, gives us light to know and love God in this gift of His Word, and strength to witness in our words and deeds to the new way of life it gives us.

When we were baptized we were grafted to the very life of Christ Himself. We died in our sinful self and gain a new life — the life of Christ Himself. This is the tremendous act of God's love and mercy for us men. That in spite of our sinfulness brought about by the fall of our first parents, still Christ has opened for us the gate of heaven. He is our Way to the Father. He will be the one to lead us back into our heavenly home prepared for us by our Father. By feeding us with His own Body our Lord is already giving us a foretaste of the heavenly banquet prepared also for us in the kingdom of our Father.

After we have received the Body of Christ we should be one with St. Paul in saying that we are not the one who live but rather Christ in us. With this kind of life we should serve as a living witness to others of Christ's love for all men. By showing them good example and by our charitable works then we could lead those who are going astray to the Door, Christ Himself, so that they could also easily enter into our home in heaven.

April 30, 1972 —

FIFTH SUNDAY OF EASTER

CHRIST'S LEADERSHIP

READINGS: First: Acts 6:1-7
Second: I Peter 2:4-9
Third: John 14:1-12

KEY IDEA: In today's liturgy Christ assures us of His powerful and influential leadership from His place in Heaven. Even if He is physically absent from our midst, Christ wishes that His leadership should be felt among us. His leadership should effect our reunion with Him in His place in Heaven.

The **First Reading** tells us that in its early years the Church faces a problem of internal government: the distribution of work among responsible leaders.

In the **Second Reading** Christians are counselled to construct a spiritual temple on a strong foundation which is Christ Himself.

In the **Third Reading** Christ tells His disciples that He will go ahead of them and prepare a place for them in God's house in Heaven. He is going to lead the way for them.

HOMILY: In our human way of thinking a leader is always someone who is physically present in a group and gives material and moral support to the members of the group in the pursuit of certain goals. The leader stands for the unity and coherence and strength of the group so that his strength or weakness means the unity or disintegration of the group. Christ is our leader; but His leadership is a unique one. He is not physically present among us but He wills and He claims to be our leader. And the goal for which He would like to lead us is our final reunion with Him and with the Father in Heaven. Through Christ's leadership over us now we gain a new relationship with Him and with the Father — a relationship which we shall continue enjoying in our reunion with them in heaven. Christ unites us to the Father because He leads us to Him. He tells us in today's Gospel that "No one can come to the Father except through me".

With this new relationship which we gain when we follow Christ our Leader, we do not become merely blind followers of Christ. We become one with Christ our Leader because we share in the life of grace that makes Him our Leader. We participate in the leadership of Christ. In today's Epistle we are told to: "set yourselves close to him (i.e. Christ) so that you too . . . may be living stones making a spiritual house". We have a goal to achieve: the construction of a spiritual temple or house where we shall be reunited with Christ and the Father in the next life. In this construction of a spiritual temple or house we need Christ as our foundation; we need Christ as our Leader. In this construction each one of us has a role to fulfill with and under Christ our Leader. But we should begin building this spiritual temple or house now — among ourselves and our fellowmen. Christ's lead-

ership should be made manifest to all men through us. This is how Christ could exercise his unique leadership over mankind: that although He may not be physically present among men, He would still be leading them. As far as possible, Christ would like to gather all men and bring them all to the place of reunion with Him and the Father in Heaven.

How eagerly do we follow Christ our Leader? How do we participate in His leadership? How do we make His leadership be felt among us and our fellowmen? Do we live the exemplary life of a Christian who has been redeemed by Christ and has received the right to participate in the divine life? Do we fully live up to our life as children of God and future inhabitants of heaven? Let the Risen Christ be our Leader in our journey to Heaven where we expect to be reunited with Him and the Father.

● **Rev. Josefino Ramirez**
Diocese of Imus

HOW TO PREPARE YOUR SUNDAY HOMILY

No one can prepare your homily but you. All homilies written by others are mere aids to you in the preparation of your own homily. How can you prepare your homily? On Monday go over the Readings of the coming Sunday. Make them the topic of your meditations from Monday to Saturday. If done conscientiously, these meditations will materialize into a beautiful Sunday homily.