

BOLETIN ECLESIASTICO de FILIPINAS

ADDRESS TO THEOLOGICAL COMMISSION

Paul VI

AN APPEAL TO OUR CHRISTIAN BROTHERS

**Bishops' Commission for
Promoting Christian Unity**

PASTORAL LETTER ON BIRTH CONTROL

Bishops of Ozamis, Iligan, Pagadian

**VERTICAL AND HORIZONTAL DIMENSIONS
OF CHRISTIAN LIFE**

Raul J. Bonoan, S.J.

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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EDITORIAL NOTES

CHRISTMAS OF '73

At this time of the year, on the occasion of the **Misas de Aguinaldo** and of Christmas itself, the gospel narration of the birth of Christ is told and acted out in many barrios and towns of the Philippines. The story of Christmas: Mary and Joseph going back to Bethlehem, their city; then seeking shelter for the night in a stable, there being no room for them in the inn; and the eventual birth of the Child Jesus, is re-enacted in folkloric plays known as **Panunuluyan** or other similar terms.

Like the holy couple, droves of Filipinos have been coming home to their country since September. No census is being taken, no obligation of returning home is imposed. The trip home has been greatly made pleasant and easy: reduced air-fares, tax-exemption, even prizes and tours for the lucky ones. These might have induced Filipinos staying abroad to come home, but certainly the invitation to spend Christmas in the traditional Filipino way on Philippine soil must have proved irresistible to many. For Christmas has always had a peculiar soft spot in every Filipino's heart, due perhaps to the very human story of Christmas and the intimate family feast that it has become. Even foreigners, who have lived in the Philippines for some time, readily admit that, quite differently from Europeans and Americans, Filipinos celebrate Christmas with a certain *cariño* all their own.

Judging from the efforts being exerted by the government agencies in-charged of the homecoming project and the generous response of Filipinos here at home, returning overseas Filipinos shall certainly not go through the painful experience of being strangers in their own country, as did Mary and Joseph in their own Bethlehem on that first Christmas. However, while we gladly open the doors of our traditional hospitality to them, let us not keep out, nor forget the Child Jesus, who also knocks at our doors this **Christmas of '73**. After all, even those we welcome home actually come on His account — to celebrate His birth with us.

The **Boletin** wishes its readers the Joy and Peace of Christmas!

IN THIS ISSUE

Last October, the International Theological Commission, formed in 1969 by the Holy Father himself, held its fifth annual plenary meeting in Rome. On this occasion, Pope Paul VI received the members of the Commission in an audience and expressed his pleasure and gratitude for the work being done by the Commission in an address published herein.

As a follow-up to the Philippine Hierarchy's Pastoral Letter on Evangelization and Development, the Bishops' Commission for Promoting Christian Unity issued an appeal to our Christian brothers in the Islands, dated September 14, 1973. In this appeal, the Commission invites all Christian Churches and communities in the country to reflect on the possibilities for collaboration in the promotion of human development. A special mention concerning the Commission's desire for union of hearts with the Muslim brothers and the hopes of entering into close collaboration with them in the task of development is also found in the appeal.

The joint Pastoral Letter of the Bishops of Ozamis, Iligan and Pagadian addressed to their respective diocesan communities is another follow-up to the same Pastoral Letter on Evangelization and Development. The Letter touches mainly and exclusively on a related question to development, namely the control of birth. The Letter is a strong reminder that the solution to the nagging question of birth control lies not in mechanical and chemical means, as well as abortion and surgical procedures, now being subtly and even openly forced on our people, but ultimately in the deep spiritual Filipino values enumerated in the Letter.

Fr. Raul J. Bonoan, S.J., of the Ateneo de Manila University's Department of Theology, writes on the vertical and horizontal dimensions of christian life according to the Belgian Dominican professor of sacramental theology at Nijmegen, Fr. Edward Schillebeeckx. Our readers will find the article of Fr. Bonoan, written in an easily readable style and language, very informative and enlightening.

PAUL VI

ADDRESS TO THEOLOGICAL COMMISSION*

Venerable Brothers and Beloved Sons, Members of the International Theology Commission,

As you hold the final plenary session of this first five-year period, We join you in thanking God for the gifts of light and wisdom that He has bestowed upon you during that time. We also thank you yourselves for the labours you have undertaken, which have been the heavier for lack of prior examples. You needed a certain initiation, as it were, at the cost of no small effort, aided though it was by a resolute will.

May God bless you for this. The Theological Commission was founded to cooperate with the Apostolic See — over and above the other already existing institutions — in the discharge of its office with regard to doctrine. For this reason We have frequently referred to it as “Our” theological Commission. The Commission represents as well a response to the desires of the first Episcopal Synod; thus it plays a primary role in the teaching Church, for it was established by it and is fostered by it with steadfast hope.

Accordingly, a new form of cooperative effort, more developed than in the past, has been introduced between theological scholars using scientific and technical methods, as they say, and the Papal

* On October 11, 1973 Pope VI received in audience the members of the International Theological Commission, who were holding their fifth annual plenary meeting in Rome under presidency of Franjo Card. Seper. The Holy Father pronounced the following address.

Magisterium itself. In this way, opportunity is offered to theological schools in five continents for presenting their doctrine in a legitimate or, as the saying is, professional manner.

COMMISSION'S TASK

Let these observations suffice to express Our great pleasure in this and to reaffirm the benevolence with which we have followed and continue to follow you personally and also your work from the time we inaugurated the Theological Commission in 1969.

We testified in a special way to the hope and trust we placed in you when on 6 October of that same year you paid us a visit at the time you were meeting in Rome for your first plenary session. On that occasion we confided to you the tasks required of you by this new Institute (cf. A.A.S., 61 1969, p. 713).

1. We profess those same dispositions on this present occasion, directing our gratitude and high esteem, in addition, to the member who recently died, to those also who for one reason or another are no longer members of your Commission.

But now that you are gathered together around the Successor of Peter, we cannot but say a few words about the nature of the Commission and its future role, which one may venture to predict.

2. It is pleasing first of all to note that the members of the Commission in their desire to be of service to the Church have been guided, in a task involving the cooperation of all, by a "work procedure" that is suited and adapted to stimulate and sustain the interest of each participant.

There is additional reason for satisfaction in the happy outcome of the labours of the Commission during the past five years. It suffices to recall the assistance given by the Commission to the Episcopal Synod of 1971, when there was question of a more accurate formulation and presentation of the doctrine on the ministerial priesthood and also the very useful work of the Commission in clarifying and elucidating issues of the highest importance.

PUBLISH NOW

3. What we have briefly indicated justifies a firm confidence that the task of this Commission will be more and more perfectly accomplished and that its ecclesial ministry will become more evident as time goes by.

However, it seems to us that the diligence of this Commission can be more fully and appositely productive and useful if, in particular, some of the matters which have been investigated were to be published (to some extent this has already been done), together with the conclusions reached in the sessions. For if these works are considered to be in accord with the doctrine of the Church and serviceable to the needs of our times, they should be honoured and publicized. They could as it were, go forth from the group, confined within narrower limits and be released to stimulate the students of the sacred disciplines and open a way to joy and peace in the faith (cf. Rom. 15, 13) for all the disciples of the Lord.

Studies of this kind can, when occasion offers, provide the outstanding assistance of experts for the S. Congr. for the Doctrine of the Faith, which owing to the state of affairs today, is compelled to accomplish its task of "defending the doctrine of faith and morals in the whole Catholic world" under circumstances of ever more pressing urgency (Paul VI, Const. Ap. *Regimini Ecclesiae universae*: A.A.S. 59, 1967, p. 897).

4. It is also useful to point out that all theologians, as if by a law of their profession, share, although on different levels of authority, in the office proper to the Pastors of the Church in the sense that it is their duty to make the faith bear fruit and to be vigilant in warding off errors that threaten their flock (cf. Conc. Vat. II, Const. dogm. *Lumen gentium*, 25).

The office of the Pastors, however, and most of all that of the Vicar of Christ on earth, is exercised through the authentic Magisterium, which is of divine origin; for it is endowed with the certain charism of truth, a charism that is incommunicable and without substitute (cf. Conc. Vat. II, Const. dogm., *Dei Verbum*, 8, 10). The Pastors, however, are not on this account exempt from the responsi-

bility of seeking appropriate assistance for the understanding of divine Revelation (cf. Conc. Vat. II, Const. dogm. **Lumen Gentium**, 25). Their authentic Magisterium, therefore, requires the "technical" aid of theologians, who in obeying appropriate methodological laws make it possible for the judgment of the Church to mature more readily (cf. Conc. Vat. II, Const. dogm. **Dei Verbum**, 12).

5. As for present-day tendencies on the part of some who are engaged in theological studies — tendencies to which we devote careful attention — it seems expedient for us to give a paternal and kindly reminder to those who take up this difficult but inspiring discipline, which like the Fathers of the Oriental Church we can term "divine theology"; to wit, that those who study it according to the historical method should not neglect speculative inquiry. In this connection, the saying is apt: "The one should be done and the other not omitted." In studying some particular part, they should not forget the totality and the whole gamut of points of doctrine that must be taken into account in acquiring and perfecting the science of divinity..

NEEDS OF THE CHURCH

6. This having been said, it is fitting for us to express our high esteem, our commendation and endorsement of what has been achieved in this ecclesial ministry you have performed. Your presence is a consolation to us, knowing as we do how much the Church needs sound, wholesome theological doctrine adapted to our times. Nor do we forget that theologians have to be convinced of their vocation, in pursuance of which they should be faithful disciples and apostles of the faith, within the limits of Revelation and of all that the Magisterium of the Church teaches expressly and authoritatively. Keeping to this path, the Theological Commission will be, we firmly trust, a guide to all theologians in the accomplishment of their so important task. The Commission will without any doubt fulfill its function if in their work the members fix their gaze on "Jesus, the apostle and high priest of our confession" (cf. Hebr. 3, 1); if what is called pluralism of opinions which the members of the Commission maintain in no way impairs unity of faith (to the extent of weakening that **objective**, univocal, harmonious reasoning that is necessary to the understanding of faith:

and indeed proper to the Catholic faith); if, we repeat, that pluralism will really give impetus to fuller and deeper intellectual understanding of this faith always to be referred to the Gospel preached by the Apostles (cf. Gal. 1,8), and preserved whole and continuously living by those whom the Apostles left as their successors, handing on to them their role as teachers (cf. Conc. Vat. II, Const. dogm. **Dei Verbum**, 7).

We ardently desire therefore, that the Theological Commission will bring it to pass that their presence in the Church may be commended rather for its impact and its prestige than for its success. That is to say, its presence should be that of a "sign" of a salvific function, in which theologians who inquire into sacred doctrine also have their proportionate share.

Such, Venerable Brothers and Beloved Sons, are our prayers, which we gladly confirm by the Apostolic Benediction.

AN APPEAL TO OUR CHRISTIAN BROTHERS*

When Pope Paul VI made his historic journey to the Philippines in November 1970, he accorded an ecumenical encounter with leaders of various Christian Churches and communities and with leaders of other faiths. It was perhaps the most modest, the least ostentatious event on his schedule, and yet, it may well have been one of his most significant gestures. Addressing himself to the leaders of the Christian Churches, he said: "in a way that is particularly needed at this time we can now pledge ourselves to work together to promote justice for all... you have many opportunities to do this here in the Philippine Islands.

"There is the desire of Christians, both of the Catholic Church and of the communions to which you belong, to be the new leaven that will help purge out all corruption,¹ in particular that which proliferates when all the concern of men's hearts is set on power and wealth. And in this happy moment of encounter we would like to stress what we have already said: 'we are sure that all Christians, our brethren, will wish to expand their common cooperative effort in order to help mankind vanquish selfishness, pride and rivalries, to overcome ambitions and injustices, to open up to all the road to a more human life, where each man will be loved and helped as his brother, as his neighbor'²

* On July 25, 1973, Feast of St. James the Apostle, the Catholic hierarchy of the Philippines published a Pastoral Letter on "Evangelization and Development." The concern for both mission and the promotion of human development represents a point of convergence of the efforts of both the World Council of Churches (WCC) and the Roman Catholic Church (RCC). The Committee on Development, Justice and Peace (SODEPAX) — to take one example — is a joint venture of the WCC and the RCC in this common concern.

The Philippine Bishops' Commission for Promoting Christian Unity believes it would be useful to spell out something of the ecumenical implications that follow from the Pastoral Letter. The Commission hopes that all Christian Churches and communities in our country will reflect on possibilities for collaboration which have been opened up by the directives given in the Pastoral Letter to which the present statement — issued this 14th day of September, 1973, Feast of the Exaltation of the Holy Cross — can serve as an extended postscript.

¹ Cf. 1 Cor 5:7-8.

² *Populorum Progressio*, 82.

"This is the direction to which the Catholic Church is committed. The task of assisting the whole development of human beings is to be served by Catholics working together with their fellow Christians and indeed with all men of good will

"As you thus proclaim the Good News of Christ by the quality of your lives and by the integrity of your social order, may it also become increasingly possible for you and for the sons of the Catholic Church to make together before the nations 'a common profession of faith in God and in Jesus Christ.'"³

To the leaders of other faiths, he said: "She [the Church] respects and admires the treasures bestowed on all peoples, and she invites them to join with her wherever collaboration is possible for a more perfect and universal reign of justice and peace, and for the eradication of the great misfortunes afflicting so many millions of our brothers."⁴

His Holiness, Pope Paul VI, was reiterating, this time within the context of the Philippine situation, the ideas developed in the doctrines of the Council, particularly in the **Decree on Ecumenism**:

Cooperation among all Christians vividly expresses that bond which already unites them, and it sets in clearer relief the features of Christ the Servant. Such cooperation, which has already begun in many countries, should be ever increasingly developed, particularly in regions where a social and technical evolution is taking place. It should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of gospel principles to social life, and the advancement of the arts and sciences in a Christian spirit. Christians should also work together in the use of every possible means to relieve the afflictions of our times, such as famine and natural disasters, illiteracy and poverty, lack of housing, and the unequal distribution of wealth. Through such cooperation, all believers in Christ are able to learn easily how they can understand each other better and esteem each other more, and how the road to the unity of Christians may be made smooth.⁵

³ **Ad Gentes**, no. 15; cf. also **The Visit of His Holiness Pope Paul VI to the Philippines and the Asian Bishops' Meeting**, a pictorial published in 1971, p. 128.

⁴ Cf. **The Visit**, p. 130.

⁵ Cf. **Decree on Ecumenism**, no. 12 Other instances of this desired and urged cooperation among Christians are found in the **Decree on the**

These ideas have been elaborated in documents issued by Pope Paul VI either in his own encyclical or addresses both prior to and after his visit to the Philippines, or in the appeal made by the Synod of Bishops held in Rome in November 1971 in its document *Justice in the World*.

"Well aware of what has already been done in this field, together with the Second Vatican Ecumenical Council we commend most highly 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 activity. Let the Secretariat for Promoting 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."⁶

It would be worthwhile repeating for our people in the Philippines what was stated in the message of the Asian Bishops' Meeting on the occasion of the Pope's visit:

"To offset unnecessary duplication of efforts and for the maintenance of national priorities, we urge the support and cooperation with government agencies and other religious and civic bodies, and all men of good will, in development work."⁷

Church's Missionary Activity, for instance, nos. 15f and 36. A concrete example at the supranational level of this common endeavor between Christians is SODEPAX, or Committee on Society, Development and Peace, a joint committee of the Pontifical Commission Justice and Peace of the Roman Catholic Church and the World Council of Churches, for problems on development.

⁶ Cf. "Justice in the World," Synod of Bishops document (Rome, 1971), p. 21.

⁷ Cf. *The Visit*, p. 238.

Obviously there are many ways in which the Christian Churches, acting together, can foster development programs, and thereby serve basic Christian aims. To work for development is to express in practical ways the Christian aspiration for brotherhood and the promotion of true human dignity for every individual.⁸

The Church in the Philippines of today has a basic obligation to engage in ecumenical dialogue. Many Christian Churches and denominations are engaged in apostolic activity in these islands. While special difficulties are sometimes posed to this dialogue, our mission calls for a serious ecumenical effort animated by a deep spirit of charity.⁹

Let it be said that we sincerely respect and admire what other Christian Churches or communities have done and are doing for man's welfare in the world at large and in the Philippines in particular. For the sake of our brothers in need, we invite them to consider everything that brings us together and to set aside the things that could disunite us. We wish to concentrate our hearts and efforts on the welfare of the whole man, the supreme focal point, leaving aside suspicion and resentment.¹⁰

The Churches have unique assets in their teaching, organization and membership to undertake as a long-term task effective education for building such a new attitude. In particular the work of education, information and political pressure for justice and development must be fully ecumenical. Scattered efforts will always remain ineffective. A number of countries have undertaken ecumenical campaigns for development. The Roman Catholic Church in the Philippines is desirous of entering into this kind of cooperation.

In particular we want to express our union of hearts with our Muslim brothers who constitute a large segment of the Philippine population. In the tasks of human development we wish to enter into close collaboration with them also and we look forward to ways and means whereby we can accomplish these endeavors.

⁸ Cf. **The Conference on World Cooperation for Development**, Beirut, Lebanon, 21-27 April 1968 (Geneva, 1968), 53-54.

⁹ *Ad Gentes*, no. 15; cf. also Allocution of Pope Paul VI, January 24, 1968.

¹⁰ Cf. "The Bishops' Role Today," in **Between Honesty and Hope**, trans. by J. Drury (New York: Orbis Books, 1970), p. 119.

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Before ending we wish to voice an appeal and a commitment: an appeal to our Filipino brothers for greater unified efforts in our common work for development, and a reaffirmation of our commitment to the spiritual and material well-being of our countrymen. This fits also with the concern manifested in the holdings of the First National Trisectoral Congress. For we realize that Christian evangelization is deeply "concerned with the temporal and human development of the peoples being evangelized."¹¹

FOR THE BISHOPS' COMMISSION FOR PROMOTING CHRISTIAN UNITY

† CORNELIO DE WIT, D.D.
Chairman

† JUAN C. SISON
Member

† MARIANO G. GAVIOLA
Member

† MARIO BALTAZAR
Member

14th day of September, 1973
Feast of the Exaltation of the Holy Cross

¹¹Cf. Message of Pope Paul VI for Mission Sunday, in *L'Osservatore Romano* (English ed.), June 25, 1970, pp. 3-4.

TRI-DIOCESAN PASTORAL LETTER TO THE PEOPLE OF GOD IN OZAMIZ, ILIGAN AND PAGADIAN

We wish to share some thoughts with you on the development of our nation. We join all men of good-will in their efforts to provide a higher level of human life for all our people. We know that the swift growth-rate of our population is a cause of national concern, and we are even more aware of the anxiety with which our individual families face this problem.

A QUESTION OF MEANS

Through the advances of science, it is now possible for parents to decide when they will have a child, and how many children they will have. God has entrusted to parents the power to make these decisions, with the help of His grace, and in the light of their own peculiar circumstances. However, once a couple decide, for good reasons, to space the births of their children, or, to limit their number, they face a further problem in deciding the means which they will employ.

THE SOLUTION MUST BE CHRISTIAN AND FILIPINO

As Christians of the Philippines in this present era, we must find a truly human solution to this problem: that is, a solution in conformity with the Divine Plan, which will genuinely advance the quality of our way of life. If we are to be true to ourselves, then our solution will be an expression of our basic values, including: the sacredness of human life, the primacy of love, the true nature of human sexuality, the stability of marriage and family life, and the unique value of every child.

We are proud to belong to a people with these deep spiritual values. If these values are weakened or lost, our people cannot hope

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to reach a higher level of human life. If we can refer to this heritage of human values as the 'soul' of our nation, then we cannot risk this 'soul' for the hope of greater material prosperity. Higher economic standards would bring little consolation if we become morally bankrupt.

THE BISHOPS ARE CONCERNED

Because Christ has given us the task of teaching and guiding, we would like to explain to you why we feel concerned about these matters. We note that the majority of the means at present advocated for limiting, or spacing, the children in our families, rely on some external control. Our people are being pressured to accept I.U.D.'s, Contraceptive pills and other mechanical or chemical means to interrupt the reproductive process. And worse, abortion and other surgical procedures such as vasectomy and ligation are being resorted to. We are worried about this reliance on external control. We know that, for example in the education of a child, a child is said to be mature, when its behavior is governed by the discipline of internal control. Is there a presumption that our parents lack the maturity needed for internal control? Added to this, there is a growing body of scientific evidence which proves that such constant reliance on methods of external control is harmful to the values of family life listed above. We want a higher level of human life for our people, but not at the cost of our deepest values.

INNER CONTROL IS THE ANSWER

There is however another approach to the solution of the problem. This approach concentrates on building a more loving relationship between the couple, so that conscious inner control is exercised over the reproductive process. This approach makes use of internal-control techniques, such as Basal Body Temperature method (BBT), Ovulation method (Billings') and combined BBT and mucus method, to determine the pattern of ovulation. But, this is not just another method: it is a way of life. It calls for deep mutual love, great mutual respect and sensitivity, periodic abstinence and self-discipline, and it works directly to strengthen the basic values of family life. If this way of life were impossible or beyond the capacity of our ordinary Filipino parents, we would not recommend it to you. But it is already being practised with success by couples in almost all our parishes. We

hereby express our support and admiration for these couples, and since they themselves are best qualified to speak of the benefits to their mutual relationship arising from this way of life, we ask them to share their experience with others.

ENRICHES LOVE

We believe that marital acts between husband and wife are an expression and a summary of their total loving relationship. Hence, we heartily recommend the above approach because it concentrates on enriching this total loving relationship. Thus, you can see that there is a basic difference in outlook between the proponents of external means and those who favor internal control. It is not surprising, then, that those who appreciate the values served by internal control will have grave reservations about recommending external means. In such cases, medical personnel and others must not be threatened or coerced into advocating methods which are against their personal conscience. We strongly uphold this basic right, and we deplore the occasions on which it has been infringed.

WITH GOD'S HELP

Finally, we end as we began by reminding our people that the problem facing us today is not just Population Control. Rather, it is the much larger problem of finding a higher way of living for all Filipinos without losing the values which are our most precious heritage. We pray that the Holy Spirit will guide all our married couples in making these difficult decisions and will strengthen and sustain them in their implementation.

Given in Ozamiz on 22 September 1973.

† JESUS VARELA
Bishop of Ozamiz

† BIENVENIDO TUdTUD
Bishop of Iligan

† JESUS TUQUIB
Bishop of Pagadian

THE VERTICAL AND HORIZONTAL DIMENSIONS OF CHRISTIAN LIFE IN SCHILLEBEECKX

RAUL J. BONOAN, S.J.

I.

RADICAL HORIZONTALISM

In his critique of John A. T. Robinson's *Honest to God*, Edward Schillebeeckx, O.P., issues a warning against a radical horizontalism which completely absorbs the Christian's life in God into his life in the world.

Robinson claims with Tillich that the image of God as depth and ground of being is more meaningful for modern man.¹ The experience of our finite and conditioned existence points to its infinite, unconditional ground and support, which traditional language has called God. The conclusion from this: "God, the unconditional, is to be found only in, with and under the conditioned relationships of this life."² To call God transcendent means, and here he quotes Tillich, "that within itself the finite world points beyond itself. In other words, it is self-transcendent."³ To say that God is love means that he is encountered in his fullness only in the love between man and man.⁴ Therefore, man encounters God not by a religious turning away from the world, but by going about in our world with out

¹ John A. T. Robinson, *Honest to God* (London: SCM Press Ltd., 1963), Ch. 3.

² *Ibid.*, p. 60.

³ *Ibid.*, p. 56.

⁴ *Ibid.*, p. 60.

secular tasks in "unconditional concern for 'the other' seen through its ultimate depths."⁵ That this radical horizontalism of **Honest to God** does not adequately express Robinson's personal belief is evident in his subsequent statement in **The Honest to God Debate**: "I would say at once that I do not pray to the ground of being. I pray to God as Father. Prayer, for the Christian, is the opening of oneself to the utterly gracious personal reality which Jesus could only address as 'Abba, Father!'"⁶ To be sure, Robinson himself admits that in **Honest to God** he is merely thinking aloud and not reflecting methodically in the manner of professional theologians.⁷ Still he has focused on the problematic of the vertical and horizontal dimensions of Christian life, on which centers the crisis of faith among many Christian today.

After the dust of the debate on the book has settled and 'Christian atheism' and secularization theology—its bedfellow—have virtually been laid to rest, people still ask: is not the love of neighbor enough? Schillebeeckx poses the question in this manner: "Can we and may we experience this Christianity in its evangelical purity and human authenticity in the spirit of radical horizontalism?"⁸ Is there a vertical dimension in our Christian life, a direct relationship to God, not reducible to the task of humanizing the world and encounter with the human other? Can we and may we define God's transcendence as the world pointing beyond itself? Do we encounter God in his fullness **only** in the love of neighbor as supported by God as the transcendent Third? And should we therefore search for God not in religious worship but in our worldly tasks in unconditional concern for fellowmen?

CRISIS OF FAITH

The crisis of faith among young people today in our colleges and universities more often than not finds a most convenient solution in the urge to radical horizontalism.⁹ There is at bottom belief in

⁵ *Ibid.*, p. 61.

⁶ John A. T. Robinson, "The Debate Continues," **The Honest to God Debate** (Philadelphia: The Westminster Press, 1963), pp. 261-262.

⁷ Robinson, **Honest to God**, p. 21.

⁸ Edward Schillebeeckx, **God and Man** (London: Sheed and Ward, 1969), p. 161.

⁹ It is however inaccurate to say that more often than not this crisis has been felt in terms of or has actually led to, Cox's Christian secularism, the so-called 'Christian atheism', or Marxist atheism. A few college

God, but God remains notional and theoretical, little influencing their personal lives. "I do not feel God, but I'll be foolish to think there is no God." Thus they begin to doubt whether their belief is out of conviction or tradition. "Perhaps it is because I was baptized a Catholic and people have been talking to me about God since I was a child." An escape out of this difficulty is provided by the attempt to 'horizontalize' Christian living — to concentrate almost exclusively on love of neighbor and commitment to one's task in the world. "I believe in God, but the important thing is to love my neighbor; when I do that I am loving God." Those who have been introduced to personalistic philosophy will speak rhapsodically of the I-thou relationship in personal encounter leading to encounter with the Absolute Thou, the totally Other. Whether and how they encounter this totally Other is not quite clear, the thrust to this encounter being absorbed into the exhilarating experience of the encounter with boy or girl next door. Thus liturgical celebration symbolized by the all embracing "Sunday Mass" is really not that important. "I haven't gone to Mass in years; nothing happens to me at Mass; my homework or social action is more meaningful; I am loving God this way."

This tendency to radical horizontalism — the residue of the death-of-God and secularization theologies — antedates these two movements and has been diagnosed by spiritual writers of the past as the 'heresy of action.' And today the danger lurks even in our programs of religious instruction. Commenting on the political approach towards catechetics and the theological view adopted at Medellin that it will not be necessary to locate the source of revelation elsewhere but "in the living reality of life, in revolution and in war, in the struggles of youth, in the emancipation of men, in the common work of building the city," Luis Erdozain states: "One might see in this attitude a

students have turned political Marxists and subsequently no longer believe in God. Others with a more philosophic bent of mind have proclaimed the message of Nietzsche's madman; but their number is insignificant and generally do not half understand the language in which this theology is couched. The gospel of Christian secularity does far better in attracting the young; but generally they still find it hard, even impossible, to shake off religious, and even superstitious, practices, let alone belief in God. The 13th day of the month falling on a Friday is still not a propitious day for an outing; and the young bridal couple will send eggs to the Sta. Clara Convent to insure a sunny day for their wedding. The fact that one can contact a famous faith-healer through the Makati office of a prominent banker is a sure sign that even the most technological sector of Philippine society is still a long way off from the thoroughly secular mentality, if there ever is such a thing.

danger of subjectivity and anthropocentrism remaining enclosed within human experience without any transcendental outlet."¹⁰ How many a religion class are conducted little different from group sensitivity sessions or discussions on socio-economic problems of the land!

Indeed, radical horizontalism must be met with critical reflection on authentic Christian experience in the light of revelation. What follows is derived from Edward Schillebeeckx's reflections on this particular problem.¹¹

II.

HORIZONTAL TRANSCENDENCE AND VERTICAL TRANSCENDENCE

Man is an I-in-a-body who comes to self-possession and becomes a person by going out into the world; particularly, the human world in self-giving to others. He becomes himself through his horizontal relationship with the world. But man is also freedom in the world. He is ever molding himself, continually going beyond himself, as he moves about in the world. "He is a being that possesses the capability of determining himself in this world and of continually transcending that determination."¹² He is ever conquering nature and revising his plans for the city of man. Thus the horizontal dimension assumes a certain transcendence. We may speak therefore of man's horizontal or secular transcendence; and Heidegger uses the expression "horizontal-ecstatic-existence" — man standing outside of himself in confrontation with the world.

But man is also related to God. His horizontal transcendence is rooted in his fundamental trans-ascendence, that is to say, his "vertical transcendence, his constitutive dependence on the absolutely transcendent: God."¹³ Thus he transcends the world not only horizontally, but also vertically. Man's being is related to God in an integral act of religious orientation. This orientation, insofar as man comes to an awareness of it through self-understanding and reflection on his finite

¹⁰ Luis Erdozain, "The Evolution of Catechetics," *Lumen Vitae*, 25 (1970) v. 27.

¹¹ The paragraphs that follow condense the argument of Schillebeeckx in *God and Man*, pp. 160-260.

¹² *Ibid.*, p. 162.

¹³ *Ibid.*, p. 163.

being (apart from revelation and grace), is **natural**. Insofar as it is a response to God personally addressing man, a relation of personal intersubjectivity with God; it is **theological**. For Schillebeeckx, the word is synonymous with **supernatural** and is his preferred term for supernatural reality. While **supernatural**, etymologically and by usage, primarily denotes that this reality exceeds the powers of nature; what Schillebeeckx wishes to emphasize and heighten, by his use of **theological**, is the fact that supernatural reality signifies personal relationship with God. Personal intersubjectivity with God goes beyond the finite capacity of man and hence the theological is not possible without grace and revelation. Thus, the natural and theological are two distinct aspects in man's integral act of religious orientation to God; two distinct moments in his vertical transcendence or openness towards God.

THE NATURAL MOMENT OF MAN'S RELATIONSHIP OF GOD

Let us examine first the natural moment of this orientation.

Robinson's predilection for Tillich's image of God as depth and ground of being is legitimate and appropriate. It is but the modern version of Augustine's "*Deus intimior intimo meo.*" When we fathom the depths of our daily human experience, we realize that we are not the ultimate source of our existence, our love for fellowmen, our desire to shape our universe; but rather that in the very depths God continually supports our life, our love, our work. We are able to transcend ourselves as we move about horizontally in going beyond ourselves and giving ourselves to others, because our life and every activity are supported by God as the all-supporting which is beyond ourselves — to borrow from Bonhoeffer, the "beyond in midst." Thus the reason why we are able to go out beyond ourselves into the world of things and men is that we are rooted onto a ground which is beyond us, God; the source of our secular transcendence is our vertical transcendence. "We must therefore say in the first instance that as the absolute ground of being God is the transcendent Third in all our human experiences and above all in our interpersonal relationships."¹⁴

¹⁴ *Ibid.*, p. 164.

But we have to say more. "Ground" and "support" are functional words. God is God even if he did not create us. God is, even if we never were. God is transcendent not because of our secular transcendence, because simply because he is transcendent in himself, absolutely transcendent. God is person not because we are persons who come to self-possession in giving ourselves to others, but simply because he is person in himself, an absolute personal being; although we must say he is personal but in manner different from our being persons.

Today we run the risk of talking about our orientation to the absolute, and rarely, if ever, about God himself. This is to take the ecstatic character or self-transcendence of our existence as the last word, whereas it is merely the penultimate. Were it the last word, it would be enough for us to love our neighbor and experience our life of interpersonal relationship as supported by a transcendent Third. But then we virtually reduce man to an absurdity, one whose being points to something beyond, whatever that beyond may be, for it really does not matter what man is pointing to. Then too we are in danger of manipulating God, looking upon him exclusively in function of man. But if we are true believers, we must affirm not that God is God because he is ground, but that he is ground because he is God, that God is God simply because he is God, the absolutely transcendent personal being.

There is more, however, in this natural moment of man's orientation to God. We have to say more about God's transcendence. God as the absolutely transcendent person created us not out of necessity but out of love. From our knowledge of what human intersubjectivity is and the affirmation that God is person, there arises in our relationships the orientation towards authentic intersubjectivity with God. Man has a natural desire, a metaphysical need, for God; which is the root of all authentic religion. However, because of his finitude, man knows he cannot fulfill this need by his own powers alone. Thus, the affirmation of God is the affirmation of God as mystery of love to whom man must give himself in self-surrender and in so doing find his ultimate fulfillment.

As a finite being and body-in-the-world, man expresses this affirmation of God's existence in the form of service of God by personal devotion to our fellowmen and to the world. But this is not the last word; for as person, man longs for the living God.

THE THEOLOGICAL MOMENT OF MAN'S RELATIONSHIP TO GOD

This brings us to the theological moment of his religious orientation.

God has spoken to man — in times past through the prophets, in these last times through his son. He invites man into the intimacy of the communal life of Father, Son and Spirit. "If a man loves me, he will keep my word, and my Father will love him and we will come to him and make our home with him." (Jn 14, 23) Response to God's word is a leap into the world beyond, a surrender to the mystery of love in a personal intimacy with God. Man cannot enter into this intimacy on his own. God must speak first and offer his grace. And it is by this leap into a world no longer human that man finds his ultimate fulfillment. Thus the ambiguity of the current slogan: "To be Christian is to be human." To be truly human, in the final analysis, is to surpass what is human through God's grace. Salvation lies not in man's horizontal transcendence but in his vertical transcendence.

However, because man is an I-in-a-body, a historical being bound to the world of space and time, this intersubjectivity with God — God's offer of himself and man's response — finds horizontal expression (1) in the history of salvation, (2) in Christ, (3) in the Church, and (4) in human fellowship.

(1) In human intersubjectivity, man is able to commune with the inwardness of the other only after the other has revealed his inwardness through the body (material revelation) and through words (verbal revelation) clarifying this material revelation. If God is to address man, he must do so in a similar manner so man can listen to him. Thus, God speaks to man through the offer of interior grace accompanied by external events and words illuminating these events, that is, by a history of salvation. The history of salvation accompanies, objectivizes, and thematizes the non-conceptual experience of God's

grace in the heart of man. "Revelation includes not only a moment of vertical 'inward address' (inward because God, as God, addresses to us an invitation which reaches the very core of our freedom) but at the same time a moment of horizontal 'address from without' — that is from our human world (the *communicatio externa* of 'public revelation')." ¹⁵ Man in turn responds to this revelation in faith, realizes himself as inwardly addressed by God, by going out of himself into world where not only secular history but salvation history is taking place.

(2) The culmination of this history is Jesus Christ, in whom the inward offer of grace is one with its horizontal expression Jesus is the perfect expression of God revealing himself to man. "He who has seen me has seen the Father." (Jn 14, 9) But his humanity — the totality of his life for others, particularly his self-donation on the cross — is also the perfect expression of this man's unreserved response to the Father, to whom he entrusted his spirit. Whoever comes in contact with Jesus horizontally, comes in vertical contact with the Father. To come in contact with the humanity of Jesus is to meet the person of the Son, the perfect image of the Father. In our encounter with Jesus, the horizontal dimension coincides with the vertical.

(3) Today, the concrete, horizontal, historical form by which we come in contact with Christ is the Church, the community of believers in Christ, and the sacramental forms of communal life in the Church. Baptism incorporates us into the ecclesial community of believers and, in so doing, confers on us the life of grace. Growth in personal intimacy with God energizes the life of the community, which in turn deepens our theological life with God.

(4) By the mystery of the Incarnation, man now is essentially that which God has become. In Jesus, man is an objective reference not only to the God of creation but the God who saves and addresses man in his inwardness. Therefore, "the primary and fundamental form of grace is one's fellow man"; ¹⁶ for after Christ, man means fundamentally God's offer of grace. "In reality, disinterested love in human fellowship is implicitly a Christ-oriented attitude to life, and intimacy with God can be made capable of conscious experience in and by

¹⁵ *Ibid.*, p. 191.

¹⁶ *Ibid.*, p. 194.

concrete, historical human fellowship; that is, by approaching one's fellowman as 'my neighbor.'"¹⁷ "As long as you did it to the least of my brethren, you did it to me." (Mt 25, 40)

In Jesus the absolutely transcendent has become absolute nearness in man and in the world — the Word become flesh and pitching his tent among us. So near is God to us, and we are so much with our living God as we go about our work; "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Rm 8,38-9) Indeed the immediate sphere within which the life of theological faith has to be objectivized is our home, the streets, the office, the highways and byways — the small world of our daily tasks.¹⁸

However, it is only Christian men that know who men really are in Christ, and the Church is the only section of the world which knows what the world truly is.¹⁹ In the Church the sacramentality of human fellowship in the world becomes explicit. And only in the Church can we draw strength and power from those high points in her community life, which crystallize involvement with our fellow men; among them the seven sacraments, primarily the Eucharistic celebration where the horizontal community participating in the one bread communes vertically with the Risen Lord.

III.

Let us go back to the questions we have raised earlier.

Is there a vertical dimension in our Christian life, a direct relationship to God, not reducible to an encounter with the human other? Can we and may we define God's transcendence as the world point beyond itself?

¹⁷ *Ibid.*, p. 198.

¹⁸ Edward Schillebeeckx, *World and Church* (London: Sheed and Ward, 1971), p. 100.

¹⁹ *Ibid.*, pp. 101-102.

GOD AS SOURCE OF HUMAN FREEDOM

In the natural moment of our religious orientation, we experience the ecstatic character of our interpersonal life as supported by a transcendent Third. If that is all that can be said, this transcendence melts into the horizontal dimension of life; that is, we only have to love our neighbor. But the transcendent Third is God, the absolutely personal being, who is God apart from his function of supporting our life and who created us out of love. We therefore must reject Tillich's definition of God's transcendence as the world's self-transcendence, "that within itself the finite world points beyond itself."²⁰ God is transcendent because he is in himself independent of, and above, creation.

Knowing what human intersubjectivity is and that God is a lovable person, man longs to see God's face—he has a natural desire for intersubjectivity with his loving Thou, which he knows however he cannot fulfill through his own finite powers. I experience my life of personal devotion to fellowmen and dedication to my tasks as pointing to God, who created me out of love. I stand in my being in confrontation with the lovable and loving person who is God. If I am able to give myself to fellowmen and continually transcend myself, growing in my being, improving on my achievements and plans for the world and the community of men; it is because out of love God has created me as freedom in the world. The vertical transcendence is the source of horizontal transcendence; hence, even from a natural point of view, man's vertical relationship to God cannot be melted down into his relationship with the world.

PRIMACY OF PRAYER LIFE

From Revelation, moreover, we know that God addresses man, invites man into the intimacy of his inner life. This invitation is a gift, a grace, without which the theological moment of man's relationship to God cannot be realized. God touches the heart of man through the interior action of grace; which is accompanied, thematized, objectivized, made explicit horizontally through salvation his-

²⁰ Robinson, *Honest to God*, p. 56.

tory, Christ, the Church and human fellowship. Whereas Christ, the Church, human fellowship and history mediate God's call and grace, God himself **directly** addresses the heart of man. And whereas it is not possible to hear God's word apart from Christ, the Church, human fellowship and history, still man responds directly in his heart. True, by reason of Jesus the God-made-man, man now is an objective reference to the saving God so that to love my neighbor is to love God. Still God is not the neighbor but is infinitely greater the neighbor; he addresses man both through the neighbor and directly in the depth of his heart. Thus, however much God's grace comes to men in the various horizontal expressions of human fellowship and secular history, man needs some precious moments of direct prayerful communion with the living and loving God. We therefore cannot say that love of neighbor is enough, "that God, since he is love, is encountered in his fullness only 'between man and man.'" ²¹ "To fail to appreciate the simple passive communion with God as Beloved is to take away the every core of Christianity." ²²

SECULAR WORSHIP AND LITURGY

Must we therefore search for God not by turning away from the world in liturgical worship, but only by humanizing the world in unconditional concern for fellowmen?

Grace comes to us ultimately through Christ, God's perfect and unique horizontal expression of himself in history. Because of the Word-made-flesh, the world of men has now become the world of God; man is now essentially oriented to Christ and has become the objective reference not only to the ground of being, but to the God who saves and enters in intimacy with man; the world and man are the expression of God's absolute nearness. However, it is only the Church, that portion of the world believing in Christ, that knows explicitly that the world and neighbor have become the objective expression of God's love for us. The Church is the people set apart, the sacral expression of what the secular world truly is in Christ. Human life can be lived in its explicit fullness and expression only in the Church. The seven sacraments of the Church and her life

²¹ *Ibid.*, p. 60.

²² Schillebeeckx, *God and Man*, p. 202.

of prayer are "peak" moments of privilege, which crystallize for the Christian the meaning of concern for fellowman and dedication to the world as expressions of the love of God who addresses us in the depth of our being.

The endless traffic of our secular life in the world—the hours at the office or factory, our dealings with the neighbor, our efforts to provide a decent home for the family, our fight for equality and justice—all this is our concern as Christians. More than that, by reason of Christ's sacrifice on the cross, secular life shared with one's neighbor must be "living sacrifice, holy and acceptable to God, which is your spiritual worship." (Rm 12, 1) Jesus offered his life to the Father not in ritual sacrifice, but in a most secular and ignominious event—his execution as a common criminal. "On the basis of Jesus' self-sacrifice, the Christian's life in this world can now become worship... Doing good, mutual help and sharing with one another are now, in Christ, liturgy and worship."²³

Nonetheless, we still sin and many times our secular life is devoid of love. It is only because of God's gift of grace coming from the cross that our secular life becomes worship.²⁴ It is therefore not enough for me to dedicate myself to my tasks and say I do not have to worship God in Church because my work is implicitly worship itself. This implicitness seeks explicitation in liturgical worship in the Church. Love unexpressed or never made explicit becomes "irrelevant," weakens and eventually dies out. Secular life as implicit worship, which is never made explicit through praise and thanksgiving and liturgical worship, loses its inner meaning and becomes prey to the power of sin. My daily order, if it is to remain worship by reason of Christ's death on the cross, demands that I consciously acknowledge this grace in praise and thanksgiving and celebrate the death and resurrection of Christ in the Church's liturgy. Liturgical worship is not flight from responsibility to the world; but a concentrated attempt, within a few precious sacred moments, to find meaning in what I do in the world and inject meaning into my daily tasks.

Thus, in our theological life, our vertical communion with the God who enters into our life can never be reduced to love of neighbor

²³ Schillebeeckx, *God the Future of Man* (New York: Sheed and Ward, 1968), p. 100.

²⁴ *Ibid.*, pp. 103-106.

and commitment to the world. Still, our love of God is genuine, only if we truly love the neighbor and experience God's love through those traditional channels of his grace: the hearing of God's word in scripture and the reception of the sacraments. But there again, spiritual experience in those privileged moments of prayer and liturgical worship is authentic, only if there is true commitment to mankind and human history.

AN APPLICATION

In conclusion, let me show briefly by way of an example how this inter-relationship between the vertical and horizontal dimensions should be reflected in our constant efforts to lead authentic Christian lives.

Today, the *cursillo* and new styles of spiritual renewal which have been patterned after it with ecclesiastical approval, have taken seriously the sacramentality of human fellowship Schillebeeckx speaks of and link this to the sacraments of the Church (particularly, penance and the Eucharist). It must be said, first of all, that these new styles of renewal should form an essential part of an integrated catechetical program. If we hold the primacy of man's vertical transcendence, his communion with God, then clearly classroom instruction is not enough to create a situation in which students "experience" this transcendence and are led to communion with God. Whereas retreats in the traditional style have placed almost exclusive emphasis on private meditation and silence with God, these new styles create at the very outset an atmosphere of togetherness and conviviality. The participants relate among themselves and with the staffers (organizers of the renewal program). The staffers solicit letters from friends telling the participants how much they care for them, how much they have become part of their lives. Through these letters, parents, brothers and sisters, and close friends are able to communicate to the participants thoughts and feelings hitherto unexpressed; in all charity they are able to point out faults to be eradicated and virtues to be commended and improved on.

Confessions are heard by priests in a counselling situation and an atmosphere of intimacy which makes for openness. Every effort

is made to make the celebration of Mass a truly "peak" experience. Preliminary talks, the songs, the homily, spontaneous prayers of petition from the heart, the offertory procession, the signs of 'peace'—all these make the Mass a 'happening'. A unique feature is the common prayer in the dimly lit chapel where the Blessed Sacrament is exposed. Here too the participants spend many moments of silent and private prayer.

It seems to me that the true test of the success of such renewals is whether all this emphasis on human love and friendship leads the Christian to moments of prayer. If the participants remain within the level of human friendship and camaraderie, if common prayer turns into discussion on personal and common problems (this is always a danger), then something is wrong with the way the renewal is being conducted. On the other hand, we can test the genuineness of love of God only by the authenticity of human fellowship and recourse to the sacramental channels of grace, particularly penance and the Eucharist. But there again, this intense spiritual experience of the Eucharistic 'happening' is genuine, only if it is the sacral expression of authentic fellowship with others during, but more important—after, the days of renewal. The Mass—to be truly a moment of personal intimacy with God—must be a 'peak' moment in a life of devotion to others and commitment to the world.

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 41

THE MISSIONARIES AND THE OTHER LUZON DIALECTS

Pampango: The province of Pampanga, inhabited by a hard working and industrious people, which with the passing of time developed a dialect of its own, fell to the lot of the Augustinian order in the evangelization of the Philippines, and Augustinian friars, therefore, were the first to grapple with the intricacies of this difficult dialect.

Fray Diego de Ochoa († ca. 1585), charged by his provincial chapter to compose an **Arte y vocabulario** of the Pampango dialect, produced three heavy tomes which served as a guide for subsequent studies on this intricate dialect. Likewise, Fray Francisco Coronel († 1630) published a work with the same title in 1621 in Macabebe. This book shows how intimately its author knew the dialect.¹

Besides his duties as a pastor of souls, synodal examiner, prior of convent of Manila, and Provincial, Fray Diego Bergaño († 1747) joined to a life of strict observance a love for the study of the Pampango dialect which he finally mastered better perhaps than any of his predecessors. He left us, as a fruit of his diligence, an **Arte** and a **Vocabulario** of Pampango, both printed more than once. Father Pérez

¹ Pérez, 19; 131.

writes: "In both works, the author shows a profound knowledge of the basic rules of that idiom, a complete analysis of its structure, its turns and hidden beauties, and, like an adept master, indicates with precision the difficulties to be avoided by one who intends to study the language seriously and speak it properly and with the elegance that its syntax requires . . ." Father Casimiro Diaz likewise adds: "The author of this *Vocabulario* has given all of his talent . . . such that the work is so perfect that there is nothing one can say or criticize in it".²

Pangasinan: In the province of Pangasinan, entrusted to the zeal of the Dominicans and which also developed its own dialect, Fray Antonio Sánchez († 1674) took upon himself the duty of providing a *Vocabulario copioso de la lengua pangasinán*.

As experts in the pangasinan dialect, we can also mention Fray Andrés López (†1683), author of *Arte de la lengua pangasinán*; Fray Bartolomé Marrón († 1717), who worked hard to explain methodologically the dialect; Fray Lorenzo Cosgaya († around 1731) who composed the *Diccionario pangasinán-español* which was reprinted in 1865, besides an *Arte* of the same dialect.

These early efforts were followed by the *Arte de la lengua pangasinán* of Fray Mariano Pellicer († 1844). This grammar book had three editions and, because of its advantages, the parish priests themselves made manuscript copies of it. Fray Pedro Vilanova († 1873) also deserves well of the dialect for he revised and completed Fray Cosgaya's *Diccionario pangasinán*. Fray Jose María Ruiz, parish priest in Pangasinan, and later professor in the University of Santo Tomás, and Rector of Letrán College (he died in 1911), labored much in the preparation of a *Gramática pangasinán* which, however was not published.

According to the testimony of his contemporaries, Fray Félix Casas († 1913) spoke Pangasinan fluently and correctly. This can be seen in the novenas which he translated into that dialect, as well

² Ibid., 231-232. See also W. E. Retana, *Aparato Bibliográfico de la Historia General de Filipinas*, Madrid, 1906, I. 264-265.

his reflective but beautiful verses. Another man who learned the dialect well was Fray Juan Bautista Tenza († 1921), who translated several pamphlets. He had begun translating the *Diccionario de la Academia Española* into Pangasinan, but the work was cut short by the revolution in 1898.

Because of the same, another Hispano-pangasinan grammar disappeared. It was authored by Fray Eugenio Mínguez († 1920), and had already been approved for publication. Finally, Fray Cipriano Pampliega († 1927) also tried to facilitate the study of Pangasinan with his *Gramática pangasinana según el método de Ollendorff*.³

Zambal: Besides founding the towns of Bolinao and Masinloc in the province of Bataan, the Augustinian missionary Fray Esteban Marín († 1610) wrote the *Arte de la lengua zambala y española*. Intended as an aid for the friars who would come to minister in this province, it was a huge volume in-quarto running to 334 pages of text.⁴

A longer *Gramática*, consisting of 569 pages, was written by one of the Recollect missionaries, Fray Felipe de Santa Ana, who died in 1748.

Two others wrote a dictionary of the Zambal dialect: Fray Blas de San Damián, who died after 1783, and Fray Andrés Romero. The latter also wrote a Zambal grammar, but it disappeared together with his dictionary when the revolution in Zambales broke out in 1898.⁵

Ilocano: The first *Arte* and *Vocabulario* of the Ilocano dialect are attributed to Fray Pedro de la Cruz Avila († 1617); but because they were not printed, the manuscripts disappeared with time. Meantime, Fray Francisco López († 1631) had already written works along this line which served as aids in learning the language for the latter missionaries. An expert in Ilocano wrote "... both the dictionary and the grammar show a surprising diligence and care, while manifesting the author's knowledge and insight into the language. The

³ Velasco, II, 185, 305-306, 344, 446-451; IV; 41; 309 (bis); V. 17; IV 503-506; V. 167-170; 286, 191.

⁴ Pérez, 32.

⁵ Sábada, 525, 214, 565.

grammar, in particular, is written with a deep mastery of the language and we doubt if it can be improved, especially in its most difficult and important section, namely, the use of affixes and suffixes, or particles which, appended before or after a word, determine the meaning of the terms".⁶ This work was first printed in 1627 by the University of Santo Tomás press, using the title *Arte de la lengua ilocana*; its later editions issued from the presses in Sampáloc, one in 1793 and Asilo de Malabón in 1895. There were two revisions, one in 1849, another in 1888, both with additions and improvements by Fray José Carbonell († 1711) and Fray Miguel Albiol († 1710).⁷

Another missionary who knew Ilocano intimate was Fray Julián Funes, who collected materials to write a Spanish-Ilocano dictionary.⁸

Ibanag: At the beginning of the Spanish domination, Ibanag was spoken only in the extreme northern end of Luzon island, from the coastal area of the China Sea down to the town of Gattaran. Later, both for their own help and the good of those people whom they would thus be able to evangelize in greater numbers and through just one tongue, the priests who brought the gospel also brought along the Ibanag dialect. But, although the missionaries developed and perfected this dialect in Cagayan and tried to spread it, the other lesser dialects did not disappear from among the people in their intimate and ordinary life.

Right at the beginning of the Christianization of the Islands, Fray Jacinto Pardo († 1605) laid down the rules of the grammar of the Ibanag dialect in the unpublished book *Arte y reglas de la lengua ibanag*.

Another book with the same title was prepared by Fray Gaspar Zarfate († 1612). This was perhaps the first serious attempt to write a good grammar and it proved instrumental in spreading the dialect around the Cagayan valley. The *Arte de la lengua ibanag* and *Voca-*

⁶ Pérez, 36, 58.

⁷ *Ibid.*, 59, 166; Retana, *Op. cit.*, I, 427-428.

⁸ Sábada, 546.

utario de la misma lengua by Fray Ambrosio Martínez de la Madre de Dios († 1626) were meant to provide some methodological principles of the Ibanag dialect, while Fray Marcos Saavedra († 1631) undertook to write a **Compendio del arte y reglas del idioma ibanag**, for beginning students of the dialect.

By mid-17th century, we have another group of philologists: Fray José Bugarín († 1676), who composed an **Arte** and a **Diccionario ibanag-español** which were revised and improved by others after him. These books became quite famous and they reveal the author's familiarity with the morphology of the idiom.

Fray Juan Ibañez († 1720), called by his companions the "Cicero of Ibanag," also wrote a **Gramática del idioma ibanag**, besides an **Arte de la lengua de Itaves**, a dialect spoken in a section of Cagayan.

Fray Antonio Lobato, better known throughout the Valley as the author of **La Pasión** in verse, perfected Fray Bugarín's **Diccionario en Ibanag**, and he himself wrote a **Gramática o arte de la lengua ibanag**. He seems to have been inspired by Father Granada in his style, richness and propriety of language.

Fray José Fausto Cuevas († 1837) composed a **Gramática o Arte de la lengua ibanag**, a book in-octavo consisting of 366 pages when it was printed in its second edition. This was the best Ibanag grammar ever written, but it was written in such philosophical vain that one who has not studied philosophy would hardly be able to understand it. He treats and analyzes the idiom in all its nuances that it seems true no one could have authored a better work. The rules governing the formulation and composition of the ibanag words have so written that if one can grasp them properly, he can become so familiar with the idiom as to be able to express the most abstract and most difficult concepts in this dialect.

Fray Pedro Nolasco is known as a fervent propagandist of the Ibanag dialect. He wrote a new **Gramatica** which was edited twice.⁹

⁹ Velasco, II, 31; I, 314-315, 300; II, 86, 167-176, 397-398; III, 245-247; IV, 26-35, 92-101; V, 171-173; Retana, *Op. cit.*, II, 630-633, 635-637, 734.

Gaddang: This is one of the dialects spoken in the northern area of Luzon Island by a tribe also called Gaddang. They inhabited a region called Paniqui, ranging from Bayombong in Nueva Vizcaya to Reina Mercedes of Isabela province, except for a small part inhabited by a tribe known as the Yogats, now found in the environs of Echague. This last group still keeps its own familiar idiom. The Gaddang dialect is also spoken by some people of the Mountain tribes, like those in the north of Mayoyao, and in the territory which was once the Itaves or Saltan district, west of Tuguegarao.

All the missions in the Paniqui area were evangelized by the Dominican friars, whose first missionaries did much to write or compose the first grammars and dictionaries of the dialect. Later, the Ibanag dialect became the more popular one among the upland inhabitants of the province of Isabela because of their continued contact through commerce with the people of the valley, as well as the migration from below to the upper sectors of the area.

There is, first, the **Gramática y diccionario gaddang-español** written by Fray Pedro Luis de Sierra, one of the first missionaries to the Gaddangs in the middle of the eighteenth century.

Many years later, Fray Miguel Bonet added to the richness of the Gaddang dialect when he corrected, augmented and perfected the **Diccionario Gaddang-español** which was much in vogue. He was, of course, helped by other missionaries of the area.¹⁰

Isinay: This dialect was only spoken in the towns of Aritao, Dupax and Bambang, south of Nueva Vizcaya and as a proof that the Dominican missionaries laboured with decisive courage to unfathom the difficulties of the language of their neophytes, we have the **Gramática isinay-español** by Fray Juan de Ormaza, who succeeded in stabilizing the Ituy mission and overcoming resolutely and successfully the inherent difficulties of the Isinay dialect of the area. Before the end of the eighteenth century, Fray Domingo Caro wrote a grammar of the Spanish language in Isinay. Then, Fray Francisco Mendiola, another zealous missionary in Ituy, completed a **Dicciona-**

¹⁰ Marín y Morales, *Ensayo*, II, 797, 798.

¹¹ Velasco, III, 187-188, 270-271; IV, 72.

rio isinay-español around 1850.¹¹ And towards the end of the nineteenth century, Fray Joaquín Lázaro published an *Introducción al estudio de la lengua castellana* in Isinay also.¹²

Ilongot and Aeta: Fray Bernardo de Santa Rosa, O.F.M. († 1754), while assigned to Casiguran, wrote *Arte del idioma de los aetas infieles* and *Diccionario del mismo idioma*.

The aetas were nomadic tribes living in the mountains between the district of Principe (modern Quezon province) and the present provinces of Nueva Vizcaya and Isabela. Here they retreated from the lowlands from where they had been driven away by more advanced tribes. Neighbors of the Negritos, at times mingling with them, the Ilongots were on several occasions evangelized by the Dominicans and the Franciscans. One of them, Fray Francisco de la Zarza, wrote, as an aid to his apostolic tasks, the *Arte del idioma ilongot*.¹³

Igorot: Fray Esteban Marín, an early Augustinian missionary, also labored for the conversion of the Igorots, a people quite hostile to the Christian gospel. Among the fruits of the good Father's Missionary labors, he left behind an *Arte* and a *Diccionario* of the Igorot language. Apparently, they were never printed.¹⁴

Ibatan: This is the dialect spoken by the people of the Batanes Islands, where the Dominican missionaries also labored hard to learn the secrets of the language of those docile people whom the divine providence had entrusted in their hands. Much used was the *Gramática para estudiar ibatan* by Fray Antonio Criville († 1813), a missionary who wrote with elegance and facility on any subject, thanks to his knowledge of philosophy, theology, philology, mathematics, astronomy and painting. Another man, an apostolic and learned priest, Fray Baltazar Calderon, also worked to compose a grammar and a dictionary of Ibatan.

There is in the Biblioteca Nacional of Madrid a copy of a *Diccionario español-ibatan* of Fray Francisco de Paula († 1822), another

¹² Marín y Morales, II, 801.

¹³ Gómez Platero, Eusebio, *Catálogo biográfico* (Manila, 1880), 424, 591.

¹⁴ Pérez, 32.

apostle of the Batanes Islands. But it is Fray Fabian Martín († 1878) who is considered as the most classical Ibatan writer.¹⁵

Fray Mariano and Fray Juan Gomez reprinted an improved and enlarged **Diccionario español-ibatan**. "Their comparative studies of Ibatan and the other dialects of the Philippines place them among the better philologists."¹⁶

Bicol: The Bicol dialect is spoken in the region known by this same name, comprising the provinces of Camarines Norte, Camarines Sur, Albay, Catanduanes, Sorsogón, and Masbate. They were evangelized by the Franciscans, and one of them, Fray Marcos de Lisboa († 1628), is honored as the first to have written a grammar and a dictionary of this dialect. And in the middle of the nineteenth century, we have Fray Manuel Crespo's **Gramática del idioma bicol**.

Fray Francisco Gaínza, once the bishop of Cáceres, besides being a great canonist, historian, diplomat, and statesman, became also proficient in this language. He did not write much in Bicol, but he is accepted as a representative master of the language because he cooperated in reprinting the **Diccionario bicol**,¹⁷ of Fray Marcos de Lisboa, in 1865.

¹⁵ Marín y Morales, II, 802.

¹⁶ Velasco, V. 217-232.

¹⁷ Gomez Platero, 54, 736; Retana, *Op. cit.*, II, 718-720.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

MSGR. MARIO BALTAZAR, O.P.

SOLEMNITY OF MARY, MOTHER OF GOD

(January 1)

**Theme 1: HAPPY THOSE WHOM THE LORD BLESSES
(Num. 6:22-27)**

We have here a beautiful prayer used by priests when they blessed the people of Israel.

The book of Numbers, whence the above prayer is taken, is an account of Israel's past, the events of which are lovingly recollected more for their theological significance than for their historical value.

Such events focus on a holy community (Israel) in whose midst God dwelt. He was the center of these people's lives, despite their persistent infidelities. It was in their camp that God's sanctuary was erected thereby sanctifying them with his presence.

During their wanderings in the desert God exercised a special care over his people (whence the many liturgical regulations such as the above priestly prayer, found in this book) even as he demanded from them absolute obedience to his will.

Like the other books of the Pentateuch, Numbers is a compilation of several sources embodying materials from different stages of Israel's history. It is a very popular complex assemblage of historical, legal, and liturgical traditions spanning a

period of approximately 1000 years. Analysis of the Book of Numbers reveals that the Yahwist, Elohist and priestly traditions predominate, the last (P) impressing in Numbers its own peculiar spirit and character, and giving it its final form.

Theme 2: BORN OF A WOMAN, THE SON CAME TO REDEEM MEN
(Gal 4:4-7)

A not unlikely date for the letter to the Galatians is ca. AD 54-55, that is after Paul's second visit to the Roman province. Some Judaizers there had impugned Paul's authority as an apostle, claiming that he did not preach the true gospel inasmuch as he neglected the Mosaic Law.

These Judaizers furthermore advocated reverence for the elemental spirits of the world and observance of special feasts, and other similar Jewish practices. The Galatians were all but fascinated by the demands of the Judaizers, resulting in a great confusion among the Galatian Christian communities.

Paul rejected the Judaizers' claim for circumcision, the celebration of special feasts, and the reverence for angels and spirits. Writing this strong letter, whence he defended his authority as an apostle and insisted that his gospel was the only correct view of Christianity, he warned the churches against this "different gospel" and exhorted the Galatians to preserve their new-found freedom (from the Mosaic Law) gained for them by Christ.

Man's freedom came with Christ who was born of a woman, thereby being made capable of submitting to the law in order to free men from it. To set men free, God the Father not only sent the Son, as explained just now, but also the Spirit. By reason of these two eminent gifts of the Father, men were enabled to become adopted sons of God. The Galatians would therefore be foolish to exchange their freedom as adopted sons of God, made available to them by a woman, for the unevitable position of slaves of the Law.

Theme 3: MARY PONDERED THEM IN HER HEART
(Luke 2:16-21)

We have here a section of Luke's Gospel which is commonly called Infancy Narrative. It is a miniature Gospel with all

the basic truths of salvation: Messianic promises to Israel and its fulfilment; the royal Davidic privileges; conversion of the gentiles; through sorrow to victory.

The infancy narrative reveals the secrets of Mary's soul at that moment of time when God chose her to be his Mother, but it also manifests the years of prayer during which Mary pondered the goodness of God to his lowly handmaid.

Did Luke receive the infancy narrative directly from Mary? Probably not but through the disciples of John. Mary must have shared with John the details of the annunciation and birth of her Son. Later on, John's disciples must have adapted for the liturgy the prayerful recollections of Mary. In the course of time, these may have been put into writing and translated into Greek which Luke integrated into his Gospel with consummate skill as an "eyewitness" account of Jesus' words and deeds.

Unlike Mathew's infancy narrative which stresses that Jesus was the royal son of David through his foster-father Joseph, this one of Luke' emphasizes that Jesus was the Son of God, born of a virgin mother.

EPIPHANY

(January 6)

Theme 1: GOD'S GLORY WILL BE SEEN UPON YOU
(Isaiah 60:1-6)

Chapter 60 of the Book of Isaias is a lyrical description of the new Jerusalem. Composed by an author or group of authors of Isaian spirit — inspired spokesmen who knew how to integrate the message of their great master with the changed situation of post-exilic Israel — this chapter sees in the process of being accomplished what elsewhere in the book (ch. 54) was hailed from afar.

Deutero-Isaiah (as the author or group of authors responsible for the other half of the Book of Isaiah is frequently called) is the herald of messianic glory, which all mankind is about to witness. The kingdom of God is at hand, and the poor and the lowly will have the most prominent places in it, every divine promise is on the point of fulfillment, Israel awaits a new and glorious future.

It is in this lyricism of language and content that this song on the glory of the new Jerusalem was composed. It opens with a double imperative: "Arise! Shine!" This phrase always signals an extraordinary illumination, as though God were radiating by his presence a dazzling light around Jerusalem. While God thus adds to the glory of the new Jerusalem, the gentiles have definite contribution to make for the enrichment of the same city.

Theme 2: RECONCILING JEW AND GENTILE IN CHRIST (Ephes 4:2-3a. 5-6)

Written in prison on account of Jesus, an incident which is accepted as a distinction and honor by the author, this letter reveals the mystery of God's love for men. Paul was privileged to have been chosen by God as its herald.

Hidden from the beginning of the world, this mystery included a great plan of God to create a messianic people, a new community where the traditional social and religious barriers dividing mankind would find no place. In this community both Jew and Gentile are united in Christ and because of Christ.

Prior to Christ there had been a physical and (as a consequence) psychological separation between Jew and Gentile. A whole system of anxious separation pervaded every phase of life of the Jews. As God's holy, consecrated people, they were to keep themselves from all defiling influences of the Gentiles. They shunned the very physical contact with the Gentiles. To this attitude verging at times on pure snobbery, the Gentiles responded with bitter scorn and hatred. Only the risen, and mystical body of Jesus accomplished the miracle of bringing together such disparate groups. In this body both Jew and Gentile are co-heirs, companions, co-partners.

Theme 3: THE WORSHIP OF THE MAGI (Matt 2:1-12)

Like Luke, Matthew has an Infancy Narrative aggregated to his Gospel. Unlike Luke, whose infancy narrative emphasizes that Jesus was the Son of God, Matthew stresses that Jesus was the royal Son of David, in whom God's promise of a messianic king was fulfilled.

Matthew, knowing certain episodes in the life of the infant Jesus from family tradition, interpreted their meaning with

the help of the Old Testament. As he introduces details from the OT into these prayerful meditations of Jesus' infancy, Matthew has enhanced their theological dimension to show how Israel's salvation-history is recapitulated in Jesus Christ.

Thus Matthew's infancy narrative gives an insight into the central theme of his book: Jesus Messiah is the new Moses and the new Israel, and the fulfillment of the Law and the Prophets. Christianity is the perfect flowering of Old Testament religion but also a completely "new creation".

Citing "the Scriptures" far more frequently than his fellow evangelists, Matthew manifests a deep appreciation of the value of the OT books for an understanding of the Christian mystery. Matthew, however, always starts with the Christian revelation and the Christ-event as his point of departure. It is these that throw light upon the spiritual meaning of the OT, not vice-versa.

The appeal to the OT to demonstrate the messianic significance of Jesus' life and death is most skillfully and generously employed by Matthew in his infancy narrative of Jesus. To authenticate his insights and presentation of the infancy episodes as salvation-history, which did not form part of the apostolically attested kerygma, Matthew appeals to the authority of the OT. Matthew was conscious that Jesus realized in his person and his earthly mission the prophetic character of Israel's sacred writing.

In the story of the adoration of the Magi, Matthew sees God's plan for the salvation of the Gentiles. The faith of the pagan astrologers is contrasted with the infidelity of Israel. While the Magi discover by faith the born king of Jews, Herod and the religious leaders of Judaism remain indifferent at the Christ-event despite their possession of "the Scriptures". Thus the Gentiles enter into the joys of the Messiah, whom Israel, the holder of God's promises, rejected or failed to recognize.

FEAST OF THE BAPTISM OF THE LORD (January 13)

Theme 1: THE SERVANT OF YAHWEH
(Isaiah 42:1-4. 6-7)

Biblical Scholars speak of four songs of the Suffering Servant distinctly recognizable in Deutero-Isaiah. Our present pericope would be the first of these songs.

The Songs reflect the prophet's disappointment over Cyrus' failure to establish a world kingdom honoring Yahweh. They also project the prophet's new insight into the meaning of Israel's suffering for the present and for the messianic future.

Entrenched in the best traditions of his people, shying away however from the formalistic "liturgism" of the past, the prophet (whose sturdy faith in God allowed him to see a redemptive meaning in all that happened to broken and exiled Israel) may have composed his songs for the Sabbath ceremonies conducted in the homes of the exiles. Thus a new life broke forth into the spirit of liturgy through his hymns, laments, and proclamation of the Word.

Who is Suffering Servant? For a long time it was held that the four songs predicted the individual suffering Messiah of Calvary. But when Is 40.66 began to be separated from the rest of the Book of Isaiah and attributed to an unknown prophet (Deutero-Isaiah) of the exile, the songs too were interpreted against the exilic background.

The songs portray the ideal Servant of God, the innocent and perfect Israelite, whose consecration to the divine will, even in the midst of overwhelming suffering would bring relief to many sinners including Gentiles. The Servant is Israel, alive in all her great leaders and intercessors: Abraham, Moses, Jeremiah, Wisdom lovers, David, and the suffering exiles. But the collective interpretation leads to an individual Servant of supreme holiness, greater than any single Israelite of the past. Christian tradition, following the lead of the Master himself, recognizes this individual Servant as Jesus Christ. Hence the Servant is both a collective personality and an individual messiah.

In the first song, the Suffering Servant fulfills his role of Davidic and Messianic king, and prophet, bringing forth justice and imparting teaching. The Servant accomplishes his mission modestly and quietly, in contrast with the military tactics of Cyrus. Meanwhile before the new life begins, the people now in exile shall undergo a painful expectancy. Man must first recognize his blindness and imprisonment before he can be cured and freed. To the extent that man receives God's word obediently, to that extent will man's world be transformed into a new creation. Not only will be the first

creation be renewed, but an greater age of peace and happiness will ensue.

Theme 2: JESUS BAPTIZED IN THE SPIRIT
(Acts 10:34-38)

Our pericope reproduces in part St. Peter's discourse during his visit to Cornelius. The visit climaxes into the conversion of Cornelius' household. The episode however is not just another conversion story, among the many recounted in Acts. It symbolizes the universal evangelization of the Gentiles, initiated by Peter but under the personal direction of God. The episode makes it clear that it is God's will that Gentiles are to become part of the Christian community without having to obey the prescription of the Mosaic law.

Coming back to Peter's discourse, we have here what can be considered a classic proclamation of the Gospel to the Gentiles. It follows the pattern of other speeches of Peter in Acts and of Paul at Antioch in Pisidia. Three parts of it may be distinguished: introduction, kerygma, conclusion and appeal to the Scriptures.

Our pericope reproduces the first two parts. They have been cut out from the rest of the discourse to fit them for reading on the feast of the baptism of the Lord. Verses 34-35 serve as the introduction seeking to explain the situation Peter finds himself in, namely why he, of Jewish origin, fraternizes with a gentile despite Jewish customs to the contrary. Verses 36-38 reproduce in part the kerygma portion of the discourse. It is a resume of Jesus' ministry, which is very close to an outline of the Synoptics.

The baptism of Jesus is interpreted in verse 38 as an "anointing" of Jesus through the Holy Spirit. While this does not mean that Jesus became Messiah at his baptism, it certainly proclaimed publicly his messiahship. As the Spirit-filled agent of God's salvific activity, Jesus carried out after his baptism messianic program of healing the sick and freeing the possessed.

Theme 3: YOU ARE MY BELOVED SON
(Luke 3:15-16.21-22)

In this conflated pericope, we are presented firstly with a summary of John the Baptist's Messianic preaching, and secondly with the baptism of Jesus himself.

Having made a profound influence on his hearers, John directs their gaze to the Christ who is mightier than he is. Jesus, not he, is the great liberator (the mighty one) in the war against Satan. Besides, the baptism by Jesus, accompanied by fire and the Holy Spirit, is far more sublime than his own baptism.

While John thus speaks of himself depreciatingly, Jesus comes to be baptized for the solemn inauguration of his public ministry. Luke passes over many details of the baptism, for he is more interested in the theophany that followed and in the circumstances what showed Jesus identifying himself with the people, including their weaknesses, in order to redeem these same people.

Firstly, like all of them, Jesus had to come for baptism. The Holy Spirit descended on him as it would descend later on upon the new people of God. It took the form of a dove, not so much to represent the Spirit as to symbolize the new eschatological community whom Jesus could almost palpate as taking shape around him.

A voice comes from heaven proclaiming over Jesus what was once announced to the Suffering Servant of God who is both an ideal individual and representative of a corporate community.

Because of his total union with men, Jesus the Servant of Yahweh must be baptized like them, must descend to death (he speaks of his death as a baptism), so as to infuse new life into every area of man's existence. The emphasis throughout this baptismal anointing of Jesus is his sacrificial death, of which the baptized Christian in participating becomes also "a son of God."

SECOND SUNDAY OF THE YEAR

(January 20)

Theme 1: GLORY AND HAPPINESS OF THE NEW
JERUSALEM
(Isaiah 62:1-5)

This text forms a part of a poem dedicated to the new Jerusalem which has its beginning in chapter 60 of the present book of Isaiah. The ideas resemble very much those of chs. 40-45 referred to as the Book of Consolation.

Our pericope speaks of the approaching salvation of Jerusalem now eagerly awaited by the author of the text. His tone becomes one of excitement and restlessness. The new Jerusalem will be totally rejuvenated that she will be called by a new name to be given by Yahweh himself: not any more "abandoned" (Azubah) but "My Delight" (Hephzibah). Azubah and Hephzibah were the names of the two mothers of two kings of Judah now applied symbolically to Jerusalem.

The image in verse 5 of Jerusalem as the bride of Yahweh has been popularized by Osee, chs. 1-3. Israel was espoused to Yahweh in the desert sealed by the mosaic covenant. Because of her unfaithfulness she was punished in exile. The prophet now awaits the impending reunion between the bride and the bridegroom with much joy.

Theme 2: VARIETY OF GIFTS FROM ONE ONLY SPIRIT (Cor. 12:4-11)

The letter from which our pericope was taken, is Paul's response to information about disorders in the Corinthian church communicated to him at Ephesus by messengers from Chloe. Paul also formulates answers to questions put to him in a letter from the Corinthian community.

Paul wants to clear up some wrong impressions about spiritual gifts. In spite of the fact that they are many they are united in one gift — the Holy Spirit. Likewise, in spite of the diversity of ministries (*diakonia*) all are intended for the same Lord, Jesus Christ. There are different works, but it is the same God working in all. Clearly we have a trinitarian image. The Holy Spirit is the Gift which unites all gifts, the Son is the end of all ministries, and the Father the source of all works.

St. Paul then enumerates in the following verses the various gifts given by the Spirit: the first is the gift of preaching wisdom, another the gift of preaching instruction. The exact distinction between these two gifts is still uncertain but probably the first is more perfect than the second. Other gifts follow in the list: gifts of faith, healing, power of miracles, prophecy, recognising spirits, that is to say to recognize whether a certain inspiration is spiritual, natural, or evil. The last two gifts concern speech: the gift of tongues and the gift of interpretation.

Theme 3: THE WEDDING AT CANA
 (John 2: 1-12)

The event narrated in this pericope was one of those events not found in the synoptic Gospels but only narrated by St. John. During this wedding our Lord performed his first miracle in the presence of his disciples and at the request of his beloved Mother.

"Three Days" would mean three days after the meeting with Philip and Nathanael, ch. 2: 40-51. It is quite clear that the evangelist was a personal eye-witness of all these to be able to give an exact chronology.

One of the most notable features of this gospel episode is its marian character. It was Mary who noticed the wine being consumed, it was she who asked our Lord to intervene, it was she who told the servants to follow our Lord's instructions. Christ performed his first miracle, we can rightly say, due to his mother.

The unusual address of "woman" given by our Lord to his mother is paralleled in Jn. 10: 26 when he used the same address towards her before his death on the cross. It was, therefore, our Lord's way of sharing his mother with humanity whom he redeemed. She was not only mother but the mother of the redeemed human race.

FEAST OF THE HOLY NAME (SANTO NIÑO)
(January 27)

Theme 1: I WILL BLESS THE NAME OF THE LORD
 (Sir 51:8-12)

Sirach's book is essentially an apology for Judaism. Defending the religious and cultural heritage of Judaism against the challenge of Hellenism, Sirach wrote to demonstrate to his fellow-Jews in Palestine and the Diaspora, and also to pagans of goodwill, that true wisdom is found in Israel.

The book begins with a praise of wisdom, which may be regarded as an introduction to his whole work. All wisdom has its origin in God, who freely communicates it to his creation. From men's point of view, true wisdom has its foundation in the fear of God. Since man is a free creature, he

has in his power the choice of means to preserve this gift of God, and to regain it if lost.

Our present pericope is an appendix, canonical for sure, following Sirach's subscription to his work. It is a psalm of thanksgiving for deliverance from danger, the exact nature of which is not clear. It was chosen as a reading for today's feast because of a reference to God's holy name (vv.11,12).

**Theme 2: DOING ALL IN THE NAME OF THE LORD
JESUS
(Col 3:12-17)**

The letter to the Colossians was written while Paul was in prison. The church there was progressing and growing, but Paul was disturbed by the report of local teachers spreading a Jewish-pagan syncretism of some sort.

According to these innovators the world and its affairs were being controlled by some superbeings or spirits who possessed a portion of divinity, and whose favor it was necessary to win by certain gnosis and discipline that all but border into a superstition.

It was not a religion that they taught but a superstition, and hence dangerous to the church members. Paul counters by pointing out the all-sufficiency of Christ in his role in the universe. He had to show that the fulness of the Godhead was not shared by superbeings or spirits, but God's pleroma and his power were in Christ alone. We have in this letter a magnificent sketch of Christ in his full role as Kyrios of the universe.

Our pericope is taken from that section (the third) of the letter where Paul gives instructions in Christian life. In fact this section is an early baptismal instruction in compendious form. The pericope describes the Christian community life which a member embraces after receiving baptism.

The newly baptized, called chosen, beloved and holy, should realize they are entering the new Israel, a new community of God's people, and that their mutual relations must reflect this. Christ, present in this compact community of brothers, is its source of unity, peace and harmony. His presence will be manifested by the judicious use of words and songs to encourage

one another. They give recognition to Jesus as Lord when they do all things in his name, meaning to say, for his sake and through his intermediary.

Theme 3: WHATEVER YOU ASK IN MY NAME, I WILL DO IT.

(John 14:6-14)

The setting of our present pericope is the Last Supper, at the moment Judas left the room. Jesus begins a long discourse, in which he speaks as one already glorified, for the events connected with his exaltation have now begun.

The question of Thomas permits Jesus to utter one of his most supreme affirmations, which combines in one sentence the most fundamental ideas that have been brought out in John's Gospel. Jesus is the way, the truth, and the life.

In turn, the request of Philip will allow Jesus to repeat what he has stated on other occasions concerning his relationship with the Father: he and the Father are one. It follows from this that the Christian, in receiving Christ, receives the godhead whole and entire; in seeing Christ, sees the Father; in working for Christ and in Christ, works with the power of God.

It is not surprising therefore that whatever the Christian asks in the name of Christ, it will be done for him by the Father or by Christ, so to speak, depending on whether he addresses himself to the Father through Christ or directly to Christ. Naturally, such prayer is not guaranteed to be answered merely because of a mechanical invocation of Jesus' name. To pray "in the name" of Jesus implies a communion of will with the Father, and obedience to his commandments.

II. HOMILIES

MSGR. MARIO BALTAZAR, O.P.

SOLEMNITY OF MARY, MOTHER OF GOD

(January 2)

Unified Theme: MARY IS THRICE HAPPY BECAUSE GOD BLESSED HER, THE SON WAS BORN OF HER, AND SHE PONDERED ALL THIS IN HER HEART.

After presenting us during these past days with the charming spectacle of the divine Infant, holy Mother Church now regales us with the picture of the Mother of God.

Firstly, she shows us how the Virgin of Nazareth was a happy (favored) person because God had blessed her (see Theme 1 of the biblical notes). Mary is compared to the people of Israel in whose midst God had dwelt, making it into a holy community.

His presence in Israel assumed, so to speak, a visible and institutionalized form in a liturgy that, while it would remind permanently the people of their duty of absolute obedience to the will of God, it assured them (through priestly blessings) of God's special care in the various circumstances of their lives.

Mary not only reproduced in her person the best that Israel possessed and could boast of, but even surpassed these people in the enjoyment of the privileges that God could accord his creatures: He chose her to be the mother of His Son.

Secondly, the Virgin of Nazareth was a happy person because of the kind of Son that was born of her (see Theme 2 of the biblical notes). Among the many blessings that her Son brought to men was the freedom from the elemental spirits of the world and the paralysing, though unintended, effects of the prescriptions of the Law. This new-found freedom paves the way for man to become an adopted son of God. Mary is not only the Mother of God but also the Mother of men.

Lastly, Mary was a happy person because she knew how to draw strength and comfort from the wellspring of her heart where she lovingly kept the memories of the Christ-events.

Doubtless, Mary will eagerly share with us her happiness if we allow her to exercise freely and fully her motherhood over us, which means, in truly equivalent terms, that we live fully our lives as adopted sons and daughters of God.

EPIPHANY

(January 6)

Unified Theme: **THE BROTHERHOOD OF ALL MEN IN
CHRIST CONSTITUTES A NEW GLORY
FOR THE HEAVENLY JERUSALEM.**

In the adoration of the Magi we see salvation-history in action. Before our eyes holy Mother Church unfolds the episodes which took place in Bethlehem to impress upon us not so much their historical veracity as their theological significance. Once more we have history spinning itself off in the hands of God into a fabric of salvation.

The story of the Magi reveals the mystery of God's love for men. That love embraces not only Israel (who showed themselves ungrateful) but all the Gentiles as well. While the former, despite their persistent infidelities, savored the sweetness (and severity) of God's love; the latter, absorbed in their earthly pursuits (despairing perhaps of nobler destiny?) find themselves suddenly pursued by divine predilection.

Hot and cold, iron and clay, holy and profane, how could Israel and the Gentiles be joined together? The miracle of brotherhood was made possible in the mystical body of Christ, the heavenly Jerusalem, the new Israel — the Church.

FEAST OF THE BAPTISM OF THE LORD

(January 13)

Unified Theme: JESUS, SERVANT OF YAHWEH, IS BAPTIZED IN THE SPIRIT AND PROCLAIMED SON OF GOD.

In his birth, Jesus showed himself identical to men, including their physical weakness and limitations. In his baptism, Jesus wished to appear similar to men, including their sinfulness. In all his earthly existence, Jesus recapitulated (assumed in his person, head) the humiliating but redeeming experiences of the Suffering Servant of Yahweh as foretold in the book of Isaiah.

In recognition for his abasements, the Father expressed audibly his extreme pleasure by proclaiming Jesus his "chosen one", his "beloved Son." The Holy Spirit descended upon him and gave him a foretaste of the new community taking shape and life, thanks to his redemptive sufferings.

We, baptized Christians, should see in the baptism of our Lord the pattern of life to live out. Having been baptized (made to share) in his death and resurrection, we are to die to sin and live to God.

SECOND SUNDAY OF THE YEAR

(January 20)

Unified Theme: MARY INTERCEDES FOR OUR NEEDS

What happened at the wedding in Cana shows the singular solicitude of Mary towards those in need. She knew how em-

barrasing the situation would be to the wedded couple. The couple did not even ask her. She did it through her initiative with an extraordinary sense of maternal instinct. She might have remembered the day of her wedding to St. Joseph, her divine Son already in her womb since the marriage ceremony took place after the Annuntiation. Everybody then was happy, the wine had not faltered.

Mary's solicitude still holds true even in our times, more so since she knows our needs more perfectly now that she is in heaven united with her divine Son. Her maternal care now is not only extended to one or two married couples but to all married couples whom her Son has sanctified through the sacrament of matrimony.

The problem of married couples nowadays is not only the lack of wine that would cause embarrassment to the guests at the wedding party. The problems have multiplied ranging from the material, to the psychological, to the spiritual. Married couples are pre-occupied with their day to day subsistence, how to support the education of their children, how to foster mutual love in the home never to be extinguished, how to plan the family.

The wedding at Cana can teach married couples a very important lesson not to be over-anxious about their problems. Mary who is now at the foot of her Son's throne in heaven will always be ready to tell Him: "Son, they need your help."

FEAST OF THE HOLY NAME (SANTO NIÑO

(January 27)

Unified Theme: CHRIST WILL GRANT WHATEVER WE ASK IN HIS NAME, WHEN WE DO ALL THINGS IN HIS NAME, THEREBY LEADING US TO BLESS HIS NAME FOREVER.

A Christian should not be ashamed to direct a prayer of petition to God. It is not a sign of selfishness on his part since rarely does he make requests to the Lord without acknowl-

edging his majesty, confessing one's weakness, and thanking his kindness.

A Christian is encouraged more to pray when he receives the guarantee that his prayers will all be heard, though not always in the manner that he expects. His prayers are guaranteed him provided they are done in Christ's name, which means more than just a mechanical mention of his name.

One prays in the name of Jesus, who is united to his will and obey his commandments. Such a person does not fail to do all things in Christ's name, either as intended for his glory or done under his auspices and after his example.

Such a Christian will reflect the ordered state of his soul in his daily relations with his fellowmen. His dealings with them will be characterized by the gospel values of unity, peace and harmony.

A life spent in this manner will provide innumerable occasions for blessing the holy name of God, the source of so many favors. Nay, more, such life will be a continual canticle of praise to the holy name.

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