

BOLETIN ECLESIASTICO de FILIPINAS

RE-STATEMENT OF PURPOSE

The Editors

ON THE 150TH ANNIVERSARY OF THE PROPAGATION OF THE FAITH

Paul VI

COLLABORATION IN SPREADING THE FAITH

Paul VI

TO PHILIPPIANS AND FILIPINOS

Efren Rivera, O.P.

THE PHILIPPINES: CENTER OF MISSIONARY ACTIVITIES

Pablo Fernandez, O.P.

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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

Subscription Rates. Yearly subscription in the Philippines ₱20.00; Two Years, ₱36.00; Three Years, ₱54.00. Abroad, \$6.00 a year. Price per copy, ₱2.00. Subscriptions are paid in advance.

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

Address all communications to.

BOLETIN ECLESIASTICO DE FILIPINAS
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RE-STATEMENT OF PURPOSE

The *Boletín Eclesiástico de Filipinas* was established in answer to a need. In the early twenties, the Apostolic Delegate of His Holiness to the Philippines, no less, deplored the fact that many priests in the country did not immediately get the chance to read the encyclical letters of the Pope as well as other important documents from Rome, if at all. And precisely because of this, he made an appeal to each local ordinary to work towards the establishment of a national bulletin for the clergy. When the *Boletín Eclesiástico de Filipinas* became a reality, the first editors considered "rendering a detailed account of papal documents and of the decisions and decrees of the Roman Congregations" as the "principal and most important function of our Review."¹

Aside from this, the *Boletín* was also envisioned to fill up a vacuum caused by the lack of "an ecclesiastical review dedicated exclusively to help the priests in their pastoral work among the people".² Towards this end, the first editors proposed an elaborate plan that would adequately satisfy the priests' needs in their ministry. Perhaps due to the spirit of the times then, the editors deemed it necessary to put up a section dedicated to the "apologetic formation of each and everyone of our brothers"³, in which questions disputed by catholics and non-catholics would be treated. There was to be another section for the study of problems of asceticism and mysticism, which were considered important and necessary by the editors, since "even in the ecclesiastical circle a certain spirit of antipathy was being built up with regards asceticism and mysticism".⁴ Questions regarding the rites and worship were to be treated in the liturgical section. Studies on fundamental Moral Theology and practical cases with the corresponding solutions were to appear in the

¹ *Boletín Eclesiástico de Filipinas*, vol. I, 1923, p. 5.

² Archbishop Michael O'Doherty, *ibid.*, p. 1.

³ *Ibid.*, p. 7.

⁴ *Ibid.*, p. 8.

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section on Moral Theology. Finally, due consideration was to be given also to Pastoral Theology, understood then partially in terms of administration, specially of a parish.⁵

The *Boletín Eclesiástico de Filipinas* was first published in 1923. It enters into its 50th year when the means of communication are much improved and faster. The more important pronouncements and decrees of the Pope and the Roman Congregations are published in diverse magazines and reviews readily accessible to anyone who takes the trouble to subscribe. Sometimes, through radio and television, they are even beamed live from Rome. Yet, for most of our priests in the remote parts of the country, the *Boletín* is perhaps still the most reliable means of not missing the pronouncements and decrees which are of prime importance to the Church. Even for this reason alone, the *Boletín* must still print in its pages papal and curial documents and decrees. Another reason is familiar to our readers who have been forced by unforeseen circumstances to search for documents published some time ago. It gives a sense of security to everyone to know that there is a durable bulletin wherein the principal documents affecting the Church in general and the Philippines in particular, can be readily consulted when the need arises.

Among the tasks of the *Boletín* envisaged by the newly assigned editors, is that of helping the clergy in spiritual and intellectual growth. It is an undeniable fact that those deeply engaged in pastoral ministry have to replenish their spiritual and intellectual storehouse if they do not want to find it inadequate or even empty one day. Yet the clergy in general cannot be expected to afford the leisure and luxury of studying or even just reading current issues in Theology lengthily discussed in learned journals and books. So, selecting topics of current interest in Theology and related studies, the *Boletín* will carry original in-depth articles that will stimulate spiritual and intellectual growth among those engrossed in pastoral activities. This does not rule out articles which at first glance are "non-clerical" or "non-theological". A better knowledge of political, social, cultural conditions, etc., in our country will always be an asset to those in constant contact with our people

⁵ Ibid., p. 12.

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Additional features still on the planning board are: a digest of writings (books and articles) of present-day theologians, which might interest our readers; and, whenever possible, related notes and comments by professors of the Ecclesiastical Faculties of the University of Santo Tomas.

Eager to help our brothers in preparing homilies, threshing out problems in the liturgy, and giving guidance and counselling in difficult situations, the editors will see to it that the *Boletin* will have an adequate homiletic section, and, as occasion warrants, discussions of liturgical problems, as well as cases and queries of a pastoral nature.

As the *Boletin Eclesiastico de Filipinas* enters into its 50th year, its editors re-dedicate it to the task of serving the Filipino clergy, keeping in mind its original purpose, while gearing it to the changed conditions and needs of times and people.

Fr. Pompeyo de Mesa, O.P.

Fr. Efren Rivera, O.P.

Fr. Regino Cortes, O.P.

PAUL VI

**LETTER TO ALEXANDER RENARD
ARCHBISHOP OF LYON**

**On the 150th Anniversary of the Work
of the Propagation of the Faith ***

My Lord Cardinal,

In the occasion of the hundred and fiftieth anniversary of the foundation of the Work of the Propagation of the Faith and the fiftieth anniversary of its erection into a pontifical Society, you have the joy to welcome the International Missionary Conference in your episcopal city. The choice of Lyon, where Marie-Pauline Jaricot was born and died, is a new and legitimate tribute to this real daughter of the Church, so completely devoted to the cause of the distant Missions, and at the same time so concerned about the problems of the workers around her.

We consider it a duty of our apostolate ministry to address to you, My Lord Cardinal, as well as to the numerous and qualified participants who surround you, our affectionate greetings and encouragement. We have already had frequent opportunity, this year particularly, to exhort all our Brothers, and Sons in this connection, but this important commemoration urges us in a special way to strengthen them in this missionary faith and commitment, which call today for a new effort of the whole Church. We ardently hope that, in an atmosphere of joyful brotherhood, attentive listening, laborious reflection and living prayer, these international sessions will highlight the missionary action of the Church in such a way as to arouse a new impetus. How could we fail to appreciate the subject you are tackling: the role of the Pontifical Mission Aid Societies as

* On the occasion of the 150th anniversary of the foundation of the Propagation of the Faith and of the 50th anniversary of its erection into Pontifical Society, the Holy Father sent the following letter to Cardinal Alexander Renard, Archbishop of Lyon, the city in which the International Missionary Conference was held last November, 1972.

privileged instruments of the episcopal College united with the successor of Peter and responsible with him for the People of God, itself completely missionary? May the memory and the intercession of St. Irenaeus and the martyrs of Lyon inspire in Congress members a wise discernment, at the level of their respective responsibilities, between what is essential, bound up with the living tradition of the Church, and pregnant with future promise, and what would be anachronistic, ambiguous, or even an obstacle to evangelization.

MARIE-PAULINE JARICOT

We leave it to you to recall in greater detail the figure, the life and the specific role of Marie-Pauline Jaricot. This girl was able, as early as 1819, to meet a pressing need of the Church and to associate the whole people of God with her action: her views have been seen to be perspicacious and really prophetic. The Work of the Propagation of the Faith, founded in 1822, rightly recognizes today all that is due to the intuition, the initiative and the method of this Lyonese lay woman. And if, with abnegation, she left it to others to develop this Work, she was nevertheless, in her own words, "the first match to light the fire".

But it is not enough to say this. It is also necessary to discern the source of this flame. It is known that her missionary zeal was nourished by a deep inner life: she wished to be completely available for love of God, with a childlike spirit that foreshadowed that of St. Theresa of Lisieux. This mystical generosity, the fruit of the Saviour's grace, was rooted in a whole providential context of events and relations that helped her to develop this vocation fully. It enabled her to find and carry out without delay concrete and courageous gestures. Who does not know of the adoption of the "sou" (penny) sacrificed for the missions every week, and then the brilliant idea of organizing donors in tens, hundreds and thousands? Finally, more than many others, she was to meet, accept and overcome in love, a series of contestations, failures, humiliations, desertions, which gave her work the mark of the cross and its mysterious fruitfulness. The members of the Lyon Congress will recognize, in this offering to Christ, this Church sharing, this real commitment and this evangelical patience, the essential and irreplaceable characteristic of the apostolate.

THE SEED BECOMES A TREE

The seed, modestly cast on the ground by Marie-Pauline Jaricot, has become a large tree. The Work of the Propagation of the Faith has spread unceasingly, with catholic, that is, universal concern for all the missions. Today, it is organized in over seventy-five countries, on the five continents. It is a spiritual and material mutual aid in the dimensions of the Church. With the pontifical Mission Aid Societies of the Holy Childhood, St. Peter the Apostle and the missionary Union of the clergy, connected with the Congregation for the Evangelization of peoples, it constitutes, without mission of the Church: "to shed on all men that radiance of His (Christ's) which brightens the countenance of the Church" (Lumen Gentium, n. 1). The great gathering in Lyon will become keenly aware of this. we do not doubt, and we join in its thanksgiving wholeheartedly.

DIFFICULTIES TODAY

But you have not met just to celebrate the merits of the pasts. With the same ardour and the same realism that presided over the birth and development of these Mission Aid Societies, you must look the overall situation of missionary problems straight in the face in connection with these international Organizations.

The Missions are meeting with serious difficulties today. They are blocked in certain regions, for reasons external to the Church, which does not enjoy there the religious freedom that she is entitled to expect. They also lack workers and resources. Since the first preaching of the apostles, it is true, these handicaps have always existed. But what would be more terrible would be the weakening of the missionary awareness of the Christian people itself, aggravated by uncertainty and even by harsh criticism.

In the office which it is our privilege to hold, we are acquainted in fact, with all the grievances periodically directed against the missionary activities of the Church and, consequently, against the pontifical Societies that endeavour to support them: a prolytism incompatible with religious freedom, lack of attention to the socio-cultural values of the young nations, hasty and excessive sacramentalization, the absence of the formation of a responsible laity, paternalistic assistance, westernization imposed on African and Asian Churches, etc... If all these accusations are not always entirely without justification

and deserve to be examined, they are not without ambiguity either and sometimes even injustice. It is too easy to judge the past with the absolutism of certain modern sociological analyses and, if there is a crisis in the missionary sector, many people can see that it is less in the so-called mission countries than in peoples with a long Christian tradition.

WITH GRATEFUL THANKS

For our part, thanks to the regular information of our Congregation for the Evangelization of peoples, but also through the many people who confide in us, we have serious reasons to be full of admiration and gratitude for the intense, renewed and concerted work of these dedicated to the missionary apostolate. We are equally grateful to the faithful who help them with their friendship, their offerings, their prayers and their suffering. It would be exceedingly strange if Christians were to leave it to others to know well the history of their Church, and to appreciate all the positive side of her activities.

If we now look at the aims to be promoted, the first purpose of the Pontifical Mission Aid Societies remains the formation of the missionary conscience of the People of God. In the context of a devaluation of this apostolate and an intense diffusion of ideologies and customs which ignore the Gospel or even combat it, do the disciples of Christ maintain sufficiently the certainty of faith that they have received the Good News, bringing salvation for everyone? How could they bear to be silent about it (cf. Acts 4, 20)? The International Conference in Lyon will wish to contribute, we are sure, to restore this conviction to the heart of all missionary activity. It is sufficient to meditate on the concluding verses of each Gospel (cf. Mt. 28, 18-20; Mark 16, 15-20; Luke 24.47; John 20,21) or the beginning of Acts (1,8): the sending out on their mission, to the ends of the earth, to all peoples, to the end of the world, is presented as the necessary conclusion of the privileged experience that the Apostles have known with their Master and Lord. The recent Council echoes this so widely that it is superfluous to quote it (cf. *Lumen Gentium*, n. 17; *Ad Gentes*, nn. 1,29,35). Yes, the Church is missionary by order of her Lord, and by her very nature, as the universal sacrament of salvation. This mission must be carried out in humility and respect of religious freedom, rightly understood (cf. *Dignitatis Humanae*,

n.14). It is neither constraint nor indiscreet propaganda; it is active testimony. It aims at arousing faith, gathering believers in Christian communities, inviting them in their turn to bear witness, in short, to implant the Church in all environments.

The Bishops, the successors of the Apostles, have a prime responsibility in this missionary task (cf. *Ad Gentes*, n.6), as "the Twelve" manifested at the dawn of the Church (Acts 2, 14). It is therefore incumbent on the episcopal body, together with the Successor of Peter, to arouse the missionary spirit of the whole People of God and to coordinate its activities as well as possible, in order to proclaim the Gospel to all men. That is why we are grateful to our Brothers in the Episcopate for having created, at the level of the episcopal conferences, apostolic regions or dioceses, competent and dynamic organisms, calculated to awaken Christian communities that are badly informed or half asleep, and to give an outward look to those that are too exclusively concerned with their own problems. Our joy is all the greater in that we see African, Asian or Latin American countries, still at grips with great evangelization difficulties, make their own contribution to the Pontifical Mission Aid Societies.

RESPONSIBILITY OF ALL

To stress the particular duty of Pastors, for them "very important and very sacred" (cf. *Ad Gentes*, n.29), is not to diminish in any way the apostolic responsibility of each and every member of the people of God, priests, religious men and women, the laity. Our message for Mission Sunday on 22 October of this year recalled this in urgent terms. It is with the support of all and the specific charism of each category of the faithful or of "movements" that it will be possible to carry out the mission of the Church. Baptism and confirmation call every member of the Church to this. For too long, and even today, it has been left to ecclesiastics or consecrated souls, to missionaries, who certainly have and must keep a primary role. But in the early Church, the Good News was often brought from town to town by Christians impatient to share their joy and help their brothers. Is it necessary to stress that the initiate of Marie-Pauline Jaricot was that of a young lay woman? When the missionary spirit is lacking in a Christian community, it is not only the whole Church that suffers from this lack of support and fellowship, but it is the community

itself that is condemned to spiritual asphyxia. Whatever the other tensions or internal problems may be, to revive this flame remains a major pastoral goal.

This urgency of the Missions requires continual study, however, which leads to the necessary adaptations of the traditional missionary attitude. We are the happy witness of these efforts and encourage them warmly.

GREATER AWARENESS

In the first place, Christians have become more aware of the "toothing stones" contained in the different cultures or religions. They have learned to appreciate them; they realize better that it is through this concrete context that the Holy Spirit calls to faith, nay, more, that He is already at work in a certain way among those walking honestly "in the dark". Their preaching, without concealing anything of the Revelation from above, is accompanied in the first place by benevolent attention to the lives of persons and environments, and by evangelical patience to accompany their long advances and to respect the authenticity of their steps. Is this not the aim that the Council fixed for the mission of the Church? "Whatever good is in the minds and hearts of men, whatever good lies latent in the religious practices and cultures of diverse people, is not only saved from destruction but is also healed, ennobled, and perfected unto the glory of God, the confusion of the devil, and the happiness of man" (Lumen Gentium, n. 17).

Then, too, the Church's missionary action cannot remain insensitive to the needs and aspirations of the developing peoples. Religious ends cannot disregard the fundamental duties of justice and of human charity (cf. Message for World Mission Day on 18 October 1970, A.A.S. 1970, p. 537). History shows it sufficiently: missionary activity has always concerned itself with those who needed bread, a roof, education, treatment. Today, however, Christians are asked to collaborate with others in this gigantic development effort that we encouraged with all our might in the encyclical *Populorum Progressio*. There is no doubt that missionary action finds a wider field of action there (cf. *Ad Gentes*, n.12): it must lead to a real development.

NOT IN OPPOSITION

But at present it would be as dangerous to confuse evangelization and development as to set them in opposition to each other. All the values of justice, peace, respect of persons and minorities, harmonization of cultural and radical diversities, that Christians must recognize, admire, promote with others, may lead to their real source, which is God. And a complete development calls for this spiritual dimension. What would be the use of technical or economic progress if it were not itself "converted" according to the evangelical principles of human dignity and brotherly union, if man should "lose his soul" (cf. *Message to the People of Africa*, 29 October, 1967, n.13, and *Populorum Progressio*, nn. 40 and 41) if he were to forget his full vocation, open to the absolute? The developing countries, which often correspond to the mission countries, are themselves capable of enriching the universal patrimony of the quality of their human relations and their sense of God. To limit missionary action deliberately to the economic, social or cultural aspects of development only, would be to betray not only the vocation of the apostle, but also the aspiration that rises from the depths of the human heart: in short it would be to lead man to a dead end.

MISSION DAY MESSAGE

It is necessary to repeat here what we were led to specify in the message for Mission Day in 1970: "We believers cannot conceive a missionary activity that would make earthly reality its only our main aim, and lose sight of its essential purpose: to bring to all men the light of faith, regenerate them through baptism, unite them with the Mystical Body of Christ, teach them what Christian life is, open them the hope in the life beyond death" (*A.A.S.* LXII, 1970, p. 537). This means that evangelization must ensure or seek an explicit proclamation of Jesus Christ. Technical assistance does not replace missionary activity. In short, the latter, without prejudice to the opportuneness of methods and times, keep as its specific task "preaching the Gospel and planting the Church" (*Ad Gentes*, n.6). It would lose its justification if it were to discard its religious dimension. And future generations would rightly reproach us.

If we now consider practical achievements, the International Missionary Conference at Lyon will be a privileged

moment to share the very numerous experiences brought about or encouraged by the pontifical Mission Aid Societies.

We encouraged you, among other things, to give an increasingly important place to Mission Days. When prepared thoroughly, they enable Christians to look at the missions with new eyes, make their needs felt, lead people to envisage local evangelization and distant evangelization as integrated in the same missionary apostolate, the one source of which is Christ. They awaken specifically missionary vocations that are more and more diversified, priests, religious men and women, members of secular institutes, lay people, married or unmarried, called to cooperate according to the diversity and the complementarity of ministers and of spiritual gifts (cf. I. Cor. 12, 4-11).

We also appreciate the concrete ties that are multiplying between old Churches and new ones. How many bishops have made members of their diocese missionary-minded, after having gone to share for some weeks the life of the Christian communities in Africa, Asia or South America! How many priests, responding to the appeal of the encyclical *Fidei donum*, how many religious, lay missionaries or technical assistants, are helping their native country to open up to the material and spiritual needs of the young Churches, while the latter communicate their own spiritual riches more and more to the Churches that initiated them in the faith.

SOLIDARITY IN PRAYER

The spiritual mutual aid resumes all its vigour, and you know the preponderant role, in this connection, of the Society of the Propagation of the Faith. This solidarity in prayer expresses, in all its depths, the marvelous communion of saints: that is where the missionary flame is nourished. Who could estimate the mysterious fruitfulness of the prayers rising every day from the hearts of the faithful consecrated souls, trials lovingly accepted, voluntary renunciations to the Lord, in order that He may bless the indefatigable work of the apostles of the Gospel, so that the kingdom of God may arrive in its fullness? Let Pastors remind the particular Churches unceasingly of this communion in intercession and thanksgiving. It is not the exhortation that St. Paul had already addressed to his correspondents in each of his epistle (cf. Eph. 6, 18-20)?

Finally, on the plane of material resources, the Pontifical Mission Aid Societies must not be ashamed to apply to the parishes, religious institutes, dioceses, which often have great resources in comparison with those who are deprived of everything, even the minimum indispensable to ensure the beginning or the continuation of catechetics. It goes without saying that these collections must be carried out in perfect agreement with the leaders of these communities and with concern for real evangelical education.

At this delicate level of appeals to practical charity, the early Church still gives us valuable lessons. Was not the proclamation of Christ's unfathomable riches the major concern of St. Paul? And yet, who was more anxious to induce his Christian communities to share their temporal goods (cf. Rom. 15, 25-32; I Cor. 16, 1-5 Cor. 8, 7-15; 9, 1-15)? The Apostle, in his pastoral realism, thought it was essential to stir up the joyful generosity of the early Christians, giving what they could afford and even more than they could afford for the "saints" of Jerusalem, in imitation of the liberality of the Lord Jesus. Was it not the same impetus of solidarity that animated Marie-Pauline Jaricot, and the first collaborators of the Propagation of the Faith, when they became aware of the needs of the Churches in the Far East and in North America, thanks to the Society of Foreign Missions and to the Company of St. Sulpice? At that moment, as often today, the poor were readier to make sacrifices from what they needed, than the rich were from their superfluities.

REQUESTS MULTIPLY

Since then — and it is the merit of the first founders of the Propagation of the Faith as early as 1822—sharing has been extended to all nations, and for the benefit of all missions. If it were to slow down, it would be a great blow to missionary vitality, at a time when the number of dioceses under the care of the Congregation for the Evangelization of Peoples has gone up from 560 to 840, in the space of twenty-five years. We must tell you that in the course of last year, very numerous missionary requests had to be postponed for lack of resources. Such a situation constitutes, for dioceses and institutes that are well off, an evangelical appeal to reduce their own expenses even more. We exhort, them urgently to this revision of life; the Holy See itself, on its part, is endeavouring and will endeavour

more and more to grant this priority aid to the Missions. If it is proving difficult to obtain, at the world level, this reduction of gross inequalities, in favour of a united development, as we wished in *Populorum Progressio* (cf. nn. 51, 64, 80), would it be impossible, then to envisage it among Christians members of the same Mystical Body of the Lord (cf. John 17, 21)? In the wake of Marie- Pauline Jaricot, the whole Church is invited to this concrete commitment. Men will believe more easily in a Church that does what it says (cf. Mt. 23, 1-4).

SENSE OF UNIVERSALISM

It is, in short, this sense of universalism that the Pontifical Mission Aid Societies, renewed in their structure in conformity with the pastoral directions of Vatican II, wish to promote. It is this universalism that the International Conference in Lyon is called to highlight. Was that not the reason that decided our Predecessor Pius XI, in 1922, to make the Society of the Propagation of Faith, already encouraged on many occasions, a "Pontifical Work", a "specific organ of the Apostolic See" (*Motu Proprio Romanorum Pontificum*), thus manifesting its close union with him who bears, at the head of the episcopal College, the solicitude for all the Churches? Today, more than ever, in the context of the nations that have recently reached independence — numerous testimonies from the young Churches confirm it to us — this decision, and the subsequent transfer of the Headquarters of the Society to Rome, has turned out to be of vital importance. Such a situation makes it possible to avoid ambiguities guarantee the indispensable freedom of Christian communities on the national and ethnical plane, collect and distribute more fairly all the subsidies, with the gratuitousness, the disinterestedness, the independence, the universalism that befit the Church. On our part, we were anxious that the Pontifical Mission Aid Societies should exercise this service in liaison with all our Brothers in the episcopate, and with the active participation of their representatives.

"CARITAS URGET NOS"

At the end of this Message, in which we just wished to let you share our gratitude, our concerns and our hope as universal Pastor, we invite all participants in the International Missionary Conference to rise above partial viewpoints, overcome the difficulties inherent in the Missions and look together at the posi-

tive work of evangelization that the Lord entrusts to his whole Church today. May they revive in themselves the sentiments of the Apostle of the Gentiles, on the threshold of Macedonia (cf. Acts 16, 9)! May they adopt and repeat to their brothers the symbolic appeal we made to the world from the Samoa Islands on 29 November, 1970, in the midst of the valiant missionaries of Oceania (cf. A.A.S. LXIII, 1971, pp. 48-50)! It is love of the Lord that summons us and sends us, as at a new Pentecost. "Caritas urget nos".

We thank you, My Lord Cardinal, for being our faithful interpreter to all the members of the Congress. With our cordial good wishes, we address our Apostolic Blessing to you, and to all those surrounding you and, through them, to all those collaborating generously with the Pontifical Mission Aid Societies.

From the Vatican, 22 October, 1972.

PAULUS PP. VI

—oOo—

"Since the whole Church is missionary, and the work of evangelization is a basic duty of the People of God, this sacred synod invites all to a deep interior renewal; so that, having a vivid awareness of their own responsibility for spreading the Gospel, they may do their share in missionary work among the nations. Therefore, all sons of the Church should foster in themselves a truly catholic spirit; they should spend their forces in the work of evangelization: And yet, let everyone know that their first and most important obligation for the spread of the Faith is this: to lead a profoundly Christian life. For their fervor in the service of God and their charity toward others will cause a new spiritual wind to blow for the whole Church, which will then appear as a sign lifted up among the nations, the light of the world and the salt of the earth."

Vatican II, Ad Gentes

PAUL VI

THE DUTY OF COLLABORATION IN SPREADING THE FAITH*

HUNGER FOR CHRIST

The apostolate is one of the essential and primary needs of the Church: but today more than ever. In the first place because it has always been so. The final words of the Gospel resound incessantly in the course of the centuries for those who, like Christians, have the fortune to receive their echo, still piercing and imperative: "Go therefore and make disciples of all nations..." (Mt. 28, 19). In the second place because the historical development of humanity shows with dramatic evidence to those who can grasp it, the anguish of the human spirit, engaged, to the point of fanaticism sometimes, in extinguishing all religious sense, (we are living in the age of secularism and atheism, anti-religious, anti-Christian and anti-clerical) and at once tormented by the lack and the hunger, produced in the same human spirit, for foods which alone makes it live in fullness, faith in the Word of God (cf. Mt. 3,4). Let us say simply, today more than ever, and just in proportion to his progress, man is hungry for Christ, whether he knows it or not. And then we ask ourselves: who can bring the man of our times the vital contact with Christ, and how?

OUR MISSIONARY CHURCH

Here there comes, like the discovery of a key explaining the divine plan for the salvation of the world, the necessary of the human means between God, Christ, the Gospel and the man to be saved. The great religious economy of salvation presupposes and calls for an intermediate network, an organized and authorized transmission of man. The "Kerygma" that is the

* Excerpts from the Holy Father's address to the general audience on Oct. 18, 1972.

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evangelical message, requires a messenger, an apostle, that is, an envoy, a missionary. God's communication to man may be direct; the Spirit of God can spread without any intermediary; but this is not the ordinary way chosen by God to reveal the supernatural kingdom which He opens, like a banquet (cf. Lk. 14, 16; Mt. 22,2) to individual man and to the whole of mankind. The religious event does, it is true, remain, in its essence, an interior and personal event; but usually it needs to be brought forth by an external stimulus; in fact, for the supernatural religious event, which is the truer and more real one, a qualified service is required, an authentic announcement, an authorized magisterium (cf. Rom. 10, 14 ff). Faith is not born of itself; it is the fruit of a transmission, an apostolate.

And here, we are, then, in search of the apostolate. The story of Jesus' public life turns on this theme. He chooses among his disciples some particularly, whom He will then call apostles (Lk. 6, 13), and sends out to proclaim the kingdom of God (cf. Mt. 10). The mission will become specific and permanent; it will become pastoral and hierarchical (cf. Jn. - 15 ff.) So the Church was born and so she is structured today still. In fact the Church herself, as a whole, is apostolic, missionary; she is the instrument, the vehicle, the historical and social organ, the sacrament, that is the sign and cause, of the double supernatural union of man with God and of men among themselves. (*Lumen Gentium*, n.1).

THE "APOSTOLATE" TODAY

Let us be careful. The application of the term "apostolate" has been expanded and extended to cover the whole area of the Church: if she, by her very existence, is apostolic, all her members are apostles. Not, of course, by the investiture that confers duties, functions, powers and special charisms on the priesthood, but by way of communion and participation, every Christian is an apostle, that is, a spreader of the faith, by right and by duty, if not in actual fact. It is easy, moreover, to understand this religious requirement which transcends personal limits, with a smile which we could draw from the liturgy: light a lamp; its light shines forth from the very fact of being lit. It is the same for the Christians; he is a man in whom faith has been lit; if he is a believer, he is for that very reason a spreader of his own light, of his own faith. He will be so by the fact that he belongs and shows himself to be a member

of the Christian community, and then of the community of the faithful, of the Church. To belong to the Church, with open simplicity, with confident courage, if necessary, is already a valid apostolate.

And then, if the example of consistent Christian life confirms the qualification of believer and member of the faithful, the exercise of the apostolate grows in effectiveness and merit.

And here we are at a higher step, at which the awareness of the present-day Church has arrived, particularly after the Council: every Catholic must be an apostle in an active way, and also, if possible and always freely, in an associated form.

You all remember that the Council dedicated some of its most characteristic documents to the apostolate accessible, nay rather recommended, to everyone, to the ministers of the Church, the consecrated, laymen (cf. the decrees *Apostolicam Actuositatem*, *Ad Gentes*, *Unitatis Redintegratio*, *Inter Mirifica*, etc.). This is the lesson of renewal that we must all listen to.

STATE OF TENSION

Today a Christian, if he is really Catholic, must be an apostle: with prayer, with example, with oblation, with suffering, with activity, with discipline, with organization. A state of tension in the widespread effort of faith is the duty of this hour, critical and decisive, great and propitious, of every member of the Mystical Body of Christ. Why is there, on the contrary, such languor? Why such a diminution of vocations? Such dispersion of forces in particular and short-lived activities? Such supine acquiescence in the fashion of contestation? Such interest in the caprice of divisions and rivalries even among many who work in institutions inspired by Christian sentiments? Such praise of a pluralism that goes beyond the legitimate freedom promoted by the faith itself, and nourishes criticism, doubt, and disobedience? Let not this be our attitude.

ARCHBISHOP ALEJANDRO OLALIA*

(1918-1973)

BISHOP MARIANO GAVIOLA

*"We all die, and like waters that return
no more we fall down into the earth"*

II Kings 14:14

Only four and a half months ago the Archdiocese of Lipa, its clergy and faithful, together with many of our brothers in the episcopacy and many more of the clergy and laity from different regions in our country were in a prayerful and festive mood, celebrating in a solemn and fitting manner the inauguration of this new archdiocese and the installation of first metropolitan archbishop.

The pious fervor, the warmth and joy, the contagious enthusiasm and the effusion of feelings of gratitude that then exuded with spontaneity from among those who were present and those unable to attend were mute but eloquent eulogies to that pastor of souls who was the cynosure of their prayers, affection and attention. This alone, not to mention the panegyric and speeches that were then said and heard, this alone, I repeat, was enough recognition and acknowledgment of the great labors in the Vineyard of the Lord of the celebrant and honoree as a priest for 9 years, a bishop since 1949, and his continuous service to the then diocese of Lipa since 1954, moulding and guiding it as a teacher, a pastor and a bridge-builder (Pontifex) until it matured into the metropolitan archdiocese that it is today.

Today at this same cathedral, at the very same hour as that of that historical celebration, we are witnesses to another historical event. But the tolling of bells has a distinct melody, the liturgical rites have a different message and petition, and

* Excerpts taken from the funeral oration delivered by Bishop Mariano Gaviola at the funerals of Archbishop Alejandro Olalia, Lipa Cathedral, January 8, 1973.

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the hearts and minds of practically the same people are now draped with a distinctive solemnity and devotion, as we are gathered around the same pastor of the Lord's flock to bid him, among other things, a fervent *bon voyage* to the eternal shores of Paradise.

Our beloved departed could not even say his first pontifical Mass last Christmas in his new-born archdiocese, nor in like manner welcome the New Year. Indeed, as the Psalmist tells us: "A short span you have made my days, and my life is as naught before you; only a breath is any human existence." (Ps. 38:6)

Tears in our eyes would not please or help him. He wants prayers through the lips of those who have a christian heart and soul. He wants our prayers not so much for his own self, but more for ourselves so that his death could help us live as better children of God. He wants our tears and acts of atonement, yes; but again not so much for himself. He wants them in favor of those for whom Christ has died but continue to refuse the offer of the chalice of His love and compassion.

In a particular manner, he calls upon the clergy, the religious, the faithful, and all friends of the archdiocese of Lipa that they continue to look after, nourish and nurture the seminary, the churches, the schools, the religious communities, the credit unions and cooperatives, the cursillo houses, and many other institutions and charitable and social works and projects that, together with him and inspired by his leadership, his brilliant mind and untiring efforts, you have established and promoted.

Because his untimely demise has shown us once more that death is the great equalizer among all people, he imparts to us the paternal reminder that we who are more blessed in this life materially can also be the richer spiritually to the extent that we be known as Christ's disciples in that we have love for one another, especially for the least of His brethren. Let it be instilled into our minds that each one of us is our brothers' keeper and that all men, no matter what their state of life and calling, have the same human dignity, are equal in the image and likeness of God that before God and country all men have certain equal inalienable rights and duties.

People of God in this metropolitan See, our departed Archbishop would like to rest in the peace of our assurance that by the help of the grace of God we be ever better citizens, ever loyal to the sovereignty of our nation and of the Filipino people. He pleads as well for our pledge that in our patriotism and love for our motherland, we also will ever uphold the brotherhood of all nations.

Yes, dear brethren, Archbishop Olalia would like to rest in the comforting embrace of the faith that we remain steadfast and continue to grow in devotion and fidelity to the Vicar of Christ on earth, to the Holy See, to his successor in this archdiocese, and to our Holy Mother the Church.

O God, forgive us our human frailty if with compunction we accept with christian resignation the call of Your servant at the prime of age to his eternal reward. But if need be, we also pray to His mercy and love that this reward be sealed with Word: "Hodie mecum eris in Paradiso." "Today, you shall be with me in Paradise."

TO PHILIPPIANS AND FILIPINOS

EFREN RIVERA, O.P.

Filipinos unfamiliar with the Bible, who casually pick up a copy to see what is inside, are often surprised to find out that one of the letters of St. Paul seem to be addressed to the Philippines. The mistake is almost immediately corrected, because a more careful look clearly shows that the letter is actually addressed to the Philippians.

A commentary on selected passages of the letter with the help of *Ad Gentes*, the Decree on the Church's Missionary Activity given by the Second Vatican Council, may prove helpful to Filipinos, specially those who, like the Philippians, have a special concern to help in missionary work. It is this combination of texts from Philippians and from *Ad Gentes* that is offered to readers of this paper, after a brief introduction about Philippians.

Paul at Philippi

Even in Paul's times, Philippi was already a town that could count more than seven hundred years of history. In the year 31 B.C. it became a Roman colony. Paul evangelized it in 50 A.D., during his second missionary journey (Acts 16:12-40). Two other visits of Paul are implied in Acts 20:1-2 and 3-6.

Paul's first convert at Philippi was Lydia, a devout and hospitable woman who insisted that Paul should be her guest (Acts 16:11-15). In contrast to her, the officials of Philippi maltreated Paul, going to the extent of having him whipped and put in prison (Acts 16:16-24). However, Paul was miraculously set free (Acts 16:25-40). Soon afterwards he left the town to evangelize other parts of Greece.

The Philippians kept themselves informed about Paul's missionary work. They sent him financial and moral support at least three times (Philippians 4:10-20; 2 Corinthians 11:9). This, and the very friendly tone of the letter, shows that the Philippians were Paul's special friends.

Missionary Activity: A Continuing Effort

I thank my God whenever I think of you; and every time I pray for all of you, I pray with joy, remembering how you have helped to spread the Good News from the day you first heard it right up to the present. I am quite certain that the One who began this good work in you will see that it is finished when the Day of Christ Jesus comes.

Missionary work, in one form or another, should begin from the very moment of one's own conversion. This is the practical implication of the statement that "the pilgrim Church is missionary by her nature" (Ad Gentes, 2). Participation in missionary work can take as simple a form as the hospitality extended to missionaries, as in the case of Lydia's hospitality to Paul (Acts 16:11-15); or the material aid sent to them (Philippians 4:15-16). It can also take a more heroic form, as in the case of Epaphroditus who "worked and battled" to the point of almost dying, to give Paul the help he needed (Philippians 3:25-30).

There should be no limit to missionary work until the Day of Jesus Christ comes. After the stage of planting the Church among a certain group of men, "the Church's missionary activity does not cease. Rather, there lies upon the particular churches which are already set up the duty of continuing this activity and of preaching the gospel to those still outside" (Ad Gentes, 6). Indeed, "missionary activity extends between the first coming of the Lord and the second. Then from the four winds the Church will be gathered like a harvest into the kingdom of God. For the gospel must be preached to all nations before the Lord returns . . . Missionary activity tends toward the fulfillment which will come at the end of time" (Ad Gentes, 9).

The Need for Sacrifice

I am glad to tell you, brothers, that the things that happened to me have actually been a help to the Good News. My chains, in Christ, have become famous not only all over the Praetorium but everywhere, and most of the brothers have taken courage in the Lord from these chains of mine and are getting more and more daring in announcing the Message without any fear.

Paul was in prison when he wrote this letter. For a long time this was assumed to be the first Roman captivity (61-63 A.D.). Nowadays, however, more and more scholars accept the theory that the letter was written during a captivity at Ephesus in 56-57 A.D. Paul alluded to such a captivity when he wrote that he "fought with boasts at Ephesus" (1 Corinthians 15:32) and that "the things we had to undergo in Asia were more of a burden than we could carry, so that we despaired of coming through alive (2 Corinthians 1:8-10).

A missionary must dare to preach Christ in spite of all dangers and must not be ashamed of the scandal of the cross. He must be ready to bear witness to his Lord, if necessary, by shedding his blood, for "the blood of martyrs is the seed of Christians" (Tertullian, "Apologeticum", 50,13/PL 1,534). The Second Vatican Council clearly states that the missionary should "ask God power and strength so that he may come to know that abounding joy can be found even while he undergoes severe trials and the depths of poverty" (Ad Gentes, 24). Even during his period of training, "let him, in the spirit of sacrifice always bear about in himself the dying of Jesus, so that the life of Jesus may work in those to whom he is sent. Out of zeal of souls, let him gladly spend all and be spend himself for souls" (Ad Gentes, 25).

Missionaries should teach by word and example that Christians must be lovers rather than enemies of the cross of Christ (Philippians 3:18). "The Church must walk the same road which Christ walked: a road of poverty and obedience, of service and self-sacrifice to the death, from which death He came forth a victor by His resurrection. For thus did all the apostles walk in hope. On behalf of Christ's body, which is the Church, they supplied what was wanting of the sufferings of Christ by their own many trials and suffering" (Ad Gentes, 5).

People like the Philippians, who wish to help missionaries, should pray earnestly for them specially when they are in serious trouble. Paul, seasoned by trials and sufferings of his missionary efforts, did not hesitate to say that his hope and trust never to admit defeat is sustained by the prayers of his friends (Philippians 1:19).

Transformation of Social Life, Sign of True Conversion

Avoid anything in your everyday lives that would be unworthy of the gospel of Christ, so that, whether I come to you

and see for myself, or stay at a distance and only hear about you, I shall know that you are unanimous in meeting the attack with firm resistance, united by your love for the faith of the gospel and quite unshaken by your enemies. This would be the sure sign that they will lose and you will be saved. It would be a sure sign from God that he has given you the privilege not only of believing in Christ, but of suffering for him as well.

The surest sign that people have truly been converted to the Gospel is the transformation of social life, called "veryday life" in our translation of Paul's text. "By the workings of divine grace, the new convert sets out on a spiritual journey. Already sharing through faith in the mystery of Christ's death and resurrection, he journeys from the old man to the new one, perfected in Christ. This transition, which brings with it a progressive change of outlook and morals, should manifest itself through its social effects" (Ad Gentes, 13).

The transformation of society is not an easy achievement and is bound to meet stubborn resistance. Christians who seek to change the world must be ready for persecution. When this happens, it is a privilege, according to St. Paul.

The Need for Unity

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy.

With these words Paul echoes the prayer of Christ after the Last Supper: "May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me" (John 17:21).

Missionary activity is different from the ecumenical movement and yet, as clearly pointed out by Vatican II, these two are most closely connected "because the division among Christians damages the most holy cause of preaching the gospel to every creature and blocks the way to the faith for many. Hence, by the same mandate which makes missions necessary, all the baptized are called to be gathered into one flock, and thus to be able to bear unanimous witness before the nations to Christ their Lord. And if they are not yet capable of bearing full

witness to the same faith, they should at least be animated by mutual esteem and love." (Ad Gentes, 6).

The Church thinks of her missionary effort as a movement to unite mankind into one family and one people (Ad Gentes, 1) in which God's sons, once scattered abroad, can be gathered together (Ad Gentes, 2). This is certainly part of God's plan, and "since it concerns brotherly concord, this design surely corresponds with the innermost wishes of all men" (Ad Gentes, 7).

Cooperation in Missionary Activity

There must be no competition among you, no conceit; but everybody is to be self-effecting. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus.

These principles stated by Paul are developed in the decree *Ad Gentes*, specially in the chapters on Planning Missionary Activity" (ch. 5), "Missionary Cooperation" (ch. 6). If the principles mentioned above are necessary for the orderly life on one community, with more reason are they necessary for the success of missionary activity, in which so many peoples and communities are engaged.

"Since Christians have different gifts, each one must collaborate in the work of the gospel according to his own opportunity, ability, charismatic gifts, and call to service. Hence all alike, those who sow and those who reap, those who plant and those who irrigate, must be united. Thus, in a free and orderly fashion cooperating toward a common goal, they can spend their forces harmoniously for the upbuilding of the Church. Therefore, the labors of the gospel heralds and the help given by the rest of the Christian faithful must be so directed and intertwined that all things may be done in order in every area of missionary activity and cooperation" (Ad Gentes 28).

Special care should be given to the cooperation of priests. "The local priests in the young churches should zealously address themselves to the work of spreading the gospel by joining forces with the foreign missionaries who form with them one college of priests, united under the authority of the bishop" (Ad Gentes 20).

Christian Faith Adapted to Native Culture

I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead.

These lines are chosen to represent the section of the letter wherein Paul forcefully teaches the Philippians to reject the teaching that circumcision is necessary for salvation. This false doctrine was being propagated by Jews who wanted to impose this custom of theirs on other people.

Reading through the conciliar document on missionary activity, one cannot fail to notice how it repeatedly insists that missionaries should not impose their own customs on other people, but should rather encourage new churches to adapt the Christian faith to their own cultures. Here follow some of the most notable texts.

"From the very start, the Christian community should be so formed that it can provide for its own necessities insofar as this is possible. This congregation of the faithful, endowed with the riches of its own nation's culture, should be deeply rooted in the people" (Ad Gentes, 15).

"The Christian faithful, gathered together in the Church out of all nations, are not marked off from the rest of men by their government, nor by their language, nor by their political institutions. So they should live for God and Christ by following the honorable customs of their own nation. As good citizens, they should practice true and effective patriotism. At the same time, let them altogether avoid racial prejudice and bitter nationalism, fostering instead a universal love for man" (Ad Gentes 15).

Turning to the training of native priests, the decree says: "Let the minds of students be kept open and attuned so that they can be versed in the culture of their people and be able to evaluate it. In their philosophical and theological studies,

let them consider the points of contact between the tradition and religion of their homeland and the Christian religion" (Ad Gentes, 16).

When is the work of planting a church considered finished? "The work of planting the Church in a given human community reaches a kind of milestone when the congregation of the faithful, already rooted in social life and considerably adapted to the local culture, enjoys a certain stability and firmness". (Ad Gentes, 19).

Churches should seek a balance of universality and particularity. "Let the young churches preserve an intimate communion with the Church universal. They should embed her traditions in their own culture, thereby increasing the life of the Mystical Body by a certain mutual exchange of energies". (Ad Gentes, 19).

In the conciliar decree we have a clear recognition of the mistake made in some places where missionaries gave the Christian faith a cultural form which made it repugnant to some local groups. "If in certain regions, groups of men are to be found who are kept away from embracing the Catholic faith because they cannot adapt themselves to the peculiar form which the Church has taken on there, it is the desire of this Council that such a condition be provided for in a special way, until such time as all the Christians concerned can gather together in one community" (Ad Gentes 20).

Speaking of the laity in mission lands, the decree again insists on their duty to give expression to their new life "in the social and cultural framework of their own homeland, according to their own national traditions. They must be acquainted with this culture. They must heal it and preserve it. They must develop it in accordance with modern conditions, and finally perfect it in Christ. Thus the faith of Christ and the life of the Church will no longer be something extraneous to the society in which they live, but will begin to permeate and transform it" (Ad Gentes, 21).

Attention should be given to the development of native theology in mission lands. "From the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, new churches borrow all those things which can contribute to the glory of their Creator, the revelation of the Savior's grace, or the proper arrangement of Christian life.

If this goal is to be achieved, theological investigation must necessarily be stirred up in each major socio-cultural area, as it is called. In this way, under the light of the tradition of the universal Church, a fresh scrutiny will be brought to bear on the deeds and words which God has made known, which have been consigned to sacred Scripture, and which have been unfolded by the Church Fathers and the teaching authority of the Church" (Ad Gentes, 22).

The Laity are Indispensable

These women (Evodia and Syntyche) were a help to me when I was fighting to defend the Good News — and so, at the same time, were Clement and the others who worked with me. Their names are written in the book of life.

It is quite evident that Paul's missionary activity was made possible by lay people. They are indeed indispensable in any missionary venture of the Church. As Vatican II puts it, "the Church has not been truly established, and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there exists a laity worthy of the name working along with the hierarchy. For the gospel cannot be deeply imprinted on the talents, life and work of any people without the active presence of laymen. Therefore, even in the very founding of a Church, the greatest attention is to be paid to raising up a mature Christian laity" (Ad Gentes, 21).

The role of the laity in the missionary activity of the Church has a radical basis, namely, their membership in the Church. "As members of the living Christ, all the faithful have been incorporated into Him and made like unto Him through baptism, confirmation and the Eucharist. Hence all are duty-bound to cooperate in the expansion and growth of His Body, so that they can bring it to fulness as swiftly as possible" (Ad Gentes, 36).

Concretely, what is expected of laymen in the Church's missionary venture? "Their main duty, whether they are men or women, is the witness which they are bound to bear to Christ by their life and works in the home, in their social groups, and in their own professional circle... This obligation is all the more urgent, because very many men can hear the gospel and recognize Christ only by means of the laity who are their neighbours" (Ad Gentes, 21).

Conclusion

Paul added a few lines in his own handwriting after his assistant finished the letter to the Philippians. His last words were: "May the grace of the Lord Jesus Christ be with your spirit." The same word, capitalized, concludes the decree *Ad Gentes*, in which the conciliar Fathers and the Roman Pontiff pray "that the splendour of God which brightens the face of Jesus Christ may shine upon all men through the Holy Spirit." Hopefully, the texts of Philippians and *Ad Gentes* combined in this paper, will foster in readers the authentic missionary spirit.



"Every baptized person is a missionary, but each has a separate responsibility. Each Christian has a universal missionary vocation which nevertheless personal. There are many different callings as there are baptized persons. In the environment in which God has placed him, each one has a responsibility which he cannot pass on to others, in respect of the whole community. The good which he, through unfaithfulness, fails to do will remain undone in the way which God intended it to be done. Our Divine Lords is serious about the collaboration He expects from those whom He has called by Baptism and Confirmation to strive for justice, goodness and truth on earth — in a word to strive "that His Kingdom come". But, if all are called to be missionaries, there are nevertheless many different ways for answering the call: there are those who must go to countries not yet evangelized and who have thus received a special call; there are those who remain in their native country but who are not thereby dispensed from collective responsibility for the evangelization of the world. The geographical concept based on the distinction between evangelizing countries and those being evangelized is daily becoming less relevant and is simply a stage in the spiritual conquest of the world. Only those who have truly grasped the meaning of their Baptism and Confirmation are really Missionaries".

— Georges Gorreo

MATRIMONIAL NULLITY SENTENCE

Respondent's Behavioral Pattern Gravely
and Chronically Hostile to the Married State

GERARDO TY VELOSO, O.S.B.

A recent affirmative decision *pro nullitate matrimonii* passed by the Metropolitan Marriage Tribunal of Manila, in a sentence penned by Fr. Veloso, *ponens*, is published here for its pastoral import. The *species facti*, the *in facto* portion, and other parts of the sentence are omitted here; only the *in iure* portion is presented here, with some editorial changes.

IN IURE

It is a universal basic law of human intercourse that people cannot genuinely pledge themselves to perform anything, unless they possess in themselves the capacity to carry out the object they would commit themselves to. For this reason human society has prescribed different legal capacities that must be enjoyed by people, in order that they could bind themselves and bind others to the observance of diverse bonds of mutual rights and obligations.

Valid Subject of Matrimony

In the case of Catholic marriage, Catholic ecclesiastical law has clearly enunciated that only those persons could contract a valid wedlock, who meet the conditions laid down by law for its validity. Thus can. 1019.1 requires that prior to marriage, it must be established that nothing stands against its valid and licit celebration. Cann. 1067-1080 set forth the diriment impediments, whereby people who possess any of them are disqualified by law from contracting a valid marriage. And can. 1081.1 states that the consent bringing matrimony into existence must come from "personas iure habiles." For a number of considerations, the Church has evidently debarred certain categories of people as unfit subjects for valid wedlock.

Cognitive and Volitive Requirements

Also, according to Catholic ecclesiastical law, people who do not have the minimum idea of marriage required by law, and/or who could not elicit a deliberate consent to contract marriage, could not marry validly. (See cann. 1081f.)

The diriment impediment of age in can. 1067.1: non-completion of 16 years of age for men and non-completion of 14 years of age for women, is regularly explained in connection with the sexual maturity necessary for human procreation. However, as the second paragraph of the same canon, 1067.2, would seem to hint, the age factor is not exclusively related to the sexual factor, but more meaningfully to the maturity of the moral faculties and the development of the appropriate conduct.

Thus, even though a man or a woman might be sexually mature on the physiological level, on the discretionary and volitional plane they might still be unaware and indifferent as regards the complex of obligations, rights, and relationships inherent in marriage and family. Hence, they could not assume the state of marriage for lack of the required cognitive and volitive factors in themselves.

Underage and Behavioral Pattern

Besides, underage is an adverse factor against marriage on account of the undeveloped behavioral traits vitally needed for life, specially the delicate form of social existence that is marriage.

Here we come upon the concept of an obstacle militating against the validity of matrimony, not due to the lack of knowledge or will on the part of either or both contractants, but due to the absence of the suitable conduct pattern essential to the performance of the marriage bargain.

Behavioral Pattern Hostile to Marriage

Although underage often accounts for the absence of the right behavioral characteristics needed to live marriage as it should be lived; nonetheless, various categories of personality maladjustments hostile to marriage are also present in certain people who are agewise grown up.

Thus we might imagine a person who is sexually mature and functional (cf. can. 1068), who knows exactly what mar-

riage is all about, and who wills absolutely to marry, (see cann. 1081f.), yet who due to a chronically ingrained character pattern seriously adverse to his fulfillment of marriage duties and relationships cannot humanly speaking enter marriage, or succeed in marriage if he should have gone ahead with it.

Three decades of Rotal jurisprudence have taken into account similar considerations in deciding marriage invalidity on the part of people concerned to carry out the duties of this state. (Cf. *Coram V. Fagiolo*, Jan. 23, 1970, reported in *Ephe-merides Iuris Canonici*, 27 (1971) 147-151).

Broad Criterion

How do we know if a behavioral pattern is gravely opposed to the performance of marriage duties by the subject, and thus disqualifying him from entering into a valid marriage? We can decide this matter by first recalling the nature and purposes of marriage as conceived and taught by the Church under the guidance of God.

Briefly, matrimony is an interpersonal society between a man and a woman of lasting character for life in a communion of love and mutual support on all levels, normally leading to a family, which as the man and woman are the authors of so also must they cooperate in bringing up decently by their personal solicitude and presence.

Church and Scripture

Such is the concept of marriage propounded by Vatican II (*Constitutio pastoralis "Gaudium et Spes"*: nn. 48-52, in AAS 58 [1966] 1067-1074). Such is the idea of marriage inculcated in the Bible of that intense union between man and woman that makes them one flesh (Gen. 2.24; Mat. 19.5f.; Eph. 5.31). Only the marriage conceived thus could satisfy the symbolic reference it has to the union between Christ and His Church (Eph. 5.32).

Any person whose behavioral pattern is contrary to such a concept of marriage cannot contract it validly; although he might be capable biologically, cognitively, and volitively.

Concrete Criterion

More concretely, in order that a person's conduct pattern would render him legally incapable of entering a valid matri-

mony. it must be such as to be incompatible with the duty of mutual aid, solicitude, presence, and exclusive fidelity and love owed by married partners to each other; and it must be incompatible with the duty of providing for the material needs and education, as well as affectionate care and attention of offspring. See cann. 1013; 1081.2; 1082.1; 1110f.; 1113; 1128.)

What then is the pattern of behavior traits that is incompatible with the obligations of marriage as to render their execution impossible? For the present case, this Court holds that a person who practises lechery, swindles friends and strangers alike, continually tells lies, relentlessly breaks his words and disregards his obligations, not on account of external circumstances imposing themselves upon human weakness, but on account of a deep-seated complex of character strains, does not possess the legal capacity to assume marital obligations and relationships, because he could not fulfill these commitments.

Gravity and Incurability

In order that such a behavioral pattern might effectively incapacitate a person for marriage, it must be grave: the actions consequent upon this behavioral pattern must be seriously unacceptable in the normal human society; and it must be persistent, continued, hence legally incurable: a change for the better could be effected only with extreme attentive clinical treatment and the utmost personal application, even then without any definitively permanent cure.

Petition for Nullity

The subject of such a behavioral pattern should be debarred from marriage. And if such a person nonetheless went ahead and contracted marriage, the marriage could be declared invalid at the petition of the innocent party, on the ground that the other partner could not—as indeed he or she has not done so—carry out the obligations and observe the relationships of marriage.

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

Chapter 31

THE PHILIPPINES: CENTER OF MISSIONARY ACTIVITY

The Philippines was, and still is, the base of missionary operations for Southeast Asia. From here, missionaries went forth to evangelize the neighboring countries of Japan, Formosa, China, Indochina, Siam, Moluccas, the Marianas, Caroline and Palau islands. It is clear that the Spanish missionaries were able to carry on their missionary work because of the support and many times the finances, from the archipelago. We shall confine ourselves in this chapter to the missions of Japan and Formosa only.

I. JAPAN

FRANCISCAN MISSIONS

The first Franciscan missionary from the Philippines to Japan was Fray Juan Pobre. Assigned a few months previously to a convent founded in Macao by the Province of Saint Gregory the Great, he went to Japan at the end of 1582 on the invitation of a Portuguese captain.¹ Blown off course by a storm, he landed a second time at Hirado in 1584. Three years later, a group of Christians previously baptized in Manila asked for Franciscan missionaries in their land during a journey they undertook to this city in 1587.²

In the 20th chapter we have already reviewed the embassy and tragic death of Fr. Juan Cobo, O.P. We have also seen how the governor of Manila had sent the Franciscan Pedro

¹ Lorenzo Pérez, O.F.M., "Origin de las misiones franciscanas en el Extremo Oriente," *Archivo Ibero-americano* I (1914), 330-332.

² Pedro Torres y Lanzas, *Catálogo de los documentos relativos a las Islas Filipinas* (Barcelona, 1928), tomo III, CCXXX-CCLXIX.

Bautista Blásquez to terminate the negotiations started by the Dominican with Hideyoshi. Fray Bautista accepted the commission, hoping to open a Franciscan mission there, but it was first necessary to solve this moral problem.

At the request of the Jesuit Alejandro Valignano, Pope Gregory XIII forbade under pain of excommunication by his Brief of 28 June 1585, "*Ex pastorali officio*," other religious orders from going to Japan and, like the Jesuits, undertake the evangelization of the country. To solve the difficulty, the theologians met on 18 May 1593 in Manila and agreed that, despite the Brief of Gregory XIII, the Franciscans could preach the gospel in Japan by virtue of a brief issued on 15 November 1586 by Pope Sixtus V, "*Dum ad uberes fructus*," by which the Pope, in raising the Custodia into the Franciscan Province of Saint Gregory in the Philippines, granted permission to found convents in the West Indies and the "kingdoms of China," terminology which others interpreted to include Japan.

Confirmed by this conclusion and enjoying the title of ambassador of the government of Manila, Fray Pedro Bautista sailed on 26 May for the coasts of Japan, accompanied by the Franciscan friars, Fray Bartolomé Ruiz and Brothers Gonzalo Garcia, who acted as interpreter, and Francisco de la Parilla.

The saintly ambassador obtained from Hideyoshi not only a treaty of friendship and license for Spanish merchant vessels to call on Japanese ports, but also authorization to establish a Franciscan mission in Meaco (Kyoto), on a piece of land which Hideyoshi donated, in a rare act of condescension (1594).

By the end of September 1594, the Franciscans Agustín Rodríguez, Marcelo de Rebadeneyra, and Jerónimo de Jesús arrived as ambassadors, but also with the intention of remaining there as missionaries.

In Japan, the sons of the Poverello of Assisi followed the same plan they had worked out in the Philippines, that is, open hospitals beside their mission centers. Thus, a hospital and a hospice were erected in Kyoto in 1594 and 1595 respectively with the alms sent from Manila, plus those collected in Japan.

In 1594 and 1596, they opened houses in Nagasaki and Osaka. During this time, they suffered the opposition of the bonzes, who looked with bad grace on the presence of Catholic missionaries in Japan. Nor was there any lack of friction with the Jesuits, due to the *exclusiva* granted to the latter by Pope Gregory XIII in the Christianization of Japan, which accord-

ing to them, the Franciscans were violating. It was also due to their different methods of evangelization, for, while the more practical Jesuits did not neglect the norms of human prudence, the Franciscans, more idealistic preachers trusting "in divine providence," followed ways that might have seemed imprudent in those days of latent persecution.

This was how things stood when an unexpected happening ruined the Franciscan mission in Japan. The Spanish galleon *San Felipe* had left Manila on 12 July 1596 and, blown by the wind, ran aground at Urado, on the coast of Tosa in Shikoku island. Hideyoshi, in need of funds to prosecute his Korean war, decided to confiscate the ship's cargo over the protests of the officers of the vessel. An imprudent word from the pilot seemed to confirm the suspicions of the Taiko, namely that the Christian missionaries had come to Japan to prepare the way for the conquest of the realm by the Spanish soldiers. Hideyoshi renewed the persecution of Christianity, ordering the arrest of some Franciscans with several servants and Christians, 26 persons in all: 6 Franciscans headed by Fray Pedro Bautista; 3 Japanese Jesuits, with Saint Paul Miki; and 17 Christians, most of whom were the servants and co-apostles of the Franciscans. All of them gave up their life for God on Tayetama hill near Nagasaki on 5 February 1597. The other Franciscans were exiled from Japan and sent to Manila.³

The first Franciscans who returned to Japan after the executions at Nagasaki were Fray Jerónimo de Jesús and Luis Gómez, who left Manila in May 1598. The first won the esteem of Ieyasu, Hideyoshi's successor after the latter's death in September of that year. The new ruler wanted to take advantage of the priest's services to attract the Spanish trade to the Japanese ports. It was thus easy for the Franciscan to obtain license to open a residence in Yedo (Tokyo) in 1599.

In 1602, after Fray Jerónimo's death, 8 Franciscans arrived in Japan, and in the following year, four more. Of this group was the famous martyr and ambassador, Luis Sotelo. Their status was still canonically dubious, however, as long as Gregory XIII's brief was in force; but Pope Clement VIII, thru his Apostolic Constitution, "*Onerosa pastoralis*," dated 12 December 1600, allowed the mendicant orders to evangelize Japan, although with the condition that they go there through

³ Joseph Jennes, CICM, *A History of the Catholic Church in Japan* (Tokyo, 1959), 74-84; Torres y Lanzas, *Op. cit.*, pp. XXXVIII-LII, LXI-I.

Oriental India. But this papal decision did not solve the difficulty; and so, at the request of the religious in Manila, Pope Paul V promulgated on 11 June 1508 the Constitution "*Sedis apostolicae providentia*," by which he granted permission to any religious order to preach the gospel in Japan without any restriction on their place of origin or route by which they came to the Orient.⁴

The Franciscans opened the following mission stations in succession since 1607: Nagasaki, Kyoto, Fushimi, Osaka, Sakai, Wakayama, and by special license from Ieyasu, a church and convento in Uregu (Tokyo Bay) in 1608. These were mostly due to the ability of Fray Sotelo to draw to the Japanese ports the Spanish traders of Manila. This Franciscan was also able to win with his unusual talents the friendship of Date Masamune, lord of Oshu in the north of Japan, and with his permission and protection, build a small church in Sendai.

When the persecution broke out in 1612, the Franciscans, like the other religious orders, dispersed, deprived of their houses and churches. Some made Fushimi the center of the apostolic wanderings, others Nagasaki. Only Fr. Sotelo remained in Yedo, because Hidetada, Ieyasu's successor in the Shogunate, had manifested his desire to make the priest his ambassador before the Viceroy in Mexico.⁵

On 28 October 1613, he left Japan as ambassador and Masamune's personal emissary to the King of Spain and the Pope. He travelled by way of Mexico with 150 Japanese. Later when he was about to be made a bishop, he died as a martyr in 1624.⁶

From January 1614, when the persecution was at its cruellest, the Franciscans and the other missionaries in general had to evangelize the country in secret, going to any region of the country, mixing with some other religious order, whenever the Christians had need of them, or there was some assurance of their personal safety amid risks, chances of arrest, imprisonment and death.

With the persecution, the corporate petty rancors disappeared and mutual charity deepened in that conglomeration of the various religious families who were evangelizing Japan.

⁴ Jennes, *Op. cit.*, 112-113.

⁵ *Ibid.*, 118-120; Torres y Lanzas, *Op. cit.*, III, p. CC, V, p. XXIV.

⁶ Eusebio Gómez Platero, O.F.M., *Catálogo Biográfico de los religiosos franciscanos*, Manila 1880, pp. 120-121.

THE DOMINICAN APOSTOLATE

The Dominicans arrived in Japan on 1 June 1602, by invitation of the Daimyo of Satzuma, Iehisa Simazu, who hoped by this means to attract the commerce of Manila to the ports of his region. The first apostles were Frs. Francisco Morales, Tomás Hernández, Alonso de Mena, Tomás Zumárraga and Bro. Juan de la Abadía. At first they stayed in the small island of Koshiki, which was inhabited by poor and rough people. In 1605, they transferred to Kyodomari, Kiushiu, where they built a church and residence. Later, in 1608 expelled by the Daimyo, they fixed their residence in Nagasaki. Fr. Mena set up three residences in the kingdom of Hizen in 1608, and, in 1610, Fr. José Salvanés founded one in Kyoto.

When the persecution began on 22 April 1612 with the destruction of their residence and churches, the Dominicans were dispersed throughout various provinces. In 1614, when Ieyasu decreed the expulsion of all the missionaries, some of them went back to Manila, while others, not wanting to leave the Christians without a guide and facing all sorts of risks, stayed in hiding.

The succeeding events form a chain of sufferings, of endless missionary wanderings of heroic deeds, of imprisonments, of the arrival of new missionaries amid a thousand dangers and difficulties, of martyrdoms and triumphs. Among the several groups of Dominican martyrs, the following stand out: Blessed Alfonso Navarrete (✠ 1617), who, with the Augustinian Fray Hernando de Ayala, voluntarily offered himself, to the prosecutors in order to animate the Christians; the Negasaki group burned to death in a slow fire on 10 September 1622, of which 7 were Dominicans, two of them Japanese, with 17 other religious missionaries, and a good number of Christians; finally, in 1637, 2 Spaniards, 1 French, 1 Japanese Dominican and 2 laymen, a Japanese and a Chinese-Filipino mestizo from Binondo. No European Dominican died a natural death in Japan from 1602 to 1637; they either left the mission or died for the faith. Nineteen were from Europe; three Japanese who had been professed in the Order; several were still scholastics in training (*coristas*), lay brothers and *donados*; 16 tertiaries, among whom were the young ladies Marina and Magdalena, souls of

extraordinary virtue and rare courage, plus numerous members of the Confraternity of the Rosary.⁷

THE AUGUSTINIAN MISSIONS

The first Augustinian apostles of Japan, Frs. Diego de Guevarra and Estacio Ortiz, left Manila in June 1602, arriving in Hirado in August. Fr. Guevarra went straight to Kyoto where, with the help of the Franciscans, obtained permission to preach in the lordship of Bungo (Kiushu), for some time the center of their apostolic work in Japan. In 1603, they built a church and small residence in Usuki.

Fr. Hernando de Ayala, the most famous Augustinian missionary in Japan, arrived there in 1605 and, in a short time, opened a residence in Saeki, and in Agata (Nobeoka) in Hyuga soon after. In 1612, he founded in Nagasaki a church and residence in honor of Saint Augustine to take care of the 10,000 Christians there. These worthy fathers, despite the shortage of personnel and the unfortunate death of two of their members, still opened a mission station in Tsukumi shortly before the persecution cut short their missionary plans of expansion.⁸

As we have seen, Fr. Ayala suffered martyrdom by the side of the Dominican Fr. Navarrete. Years later, in 1622, another Augustinian, Fr. Pedro Zúniga, died in a slow fire, together with the Dominican Fr. Luis Flores.⁹

THE RECOLLECTS IN JAPAN

Although they arrived in the eleventh hour, the Recollects were in the time to reap their share of the harvest of sufferings and martyrdoms. The first two Recollects who walked on the soil of Nagasaki, Japan were Fathers Francisco de Jesús and Vicente Carvalho (or of Saint Anthony), who arrived on 14 October 1623. The former made a fruitful missionary trip to Oshu in northern Japan, while the latter evangelized Kiushu. Both were caught by the persecutors and burned in a slow fire in Nagasaki on 3 September 1632, after being tormented in the hot springs of Unzen and undergoing two year's imprisonment in Omura. Two other Recollects, Fathers Melchor de

⁷ Pablo Fernández, O.P., *Dominicos donde nace el sol* (Barcelona, 1958), 81-103.

⁸ Jennes, *Op. cit.*, 122-124.

⁹ *Ibid.*, 142-143.

San Agustín and Martín de San Nicolás, who went to Japan from the Philippines in 1632, were subjected to the same torments and died as martyrs on 1 November that same year.¹⁰

THE JESUITS

In the Shogunate of Iemitsu, Hidetada's son, it became more and more difficult to enter Japan, especially from Manila, due to the strict laws of persecution and the interruption of the trade between Japan and the Philippines. However, especially after the commerce with Macao had ceased around 1640, two groups of Jesuits were still able to enter Japan from Manila. It must be recalled that the Portuguese and other Jesuits had gone to Japan previous to this by way of India, according to the laws of the Portuguese *Padroado*.

On 11 August 1642 there arrived in the bay of Satzuma from Manila five Jesuits disguised as merchants: Antonio Rubino, Diego de Morales, Antonio Capece, Alberto Meczinski, and Francisco Marquez. Immediately put under arrest, they all suffered martyrdom in March of the following year, according to European sources. But if we follow Japanese and Dutch sources, the second group, composed of four European priests, one Japanese brother, and five lay Christians (2 Chinese and 3 Japanese), were, if not all, most of them, overcome by the physical and moral torments inflicted on them. Some still lived for several years in prison, the last one, a lay Christian, dying in 1700.

Four years later, in 1704, the secular priest from Palermo (Italy), Juan Bautista Sidotti, arrived in Manila, who, after four years, sailed to Japan and landed there on 10 October 1708. Imprisoned right away, he suffered the same fate, although with some mitigations in his case, until he died in prison on 16 November 1715.¹¹

II. FORMOSA

Already in 1596, Philip II had forwarded instructions to the Governor of the Philippines to undertake the conquest of

¹⁰ Concepcion, Juan de la, *Historia de Filipinas* (Manila, 1788), VI, 18, ff.; Jennes, *Op. cit.*, 155; Torres y Lanzas, *Op. cit.*, VII, pages, XII, XII-XIV, CXX-CXXII.

¹¹ Jennes, *Op. cit.*, 175-180.

Formosa. But the fleet sent from Manila for this purpose had to return to port because it met a storm off Mariveles.¹²

In 1624, the Dutch occupied the Pescadores Islands. These they had to leave on orders of the Viceroy of Fukien, but they settled afterwards, with the consent of this magnate, in the port of Tayquan (Anpieng near Taiwan). The proximity of such a powerful and dangerous adversary intent on blocking the trade between the Philippines and China forced the Governor in Manila to seriously plan the occupation of Formosa.

After the necessary secret consultations with the Audien-
cia, the Archbishop and the Dominican Provincial, the Governor equipped a fleet, which left the waters of Manila on 8 February 1626. The obvious plan was to castigate the Mandays (Apayaos) who had risen in arms against the Spaniards, but in reality the aim was to plant the Spanish flag in Formosa. The Dominican Bartolomé Martínez, who had explored the island years before, sailed with five other Dominicans on the fleet, in order to found a mission there. They espied the coast of Formosa in May, and in a few days they had dropped anchor in the spacious bay of Kilung which they renamed Santísima Trinidad. In one of the islands in that bay, the soldiers erected the garrison of San Salvador (today, Sialiau), and the friars a church under the patronage of All the Saints.

In 1628, in the prosecution of its material and spiritual conquest, the missionaries and the soldiers fixed their residence in Tamsui (today, Hobue), also in the north of the island. From these two bases, the missionaries sallied forth to the other points, Kimaurri (Kimpauli), Taparri, Senaar, etc.¹³

LOSS OF THE DOMINICAN MISSION

Despite some setback, the Dutch had not given up in dislodging the Spaniards from Formosa. In August 1642, a squadron of four ships of heavy draught and several smaller well armed vessels appeared off Tamsui, where, in preparation for an attack and in order to integrate their forces, the Spanish garrisons, reduced to the minimum by Governor Corcuera on account of the Mindanao expeditions, had concentrated.

¹² Torres y Lanzas, *Op. cit.*, IV, pag. LXXVII, ff.

¹³ Concepcion, *Op. cit.*, V, 113-122; Fernandez, Pablo, O.P., *Op. cit.*, 99-101.

On the 24th of the month, after a losing, but gallant stand, Gonzalo Portillo, its last military governor, surrendered the fort to the enemy. During the siege, the Franciscan Fr. Gaspar Alenda died of a bullet shot. The Catholic missions lost, on this occasion, the churches and parish residences of Formosa, besides their provisions and adornments. The missionaries themselves were brought to Jakarta and recovered their freedom only after a year's captivity.¹⁴

RESTORATION OF THE DOMINICAN MISSION

In 1662, after a siege of 11 months, the Chinese pirate Kuesing dislodged the Dutch from Anpieng, who had by this time already abandoned the positions they had taken from the Spaniards in the north in 1642. Thus, when the Dominicans, after an unsuccessful beginning in 1673, returned to evangelize Formosa at the behest of the S.C. of the Propagation in 1859, circumstances had already changed. Instead of simple aborigines, pushed farther into the thickness of the mountains by the dominant race, the missionaries came face to face with the Chinese from Canton and Amoy who resisted much more strongly the call of the gospel. But the missionaries faced other difficulties, namely, limited and ill-prepared personnel; lack of economic resources and catechists; popular persecutions; protestant proselytism; sickness, earthquakes, typhoons; and, finally, the Sino-Japanese war (1894-95) which in a short while converted the work of many years into a rubble of ruins.

Fr. Fernando Sainz, the restorer of the mission, began work in Chengking, today a part of Kaohsiung. His companions and successors extended his work to the center and north of the island, reaching the city of Taipei years before the end of the last century. At the end of the nineteenth century, the number of Christians scarcely reached 3,000.¹⁵

THE FRANCISCANS

With the occupation of Formosa, the Franciscans in the Philippines decided to open a convent there which would serve as a stepping stone and point of support for the evangelization of Japan and China. To this end, their Custodian sent there Fr. Gaspar de Alenda and Bro. Juan de San Marcos. The two

¹⁴ Angeles, Juan de los, O.P., *Formosa lost to Spain* (Macasar, 1643), 8 in Blair and Robertson, XXV, 128-162; Fernandez, Pablo, *Op. cit.*, 102-103.

¹⁵ Fernandez, Pablo, *Op. cit.*, 471-483.

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opened, with the necessary licenses, a church and parish residence which they dedicated to Saint Francis. Here they stayed until driven by the Dutch with the death of Fray Alenda, as already said.¹⁶

Shortly after Juan Niño de Tabora took over the governorship of the Philippines, he dispatched an armada to reinforce the garrisons at Formosa, which the year before, Carreño Valdés had occupied by order of the acting Governor Fernando de Silva. The Recollect Fray Antonio de la Madre de Dios († ca. 1632) sailed on this armada, carrying an order of the Provincial to establish a convent in Formosa, which might serve as a center of aid for the better management of the Japanese missions. A strong northerly wind, however, met the fleet, which only with difficulty was able to reach port safely in the Philippines.¹⁷

¹⁶ Concepcion, *Op. cit.*, V, 199.

¹⁷ Francisco Sádaba, O.R.S.A., *Catálogo de los religiosos agustinos recoletos de la provincia de San Nicolas de Tolentino de Filipinas* (Madrid, 1906), 61.

HOMILETICS*

I. BIBLICAL NOTES FOR HOMILIES

EFREN RIVERA, O.P.

**Fifth Sunday of the Year
(February 4)**

**Theme 1: CHRIST CAME TO CURE THE ILLS OF
MANKIND**

(Job 7:1-4, 6-7; Mark 1:29-39)

The text of Job describes human life as a wretched state: it is a forced military service; a drudgery for which the laborer gets almost no salary; a miserable slavery. This is a very pessimistic view of life! In the context, however, verse 7 is a plea for God to alleviate unexplicable human suffering: "Remember (God,) that my life is but a breath, and that my eyes will never again see joy."

The New Testament text (Mark 1:29-39) is like an answer to Job's plea. God sends Jesus to alleviate human misery.

Jesus "raised up" Simon's mother-in-law (v. 31) possibly as a foreshadowing of mankind's final resurrection from sin and death, to be worked by Christ on the last day.

The detail about the mother-in-law serving Christ and his disciples immediately after her cure suggests (1) the completeness of her cure, and (2) the service expected of those who have been saved by Christ.

It should also be noted (1) that Jesus rejects Simon's suggestion that he capitalize on his present popularity ("everybody is looking for you", v. 37), and (2) that Jesus refuses to limit his ministry to just one place (vv. 38-39).

* *Editors' Note:* Starting with this issue the *Boletín Eclesiástico de Filipinas* will publish a section on homiletics consisting of a) biblical notes for homilies, which inter-relate the Bible readings of the Sundays or Feast, as the case may be, and explain their unified theme, and b) a sample homily.

Theme 2: THE APOSTOLATE AS A DUTY AND A TESTIMONY OF CHARITY

(1 Corinthians 9:16-19, 22-23)

The text is found in that section of 1 Corinthians wherein Paul discusses the licitness for Christians to eat meat that had been offered to idols, Paul explains that it can be done in good conscience, but charity for those with scrupulous conscience might in practice dictate the giving up of one's rights. Then he tells his readers how he himself, for the sake of his apostolate and his charity for others, had given up some of his rights (for example, that of demanding material support from his converts), and had in fact made himself "all things to all men" for the sake of the gospel.

The reading is suitable for encouraging lay apostles to give "all they've got" for the spreading of the good news (gospel) of salvation brought by Christ.

Sixth Sunday of the Year

(February 11)

Theme 1: CHRIST HELPS EVEN THE OUTCASTS OF SOCIETY

(Leviticus 13:1-2, 44-46 — Hebrew 13:1-2, 45-46*; — Mark 1:40-45)

The diseases called "leprosy" in the Bible were rarely Hansen's disease (which is what "leprosy" means nowadays), but various skin diseases of infectious nature although eventually curable. The text of Leviticus prescribes that "a man infected with leprosy must wear his clothing torn and his hair disordered; he must shield his upper lip and cry, "Unclean, unclean". As long as the disease lasts he must live outside the camp." This severe treatment was due to the belief that infectious diseases were due to a corruptive evil force, and a man influenced by such corruption is not fit to worship God nor fit to keep the company of those who worship God.

In Mark's context, the fact that Jesus cured a "leper" showed that he had power to save even those excluded from

* The first numbering of verses is that of the Vulgate, which summarizes in one verse (Vulgate v. 43) what the Hebrew text expresses more fully in two verses (Hebrew vv. 43-44).

Israel by Mosaic Law — what we would call today the “outcasts of society”. Jesus’ saving power brings them “back to the fold”.

The fact that Jesus instructed the cured man to follow the prescriptions of Mosaic Law for his re-admittance to Jewish society shows that Jesus was not against the established social order even when it was imperfect. However, by his words and works he showed that certain values, like LOVE or COMPASSION, must reach out beyond the established practices of society.

The last verse (45) is like an editorial comment by Mark. For homiletic purposes, attention should be given to the fact that the cleansed man went off to “proclaim” (*keryssein* and “spread the word” about his cleansing by Christ. This is what baptized (“cleansed”) persons should do: proclaim the good news of salvation.

Theme 2: LET US EDIFY RATHER THAN OBSTRUCT
(1 Corinthians 10:31-11:1)

This pericope is the conclusion of Paul’s solution to the Corinthian controversy about meat offered to idols. Paul rises above the particular question to exhort his readers (1) to do everything for the glory of God, 10:31; and (2) to take care not to set up obstacles to communal growth but rather to cooperate for the common good, 10:32-33, or, in more contemporary language, not to build walls but rather bridges between men.

Seventh Sunday of the Year (February 18)

Theme 1: CHRIST FORGIVES SINS
(Isaiah 43:18-19, 21-22.24b-25; Mark 2:1-12)

Isaiah 43 is part of “The Book of Consolation of Israel” also more commonly referred to by biblical scholars as “Deutero-Isaiah” (Is. 40:1-55:13). In 43:14-21 the author speaks of the *new exodus*. Verses 18-19 warns against merely praising God’s past redemptive acts, without seeing how they affect the present.

In verses 22-28 the author poetically describes the ingratitude of Israel. Not only have the Israelites failed to render true worship to God; in addition, they have "burdened (God) with their sins, troubled him with their iniquities". It is as if they have made God their *servant* who has to clean up after them (vv. 24b — 25).

In a most unexpected way, God does become the "servant" of mankind by becoming a man who, while among men, wanted "not to be served but to serve, and to give his life as a ransom for many" (Mt. 20:28).

Jesus Christ, taking the sins of mankind upon himself to expiate for them, was given the authority to forgive sins. He claimed this authority both by his words and his deeds. The cure of a paralytic as narrated in Mk. 2: 1-12 is very clearly intended as a "work" or "sign" which would clearly indicate that Jesus has power to forgive sins.

Theme 2: PROMISES ARE FULFILLED THROUGH CHRIST

(2 Corinthians 1:18-22)

Paul's adversaries at Corinth accused him of making grandiose plans but fulfilling none of them; as an example they pointed to Paul's failure to return to Corinth before going to Macedonia. In 2 Corinthians chapters 1 and 2, Paul explains that he did not immediately return to Corinth out of *prudence* and *charity*. Not out of insincerity. He argues for his sincerity by pointing to the incontrovertible fact that he had become a follower of Christ and is, therefore, bound to be like Christ in sincerity.

As in previous instances, Paul rises above the particular question he was explaining to his readers, and makes reflections which are valid for Christian life in all times and places. He points out that God fulfilled all his promises "*through Christ*". God once said to the Israelites: Yes, I will give you everything that is good for you. Jesus Christ is the concrete and final coming true of that "yes".

We, too, make promises to God and to our fellowmen. When and how shall we fulfill them? Some people might think they can depend on their own resources in giving their "yes".

Paul, for his part, says that his answers will depend on Christ. Following God's way of saying "yes" through Christ, Paul seeks to say "yes" also through Christ. Hence, how and when the "yes" will take place will depend on what directions Christ will give to Paul, directions which will certainly be based not only on justice but also on prudence and charity.

When we make promises to God and our fellowmen, let us be completely "Christian" like Paul: let us fulfill our promises "through Christ".

Eight Sunday of the Year (February 25)

Theme 1: JESUS CHRIST, JOYFUL BRIDEGROOM

(Hosea 2: 14b. 15b. 19-20 — Hebrew 2:16b. 17b.
21-22; Mark 2: 18-22)

God as a bridegroom deeply in love with Israel, his Bride, was a symbolism used forcefully by the prophet Hosea. In spite of Israel's infidelities, God still loves her and plans a new marriage covenant with her:

"I will betroth you to myself for ever,
betroth you with integrity and justice,
with tenderness and love;
I will betroth you to myself with faithfulness,
and you will come to know the Lord (Yahweh)."

Hosea 2: 21-22 (Hebrew).

The Old Testament marriage symbolism is transformed in the New Testament to describe the relationship between Christ and the Church (see especially Ephesians 5: 21-33). Practices connected with marriage are also used by Christ to explain his actions or ideas. The reading from Mark 2: 18-22 is an instance. The bridegroom's friends rejoice with him during the wedding feast. The implication is clear. A wedding is being celebrated between Christ and his people (the Church). Christ's friends (disciples) have the right to rejoice with him. Christ's religion is not one of gloom but a life of joy.

Theme 2: "LETTERS" ARE EVERYTHING

(2 Corinthians 3: 1-6)

The second reading of the previous Sunday has given us a sample of Paul's "apologia" (which extends from 2 Cor. 1:12

to 7:16), wherein he answers his critics and secures the continued goodwill of the Corinthians. Paul, in this Sunday's second reading, becomes, so to say, "self-conscious" and explains that he is not overdoing his "apologia" — he is not "over-acting".

Alluding to the practice whereby one community recommends a preacher to another community by means of a letter (see Acts 18:27 which informs us that the Ephesian community wrote to the Corinthians to recommend the preacher Apollos), Paul claims that what recommends him is better than a mere letter because it is the living witness of the Christians he formed. The good Christians of Corinth (the majority of the community) were like the good fruit that shows that the tree (Paul) is good (see Mt. 7: 17-18).

Remembering that Christ is the root cause of his successful ministry, Paul shifts his metaphor somewhat in v. 3. He says that the good Corinthian Christians are like letters written by Christ to authenticate Paul's credentials as an apostle.

From this jumping board, Paul rises to principles: God is to be credited for any preacher's success in ministry because without God's "moving spirit" the preacher is useless. Jumping from commendatory letters to the letter of the Law, Paul gives, as it were, a sneak preview of what he will explain in Galatians and Romans regarding the superiority of the New Covenant, dominated by grace, over the Old Covenant, dominated by Law (v.6).

The reading serves as a basis for homilies on (1) the superiority of witness by deeds over witness by words (written or spoken); (2) the grace of God as the "moving spirit" in any salvifically successful endeavor (the Second Council of Orange in AD 529 used v. 5 as an authority against the Semi-Pelagian doctrine that "the beginnings of Faith and the Act of Faith itself is in us naturally"); (3) the New Covenant as a dispensation whose success is assured by God's grace, in contrast to the Old Covenant which had no such assurance.

II. HOMILIES

EFREN RIVERA, O.P.

Fifth Sunday of the Year (Feb. 4)

Mark 1:29-39: Cures performed by Jesus

SICK-BED LESSON

Sometimes it is good to lie on a sick bed for a few days. It's good for the soul. When you are healthy and strong, you feel self-sufficient. It is easy to forget that you actually depend on a lot of people. And if we can so easily forget people whom we can see, how much easier it is to forget God, whom we cannot see? So, when we are strong and healthy God does not seem to matter so much to us. At least not as much as when we are on our back in a sick bed.

Go to a hospital and visit a sick man. Or better perhaps, when you yourself get terribly ill and have to spend a few days in the hospital, try to reflect a little on life. You realize that the company of others, even a nurse who used to be a complete stranger, does mean a lot. When you are all alone in the island of your sick-bed, you realize that no man should be an island. You would be bored to death if you were all alone in this world.

Human life is actually full of misery. The optimists, of course, try to make life seem all rosy. But sometimes it is good to be like Job in the Old Testament. He had a serious problem. He was a good, god-fearing man. Then, for no sin, no fault, no reason he could see, he lost all his possessions and was afflicted with a repulsive sickness. Is that the way God rewards his good servants? Job had no answer to his question. He was just convinced that sickness and misfortune are not always punishments for something evil that one has done. But why a good man has to suffer was something he could not explain.

It was Jesus who came to answer Job's question. In God's plan the sufferings of good men redound to the good of others. A patriot who suffers does more for his country than a patriot who only talks. An apostle who is persecuted gains more converts in the end than an apostle who has an easy time. Jesus,

the popular preacher in Galilee, could only reach a few thousand people, but when he stretched his arms on the cross and was abandoned even by his disciples, he began to make all men feel that they are all embraced by his saving love.

As long as you think only of yourself, as Job did, your sufferings are often inexplicable. But if you start thinking of yourself as part of a whole, as a member of a body, as someone on whom others depend just as you depend on others, then your suffering gains meaning. You suffer not only for yourself but for others. You may not immediately see how this works, but Christ's life testimony should convince you that indeed, this is God's plan for man's salvation.

Christ came to cure mankind not just by performing miracles of healing, these were just signs. They point to the fact that mankind really gets cured of its basic sickness when men realize that they cannot stand alone. They have to stand with one another and with God. One has to take upon himself the problems of others and solve them with the help of God. One must not just contemplate his own navel but must look to his fellowmen with love and extend his hand in service.

In the gospel reading, Simon's mother-in-law who was cured by Christ showed that she grasped the meaning of Christ's act because she herself started at once to serve Christ and his disciples.

Christ himself, according to our gospel reading, when he could enjoy the attention and comforts given to a popular man, went away from his admirers to perform his duty of preaching in other places. He preferred the hard work of duty to the comforts of popularity because he came not for his own interests but to be a "man for others". Let us thank him for his example and follow his path.

Sixth Sunday of the Year (Feb. 11)

Mark 1:40-45: Cure of a leper

TEACH US HOW TO LOVE

Soon it will be Valentine Day. The big day for lovers. When we say "lovers" we naturally think of people with a special romantic attachment to each other, people who are affectionately intimate. The kind of love that exists between

such people is not bad in itself. In fact, even the Bible speaks highly of such love in the Cantic of Canticles. However, it can be dangerous. It can become a very strong emotion that can upset one's sense of values. It can become blind to the extent of making marriage a big leap in the dark. As we celebrate Valentine Day, let us pray that all lovers may keep their love beautiful, as God wanted it to be.

Some people, especially those who have seen the play or the movie, "Jesus Christ Superstar", have asked whether Jesus was ever romantically in love with a woman. After all, they say, Jesus was a true man.

Let us examine this question briefly. Jesus was a true man, yes. But he was *not just a man*. There is heresy hidden in such a phrase. A heresy condemned by the Church since earliest times. Jesus is true God and true man. Not God sometimes and man sometimes. Not even man *plus* somethings else — not a *superman* nor a *superstar*. Rather, he was such a being that his humanity and his divinity blended in perfect harmony inasmuch as they were rooted in just one person.

Jesus Christ was the exact opposite of a "split personality". He was a being who combined two natures in perfect harmony and had no need for any complimentary being in order to experience the fullness of life.

Now, romantic love is based on the human feeling that one needs someone else, a complimentary being, in order to experience the fullness of life. Romantic love is born of the feeling that one is not complete in oneself. Romantic love is the search for one's "better half" in life.

It follows that romantic love was something not needed by Jesus. His being was already complete. He was not a "half" but a "whole". His humanity was already made "whole" by its union with his divinity, and in this sense he was a "whole being" in a way none of us could ever be. In this sense he is the "unique man".

If Jesus had no romantic love, did he ever have a truly human love? Yes, he did. The Bible speaks of his "compassion". It is the kind of love painted in the story of today's gospel reading.

If we would only try to imitate the kind of love we see in Jesus as he had "compassion" on the leper who needed a cure,

I am sure we would all come closer to the perfection of the "romantic love" that appeals so much to all of us.

So, as we approach Valentine Day and reflect also on today's gospel reading, let us ask Jesus to teach us how to love.

Seventh Sunday of the Year (Feb. 18)

Mark 2:1-12: Jesus forgives and cares a paralytic

GOD FORGIVES (I DON'T)

A local movie has been produced with the title, "God Forgives — I Don't." This means that sometimes, God is more generous than men on forgiving. For example, a man murders another man. Then he asks forgiveness from God and is forgiven. He asks forgiveness from the relatives of the murdered man, but he is not forgiven. Instead, he is warned to watch out for revenge.

There is a moral problem involved in the example I have given, but it is not the topic I wish to talk about today. Rather, taking a hint from today's gospel reading, I wish to give another meaning to the words: "God forgives — I don't". These words can mean that it is really God who forgives sins; man cannot, on his own power, grant forgiveness. For example, when you go to confession, it is not the priest as a man who forgives your sins; rather, it is the priest acting as a representative of God, who lets you know that your sins are forgiven. It is God, really, not the priest, who forgives.

Why is it that only God, not man on his own authority, can forgive sins? Let me explain. Sin is a breaking of a religious or moral law. An example of a religious law is the second commandment: "Thou shalt not take the name of the Lord, your God, in vain". If you break a religious law, it is clear that God is directly offended, because he is the one who is worshipped in religion. It is clear that he alone can forgive such a sin.

But what about the moral law? This involves people. For example, we have the fifth commandment: "Thou shalt not kill" or thou shalt not murder. Apparently, it is not God who is hurt by murder. The ones aggrieved are the murdered person and his relatives and friends. What has God got to do with these matters?

God has much to do with everything affecting human life. True, it is not the person of God who is hurt by murder. But, it was God who made the law against murder. It was God who created man and put this law in his heart: "Thou shalt not murder." If God did not make this law, murder would be the same as killing a pig or a chicken or a plant. It would not be a sin.

So, you see, my friends, since God is the personal Lawgiver of religious as well as moral law, He is offended whenever sin is committed. And He alone can forgive offenses against His law.

But, you may ask, if it is God who forgives, why do we still have to go to the priest in confession? To answer this question, today's gospel reading is very helpful. It teaches us that a sign is needed in order to manifest to others the forgiveness of sins. When God forgives your sins, this is something that others can not see. If your sin is just a matter between you and God, a petition for forgiveness directed to him might be enough. But usually, your sins involve your fellowmen. When you steal, or murder, or rape, or even just tell a lie, this involves people like yourself, not just God. So, the human community has a right to have a sign that your sins have been forgiven by God. This is what confession is: a sign, a sacrament. It was instituted by Christ so that the invisible forgiveness given by God may become visible through the ministry of the priest.

Returning to today's gospel reading, it should now be clearer to us what the connection is between forgiving the paralytic and curing him. Only God, the Creator, can remake man by a simple pronouncement, just as only God, the Supreme Lawgiver, can forgive sins by his own authority. By curing the paralytic through a simple command, Jesus showed that he is God, the Creator. Since there is only one God, it therefore follows that he is at the same time God, the Supreme Lawgiver who can forgive sins.

Let us put our trust in Jesus Christ so that we can all have our sins forgiven and have our lives renewed.

Eighth Sunday of the Year (Feb. 25)**Mark 2:18-22: No fasting while the Bridegroom celebrates****DON'T CRY**

Some people make it a point to cry their heart out while their daughters are getting married. Some continue their sobbing even at the reception place after the wedding.

For most people, however, a wedding is a joyful occasion. In the Bible, in fact, joy and a wedding celebration are practically synonymous terms. In our gospel reading today, Jesus justifies the joyful conduct of his disciples by saying they are like friends who rejoice with the bridegroom at his wedding feast. By saying this, Jesus implies that he is the Bridegroom.

If Jesus is the bridegroom, who is the Bride? None other than the Church, as St. Paul expressly says in his letter to the Ephesians (5:21-33). Now, when we say "the Church", do not think only of nuns and priests and bishops. We are the Church. We, the People of God. You and I are the Bride of Christ.

The symbolism may be somewhat funny when the one speaking or the one referred to as the Bride of Christ is a man. But let us get behind the symbolism to the reality supporting it. Each and every Christian, at his baptism, made a covenant with Christ. That covenant, on the Christian's part, a promise of fidelity to Christ; on the part of Christ, it is a promise of fidelity to the Christian that he will be given all the necessary help to enjoy the privilege of being a child of God.

Few of us Christians have been completely faithful to our Covenant or marriage with Christ. By our sins of all kinds we have been unfaithful to him. Spiritually, most of us are adulterers who have violated the fidelity promised to Christ. And yet Christ remains faithful to us. Such is his love for us.

I remember an incident of a mother who was crying at the wedding of her daughter. Her friends told her, "Do not cry. Your daughter is so happy. Her bridegroom is such a good and handsome man." "Yes," sobbed the mother. "He's a good man now. But how will he turn out later? Will he be good to her all life? Will he be a faithful husband?"

That mother was pessimistic about the bridegroom and so she cried for her daughter. But in the symbolism of the

marriage between Christ and the Church, we should have no worry about the Bridegroom, Christ. He will always be good. He will always be faithful. He will always love us with all his heart. Let us all rejoice in this security.

Let us ask Jesus Christ today, for the grace to be more and more faithful to him. Let us try our best always to give him joy.



“As long as the Church has not covered the whole earth and bound all souls together, to increase is a very necessity of her own growth, is her own history. Her advance is often slow and sometimes it is checked by reverses, such as occurred in the 7th century in the face of the overwhelming progress of Islam, or in the 18th century when Christianity was overthrown in the Far East. The mistaken impression of having already attained to the ends of the inhabited world together with an anticipation of the early approach of the last day combined at times to weaken her effort. St. Gregory the Great himself, the organizer of the English mission, confessed that he thought the Church was in her old age and that he had hardly anything left to hope for save the final conversion of Israel? Yet, the Church has ever acknowledged her responsibility for all the human race. From the very first she has always kept her objective before her. A Christian age which deliberately turned away from it would be worse than an age of heresy — is it not, indeed, one of the signs of the true Church of Christ, the indefectible guardian of the faith, that at no time in her history has she ever repudiated this aim? Her Catholicity is both her strength and at the same time a continual demand upon her. She knows that she was born for nothing else than the propagation everywhere of the Reign of Christ, so as to bring all men to take part in his saving redemption, and that therein lies not the isolated task of some few specialized workers but the principal office of her pastors. She cannot forget the prophecies that have always guided her progress and nourished her hope. So long as the Church does not extend and penetrate to the whole of humanity, so as to give it the form of Christ, she cannot rest”.

— Henri de Lubac, S.J.

EVENTS AND INFORMATIONS

INTERNATIONAL MISSIONARY CONGRESS

LYONS — To commemorate the 150th anniversary of the foundation in Lyons, France, of the Society for the Propagation of the Faith by Pauline Jaricot, an International Missionary Congress was held in Lyons from 9 to 12 November. Its theme was "The Pontifical Mission Aid Societies in the light of the Apostolic Collegiality". The sessions were held at the Palais des Congress Internationaux, Quai Achille Lignon.

The Congress was opened at 3 p.m. on Thursday, 9 November, with a short address of welcome by Archbishop Sergio Pignedoli, Secretary of Propaganda Fide and President of the Pontifical Mission Aid Societies. With him at the presidential table were Cardinal Zoungana of Upper Volta, who chaired the opening session, Archbishop Righi-Lambertini, Apostolic Nuncio to France, Mons. Joseph Kempeneers, General Secretary of the Society for the Propagation of the Faith, Archbishop Bernardin Gantin, who read the opening paper, and the five main speakers who were to lead the discussion following Archbishop Gantin's address.

The participants in the Congress numbered about 320 from 50 different countries, and the Press was represented by 40 journalists from 7 countries.

In his address of welcome, *Archbishop Pignedoli* first dwelt briefly on two considerations: "The first concerns the past... we are grateful to the churches for the personnel and financial help given so generously to the missions... we are grateful to all the missionaries of the past and the present. They have been criticized at times for colonialism, erroneous methods etc., but they are worthy of admiration and praise.

"The second concerns our firm resolve to continue to proclaim the Gospel message, cost what it may... and we believe that, to be efficacious and fruitful, evangelization should be properly organized and missionaries should be carefully trained... The realities of missionary work unite these two es-

sential points: the announcing of man's eternal destiny and the union of all men in the Church (cf. *Ad Gentes*, 2).

"We can judge the vitality of a church by its missionary activity. As Ugo Betti says, "a diocese that does not try to give birth to new dioceses would not be truly Catholic". In the United States the Catholic Church has one missionary for every thousand members, and in some cases for every hundred members (cf. *Journal of Ecumenical Studies*, No. 1, Vol. 5) . . . To preach the Gospel is not a title of glory for us, it is a duty (cf. 1 Cor. 9:16).

"Concerning our missionary institutions and organizations, we should not face the problems with timidity or be afraid to look for solutions to new requirements. The speakers during this Conference will certainly come up with concrete suggestions, although they may not be able to provide definitive solutions. . . . With the passage of time, the world's capacity for organization becomes greater and greater. Let us not be afraid to go forward with it. . . .

"I would like to end with a few words on the Pontifical Mission Aid Societies. They are not perfect (for the past five years we have been working on new statutes for them). But in spite of the general crisis that has struck at most institutions and organizations, the Pontifical Mission Aid Societies have maintained considerable vitality. I am not saying that we should become complacent, but there is no need to be too worried.

"We may note that, although there is a movement against institutionalism, there is a growing esteem for group activity (especially small groups) and for community life. . . . There is a greater awareness of universality and of the value of teamwork. . . . The signs of the times, therefore, call us to stress the universality which is their strength. It is because of that they are Pontifical and Episcopal. They concern the whole Church, working for the whole world. It is this spirit of universality that will be the guiding light of this Congress. And may the Spirit of the Lord be its guide!"

MISSION SEMINAR

NAGA—The Missionary Activities of the Church were the main concern in last year's calendar of events ushered in by the celebration of the 150th anniversary of the foundation of the So-

ciety for the Propagation of the Faith. Congresses, conferences, seminars all over the world were devoted to a much fuller awakening of the missionary spirit among the members of the Church.

In the Philippines one of such seminars was sponsored by the Archdiocese of Nueva Caceres on December 14, 1972 in Naga City. The aim of the Mission Seminar according to its organizers was: "to promote and intensify the missionary spirit among the Christians within the Archdiocese both individually as Christians and collectively as the People of God in order to achieve full Christian maturity."

More specific objectives were: 1. To make us realize that participation in the missionary activity of the church is not a mere invitation, an appeal to our christian goodwill and generosity, but a compliance of our obligations individually as christians and followers of Christ who is first and foremost a missionary and collectively as the People of God who by baptism are grafted into the church which is essentially missionary in nature; 2. That aside from financial support, what is more fundamental and vital to the mission is the ordering of prayers, sacrifices and the performance of acts of the apostolate; 3. To ensure the continuous flow of spiritual offerings and material assistance in support of the church's missionary activity through the organization throughout the Archdiocese of the Pontifical Mission Societies; 4. To thresh out the difficulties that seem to diffuse our missionary zeal and to lay down concrete and practical proposals to solve said difficulties.

The two main speakers of the seminar were Rev. Fr. Efren Rivera, O.P., and Rev. Fr. Gregorio Pizarro, S.V.D.

ANOTHER AWARD FOR MOTHER TERESA

NEW DELHI — Mother Teresa Bojaxhiu, founder of the Congregation of the Missionary Sisters of Charity, who for 44 years has been serving in the Indian missions was awarded on November 15, 1972 the Nehru Award for International Understanding. President V.V. Giri presented the award in a special ceremony held at New Delhi. The awarding ceremony was attended by government officials, members of the diplomatic corps, Archbishop John Gordon, Apostolic Pro-Nuncio to India, Archbishop Fernandes of Delhi and other church authorities.

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This was the second award received by Mother Teresa from the Indian government, having been conferred in 1963 the Padma-Shri (Beautiful Lotus) Award. During that same year she was also the recipient from the Government of the Philippines of the Magsaysay Award, and on January 6, 1971 His Holiness Pope Paul VI personally presented her with the Pope John XXIII Peace Prize in a ceremony held at the Vatican Palace.

Mother Teresa was born of Catholic Albanian parents at Skopje, Yugoslavia on August 27, 1910. On January 6, 1929 she first arrived in India as a member of the Loreto Sisters. She started as a teaching Sister but afterwards, inspired that God wanted her to serve the destitute and the dying, asked permission from Pope Pius XII on Feb. 2, 1948 to leave the Loreto Sisters and place herself at the disposal of the Archbishop. On October 7, 1950 she founded the Congregation of Missionary Sisters of Charity first as a diocesan congregation which was later elevated to a pontifical congregation on February 1, 1965. At the present the Congregation has 41 houses in India, 3 in Venezuela, 2 in Australia, 2 in England, 1 each in Ceylon, Tanzania, Rome, Jordan, Mauritius, North Ireland, U.S.A. among the Negroes of Harlem, New York, and 1 among the Palestinian refugees of Gaza. A house will also be opened soon in Peru.

The Congregation has more than 750 Sisters, the majority of whom are Indians. At present there are 168 novices in India alone. In 1963 a parallel congregation for missionary Brothers was also founded by Mother Teresa, now with more than 100 members, 3 whom are priests. It is still a diocesan congregation under the Archbishop of Calcutta.

MISSIONARIES DEPORTED FROM SABAH

HONG KONG — December of 1972 saw 5 more Mill Hill Missionaries deported from Sabah. Fathers Johannes Putnam, Francis Frerichs and Patrick McDonald arrived from Sabah on December 19, and Fathers Joseph Haas and Joseph Tijan on December 22, bringing to eight the total number of missionaries who have left the Sabah missions.

The Sunday Examiner (Hong Kong's Catholic weekly) has already previously reported: "The government (of Sabah) is refusing to renew expiring visas . . . and plans to be rid of

them (missionaries) within two years. The policy of non-renewal of visas in the stated intention of the United Sabah Islam Association (USIA) movement was set up by the Sabah Chief Minister, Haji Mustapha, on taking office two years ago".

To show to all Sabahans, Catholics and non-Catholics alike, that they were determined to serve and that they would never willingly desert their flocks, all missionaries took a common and deliberate stand of not moving out of their mission stations even, unless forced by the government agents.

The deported missionaries left Sabah not without sorrow in their hearts, and could only find comfort in the knowledge that the local clergy, as well as the catechists and other laymen left behind have the zeal and the training needed for preserving and spreading the Faith. Furthermore, local vocations to the priesthood have been strengthened rather than weakened by the sight of missionaries under stress. No seminarians have any wish to escape from what can be rightly considered a perilous calling.

FEDERATION OF ASIAN BISHOPS' CONFERENCES

HONG KONG — With the approval of its statutes by the Holy See, the Federation of Asian Bishops' Conferences (FABC) is now officially established.

The Federation is composed of the bishops' conferences of South and East Asia, including the dioceses of Hong Kong and Macao which do not belong to any episcopal conference. The Federation aims at fostering "among its members solidarity and co-responsibility for the welfare of Church and society in Asia". However, the "decisions of the Federation are without juridical binding force and their acceptance is an expression of collegial responsibility."

Among the principal functions of the Federation are:

To study ways and means of promoting the apostolate in the light of Vatican II and the needs of Asia;

To work for and to intensify the dynamic presence of the Church in Asia, and to investigate possibilities of solutions and co-ordinated actions;

To promote inter-communication and co-operation among local churches and bishops of Asia;

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To render service to episcopal conferences of Asia in order to help them to meet better the needs of the People of God;

To foster a more ordered development of organization and movements in the Church at the international level.

The permanent seat of the Federation of Asian Bishops' Conference and its Secretariat is in Hong Kong.

GOOD NEWS

The Catholic Bible Center of the Philippines in collaboration with "Ut Unum Sint", brainchild of the Daughters of St. Paul, has come out with a monthly publication in the form of a news magazine entitled the *Good News*. The publication is especially designed for a Catholic Community Bible Study. The first issue came off the press before Advent of 1972 containing the Gospels for the 4 Sundays of Advent with their respective commentaries. A special Christmas issue was also published last December.

The Gospel texts are explained in Question-and-Answer form. The theme, commentary and biblical texts for each Sunday are laid out in one page which could be used for Bible Service.

Annual subscription is P5.00 to be addressed to: Catholic Bible Center, 868 Isabel Bldg., España Cor. Isabel St., Sampaloc, Manila, or to: Ut Unum Sint, c/o Daughters of St. Paul, 2650 F.B. Harrison, Pasay City.

FR. CINCHES, BISHOP OF SURIGAO

The Catholic Bishops Conference of the Philippines has announced that the Holy Father has accepted with deep regret the request for retirement of Most Rev. Charles van den Ouweant as bishop of Surigao, and has appointed Rev. Father Miguel Cinches, SVD the succeeding Bishop of Surigao.

Father Cinches is the Rector of the Divine Word Seminary in Tagaytay. A native of Dauis, Bohol, he was born on February 7, 1932 and was ordained priest on October 26, 1961. He studied for the priesthood at the Christ the King Mission Seminary in Quezon City, and received the doctorate degree in Philosophy at the Gregorian University in Rome. He later studied Music at the Catholic University of Washington.

In 1962 Fr. Cinches taught philosophy at Christ the King Seminary in Quezon City and was assigned to Tagaytay City in the SVD Major Seminary as Head of the Philosophy Department until his appointment as Rector in 1964.

MISAL NA PANG-ARAW-ARAW

Shortly before last Christmas the *Misal na Pang-araw-araw* of Fr. Excelso Garcia, O.P. came off the press. Fr. Garcia is well known to the readers of the *Boletin*, having been at different times, its editor, consultant and writer. And for the Pilipino-speaking Catholics, he is also known for his *Misal na Pang-linggo* and *Misal na Pang-araw-araw*, the former being the first missal in the vernacular to appear in the Philippines. That was in 1945, long before the use of the vernacular was allowed and encouraged by Vatican II in the implementation of its reform in the Liturgy.

The present volume, (*Misal na Pang-araw-araw*), though of the same title as Fr. Garcia's old missal, is actually a different one altogether, since it is a faithful version of the new MISSALE ROMANUM, published in 1971 by the Vatican Press. This Pilipino version, as the original Latin, is meant for use of the celebrant primarily, since the *Misal* contains the parts said or prayed by the celebrant in the Sacrifice of the Mass: collect, prayer over the gifts and postcommunion of all the days of the year, of the proper of the time and of the proper of the saints. The entrance antiphons and the communion antiphons as well as the Ordinary of the Mass with the new Prefaces and the four Eucharistic Prayers are also included.

It is to be noted that, and this actually makes one wonder why, Fr. Garcia preferred to use the *Bagong Ordinaryo ng Misa* approved by the Holy See for the Archdiocese of Manila, when he could very well have made a version of the Ordinary of the Mass in the style and quality Pilipino of the entire *Misal na Pang-araw-araw* and more faithful to the *textus typicus* of the same.

The *Misal*, coming in the usual missal size (4¼ x 6¼) and reasonably priced (P15.00) will certainly be welcome by many. Fr. Garcia is presently working on the *Leksionaryo* which he intends to publish as a complement of the *Misal*. It is to be hoped, however, that he would eventually publish the two together, for the convenience specially of priests who have to say Mass in the barrios.