

# BOLETIN ECLESIASTICO de FILIPINAS

**APOSTOLIC CONSTITUTION ON THE  
SACRAMENT OF ANOINTING OF THE SICK**

**Paul VI**

**PEACE IS POSSIBLE!**

**Paul VI**

**CHURCH AND SOCIAL INVOLVEMENT**

**Pedro Salgado, O.P.**

**EVANGELIZATION AND DEVELOPMENT**

**Fulton Sheen**

**MISSIONS IN THE ASIAN CONTINENT**

**Pablo Fernandez, O.P.**

**BIBLICAL READINGS FOR THE OFFICE  
OF READINGS (LITURGY OF THE HOURS)**

**Hermann J. Graf, S.V.D.**

# BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

---

<b>EDITOR</b>	POMPEYO DE MESA, O.P.
<b>ASSOCIATE EDITORS</b>	EFREN RIVERA, O.P. REGINO CORTES, O.P.
<b>EDITORIAL CONSULTANTS</b>	FRANCISCO DEL RIO, O.P. JESUS MA. MERINO, O.P. QUINTIN MA. GARCIA, O.P. FIDEL VILLAROEL, O.P. LEONARDO LEGASPI, O.P. LAMBERTO PASION, O.P.
<b>BUSINESS MANAGER</b>	FLORENCIO TESTERA, O.P.

---

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 addresses, and will go into effect fifteen days after notification.

Address all communications to:

**BOLETIN ECLESIASTICO DE FILIPINAS**  
Fathers' Residence  
University of Santo Tomas  
Manila D-403  
Philippines

## TABLE OF CONTENTS

<b>EDITORIAL NOTES</b>	66	PHILIPPINARUM PROGRESSIO THEME: DEVELOPMENT
<b>DOCUMENTATION</b>	69	APOSTOLIC CONSTITUTION ON THE SACRAMENT OF THE ANOINTING OF THE SICK Paul VI
	74	PEACE IS POSSIBLE Paul VI
	81	LETTER Bishop C. van de Ouwelant
<b>DOCTRINAL SECTION</b>	84	CHURCH AND SOCIAL INVOLVEMENT Pedro V. Salgado, O.P.
	94	EVANGELIZATION AND DEVELOPMENT Archbishop Fulton Sheen
<b>LITURGY</b>	103	BIBLICAL READINGS FOR THE OFFICE OF READINGS IN THE LITURGY OF THE HOURS Hermann J. Graf, S.V.D.
<b>HISTORY</b>	114	HISTORY OF THE CHURCH IN THE PHILIPPINES Chapt. 32: Missions in the Asian Continent Pablo Fernandez, O.P.
<b>HOMILETICS</b>	126	I. BIBLICAL NOTES FOR HOMILIES
	133	II. HOMILIES 9th Sunday of the year (March 4); 1st Sun- day (March 11), 2nd Sunday (March 18), 3rd Sunday (March 25) in Lent Efren Rivera, O.P.

## Philippinarum Progressio

The Church has always recognized that the establishment of peace on earth is one of her most important tasks. Under the leadership of Pope Paul VI she has come to realize that **"the development of peoples is today's name for peace"**. Not just the absence of war, peace is the dynamic pursuit of an intended by God, an order which cannot exist unless there is justice among men. Most appropriately, therefore, the Holy See has set up the Pontifical Commission of Studies on Justice and Peace as the concrete expression of its commitment to the development of peoples. The Commission can be said to have received its charter when Pope Paul VI published the Encyclical **"Populorum Progressio"**. It is "a new chapter in the Church's teaching on the questions that trouble, torment and divide men in their search for bread, for peace, for freedom, for justice and for brotherhood".

Six years have passed since the circulation of **"Populorum Progressio"** and yet the Church in the Philippines does not seem to have been sufficiently moved to work more urgently and drastically for the greater and quicker development of the Filipino people. The idea persists that the Church should take only a marginal role in the economic development of the country. Christ's words about his kingdom not being of this world are often quoted to support the Church's minimal involvement.

Two conditions must be met so that the Church could give full support to **"Philippinarum progressio"**. First, on the level of concept, the bishops, priests, men and women religious must discard the view that dichotomy or division into subordinate parts is the proper relationship between the spiritual and the corporal in actual life; they must accept the view that in real human life, the corporal and the spiritual permeate each other; that salvation is offered to the whole man, body and soul; that the ferment of the Gospel arouses in man's heart the irresistible economic, social, cultural as well as spiritual requirements of his dignity. Secondly, on a practical level, a continuing dialogue of partners must be established between all levels of Church leaders and the state agencies and officials charged with promoting the development of the country. Though the Church

and State are separate supreme entities, they need not go separate ways, but ought to walk hand in hand for the integral development of the Filipino.

Just how the two conditions can be met is easy to answer in general but extremely hard to determine in particular. Education can correct wrong concepts. But how can proper education be achieved speedily enough to meet the present situation of the country? Partnership with the State always involves certain risks. What risks is the Church ready to take?

The Church in the Philippines finds herself today at the cross-roads of several options for its total involvement in the country's development. To know what option is best, it must "**scrutinize the signs of the times and interpret them in the light of the Gospel**". Two things are sure. Unless "**Philippinarum progressio**" becomes a reality soon, it will become more and more elusive. Unless the Church gets totally involved in "**Philippinarum progressio**" she will become more and more a stranger to our masses.

## Theme: Development

Pope Paul VI's New Year Message on Peace, published in this issue of the **Boletín**, does not immediately seem closely related to the theme of **Development** chosen for this month. However, readers should not forget that peace is a necessary condition for development, if indeed not identified with it. If peace is not possible, it is useless to attempt development; if development is not possible, peace is a farce.

**Evangelization and Development** are so closely related, according to Fulton Sheen, that one cannot successfully embark on evangelization without embarking on development. The renowned author, also known for his work in offices of the "Society for the Propagation of the Faith", builds up forceful arguments for his viewpoint. He also speaks of two kinds of atheism: that of the left, which is familiar to all, and that of the right, which has not yet been fully unmasked as an enemy.

Fr. Pedro Salgado's article on the **Church and Social Involvement** explains why the Church should have greater love for the poor than

for the rich. It also shows why for many centuries the Church lost her image as the Church of the poor, and became decorated with the ornaments and emblems of the rich. Modern trends, however, clearly proclaim the Church's commitment to serve and love the poor and help them make progress from less human conditions to more human ones. Even in the Philippines there is hope for social reform led by the Church.

These are the main articles and document touching on development, this number's theme of the **Boletin** intended to give a boost to the Church's efforts to make the integral progress of the Philippines a reality that every one can enjoy. Other materials like the Apostolic Constitution on the Sacrament of the Anointing of the Sick and the Biblical Readings for the Office of Readings (Liturgy of Hours) will certainly be of interest and help to our readers.

# **APOSTOLIC CONSTITUTION ON THE SACRAMENT OF THE ANOINTING OF THE SICK**

**PAUL BISHOP**

**SERVANT OF THE SERVANTS OF GOD**

The Catholic Church professes and teaches that the Sacred Anointing of the Sick is one of the seven sacraments of the New Testament, that it was instituted by Christ and promulgated to the faithful by James the Apostle and brother of the Lord. "If any one of you is ill," he says, "he should send for the elders of the Church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven (James 5:14-15)"<sup>1</sup>.

From ancient times testimonies of the Anointing of the Sick are found in the Church's Tradition, particularly her liturgical Tradition, both in the East and in the West. Especially worthy of note in this regard are the Letter which Innocent I, our Predecessor, addressed to Decentius, Bishop of Gubbio<sup>2</sup>, and the venerable prayer used for blessing the Oil of the Sick: "Send forth, O Lord, your Holy Spirit,

---

<sup>1</sup> Council of Trent, Session XIV, *De extr. unct.*, chapter I (cf. *ibid.* canon I): CT, VII I, 355-356; Denz.-Schön. 1695, 1716.

<sup>2</sup> Letter *Si Instituta Ecclesiastica*, chapter 8: PL, 20, 559-561; Denz.-Schön. 216.

the Paraclete", which was inserted in the Eucharistic Prayer<sup>3</sup> and is still preserved in the Roman Pontifical<sup>4</sup>.

In the course of the centuries, in the liturgical Tradition the parts of the body of the sick person to be anointed with Holy Oil were more explicitly defined, in different ways, and there were added various formulas to accompany the anointings with prayer, which are contained in the liturgical books of various Churches. During the Middle Ages, in the Roman Church there prevailed the custom of anointing the sick on the five sense, using the formula: "Per istam Sanctam unctionem et suam piissiman misericordiam, indulgeat tibi Dominus quidquid deliquisti", adapted to each sense<sup>5</sup>.

In addition, the doctrine concerning Sacred Anointing is expounded in the documents of the Ecumenical Councils, namely the Council of Florence and in particular the Council of Trent and the Second Vatican Council.

After the Council of Florence had described the essential elements of the Anointing of the Sick<sup>6</sup>, the Council of Trent declared its divine institution and explained what is given in the Epistle of Saint James concerning the Sacred Anointing, especially with regard to the reality and effects of the Sacrament: "This reality is in fact the grace of the Holy Spirit, whose anointing takes away sins, if any still remain to be taken away, and the remnants of sin; it also relieves and strengthens the soul of the sick person, arousing in him a great confidence in the divine mercy, whereby being thus sustained he more easily bears the trials and labours of his sickness, more easily resists the temptations of the devil 'lying in wait' (Gen. 3:15), and

<sup>3</sup> *Liber Sacramentorum Romanae Ecclesiae Ordinis Anni Circuli*, ed. L. C. Mohlberg (*Rerum Ecclesiasticarum Documenta, Fontes*, IV), Rome 1960, p. 61; *Le Sacramentaire Grégorien*, ed. J. Deshusses (*Spicilegium Friburgense*, 16), Fribourg 1971, p. 172; cf. *La Tradition Apostolique de Saint Hippolyte*, ed. B. Botte (*Liturgiewissenschaftliche Quellen und Forschungen*, 39, Münster in W. 1963, pp. 18-19; *Le Grand Euchologe de Monastère Blanc*, ed. E. Lanne (*Patrologia Orientalis*, XXVIII, 2), Paris 1958, pp. 392-395).

<sup>4</sup> Cf. *Pontificale Romanum: Ordo benedicendi Oleum Catechumenorum et Informorum et conficiendi Chrisma*, Vatican City 1971, pp. 11-12.

<sup>5</sup> Cf. M. Andrieu, *Le Pontifical Romain au Moyen-Age*, vol. 1, *Le Pontifical Romain du XIIe siècle* (*Studi e Testi*, 86), Vatican City 1938, pp. 267-268; vol. 2, *Le Pontifical de la Curie Romaine au XIIIe siècle* (*Studi e Testi*, 87), Vatican City 1940, pp. 491-492.

<sup>6</sup> *Decr. pro Armeniis*, G. Hofmann, Council of Florence, I/II, p. 130; Denz.-Schön. 134f.



sometimes regains bodily health, if this is expedient for the health of the soul".<sup>7</sup> The same Council also declared that in these words of the Apostle it is stated with sufficient clarity that "this anointing is to be administered to the sick, especially those who are in such a condition as to appear to have reached the end of their life, whence it is also called the sacrament of the dying".<sup>8</sup> Finally, it declared that the priest is the proper minister of the sacrament.<sup>9</sup>

The Second Vatican Council adds the following: "Extreme Unction, which may also and more fittingly be called 'Anointing of the Sick' is not a sacrament for those only who are at the point of death. Hence, as soon as any of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived".<sup>10</sup> The fact that the use of this Sacrament concerns the whole Church is shown by these words: "By the sacred anointing of the sick and the prayer of her priests, the whole Church commends those who are ill to the suffering and glorified Lord, asking that he may lighten their suffering and save them (cf. James 5:14-16). She exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ (cf. Rom 8:17; Col. 1:24, 2 Tim 2:11-12; 1 Peter 4:13)".<sup>11</sup>

All these elements had to be taken into consideration in revising the rite of Sacred Anointing, in order to adapt better to present-day conditions those elements which were subject to change.<sup>12</sup>

We thought fit to modify the sacramental formula in such a way that, in view of the words of Saint James, the effects of the Sacrament might be better expressed.

Further, since olive oil, which hitherto had been prescribed for the valid administration of the Sacrament, is unobtainable or difficult to obtain in some parts of the world, we decreed, at the request of

<sup>7</sup> Council of Trent, Sess. XVI, *De extr. unct.* chapter 2: CT, VII, I, 356; Denz.-Schön. 1696.

<sup>8</sup> *Ibid.*, chapter 3: CT, *ibid.*; Denz.-Schön. 1698.

<sup>9</sup> *Ibid.*, chapter 3, canon 4: CT, *ibid.*; Denz.-Schön. 1697, 1719.

<sup>10</sup> Second Vatican Council, Const. *Sacrosanctum Concilium*, 73: AAS, LVI, (1964) 118-119.

<sup>11</sup> *Ibid.*, Const. *Lumen Gentium*, 11: AAS, LVII (1965), 15.

<sup>12</sup> Cf. Second Vatican Council, Const. *Sacrosanctum Concilium*, 1: AAS, LVI (1964) 97.

numerous bishops, that in the future, according to the circumstances, oil of another sort could also be used, provided it were obtained from plants, inasmuch as this more closely resembles the matter indicated in Holy Scripture.

As regards the number of anointings and the parts of the body to be anointed, it has seemed to us opportune to proceed to a simplification of the rite.

Therefore, since this revision in certain points touches upon the sacramental rite itself, by our Apostolic Authority, we lay down that the following is to be observed for the future in the Latin Rite:

THE SACRAMENT OF THE ANOINTING OF THE SICK IS ADMINISTERED TO THOSE WHO ARE DANGEROUSLY ILL, BY ANOINTING THEM ON THE FOREHEAD AND HANDS WITH PROPERLY BLESSED OLIVE OIL, OR, IF OPPORTUNE, WITH ANOTHER VEGETABLE OIL, AND SAYING ONCE ONLY THE FOLLOWING WORDS: "PER ISTAM SANCTAM UNCTIONEM ET SUAM PISSIMAM MISERICORDIAM ADIUVET TE DOMINUS GRATIA SPIRITUS SANCTI, UT A PECCATIS LIBERATUM TE SALVET ATQUE PROPITIUS ALLEVET".

In case of necessity however it is sufficient that a single anointing be given on the forehead or, because of the particular condition of the sick person, on another more suitable part of the body, the whole formula being pronounced.

This Sacrament can be repeated if the sick person, having once received the Anointing, recovers and then again falls sick, or if, in the course of the same illness, the danger become more acute.

Having laid down and declared these elements concerning the essential rite of the Sacrament of the Anointing of the Sick, we, by our Apostolic Authority, also approve the Order of the Anointing of the Sick and of their pastoral care, as it has been revised by the Sacred Congregation for Divine Worship. At the same time, we revoke, where necessary, the prescriptions of the Code of Canon Law or other laws hitherto in force, or we abrogate them; other prescriptions and laws, which are neither abrogated nor changed by the above-mentioned Order, remain valid and in force. The Latin edition of

## ANOINTING OF THE SICK 73

the Order containing the new rite will come into force as soon as it is published. The vernacular editions, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the day which will be laid down by the individual conferences. The old Order can be used until 31 December, 1973. From 1 January 1974, however, the new Order only is to be used by all those whom it concerns.

We desire that these decrees and prescriptions of ours shall, now and in the future, be fully effective in the Latin Rite, notwithstanding, as far as is necessary, the Apostolic Constitutions and Directives issued by our Predecessors and other prescriptions, even if worthy of special mention.

Given at Saint Peter's in Rome, on the thirtieth day of November in the year 1972, the tenth of our Pontificate.

PAULUS PP. VI

--- oOo ---

**"Liturgy comes into each and every moment of the Christian's life, sanctifying and directing him towards God. Sickness and death are two important occasions for giving this Christian meaning to existence. They came into the world as a consequence of sin and they are the mark of Satan in history and in life. We cannot say that every illness is the result of personal guilt, but the fact remains that infirmity and death are part of the condition of fallen humanity. In the Bible, God's mercy and power are manifested in the cure of sickness and sometimes in the restoration of life. The healing of the sick and raising of the dead are signs of the coming of the Messiah and the beginning of the kingdom. To redeem humanity, Jesus took man's condition upon himself and experienced physical suffering and death; but through his Resurrection he has definitively conquered and overcome these evils for all mankind. In the heavenly Jerusalem sickness and death will not exist: And God shall wipe away all tears from their eyes and death shall be no more. Nor mourning, nor crying, nor sorrow shall be anymore. (Apoc. 21:4) Sickness and death still remain as part of the human condition, even for the redeemed, but with a changed meaning: they are no longer the sign of Satan, but opportunities to become like Christ in his suffering".**

**Luigi della Torre**

PAUL VI

## peace is possible\*

You upon whose shoulders rests the responsibility for guiding the vital interests of mankind: statesmen and diplomats; and you, representatives of the nations of the world; men of philosophy, science and letters, industrialists, trade unionists, military men and artists, all you whose work influences the relations among peoples, states, tribes, classes and among the families of the human race; and you, citizens of the world; young people of this rising generation, students, teachers, workers, men and women; you who know what it means to search, to hope, to despair, to suffer; and you who are poor, who are orphans or victims of the hatred, selfishness and injustice that still exist in our world—do not be surprised if again you hear our voice. It is a voice that is weak but yet strong, like the voice of a prophet of the Word standing over us and filling us. We are your advocate who seeks not his own interest, for we are the brother of every man of good will, a Samaritan to whoever is weary and waits for help, a Servant—as we call ourself—of the servants of God, of truth, freedom, justice, development and hope. In the year 1973 we raise our voice to speak to you again of Peace. Yes, of Peace! Do not refuse to listen to us even though Peace is a theme about which you may be fully informed.

### A QUESTION HERE AND NOW

Our message is a simple as an axiom: peace is possible! A chorus of voices assails us: we know it. Indeed it besets us and stifles us—peace is not just possible, it is real. Peace is already established, we are told. We still must grieve for the numberless victims of war whose blood has stained this century more than all centuries past, this century which is the high-point of progress; the horrible scars of recent wars and civil strife still mark the faces of our adult generation; and

---

\* Message of His Holiness, Pope Paul VI, on the occasion of the celebration of the World Day of Peace, January 1, 1973.

even the still open wounds renew in the limbs of the new population a shudder of fear at the thought of the mere hypothesis of a new war.

But wisdom has finally triumphed; weapons are still and are rusting in the armouries, useless instruments of a madness which has been overcome; worldwide and serious institutions guarantee safety and independence to all; international life is organized by now undisputed documents and instruments which immediately work to solve, through a listing of rights and justice, every possible controversy; dialogue between peoples is continuous and sincere; and in addition, an immense intertwining of common interests brings about solidarity among peoples. Peace has now come to civilization. Do not disturb that peace, we are told, by calling it into question. We have other new and original questions which need to be treated: peace is a fact, peace is secure; it is no longer a matter for discussion!

Really? Would that it were so!

But then the voice of these spokesmen of peace victorious over every contrary reality becomes more timid and uncertain, and admits that there are truly unfortunate situations here and there, where war continues to rage fiercely even yet. Alas! It is not a question of wars buried in the sands of history; it is a question of wars here and now. Nor is it a question of passing episodes, but of wars which have been going on for years; nor is it a matter of superficial disturbances, because these wars weigh heavily upon the ranks of well-armed men and upon the unarmed masses of the civilian population. Nor are they easy to solve; they have exhausted and rendered impotent all the skills of negotiation and mediation. Nor is the general equilibrium of the world left undisturbed, since they breed an ever growing amount of injured prestige, of unrelenting desire for revenge and of endemic and organized disorder. They are not something that can be ignored, as though they will solve themselves with time, because their poison seeps into souls, corroding humanitarian ideologies, becoming contagious and transmitting itself to the youngest generation and carrying with it a fatal inherited commitment to revenge. Violence becomes fashionable again, and even clothes itself in the breastplate of justice. It becomes a way of life, abetted by all the ingredients of treacherous evildoing and by all the wiles of cowardice, of extortion and of complicity, and finally presents itself as an apocalyptic spectre armed with the unheard of instruments of murderous

destruction. Collective selfishness comes to life again in the family, society, tribe, nation and race. Crime no longer horrifies. Cruelty becomes fatal, like the surgery of hate, declared legal. Genocide is seen as the possible monster of a radical solution. And behind all these horrible visions there grows through cold-blooded and unerring calculations the huge economy of arms, with its hunger-producing markets. And so politics resumes its unrenounceable programme of power.

And peace?

### COUNTERFEITS OF PEACE

Yes, peace! Peace, it is said, can survive equally in and to some extent exist side by side with the most unfavourable conditions of the world. Even in the frontline trenches, or in the lulls in warfare or amid the ruins of all normal order there are quiet corners, quiet moments. Peace immediately adapts itself to them and, in its own way, flourishes. But is this vestige of vitality, which we can speak of as true peace, mankind's ideal? Is it this modest and wonderful capacity for recovery and resistance, this desperate optimism that can slake man's supreme aspiration to order and the fullness of justice? Shall we give the name of peace to its counterfeits? *Ubi solitudinem faciunt pacem apellant* (Tacitus). Or shall we give the name of peace to a truce, to a mere laying down of arms, to arrogant exercise of power beyond revoke, to an external order based on violence and fear, or to a temporary balance of opposed forces, to a trial of strength consisting in the immobile tension of rival powers? This would be a necessary hypocrisy, with which history is filled. It is certainly true that many things can prosper peacefully even in precarious and unjust situations. We must be realistic, say the opportunists; the only possible kind of peace is this: a compromise, a fragile and partial settlement. Men, they say, are incapable of a better sort of peace.

And so, at the end of the twentieth century, will mankind have to be content with a peace deriving from a diplomatic balance and from a certain regulation of rival interests, and nothing more?

We admit that a perfect and stable *tranquillitas ordinis*, that is, an absolute and definitive peace among men—even if they have progressed to a universal high level of civilization—can only be a dream, not vain, but unfulfilled, an ideal, not unreal but still to be realized.

This is so because everything in the course of history is subject to change, and because the perfection of man is neither univocal nor fixed. Human passions do not die. Selfishness is an evil root that can never be completely removed from man's psychology. In the psychology of whole peoples this evil commonly takes on the form and power of a *raison d'être*. It acts as a philosophy of ideals. For this reason we are menaced by a doubt, a doubt that could be fatal: is peace ever possible? And in the minds of some this doubt very easily changes into a disastrous certainty: peace is impossible!

### IT MUST BE POSSIBLE

A new, indeed an ancient anthropology arises: man is made to fight against man: *homo homini lupus*. War is inevitable. The arms race—how can it be avoided? It is a basic political necessity. And then it is a law of the international economy. It is a question of prestige. First the sword, then the plough. It seems as though this conviction prevails over every other, even for some developing peoples, which are struggling to enter into modern civilization, which are imposing upon themselves enormous sacrifices in the resources essential for life's basic needs, cutting down on food, medicine, education, road-building, housing and even sacrificing true economic and political independence, so that they can be armed and can inflict fear and slavery on their own neighbours, often with no more thought of offering friendship, cooperation, a common well-being, but showing a grim face of superiority in the art of offence and war. Peace, many people believe and say, is impossible, either as an ideal or as a reality.

Here on the contrary is our message, your message of all mankind: **peace is possible! It must be possible!**

Yes, because this is the message that rises from the battlefields of the two world wars and the other recent armed conflicts by which the earth has been stained with blood. It is the mysterious and frightening voice of the fallen and of the victims of past conflicts; it is the pitiable groan of the unnumbered graves in the military cemeteries and of the monuments dedicated to the Unknown Soldiers: **peace, peace, not war.** Peace is the necessary conditions and the summing up of human society.

Yes, because peace has conquered the ideologies that oppose it. Peace is above all a state of mind. Peace has at last penetrated as a

logical human need into the minds of many people, and especially of the young. It must be possible, they say, to live without hating and without killing. A new and universal pedagogy is gaining ascendancy—that of peace.

Yes, because the maturity of civilized wisdom has expressed this obvious fact: instead of seeking the solution to human rivalries in the irrational and barbarous test of blind and murderous strength in arms, we shall build up new institutions, in which discussion, justice and right may be expressed and become a strict and peaceful law governing international relations. These institutions, and first among them the United Nations Organization, have been established. A new humanism supports them and holds them in honour. A solemn obligation unites their members. A positive and worldwide hope recognizes them as instruments of international order of solidarity and of brotherhood among the peoples. In these institutions peace finds its own home and its own workshop.

### BASED ON REASON

Yes, we repeat that peace is possible, since in these institutions it finds again its fundamental characteristics, which a wrong idea of peace easily makes one forget. Peace must be based on reason not passion; it must be magnanimous, not selfish. Peace must be not inert and passive but dynamic, active and progressive according as the just demands of the declared and equitable rights of man require new and better expressions of peace. Peace must not be weak, inefficient and servile, but strong in the moral reasons that justify it and in the solid support of the nations which must uphold it. There follows an extremely important and delicate point: if these modern organizations which are to promote and protect peace were not fit for their specific function, what would be the fate of the world? If their inefficiency were to cause fatal disillusionment in the minds of men, peace would thereby be defeated, and with it the progress of civilization. Our hope and our conviction that peace is possible would be stifled, first by doubt, then by mockery and scepticism, and in the end by denial. And what an end this would be! One shrinks from thinking of such a downfall. It is necessary to repeat once more the basic statement that peace is possible, in these two complementary affirmations:

**Peace is possible, if it is truly willed; and  
If peace is possible, it is a duty.**



This involves discovering what moral forces are necessary for resolving positively the problem of peace. It is necessary to have—as we said on another occasion—the courage of peace. Courage of highest quality: not that of brute force, but that of love. We repeat: every man is my brother; there cannot be peace without a new justice.

Men of strength and conscience, who through your collaboration have the power and duty to build and defend peace; you especially who are leaders and teachers of peoples: if ever the echo of this heartfelt message reaches your ears, may it enter also into your hearts and strengthen your conscience with the renewed certainty that peace is possible. Have the wisdom to fix your attention on this paradoxical certitude; devote your energy to it and, in spite of everything, give it your trust; with your powers of persuasion make it a theme for public opinion, not in order to weaken the spirits of the young but to strengthen them to more human and virile sentiments. Establish and build up in truth, in justice, in love and in freedom peace for the coming centuries; beginning with the year 1973, vindicate its possibility by accepting its reality. This was the programme which our predecessor John XXIII traced out in his Encyclical “*Pacem in Terris*”, the tenth anniversary of which will fall in April, 1973. And just as ten years ago you listened with respect and gratitude to his paternal voice, so we trust that the memory of that great flame which he kindled in the world will strengthen hearts to new and firmer resolution for peace.

We are with you.

To you, brothers and sons and daughters in the Catholic communion, and to all united with us in the Christian faith, we extend once more the invitation to reflect upon the possibility of peace. We do this by indicating the way in which such reflection can be greatly deepened: through a realistic knowledge of anthropology, in which the mysterious causes of evil and good in history and in man's heart reveal to us why peace is always an open problem, always threatened by pessimistic solutions and at the same time always encouraged not only by the obligation but also by the hope of happy solutions. We believe in the real, though often hidden sway of an infinite Goodness, which we call Providence and which rules over the destinies of humanity; we know the strange but tremendous reversibility of every human situation in a history of salvation (Cf. Rom. 8:28); we bear engraved upon our memories the seventh beatitude of the Sermon on the Mount: “Happy the peacemakers: they

shall be called sons of God" (Mt. 5:9); absorbed in a hope that does not deceive (Cf. Rom. 5:5), we hear the Christmas proclamation of peace for men of good will (Cf. Lk. 2:14); we have peace ever upon our lips and in our hearts as a gift and greeting and a biblical wish deriving from the Spirit, for we possess the secret and unfailing fount of peace, which is "Christ our peace" (Eph. 2:14). And if peace exists in Christ and through Christ, it is a possibility among men and for men.

### RENEW DESIRE OF PEACE

Let us not allow the idea of peace to perish, nor the hope of peace, nor the aspiration towards it, nor the experience of it; but let us renew the desire for peace in men's hearts, at all levels: in the inmost sanctuary of consciences, in family life, in the dialectic of social conflicts, in relations between classes and nations, in support of initiatives and international institutions that have peace as their banner. Let us make peace possible by preaching friendship and practising love of neighbour, justice and Christian forgiveness; where peace has been cast out let us open the door to it through honest negotiations brought to a sincere and positive conclusion; let us not refuse any sacrifice which, without offending the dignity of any generous person, will make peace quicker, more heartfelt and more lasting

To the tragic and insuperable contradictions that seem to make up the grim reality of history in our day, to the attractions of aggressive force, to the blind violence that strikes the innocent, to the hidden snares that work to speculate on the big business of war and to oppress and enslave the weaker nations, to the anguished question, finally, that ever besets us: is peace ever possible among men? true peace? — to this question there springs from our heart, filled with faith and strong with love, the simple and victorious response: Yes! It is a response that impels us to be peacemakers, with sacrifice, with sincere and persevering love for mankind.

Let this be an echo to our response, carrying with it blessings and good wishes in the name of Christ: Yes!

8th December 1972.

PAULUS PP. VI

**LETTER**  
**of**  
**BISHOP C. VAN DE OUWELANT**

TO OUR DEARLY BELOVED PRIESTS, SISTERS AND ALL  
PARISHIONERS, PEACE AND BLESSING FROM THE LORD.

Upon me rests the obligation, at the same time a pleasant privilege, to announce to all of you the great news, that the Holy Father has deigned to appoint on Jan. 10, 1973, a new Bishop for the Diocese of Surigao, in the person of Most Reverend Miguel Cinches, S.V.D.

This same fact implies that this letter should be considered as a farewell to you, and similarly an act of gratitude to all and each one of you for the sincere charity which you have always shown toward me, particularly for bearing with my shortcomings.

In order to forestall questions of "why and when" a short explanation may be in order:

According to the stipulations of Vatican Council II, a Bishop is advised to resign his position due to sickness or old age (at least at the age of 75). While these circumstances would not apply to me, it must be admitted that on account of particular conditions there may be other valid reasons which should induce a Bishop to vacate his office and give room to a successor.

The first consideration which led me to approach the Holy Father on the matter of a successor, (first in April 1967, and again in July 1971) was the indigenization of the Philippine Hierarchy. It has always been my conviction that missionaries from foreign lands should continuously keep in mind that they are emergency forces, perforce needed to establish the church in a native land, but always on the outlook to define the proper time for turning over responsibilities to the sons of the land.

In my estimate, that time had certainly come in 1967, a period when it was evident from the appointments of young bishops in

Mindanao, that the Holy See was gradually centering her mind on the Filipinization of the hierarchy. In close succession Filipinos were appointed to Cagayan, Dipolog, Davao, Cotabato, Malaybalay, Butuan. When my first appeal was turned down, a second approach was made four years later.

There were other reasons: While in years past, the far greater majority of our priests were foreigners, steadily a change had been taking place. As the ratio now stands, we have in the diocese of Surigao 19 foreign priests as against 18 Filipinos. And what makes the situation more pointed: most of the foreigners are getting on in age, while the Filipinos form the younger generation. And to clinch the argument: there will be no more priests forthcoming from other countries; all the eventual increase will have to be a growth from within. It would simply be right to grant to this young growing Filipino clergy a man taken from their midst. For all these reasons it seems imperative that the Bishop should be a Filipino. It would not do for a foreigner to hang on to an office, where it is evident that someone else, especially someone from the Philippines can do a better job.

We need not progress further into the list of good reasons for resigning a position, although, of course, there are several more. The two reasons given are of such paramount importance that just by themselves they would suffice. They center upon the supreme importance of the church, and in comparison to the church, all further considerations of a personal nature should fade.

When is this turn-over to take effect? Canon Law decrees that *someone appointed to the episcopacy must be consecrated and take possession of his diocese within the course of three months. That is therefore the latest term; it may be earlier, entirely at the discretion of the Bishop-elect. What should be therefore uppermost into the mind of the former Bishop is to "go packing" and stand ready to leave at any notice.*

Needless to say, that it will be hard for me to leave the diocese of Surigao, the field where I was allowed to work all the 35 years of my ministry. The rest of my life will be spent in some Visaya-speaking diocese, where I might still do some little good.

But the pain which this separation will cause, will be more than compensated by the consolation I find in entrusting you to the care

LETTER OF BISHOP V. D. OUWELANT 83

of a Bishop, whom you can really call your own, being of the same color and blood. By this act I consider the goal of my missionary endeavour achieved, because the core of a missionary assignment is: "work to make yourself superfluous."

In parting I wish and pray to the Lord, that the administration of your incoming Bishop will carry you to ever greater heights. Love him and support him as you did me.

With fatherly blessing to all,

Charles van de Ouwelant, M.S.C.  
Bishop of Surigao

Given in Surigao  
January 12, 1973.

---- oOo ----

"The Christian of the future will not feel himself reduced in stature or oppressed by his bishop. He will know that even in the community of the faithful there must be those who are responsible for binding decisions and action, and the spirit of Christ, which animates all will be with such men. As for the bishop, there will be nothing else for him, as in the ancient Church of the martyrs, but continually to invite such voluntary obedience and understanding for his decisions, in love and humility".

Karl Rahner, S.J.

# Church and Social Involvement

**PEDRO V. SALGADO, O.P.**

## CHURCH OF THE POOR

It is true Christ established His Church for service to men, whether rich or poor. However, it was also His intention that His Church shower a very special predilection on the poorer people, giving them greater care and attention. Hence the expression: Church of the poor. Pope John XXIII expressed this very well when he said, "Confronted by the under-developed countries, the Church presents herself as she is and wants to be: The Church of all men, and in particular the Church of the Poor".<sup>1</sup>

One philosophical reason for this is the fact that men should shower greater love on those who need it most, and who needs greater love than the poor? The rich can well provide for themselves, the poor have nothing wherewith to protect their rights. It thus stands to reason that the Church should have the poor in greater love than the rich.

Furthermore, the Church has always stood for justice and has the moral duty to defend and fight for the victims of injustice. An unjust social order had condemned people to a life of misery, with scarcely any chance to lift themselves up to a better existence. The Church is thus left with no alternative but to take cudgels for them, sometimes even against the rich who might be exploiting them.

In fact, in an unjust society the Church cannot remain passive or indifferent to the plight of the poor. To do so would mean to preserve the status quo, and consequently perpetuate injustice. By doing nothing, the Church would actually be preserving the present order which definitely is unjust and unchristian.

---

<sup>1</sup> John XXIII, Message to the World at the Opening of the Council, Sept. 11, 1962.

The relationship of the Church towards the rich and the poor can best be appreciated from this metaphor the author heard from a famous peasant leader. The Church, he said, is like a mother; and just as a mother hugs an oppressed child with one arm and drives away with another her other children who oppress him, so also the Church embraces the oppressed poor into its bosom and defends them against the oppressors. And in the same way that a mother leaves all her children together when oppression ceases, so also the Church becomes once again the neutral mother that she is, once injustice stops.

### CHANGE IN CHURCH IMAGE

The image of the Church of service and the Church of the poor underwent some changes through the centuries. The accidents of history gave a new twist to the original image of the Church as left by Christ in the Bible. The concept of authority as service became de-emphasized, while authority as authority was pursued. There was less of the ancilla (servant) with duty to serve (*ministrare*) but more of domina (mistress), with the prerogative to rule.

There arose a 'mystique' on authority, so to say: the concept of 'superior' as juridical power prevailed, unlike in primitive times where 'superior' was characterized more by the greater 'service' the leader did for his people. Authority in its juridical aspect became marked; moral authority derived out of the selfless dedication of humble service and sacrifice got pushed to the background.

The change of image started after 313 A.D. with the famous edict of Constantine. Formerly the Church had to hide in catacombs; by the grace of Constantine, Christianity became the religion of the Empire, with privileges, powers and rights. Through these privileges civil offenders could not be arrested within its temples, clerics were exempt from paying taxes and could be judged only by ecclesiastical courts. It had power over civilians, its courts capable of forgiving or sentencing offenders. Its authority extended to the defense of the cities. Its bishops became like senators, and the Pope took decisions in civil matters sometimes even contrary to the Emperor's desires. This was true in the case of Pope Gregory I who made a pact with the marauding Lombards against the wishes of the Emperor then residing in Constantinople. With the Pragmatic Sanction of 554, the Pope intervened in the nomination of senior officials, could control their accounts

and summon them before his own tribunal in cases of embezzlement, and was concerned with a large number of material affair: food supplies, bridges, defensive walls, and even . . . the public baths.<sup>2</sup> He even had his own army, which grew in number as the Byzantine troops evacuated the town, and on several occasions successfully defended Rome.

Commenting on this period, Yves Congar remarked, "It might be assumed a priori that this concept (of Church of service and Church of the poor) would be more or less perverted or abandoned by the episcopate during the period following the peace of Constantine. The clergy were given important privileges, the bishops became illustri, and for all practical purposes, ranked with senators. They were invested with public authority within the framework of the Empire, even in the sphere of the secular life of the cities. The bishop was the defender of the people, especially of the poor and the weak. He shared in the administration of justice, he exercised a measure of control over the magistrates and the city assemblies. He co-operated in defense preparations (the maintenance of the town walls, for instance) and in actual defensive operations. The bishops have only to remember, to take one example, the history of Donation. Further Church laws often became laws of the Empire, which undertook to see that they were respected. Under these conditions, we ought perhaps to expect that authority would change its character and that it would acquire a much more secular, much more juridical meaning, based simply on the relation of superior to subordinate. It would cease to open onto the higher sphere of a marked charismatic action on God's part and to the lowest sphere of the influence of the action of the community, and so close in on itself and become authority for its own sake, authority pure and simple".<sup>3</sup>

During the Middle Ages, emphasis on authority continued. The Church claimed power not only over ordinary people but even over kings and emperors. The Bible was scanned for passages that could support the thesis. Kings and emperors trembled when the Pope threatened excommunication. Emperor Henry IV of Germany stood barefoot in the snow at Canossa to beg for Papal pardon. Innocent III averted a war between France and England simply by threatening both monarchs with excommunication, unless they obeyed.

<sup>2</sup> H. Daniel-Rops, *The Church in the Dark Ages*, London, J.M. Dent & Sons, Ltd.; E.P. Dutton & Co. Inc., 1963, p. 377.

<sup>3</sup> Yves Congar, *Power and Poverty in the Church*, Geoffrey Chapman, London, 1964, pp. 46-47.



With the Protestant revolt, emphasis on Church authority continued. Seeing its authority beleaguered by Luther and his comrades, the Church countered by emphasizing authority more and more in its documents. But in so many reactions, the pendulum swang to the opposite more than what was needed. One needs but open the traditional textbooks on the Church, to see the predominance of Church authority in it, to the almost total absence of the image of the Church as witness or service. Ecclesiology became a 'hierarchiology' more than anything else.

Authority became centralized. At every turn, as Congar noted, the Christian had to look to Rome for what to do. It had the authority to decide on almost anything. The encyclicals taught him what to think. It kept a keen watch on books and article published, at times ordering their withdrawal. It decreed on the details of the liturgy, the days of fasting, the *ratio studiorum* of seminaries and faculties, the rule of religious congregations and secular institutes, etc.<sup>4</sup>

But the Church, by gaining power, got itself involved, too, more and more with wealth. Wealth after all closely follows power. The old image of a Church that was poor, whose bishops lived by laboring with their own hands like St. Paul and the Apostles, got lost in the largesse and grants that became theirs from the new christian emperors. The Church to a large extent became rich, or at least had the appearance of one.

Beautiful churches and basilicas sprang up with the contribution of the emperors and the faithful. Some bishops were seen indulging in luxuries, "whose prime concern", noted St. Jerome with biting sarcasm, "is to be elegantly gowned and perfumed, their hair curled, their feet shod in the softest leather, and who look more like dandies than clerics".<sup>5</sup>

The Pope became King over Rome, Perugia, Ravenna and Com-machio, territories given him by Pepin of France. Through Charle-magne, Pepin's successor, Papal territories extended even farther.

<sup>4</sup> Cf. *ibid.*, pp. 70-71.

<sup>5</sup> Cf. H. Daniel-Rops, *The Church of Apostles and Martyrs*, London, J.M. Dent & Sons Ltd.; New York, E.P. Dutton & Co. Inc., 1960, p. 552.

During the Middle Ages, the bishops became feudal lords. They owned lands, with vassals and soldiers who fought with him against other feudal lords, sometimes for years and years. A classic example would be that of the Bishop of Mans who for twenty years was at loggerheads with secular feudal lord, Geoffrey Martel.

St. Bernard used scathing words against erring bishops. "Why do you get yourselves up like women, if you do not wish to be criticized like women? Be known for your works, not for your fur capes and embroideries! You think to shut my mouth by observing that a monk should not criticize a bishop? Would to heaven you might shut mine eyes also! But were I to remain silent, others would speak—the poor, the naked, and the starving. They would rise up and cry: 'Your luxury devours our lives! Your vanity steals our necessities'".<sup>6</sup> To Pope Eugenius III St. Bernard said, "When the Pope, clad in silk, covered with gold and jewels, rides out on his white horse, escorted by soldiers and servants, he looks more like Constantine's successor than St. Peter's".<sup>7</sup>

Concomitantly with its increased wealth and power, the Church adopted titles, insignia and vestments of honor. The Pope begun to wear the imperial insignia, the red cloak, red shoes and the tiara. Kissing of the ring, censing, genuflections and even prostrations became the vogue. Bishops were addressed as Excellencies, and like other feudal lords, possessed their own retinue. According to some figures at the Third Lateran Council, prelates arrived with 20 to 30 horses; at the Council of Constance, the Archbishop of Mainz had a retinue of 452, and the Archbishop of Salzburg, 260; at the Council of Trent, Cardinal Ercole Gonzaga had a retinue of 160, and Cardinal Alexander Farnese 360 servants, but the average per prelate was 9.<sup>8</sup>

### MODERN TRENDS

The image of the Church as a Church of power and wealth may have had its validity in former times. Especially in the Middle Ages, when the whole world was one Christian world, where no voice was

<sup>6</sup> Cf. H. Daniel Rops, *Cathedral and Crusade*, London: J.M. Dent & Sons Ltd.: New York: E.P. Dutton & Co. Inc., 1963, p. 97.

<sup>7</sup> Cf. Yves Congar, *op. cit.*, p. 125.

<sup>8</sup> Cf. *ibid.*, p. 123.

raised except that of the Church on the question of right or wrong, the image of a Church with grandeur and power was a matter that could easily be accepted by all, perhaps even to be expected or required. Its pomp and grandeur was welcome to a people who do not know the grandeur of a modern era, with its inventions, its discoveries, its achievements. Its authoritarian posture blended with the accepted political system of the times, where the hold of authority seeped into so many aspects of the individual's life. As we all know, in the feudal system each poor man was vassal to some lord, who in turn was vassal to a suzerain, and the latter vassal to the king.

Modern times brought in new conditions, new ideas, new insights. People are fired by new visions, new ideals, new ways of life. Old structures have to adapt themselves to the new mentality, or suffer the fate of 'rejects'.

The modern world, so deeply imbued with the ideals of democracy, the zest for freedom and the sense of human dignity, would certainly not stand the idea of much centralization of church authority. It would like its prelates with authority, yes, as Christ wanted it, but humble and unassuming, as close as possible to the people, one with them, *quasi unus ex illis*, listening to their voice, caring for their needs, in much the same way as a servant or a slave would. It desires an authority that has more of service, not of domination or lordship. It asks for 'dialogues' between superiors, not the traditional monologue wherein subjects are simply told to do things, even if they can't quite grasp what it's all about. It demands from the laity greater share in Church responsibility, unlike the traditional custom of considering the latter as entirely dependent subjects, with practically no say, no power, no responsibility in Church administration.

Neither would the modern people, fired as it is with an increasing desire for uplifting the condition of the poor, desire a Church that is wealthy or aligned with the wealthy. It demands a Church that is more poor, like the Church of the gospels. It asks for its solidarity with the common masses, like the Church in the Acts, wherein there ceased to be needy people because the more wealthy of its members would sell their goods for the sake of the less fortunate. It asks for a church that is not afraid to fight for the oppressed, in much the same way that a James the Apostle took cudgels for the poor against the oppressors of apostolic times.

The Church has seen these trends, and has endeavoured through numerous pronouncements to call the attention of prelates and priests to the need of returning to the ideals of poverty and service.

In the past the Church had contributed something, for example, in the shaping of democratic ideals in the modern world; but it is in the present era that it appears very determined. Let us see some of the Church's modern pronouncements.

### CHURCH OF SERVICE

Pope John XXIII: "Our endeavor throughout these four years of humble service as we understand it, and shall understand it, to the end— has been that of the 'servant of the servants' of God, who is in very truth the 'Lord and Prince of Peace' . . ."<sup>9</sup>

"The lamb led to the slaughter opened not his mouth before his persecutors; in his death he reveals to us the secret of true fecundity. May this law find its response in the hearts of all who bear responsibility for the rising generation: parents and teachers and all those who, being vested with authority, must regard themselves as being at the service of their brethren. May it be a special invitation, in the harmony of obedience, brotherly discipline and common aspirations, to all who labor to spread through the world the light of the Gospel, the reflection of Christ's resurrection."<sup>10</sup>

Paul VI: "Just because we have been raised to the highest level of the hierarchical scale of the power which is at work in the Church militant, we feel that at the same time we have been appointed to the most lowly office of servant of the servants of God. Authority and responsibility, honor and humility, right and duty, power and love, are thereby wonderfully united. We are mindful of the warning of Christ, whose vicar we have been appointed: "He that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth' (Luke 22, 26)"<sup>11</sup>.

Vatican II: "In exercising his office of father and pastor, a bishop should stand in the midst of his people as one who serves. Let him

<sup>9</sup> John XXIII, Christmas Message, 1962.

<sup>10</sup> John XXIII, Easter Message, 1963.

<sup>11</sup> Paul VI, Homily at his Coronation, June 30, 1963.

be a good shepherd who knows his sheep and whose sheep know him. Let him be a true father who excels in the spirit of love and solidarity for all and to whose divinely conferred authority all gratefully submit themselves"<sup>12</sup>

### CHURCH OF POVERTY

John XXIII: "Confronted by the under-developed countries, the Church presents herself as she is and wants to be: the Church of all men, and in particular the Church of the poor."<sup>13</sup>

Vatican II: Priests and bishops "should not regard an ecclesiastical office as a source of profit, nor should they spend the revenue accruing to it for the advantage of their own families. Hence by never attaching their hearts to riches, priests will always avoid any greediness and carefully abstain from any appearance of merchandising.

Indeed, they are invited to embrace voluntary poverty. By it they will be more clearly likened to Christ and will become more devoted to the sacred ministry. For Christ became poor for our sake, whereas He had been rich, so that we might be enriched by His poverty. By their own example the apostles gave witness that God's free gift must be freely given. They knew how to abound and how to suffer want.

After the example of that communism of goods which was praised in the history of the primitive Church, some common use of things can pave the way to pastoral charity in an excellent manner. Through this form of living, priests can laudably reduce to practice the spirit of poverty recommended by Christ.

Fed, therefore, by the Lord's Spirit, who anointed the Saviour and sent Him to preach the gospel to the poor, priests as well as bishops will avoid all those things which can offend the poor in any way. More than the other followers of Christ, priests and bishops should spurn any type of vanity in their affairs. Finally, let them have the kind of dwelling which will appear closed to no one and which no one will fear to visit, even the humblest"<sup>14</sup>.

<sup>12</sup> Vatican II, *Christus Dominus*, no. 16

<sup>13</sup> John XXIII, Message to the World at the Opening of the Council, Sept. 11, 1962.

<sup>14</sup> Vatican II, *Presbyterorum Ordinis*, no. 17.

"Poverty voluntarily embraced in imitation of Christ provided a witness which is highly esteemed, especially today. Let religious painstakingly cultivate such a poverty, and give it new expressions if need be. By it a man shares in the poverty of Christ, who became poor for our sake when before He had been rich, that we might be enriched by His poverty. (cf. II Cor. 8:9; Mt. 6:20).

Religious poverty requires more than limiting the use of possessions to the consent of superiors; members of a community ought to be poor in both fact and spirit, and have their treasure in heaven (cf. Mt. 6:20).

In discharging his duty, each religious should regard himself as subject to the common law of labor. While making necessary provisions for their livelihood and undertakings, religious should brush aside all undue concern and entrust themselves to the providence of the heavenly Father. (cf. Mt. 6:25).

In their constitutions, religious communities can allow their members to renounce any inheritance which they have acquired or are due to acquire.

Depending on the circumstances of their location, communities as such should aim at giving a kind of corporate witness to their own poverty. Let them willingly contribute something from their own resources to the other needs of the Church, and to the support of the poor, whom religious should love with the tenderness of Christ (cf. Mt. 19:21; 25:34-46; Jas. 2:15-16; Jn. 3:17). Provinces and houses of a religious community should share their resources with one another, those which are better supplied assisting those which suffer need.

To the degree that their rules and constitutions permit, religious communities can rightly possess whatever is necessary for their temporal life and their mission. Still, let them avoid every appearance of luxury, of excessive wealth, and accumulation of possessions"<sup>15</sup>.

Asian Bishops: "It is our resolve, first of all, to be more truly 'the Church of the poor'. If we are to place ourselves at the side of the multitudes in our continent, we must in our way of life share something of their poverty. The Church cannot set up islands of affluence in a sea of want and misery; our own personal lives must

---

<sup>15</sup> Vatican II, *Perfectae Caritatis*, no. 13.

give witness to evangelical simplicity, and no man, no matter how lowly or poor, should find it hard to come to us and find in us their brothers. We resolve also to have the courage to speak out for the rights of the disadvantaged and powerless, against all forms of injustice no matter from what source such abuse may come; we will not tie our hands by compromising entanglements with the rich and powerful in our respective countries... Along with men of other faiths, other Christians and all men of good will, we resolve to defend them wherever, whenever, and by whomsoever they are violated. We resolve to make our special concern the lot of the workers and peasants, in particular to assist in their education and organization in order to enable them to exercise and defend their rights in society, according to the teachings of the Church. We resolve to help secure the basic means of livelihood for all. In this context, we strongly commit ourselves to an equitable distribution and socially responsible use of land and other resources within our nations, as also among the nations of the world"<sup>16</sup>.

### CHURCH AND REFORM IN THE PHILIPPINES

For reform in Philippine society to become a reality, the help of the Church is very necessary. The Church in the Philippines is spread all over the land. Its bishops, its priests, its sisters, its schools, its organizations, are everywhere, from the northernmost parts of Batanes to the southern islets of Sulu. Its word is listened to with respect. It possesses authority and power, which, if used against injustice, mean a lot towards the changing of society. In fact, we believe that unless a sizeable segment of the Church take decisive steps towards social involvement, social reform in this country along Christian lines cannot be achieved.

It is heartening to note that more and more bishops and priests in the Philippines are responding to the call of greater social involvement. Concept of Church authority and property are beginning to conform more and more to the ideals of service and poverty found in the Gospels. In fact, the strength of mass organizations like the Federation of Free Farmers in some provinces has been due to great extent to ecclesiastical support. This is particularly true with certain bishops of Mindanao who have fully backed the farmers' movement. There is hope for the future.

---

<sup>16</sup> Asian Bishops, Message and Resolutions, November 1970, Manila.

# Evangelization and Development

ARCHBISHOP FULTON SHEEN

## FOR A UNITED MISSIOLOGY

Almost all mission writing revolves around two poles: the evangelical and the sociological. One pole is the mission of the Church to save souls; the other pole, its mission to work for the development of all peoples. This false dichotomy is like the debate on the priesthood: is the priest a sacred minister or is he a social worker? The true answer is: he is both, because Christ was not only Priest but Victim. In all other priesthoods, Judaic and pagan, the priest offered something separate from himself, for example, a lamb or a bull. But Christ offered Himself. "*Oblatus est quia ipse voluit*".

The role of the priesthood is, therefore, both sacral and social. Sacral inasmuch as the priest is the ambassador of God and offers the supreme gift of the Son to the Father; social, inasmuch as a victim he must take on himself the physical, social, psychical and moral sins and disabilities of man and help the sick and the poor and the lame as did Christ. The missions, in like manner, are both soul saving, for a soul is worth more than the universe and social saving service for Christ is hidden in the hungry, sick, homeless (Mt. 25:34-36).

The one and same Christ announced the Eucharist and fed the hungry, for He is King of the world. The Church has a right hand and a left hand. One for blessing, the other for feeding. The tragedy of our day is that neither hand knows what the other is doing. The Congregation for the Evangelization of Peoples has no counterpart such as Congregation for Amelioration of the World. St. Paul who was willing to become accursed if he did not preach the Gospel was the same Paul who carried the Macedonian alms for relief of the poor Jews in Jerusalem. In Theology, the divorce of natural and supernatural has been too rigid; in missiology, the separation of salvation and relief has been too divisive in the past.



Is it any wonder that since Vatican II missiologists have fissioned into two camps: the one reducing mission to the care of the body, the other reserving mission to the care of the soul? The truth is: the Word is made Flesh; Mission is a total life-review centered on service. Preaching the Word of God does not occur in a vacuum but in an ecological setting and a complex web of environmental interrelationship. One wonders if the leprosanum gives not the best picture of the union of the two extremes: there, no one knows which comes first, the evangelical or the service theory.

### REVOLUTION

Up until now we consider mission *ex parte ecclesiae*. The conclusion is that soul saving and social betterment are like the concave and convex sides of a saucer. But, *ex parte mundi*, what new type of missiology emerges? What is the basic spirit of the modern world? Revolution. Our times are the ripe fruit of the Protestant Revolution, the French Revolution, the Industrial Revolution, the Soviet Revolution.

Each hacked away at the Cathedral; a tower there, a throne here until the Soviets levelled it and set up the golden calf of atheism.

Revolution is transformation in the foundations and values of a system, whether it be political, social or religious. Revolution may be either violent or non-violent. Whether the pleas for revolution are adolescent as they are in America, or born of hunger and pain as they are in India and Latin America, there is one thing in common. Hope exists for better things. Any system which hinders the realization of these hopes and possibilities must be changed.

Leaving aside spectacular, exhibitionistic schizoid revolts by a few in the Church, the most general way the Church meets the revolutionary situation of our times is by development.

### DEVELOPMENT

Development has as its goal closing the gap between the rich and the poor, the rich nations and the poor nations (euphemistically, but not realistically called "underdeveloped nations"). It must be at once granted that foreign aid, ecclesiastical subsidies for the under-

privileged, and development programs running into millions are good, necessary and practical. But in relation to the poor of the world, development suffers from three difficulties:

a) Aid to poor nations is too often to gather them into the orbit of one or the other of the two nuclear powers, the United States or the Soviet Union. Aid then resolves itself into a political question: are you for or against communism?

b) Development programs ignore the revolutionary potential among the poor peoples, for example Cuba, Chile, China.

c) Development programs look only to the economic situation of the aided nation, but not the political. The poor of today are different from the poor of the past. Today they know they are poor and they will not to be poor.

The amount of aid from the outside can neutralize their discontent and their political resolve for a new order. As Walter Rauschenbusch wrote, "Ascetic Christianity called the world evil and left it. Humanity is waiting for a revolutionary Christianity to call the world evil and change it".

### MODERN PROBLEM: SOCIALIZED POVERTY

The missionary world which for the most part embraces Asia, Africa and Latin America is at one and the same time a revolutionary world. What is at issue in all places for greater equality is related to the distribution of power. Political power in almost all missionary countries is in the hands of privileged groups whether political, mercantile or economic. As Gunnar Myrdal so aptly expresses it: "The masses of people in the underdeveloped world are the object of politics but hardly anywhere its subject". Missions in former times dealt with poverty among individuals; now there is socialized poverty through politics or economics.

Directly or indirectly through joint agreements, United States corporations control or influence 70 to 80 percent of the raw material resources of Latin America, and half of its modern manufacturing industry and public utilities. The rise of resentful nationalism in Latin America is paralleled in other mission lands such as South

Africa and Vietnam. Whether we like it or not, the fact is that the idea of development in the minds of the impoverished is often inseparable from revolution. "Handcuts" by rich governments do not touch the personal dignity of the recipients. As much as we want to poke fun at the students and the professional rebels because of their Mama-ism—love of Marx, Mao and Marcuse—the fact is there is indeed a "revolution of rising expectations".

The mission problem is bigger than the Divine and the secular. The union of the two is Western world problem, not a missionary problem. Because development in poor nations is slow, because technologically advanced nations grow geometrically, while the poor nations grow arithmetically, the revolutionary spirit is at work in all mission countries and demands a new look.

### BIBLICAL ANSWER: RIGHTEOUSNESS

The Church cannot make a revolution actively, as Paul made clear in his Epistle to the Romans. Nero was on the throne but Christians were told to obey him and they were exhorted also to pay tax collectors as "agents of God", *leitourgoi theou*. If Peter had dynamite instead of a sword, the Lord would still have told him to throw it away. "Those who explode dynamite, will be exploded by dynamite".

And yet the Church lives in a revolutionary age and it must come to grips with it. The Biblical answer to the mission problem is righteousness.

Righteousness is both internal and external, personal and social, as exemplified by Isaiah (58:6-14).

Is not this what I require of you as a fact:  
 To loose the fetters of injustice,  
 To untie the knots of the yoke,  
 To snap every yoke  
 And set free those who have been crushed.  
 Is it not sharing your food with the hungry,  
 Taking the homeless poor into your house,  
 Clothing the naked when you meet them.

Righteousness avoids two extremes: either that mission is politics or that mission is evangelization. Righteousness ties together the

social problem. Amos meditated side by side a liturgical religion and social welfare. The first without the second is vain:

I will not delight in your sacred ceremonies.  
Spare me the sound of your songs;  
I cannot endure the music of your guitars.  
Let justice roll on like a river  
And righteousness like an ever-flowing stream.

(Amos 5:12-25).

An old Rabbinic saying about the suffering of Israel was: "Every distress that Israel and the people share should be brought to God in prayer. Every distress that Israel bears alone is not such a distress". This is true of the Church. The atheists, the Communists, the slum-dwellers, the rebels, the dishonored—all of these are the concern of the righteous. Righteousness in the language of Marx is the pressing for the overthrow "of all the circumstances in which man is a humiliated, an enslaved, a forsaken and a despised being".

Righteousness is the one idea which brings Christ and society together. Evangelization is the Word; social aid is the Word made Flesh. Righteousness embraces doing what is right in all things. Ezekiel (18:5-9) gives many concrete examples of a total God-like life. The avenging deed of Phinehai was "reckoned to him as righteousness" (Ps. 106:31). Beginning with Amos, righteousness toward God could not be separated from concern for the underprivileged. In the New Testament, righteousness is the establishment of God's Will on earth which reaches to sinners. Salvation must have outreach to poverty and the development of nations: "For I tell you, unless your righteousness exceeds that of the Scribes and Pharisees, you will not enter the Kingdom of Heaven" (Mt. 5:20).

Once one is close to God, social action becomes a reflex. But unfortunately, since Marxism particularly, the Church has divided up heaven and earth, leaving the earth to Marx. Righteousness must bring both together again as Paul brought Greek culture and Hebrew Messianism together.

## TWO KINDS OF ATHEISM

Atheism has been defined as a denial of God. But if love of God and neighbor are one commandment, does it not follow that to

deny neighbor is also to deny God? Hence, the gift must be left at the altar if there is a debt of charity to neighbor (Mt. 5:23).

If one translates "thieves" in the parable of the Good Samaritan by "economic exploiters", social involvement becomes imperative: "Who was the neighbor to him that fell among political and economic exploiters?" Atheism, then, is of two kinds: denial of God and denial of neighbor. Too often those who pretend to know God do not love the socially deprived.

But those who serve economic and political justice, may often know God implicitly. God, through Jeremiah, asks of those who serve justice: "He dispensed justice to the lowly and the poor; does not this show he knew Me? says the Lord" (Jer. 22:15).

We in the Church must ask why are most socialist regimes atheistic? or anti-religious? May it not be because we failed to "dispense justice to the lowly and the poor"? Walter Dirks is right:

"When the proletariat opened its eyes a hundred years ago and awakened to self-consciousness, it is not true that Christ was arrogantly rejected; it would be much truer to say that Christ was not there at all. Christ was invisible and inaudible. When the old Christian order of life for the peasantry and the people of the small towns was no longer viable for the proletariat because he had been lifted out of this order into a completely different strange order, Christ should have been made visible to him in a new way through the mediation of Christ who had entered into his existence in the power of Christian sacrifice. This did not happen. No Christian of stature at this point broke through the barrier between middle class, the peasant class and the feudal class. And so Christ remained invisible".

Let us be pitilessly clear on this point: this is how Marxism came into existence. The Marxist fell into error, but the greater part of the blame lay with the Christians. The recognition of this fact must strike a deadly blow at the roots of all Christian self-satisfaction in relation to Marxism. The burden of proletarian unbelief lies on our shoulders. This unbelief does not separate us from these men, it actually binds us to them.

The Marxists denied the first commandment by not loving God and fell into atheism of the right; we failed to practice adequately

on a large scale of the second commandment of social justice for the poor, and fell into atheism of the left.

The missionary writers who would reduce missions to political and economic service are trying to remedy an omission but they fall into a half truth like the evangelists who would limit missions to preaching. I tried to emphasize these two kinds of atheism at the recent conference in Rome on "Dialogue with Marxists and Atheists", but the only atheism which interested them was the right, not the left.

The Church today is trying to "catch up" with the world in the social problem, for "poverty" today is the "in" virtue among the right and left atheists. Chastity and obedience are "out". Righteousness gives no shelter to either kind of atheism.

### FOR THE TOTAL MAN

Archpriest Vitaly Borovoy of the Russian Orthodox Church of Russia thus well said: "Theology can and should raise a whole series of questions about the ultimate meaning of the world process, manifesting by word and deed what is good, genuine, eternal and absolute in biblical Christianity. It should help the social revolutions of our times to lead man to his ultimate fulfillment and significance".

God is no heavenly guarantor of the **status quo** of those who say: "Lord, Lord". Neither is He the avenging God of the offended. Some wounds must be inflicted by God's justice before they can be healed by God's love.

A second observation concerns how righteousness is to treat Marxism in all countries where development is bound up with revolution. In general, it would be in somewhat the same way as the early Church dealt architecturally to pagan temples. It took them over, baptized their feasts. Gregory the Great in his memorable letter to the missionaries in England bade them take what was good in the rites of the people. A missiology without a social program is like Marxism without religion. Maybe God in his wisdom sent Marxism as a scourge, as He used the Babylonians against Israel, in order to purge us of our forgetfulness of the total man.

Marxism has at least reminded Christianity that it must be concerned with the world and man in all his economic ramifications. Christianity, in its turn reminds Marxism that the economic and political man cannot be consoled by the earth itself. The Marxist reminds the Christian of missionary, of social immanence; the Christian can remind the Marxists of individual transcendence. As Teilhard de Chardin wrote: "The world will not be converted to the heavenly promise of Christianity unless Christianity has previously been converted to the promises of the earth".

The closed immanence of the Marxist man cannot handle grief, anxiety, suffering. Yet Christians too often neglect speaking of how anxious man has relations with the Divine. At a recent meeting of Christians and Communists in Czechoslovakia, all the Protestants and Catholics stressed involvement in the world (waking up from neglect) while the Communist speakers emphasized the need of transcendence (grasping at that which the Christians neglected in their desire for conformism). Professor Proca of the University of Moscow confronted his Communist students with this challenge: "Our Christian friends have awakened in us the courage for transcendence . . . Should it not be, rather, our task to encourage the Christians to be even more radical in their striving for transcendence?" As Roger Garaudy, the chief ideologist of the Communist Party in France said to an audience: "What would your Christian faith be like if it would not learn from your faith the transcendence of a God of whom we have no living experience?"

As a dogmatic ideology, Marxism is evil. As a social philosophy which stresses the betterment of man it has value: it becomes incomplete when it leaves out the heart of man. As Abraham left his father's and went into an unknown country, so the mission spirit will adapt itself to a new situation. The Marxist proclamation of the godless man delivers him to the aggression of man. The exile of God ends in the tyrannization of man. What Christianity can give the Marxists is the notion that while man's economic and political environment may be bettered, man is free only when the only One Who has mastery over him is God in Christ Jesus—hence no party, no society may bring the conscience of man into servitude.

## NEW ERA

The missions are not at an end; they are at the beginning of a new era. The missions of the Church took all the paganism out of the Roman Empire, and barbarism out of Northern Europe, so too, it can transmute the revolution of the modern world by bringing into a single goal the true revolution of the Magnificat of Mary.

**Political:** The arrogant of heart and mind He has put to rout. He has brought down the monarchs from their throne.

**Economic:** The hungry He has satisfied with good things, the rich He sent away empty.

**Spiritual:** His mercy is assured from generation toward those who fear Him (Lk. 1:50-53).

(Originally published in *WORLD MISSION* Vol. 22, No. 3, Fall 1971, under the title *A NEW THEOLOGY OF MISSION*).

— oOo —

**“Development** cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man. As an eminent specialist (L.-J. Lebreton O.P.) has very rightly and emphatically declared: We do not believe in separating the economic from the human, nor development from the civilizations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity”.

Paul VI, *Populorum Progressio*



# THE BIBLICAL READINGS

## FOR THE OFFICE OF READINGS IN THE

### LITURGY OF THE HOURS

H. J. GRAF, S.V.D.

Vatican II prescribed that "the treasures of the Bible be opened up more lavishly" (Const. on the Lit., art. 51; cf. art. 92a) for the celebration of the Eucharist and for the Liturgy of the Hours. For some years we have used the lectionary for the Mass. It is more difficult at present to fulfill the wish of the Council concerning the Liturgy of the Hours. Many priests have not yet made the change from the Roman Breviary to the new "Liturgy of the Hours" in one of the interim versions (American or English [Chapman] edition) or in the official Latin, four-volume set. Most of them are waiting for the publication of a complete translation.

But it would be good if all tried to become gradually familiar with the reformed Liturgy of the Hours. Rome wanted to facilitate this adaptation when the Congregation for Divine Worship published on November 11, 1971 "Rules for the provisional Use of the Divine Office" which are easily accessible in a streamlined form in the *Ordo* 1973 of the Philippines (pp. 13-16).

Now Rome wants these priests to advance one step more by adopting the readings from Sacred Scripture in the Office of Readings (the former Matins). The Congregation for Divine Worship published these readings in its official bulletin *NOTITIAE* 7 (1971) 393-408 and 8 (1972) 265-269. The last article makes a number of corrections concerning weeks 81 to 34 'throughout the year'.

This is a one-year cycle. Originally it had been the intention of the planners of the reformed Divine Office to have a two-year cycle of biblical readings, like the arrangement of the first readings in ferial

Masses 'throughout the year'. This two-year system is found in outline in the two interim Breviaries mentioned above.

Technical reasons, as well as economic, prevented the adoption of this two-year system into the official version of the "Liturgia Horarum". These four volumes had to be content with the one-year cycle to make the volumes of the Divine Office not still more numerous and more expensive. This one-year cycle follows, with an English translation of headings, in the following pages.

### TABLE OF SCRIPTURE READINGS FOR THE LITURGY OF THE HOURS ACCORDING TO A ONE-YEAR CYCLE

#### ADVENT (YEAR II)

##### I. Until December 16

Sunday I	Is 1:1-18	Scolding of the people.
Monday	1:21-27; 2:1-5	Judgment on Israel and its salvation. The nations come together.
Tuesday	2:6-22; 4:2-6	God's judgment.
Wednesday	5:1-7	Against God's vineyard.
Thursday	16:1-5; 17:4-8	Zion offers refuge to the Moabites; the conversion of Ephraim.
Friday	19:16-25	The future conversion of the Egyptians and Assyrians.
Saturday	21:6-12	Announcement of the downfall of Babylon.
<hr/>		
Sunday II	Is 22:8b-23	Against the pride of Jerusalem and Sobna.
Monday	24:1-18	God manifests himself on His Day.

## OFFICE OF READINGS 105

Tuesday	24:19-25:5	God's Kingdom. Thanksgiving.
Wednesday	25:6-26:6	The messianic banquet. The song of the redeemed.
Thursday	26:7-21	A song of the just. Promise of the resurrection.
Friday	27:1-13	God's vineyard will again be cultivated.
Saturday	29:1-8	God's judgment on Jerusalem

---

Sunday III	Is 29:13-24	Announcement of God's judgment.
Monday	30:18-26	Promise of future happiness.
Tuesday	30:27-33; 31:4-9	Jerusalem will be saved from the Assyrians.
Wednesday	31:1-3; 32:1-8	A kingdom of true justice
Thursday	32:15-33:6	Promise of salvation. The hope of the faithful.
Friday	33:7-24	Future salvation.

### II. After December 16

Dec. 17	Is 45:1-3	Liberation of Israel through Cyrus.
18	46:1-13	God and the idols of Babylon.
19	47:1.3b-15	Lament over Babylon.
20	48:1-11	God alone is the lord of the time to come.
21	48:12-21; 49:9b-13	A new Exodus.
22	49:14-50:1	The future restoration of Zion.
23	51:1-11	Salvation promised to Abraham's sons.
24	51:17-52:2.7-10	Glad tidings for Jerusalem.

# 106 BOLETIN ECLESIASTICO DE FILIPINAS

## CHRISTMASTIME (YEAR I)

### I. Until Epiphany

Dec. 25, Christmas:	Is 11:1-10	The Root of Jesse.
Sunday within Christmas Octave: Holy Family:		
	Eph 5:21-6:4	Christian life.
Dec. 29	Col 1:1-14	Thanksgiving and petition.
30	1:15-2:3	Christ, the head of the Church; Paul his servant.
31	2:4-15	Our faith in Christ.
Jan. 1, Christmas Octave: Solemnity of the Holy Mother of God:		
	Heb 2:9-17	Christ is like his brothers in all things.
2	Col 2:16-3:4	Our life in Christ.

**In places where the Epiphany is celebrated on the Sunday occurring between 2-8 January, the readings given for 7-12 January are read after the Epiphany, the following being omitted (this affects the Philippines):**

Jan. 3	Col 3:5-16	The life of the new man.
4	3:17-4:1	The Christian family.
5	4:2-18	Conclusion of the epistle.

**In places where the Epiphany is celebrated on Jan. 7 or 8:**

Jan. 6	Is 42:1-8	The meek Servant of the Lord.
--------	-----------	-------------------------------

**In places where the Epiphany is celebrated on Jan. 8:**

Jan. 7	Is 61:1-11	The Spirit of the Lord on God's Servant.
--------	------------	---

**II. From Epiphany on**

Jan. 6 or Sunday occurring on Jan. 2-8: The Epiphany of our Lord:

Is 60:1-22

The revelation of the Lord's  
glory over Jerusalem.

**The readings assigned to 7-12 January are read on the days which follow the solemnity of the Epiphany, even when this is kept on the Sunday, until the following Saturday. From the Monday after the Sunday on which the Baptism of our Lord is celebrated, i.e., the Sunday occurring after 6 January, the readings of the weeks of the year are begun, omitting any which remain of those assigned to the weekdays between 7-12 January.**

Jan. 7 or Monday after Epiphany:

Is 61:1-11

The Spirit of the Lord on his  
Servant.

Jan. 8 or Tuesday after Epiphany:

Is 62:1-12

Salvation is near.

Jan. 9 or Wednesday after Epiphany:

Is 63:7-64:1  
(Heb 63:7-19)

Remembrance of the Lord's  
mercy when the people were  
in distress.

Jan. 10 or Thursday after Epiphany:

Is 64:1-12  
(Heb 63:19b-64:11)

Prayer for God's coming

Jan. 11 or Friday after Epiphany:

Is 65:13-25

A new heaven and a new earth.

Jan. 12 or Saturday after Epiphany:

Is 66:10-14. 18-23

Salvation for all.

Sunday after January 6: Feast of the Baptism of our Lord:

Is 42:1-9; 49:1-9

The meek Servant of the Lord  
is the light of the nations.

## L E N T

## I. Until Saturday of the fifth Week

Ash Wednesday	Is 58:1-12	A fasting which pleases God.
Thursday	Ex 1:1-22	Israel's oppression.
Friday	2:1-22	Birth of Moses; his flight.
Saturday	3:1-20	The calling of Moses; God reveals His Name.
<hr/>		
First Sunday	Ex 5:1-6:1	Oppression of the people.
Monday	6:2-13	Another report on the calling of Moses.
Tuesday	6:29-7:25	The first plague.
Wednesday	10:21-11:10	Plague of darkness; announcement of the plague of the first-born sons.
Thursday	12:1-20	The Paschal Lamb and the unleavened bread.
Friday	12:21-36	Plague of the first-born sons.
Saturday	12:37-49; 13:11-16	The Hebrews set out; the laws of the Pasch and the first-born sons.
<hr/>		
Second Sunday	Ex 13:17-14:9	The march to the Red Sea.
Monday	14:10-31	Passing through the Red Sea.
Tuesday	16:1-18:35	Manna in the desert.
Wednesday	17:1-16	Water from the rock; the battle against Amalec.
Thursday	18:13-27	Moses establishes judges.

# OFFICE OF READINGS 109

Friday	19:1-19; 20:18-21	Promise of the covenant and apparition of the Lord on Mount Sinai.
Saturday	20:1-17	God gives the Law on Mount Sinai.
<hr/>		
Third Sunday	Ex 22:20-23:9	Laws concerning strangers and the poor (Code of the Covenant).
Monday	24:1-18	The Lord's covenant with Israel on Mount Sinai.
Tuesday	32:1-20	The Golden Calf.
Wednesday	33:7-11.18-23; 34:5-9.29-35	God's full revelation to Moses.
Thursday	34:10-28	The second code of the covenant.
Friday	35:30-36:1; 37:1-9	The making of the Tabernacle and the Ark.
Saturday	40:14-36 (Heb 40:16-38)	Construction of the Tabernacle. The cloud of the Lord.
<hr/>		
Fourth Sunday	Lev 8:1-17; 9:22-24	Consecration of priests.
Monday	16:2-28	Day of atonement.
Tuesday	19:1-18.31-37	Laws concerning one's neighbors.
Wednesday	Num 11:4-6.10-30	The spirit poured out on the elders and on Josue.
Thursday	13:1-4a.18-34 (Heb 12:16-13:3.17-33)	Spies sent into the land of Canaan.
Friday	14:1-25	Israel murmurs against Moses who intercedes for the people.
Saturday	20:1-13; 21:4-9	The waters of Meribah. The bronze serpent.

## 110 BOLETIN ECLESIASTICO DE FILIPINAS

Fifth Sunday	Heb 1:1-2:4	The Son is heir of the universe and highly exalted above the angels.
Monday	2:5-18	Jesus, the author of salvation, is like one of his brothers.
Tuesday	3:1-19	Jesus, the apostle of our confession.
Wednesday	6:9-20	God's fidelity is our hope.
Thursday	7:1-11	Melchizedek, the type of the perfect priest.
Friday	7:11-28	Christ's everlasting priesthood.
Saturday	8:1-13	Christ's priesthood in the new covenant.

---

### II. Holy Week

Palm Sunday of the Lord's Passion:

	Heb 10:1-18	Our sanctification through Christ's oblation.
Monday	10:19-39	Perseverance in faith. Expectation of judgment.
Tuesday	12:1-13	Let us run to the fight under Christ's leadership!
Wednesday	12:14-29	Access to the mount of the living God.
Thursday	4:14-5:10	Jesus Christ, the High Priest.

### HOLY PASCHAL TRIDUUM

Friday of the Lord's Passion:

	Heb 9:11-28	Christ, the priest enters the Holy Place by his own blood.
Holy Saturday	4:1-16	Let us hasten to enter the Lord's rest!



## OFFICE OF READINGS 111

Easter Sunday of the Lord's Resurrection:

**The Paschal Vigil takes the place of the Hour of Readings. Those who do not take part in the Vigil read at least four readings of the Vigil with their canticles and orations. The following are recommended:**

- |                  |  |
|------------------|--|
| 1. Ex 14:15-15:1 | The sons of Israel went on dry ground right into the sea.                |
| 2. Ez 36:16-28   | I shall pour clean water over you and I shall give you a new heart.      |
| 3. Rom 6:3-11    | Christ, having been raised from the dead, will never die again.          |
| 4. Mt. 28:1-10   | He has risen from the dead and now his is going before you into Galilee. |
- 

### PASCHAL SEASON (YEAR I)

#### I. Until Ascension

Mon. of Easter Octave	1 Pt 1:1-21	Greeting and thanksgiving.
Tues. of Easter Octave	1:22-2:10	The life of God's children.
Wed. of Easter Octave	2:11-25	Christians as strangers in the world.
Thurs. of Easter Octave	3:1-17	Imitation of Christ.
Fri. of Easter Octave	3:18-4:11	Hope for the Lord's coming.
Sat. of Easter Octave	4:12-5:14	Exhortation to the elders and faithful.

---

Second Easter Sunday	Col 3:1-17	A new life.
Monday	Apoc 1:1-20	Vision of the Son of Man.
Tuesday	2:1-11	Letters to the churches of Ephesus and Smyrna.
Wednesday	2:12-29	Letters to the churches of Pergamon and Thyatira.

## 112 BOLETIN ECLESIASTICO DE FILIPINAS

Thursday	3:1-22	Letters to the churches of Sardis, Philadelphia and Laodicea.
Friday	4:1-11	Vision of God.
Saturday	5:1-14	Vision of the Lamb.

---

Third Easter Sunday	Apoc 6:1-17	The Lamb opens the book.
Monday	7:1-17	A great crowd is sealed with God' seal.
Tuesday	8:1-13	The earth is punished by seven angels.
Wednesday	9:1-12	Plague of the locusts.
Thursday	9:13-21	Plague of war.
Friday	10:1-11	Confirmation of the visionary's calling.
Saturday	11:1-19	The two witnesses remain unconquered.

---

Fourth Easter Sunday	Apoc 12:1-18	The sign of the woman.
Monday	13:1-18	The two beasts.
Tuesday	14:1-13	The Lamb is victorious.
Wednesday	14:14-15:4	The harvest of the last age.
Thursday	15:5-16:21	The seven bowls of God's wrath.
Friday	17:1-18	The great Babylon.
Saturday	18:1-20	Destruction of Babylon.

---

Fifth Easter Sunday	Apoc 18:21-19:10	The wedding feast of the Lamb foretold.
Monday	19:11-21	Victory of the Word of God.
Tuesday	20:1-15	The last struggle of the dragon.
Wednesday	21:1-8	The new Jerusalem.
Thursday	21:9-27	Vision of the heavenly Jerusalem, the bride of the Lamb.

## OFFICE OF READINGS 113

Friday	22:1-9	The stream of living water.
Saturday	22:10-21	Attestation of our hope.
<hr/>		
Sixth Easter Sunday	1 Jn 1:1-10	The Word of life; the light of God.
Monday	2:1-11	The new commandment.
Tuesday	2:12-17	Observance of God's will.
Wednesday	2:18-29	The antichrist.
Ascension of the Lord	Eph 4:1-24	When he ascended on high he led a host of captives.

**In places where the solemnity of Ascension is transferred to the next Sunday, the readings of Thursday, Friday and Saturday are taken from the following day (i.e., on Thursday that of Friday, etc.).**

### II. After Ascension

Friday	1 Jn 3:1-10	We are children of God.
Saturday	3:11-17	Love of neighbors.
<hr/>		
Seventh Easter Sunday	3:18-24	Commandment of faith and love.
Monday	4:1-10	God loved us first.
Tuesday	4:11-21	God is love.
Wednesday	5:1-12	This is our victory — our faith.
Thursday	5:13-21	Prayer for sinners.
Friday	2 Jn	Who remains in the true doctrine has the Father and the Son.
Saturday	3 Jn	Let us walk in the truth.
Pentecost Sunday	Rom 8:5-27	All who are led by the Spirit of God are children of God.

# HISTORY OF THE CHURCH IN THE PHILIPPINES

**PABLO FERNANDEZ, O.P.**

## Chapter 32

### MISSIONS IN THE ASIAN CONTINENT

#### Franciscan Missions in China, 1579, 1582.

Pretending that they were going to visit the Ilocos missions, two Franciscan friars, Pedro de Alfaro and Agustín de Tordesillas, with two Spaniards, Francisco de Dueñas and Juan Díaz Pardo, plus several others, boarded in Manila a frigate headed for China on 18 May 1579, without first obtaining the license of Governor Francisco de Sande. In Ilocos, the group was joined by Fathers Juan Bautista de Pesaro and Sebastian de Baeza. They reached Canton on 19 June where they were not lightly vexed due to the ill will of their interpreter. Soon after, Fathers Alfaro and Pesaro moved on to Macao in September, where they built a convent in 1580. Fray Tordesillas and the Spanish captains returned to Manila. Fray Alfaro was later exiled from Macao by the Portuguese, suspecting him to be a spy of Spain. He died, however, when the boat carrying him to Goa dashed against the coast of Cochinchina.<sup>1</sup>

The Franciscans tried to enter China a second time when the Visitor Commissar, Fray Jeronimo de Burgos, organized, again without government approval, an expedition of seven Franciscans, which left Manila for Macao in the beginning of March, 1582. They did not reach their destination, however, for a typhoon blew them towards the coast of Pangasinan. Only two of them were able to continue to Macao in the company of Father Alonso Sanchez later on. Those

---

<sup>1</sup> San Antonio, Juan Francisco de, *Cronicas de la apostólica Provincia de San Gregorio* (Sampaloc, 1738), 382-388.

who returned to Manila were able finally, after long discussions with the governor and the bishop, to obtain a permit to embark for China once more. With the necessary licenses, the group sailed on 21 June, with Fray Jeronimo de Burgos as their leader. But they did not debark at Macao, as they had intended, but at Fukien, where they were thrown into jail by the Chinese authorities. Brought to Canton, they were ransomed by the Portuguese Arias Gonzalo de Miranda. They finally left for Macao without succeeding in their purpose of evangelizing China. Some of the group stayed, however, in Macao, while the rest went back to Manila on 27 March 1583.<sup>2</sup>

### Dominicans and Franciscans in China, 1631.

On several earlier occasions, the Dominicans had already been attempting to enter China, like Fathers Juan de Castro and Miguel de Benavides in 1590, Father Luis Gandullo in 1593, and Father Bartolome Martinez in 1612 and 1619. They were able to accomplish nothing because of Portuguese opposition in Macao, or the vigilance of the Chinese mandarins who did not want foreigners to enter their land. But in 1630, the Dominicans tried again and, surprisingly, succeeded.

On 30 December of this year Fathers Angel Cocchi and Tomas Serra, both Italians, set sail for Foochow, with the title of ambassadors and bearing the accompanying presents for the authorities. However, one of the ambassadors perished during the sea-crossing at the hands of the Chinese crewmen who wanted to be rid of them in order to get the present. Father Cocchi, patently protected by Divine Providence, was able to remain in Foochow, from where he proceeded to Fogan, the prefecture of Funing in Fookien.

In 1633, Fathers Juan Bautista de Morales, O.P. and Antonio Caballero, or de Santa Maria, O.F.M. joined him. From this time on, the Chinese missions of the two orders made steady progress, at first in cooperation with each other, but later, going on their separate ways until, with the years, they were totally separated.

The Dominicans evangelized Fukien, Chekiang, Shantung. The Franciscans spread themselves through the provinces of Shantung,

<sup>2</sup> Lorenzo Pérez, O.F.M., "Orígen de las misiones franciscanas en el Extremo Oriente," *Correo Ibero-americano*, II (1914), 202-211.

where Father Caballero founded a church and residence in Zinanfu [sic] which was the mother house of other missions in the interior of China. Besides, they also erected churches in Kwantung (1674), Kiangsi (1687), Nanking and Chekiang (1700). We shall not record the Christian communities that both orders founded because they were many. It is enough to say that in Fukien, the Franciscans finally left the Dominicans alone in this area, while the Dominicans abandoned Chekiang and Kiangsi and stayed only in Fukien.<sup>3</sup>

The same events that affected almost equally the two orders in China were: the almost continued persecutions, both popular and official, especially in the beginning and above all from the reign of Young-Ching (1723-1736) throughout the rest of the 18th century; the polemic about the Chinese rites which began in 1636, ending only in 1742 when Pope Benedict XV promulgated the famous bull "Ex quo"; the invasions and subsequent conquest of China by the Manchu Tartars (1642, ff.); the piratical raids of Kuesing (1653-1662) and the exile of the missionaries from Canton in 1665, except a handful of Dominicans who preferred, at great personal risk, to remain hidden in the mission for the encouragement of the Christians; and, in what concerns only the Dominicans, the martyrdom of Blessed Pedro Sanz (1747), Francisco Serrano, Juan Alcober, Joaquin Royo, and Francisco Diaz (1748) during the persecution in Kienlung (1736-1796).

In 1813, the Franciscans abandoned their missions in China for lack of personnel and because the King of Spain had failed to continue the annual subsidy which he had been giving them each year.<sup>4</sup>

Meanwhile, the Dominicans continued their apostolate in China until 1952.

Towards the middle of the 19th century, a notable change occurred in the Chinese missions. This was due to the end of the Portuguese *padroado*, the creation of new dioceses with the arrival of new religious orders, the end of the official persecutions, and the presence of England and France in certain principal ports of the country consequent upon the Opium War and the subsequent treaties, and the entrance of the feminine missionary element. Thanks to the

<sup>3</sup> Felix de Huerta, O.F.M., *Estado geográfico, topográfico, estadístico, histórico, religioso de la santa y apostólica provincia de San Gregorio Magno* (Binondo, 1865), 602-609.

<sup>4</sup> *Ibid.*, 602.

end of the official persecutions, the Dominican Order was able to spread more freely the gospel and the external observance of the Catholic faith. The missionaries began to build houses and churches in the European style, erect seminaries, hospitals and orphanages.

For her part, France assumed by the middle of the 19th century, the responsibility of protecting the Catholic missions, although for quite human motivations, granting the missionaries for example, French passports. As for the Sisters, what concerns the Philippine Church is that in 1859 the first three Dominican missionary sisters left for China to help their brothers in the habit in running orphanages and hospitals. In order to attend to the personnel and the necessities of the missions in China and Tungkin (North Vietnam), the Dominicans opened a procure in Canton (1716), which was transferred to Hong-kong in 1860. In 1587, three missionaries of the original mission had already gone to Macao where they founded a convent which the Portuguese had taken over in 1590 because the latter were wary of Spanish might.<sup>5</sup>

### Augustinian Missions in China.

The Augustinians who accompanied Villalobos had sailed from the port of Natividad, Mexico, already with the intention of preaching the gospel in China. In 1572, Fathers Agustin de Albuquerque and Alonso de Alvarado also tried to pass on to the Chinese mainland in order to announce the Good News there. The same dream inspired Father Martín de Rada when, together with Fr. Jeronimo Martin, he succeeded in crossing the imperial frontier in 1575 as an ambassador of Philip II. But they all failed in their undertaking.<sup>6</sup>

To facilitate their entrance into China the Augustinians from the Philippines founded a convent in Macao in 1586 which they had to cede to the Portuguese missionaries in 1596 by order of Philip II.

Almost a century had to pass before these missionaries established a permanent mission in China. On 27 November 1680, Fathers Alvaro de Benavente and Juan Nicolas de Rivera sailed from Macao

<sup>5</sup> Pablo Fernández, O.P. *Dominicos donde nace el sol* (Barcelona, 1958), 105-118, 151-168, 217-235, 309-317, 419-435.

<sup>6</sup> Elviro Pérez, O.S.A. *Catálogo bio-bibliográfico de los religiosos agustinos* (Manila, 1901), 5, 10, 26.

headed for Canton. Here, while studying the language, they lived with the Franciscans and, later, aided by their hosts, they opened their first mission station in Kao-kin. This was followed by the missions of Nang-hiung and Fo-ki in the province of Kiangsi.

Because of the controversy over the Chinese rites, as well as in order to look for reinforcements of their man power, Fray Benavente sailed for Europe in 1686, going by way of India. This famous traveler thought his absence would be short, but it lasted until 1699, when, nominated as the titular bishop of Ascalon and Vicar Apostolic of Kiangsi, we meet him a second time in the theater of his missionary tasks, where he will stay until 1708. Expelled from China in this latter date, he ended his days on 20 March 1709 in Macao in the midst of his brothers in the habit and other missionaries as well.<sup>7</sup>

The Augustinians in the Philippines did not return to China until 1877. The first to clear the road were Fathers Raymundo Lozano Mariano Fabregas, in cooperation with the ecclesiastical governor of the mission, Monsignor Semprini who had succeeded after the death of Monsignor Felipe Navarro, the one who had invited them, and in virtue of the decree of His Holiness, Pope Leo XIII, "**Ex debito pastoralis officii**," issued in Rome on 13 August 1879. This mission, based in the Apostolic Vicariate of Northern Hu-nan, had in 1901 22 missionaries, with 14 residences in the districts of Litchou, Changte and Iotchou.<sup>8</sup>

### Frustrated Attempts by the Recollects.

The chapters of the Recollect Order in 1701 and 1704 agreed to found a mission in China. And when the Delegate of the Holy See, Charles Thomas Maillard de Tournon, then Patriarch of Antioquia and later Cardinal, passed through Manila on his way to China to settle the Chinese rites controversy, they arranged to have Fathers Tomas de San Lucas and Francisco de la Madre de Dios to accompany him. Unfortunately, the plan fell through.<sup>9</sup>

<sup>7</sup> Teófilo Aparicio López, O.S.A. *Misioneros y colonizadores agustinos de Filipinas* (Valladolid 1965), 271-289.

<sup>8</sup> Elviro Pérez, *Op. cit.*, 487, 836.

<sup>9</sup> Francisco Sabada, O.R.S.A. *Catálogo de los religiosos agustinos de la Provincia de San Nicolás de Tolentino de Filipinas* (Manila, 1906), 125.



## COCHINCHINA

The arrival in Cochinchina of the Franciscans from the Philippines in 1583 was motivated by commercial interests. The local king had wanted to attract the Spanish trade by opening the ports of his kingdom to the missionaries first. In a short time, eight Franciscans arrived in the bay of Turana (Da-nang), aboard a frigate, that is, Fathers Diego de Oropesa and Bartolome Ruiz and two other priests, plus four lay brothers. They had sailed from Manila on 1 May 1583, headed for Cochinchina on the way stopping at Macao.<sup>10</sup>

There a mandarin received them with signs of warm welcome and allowing them to proceed on their journey after learning that they were headed for the royal court. But when they rounded a promontory almost at the entrance of the port, a tempest struck them, hurling them back to the coast of Hainan island where their ship fell apart. The shipwrecked group landed on the shore, but the mandarin took them for spies and cast them into jail. Later brought before a higher mandarin, the latter imprisoned them a second time until, convinced on the testimony of some of the prisoners that they were not evil men, he permitted them to continue their journey to Macao aboard a merchant ship.<sup>11</sup>

Thus failed the attempt which, as Father Juan de la Concepcion writes, "was ill thought out as far as human planning goes, but in what concerns divine providence, is hidden to us"<sup>12</sup> The same writer adds, "as if there were not apostolic tasks in abundance in the islands that they would go looking for them at great risk and in the face of [official] prohibition abroad."<sup>13</sup>

<sup>10</sup> Lorenzo Pérez, *Correo Ibero-americano*, I (1915), 24-25.

<sup>11</sup> Juan de la Concepción, *Historia general de Filipinas* (Manila, 1788), IV, 159-172.

<sup>12</sup> *Ibid.* IV, 172.

<sup>13</sup> *Ibid.* IV, 159-160. With these words, Juan de la Concepción reechoed almost the same words of Governor Gonzalo Ronquillo de Peñalosa in a letter to Philip II two centuries before, on 16 June 1582: "It seemed to me that God would not sanction their departure, nor would your Majesty be pleased to have them leave this country, where there are so many native Christians and where religious are so needed, since they had been sent hither at your Majesty's expense, to discharge the obligation of the Royal conscience; but without my order and at such time, they set out." (Blair and Robertson, V, 24-25; VI, 194-195. IX, 250-251; X, 79, note 24).

A little later, Father Oropesa, with five others, wanted to enter Cochinchina again. Summoned, however, by his Superior, he had to return to Manila where he also felt the lack of laborers for the gospel.<sup>14</sup>

Expressions of sympathy which he had received in Cochinchina inclined Father Bartolome Ruiz to try his luck once more. To succeed in his plan, he first obtained after several requests the permission of his Guardian, and sailed aboard a Portuguese merchant ship in 1584, headed for that kingdom, where both the king and the people received him and his companion with signs of affection.

Within six months, his companion lost his enthusiasm and left him to return to Manila. Pressured by both the Portuguese ecclesiastics and royal officials in Macao who looked with ill grace on the presence of Spanish missionaries in lands within the sphere of influence of the Portuguese padroado, Fray Ruiz had to leave and return to Manila much against his will. In praise of this zealous missionary, we shall merely say that he was already more than 80 years old when he undertook this expedition.<sup>15</sup>

After these failures, more than a century had to pass before the Franciscans decided on a more lasting plan, first in Tonkin, then in Cochinchina. From 1700 on we see them building churches and oratories in these provinces: Hue, Cham, Quin-hon, Quang-Ngahia, Tam-lack, Dong-nai and Song-sau.

More in particular, in 1719 they built a church dedicated to the Immaculate Conception in Hue, the court of the emperor and the capital of this same province; in 1722, another church in Saigon, dedicated to Saint Francis, in the site of Cholon. They also had another church in Saigon in Cho-quam, a convent that served as the principal residence of the missionaries. And in Ben-Que, a barrio also of Saigon, they built a church for the Third Order, where they erected a beaterio for the Tertiary Sisters under the title of the Confraternity of the Visitation of our Lady.<sup>16</sup>

<sup>14</sup> Concepción, *Op. cit.*, 173-174.

<sup>15</sup> *Ibid.*, 182; Lorenzo Pérez, *Op. cit.*, 29-32.

<sup>16</sup> Huertas, *Op. cit.*, 672-680.

## CAMBODIA

## The Franciscans.

In this kingdom, well known in Philippine annals because of the four expeditions dispatched from Manila to this same kingdom towards the end of the 16th and the beginning of the 17th century, the followers of the Patriarch of Assisi had a residence in Kankao, and churches and oratories in various other towns until 1813, when, due to lack of personnel and support from the king of Spain, they had to be abandoned together with those in Cochinchina.<sup>17</sup>

## TONKIN (North Vietnam)

## The Dominicans.

In 1627, Father Alexandre Rhodes, a French missionary, entered Tonkin on the invitation of the king to preach the gospel; but, three years later, forced by adverse circumstances, he had to take the road to Cochinchina where he stayed until 1645. Later, he headed for Rome in order to obtain from the Apostolic See support and wide faculties to undertake the evangelization of both kingdoms. But the Portuguese ambassador, intent on the protection of the interests of the Portuguese padroado, strewn his path with difficulties. This worthy missionary died in Persia in 1660 in the odor of sanctity.

Nonetheless, the seed had not fallen on sterile ground. Pope Alexander VII who had been vividly interested in the project, had named Monsignor Francois Pallu, Vicar Apostolic of Tonkin, and Monsignor Pierre de la Motte-lambert, Vicar Apostolic of Cochinchina. These two were the ones who in 1672 had invited the Dominicans in the Philippines to come to Tonkin to help them in that extensive vineyard. Importuned by this and another invitation extended them in 1674, the Dominican Superiors in Manila set aside their doubts and decided, not without solving great difficulties, to send two missionaries to Tonkin, Fathers Juan de Arjona and Juan de Santa Cruz, who arrived there on 7 June 1676 by way of Batavia (Djakarta). Their first mission station was the town of Trunglinh in the province of Nam-dinh. From here, they spread out to the other

<sup>17</sup> *Ibid.*, 679-680; Pérez, *Op. cit.*, 36-43.

## 122 BOLETIN ECLESIASTICO DE FILIPINAS

towns of the provinces of Nam-dinh, Hung-yen, Hai-duong and Bac-ninh.

The Dominicans, however, were not the only missionaries in Tonkin. During the greater part of the 18th century, the Jesuits, Franciscans, Recollects were their companions in the field, sent regularly by the Sacred Congregation of the Propagation of the Faith. This mixture of several religious families in the same territory occasioned litigations, until the Dominicans from the Philippines, by the decision of the Apostolic See, were left alone in the mission by 1763.

The Dominican mission in Tonkin has had, despite so many persecutions that tried it, a prosperous history and has been fertile in conversions and martyrdoms. In the 18th century, persecutions were sporadic, at times caused by the people themselves and relatively benign. In the 19th century, during the reign of Minh-manh (1820-1841), the persecutions grew in rigor, such that we could call this period of age of the martyrs. Among the latter, there were many Europeans, all already beatified, and extremely numerous Annamites, including priests, members of confraternities, tertiaries, and simple faithful.

Despite all, the Church in Tonkin enjoyed long periods of peace, especially during the last quarter of the 18th century, when the dynastic wars in the country drew the attention of the governors to other things. In the first third of the 19th century which was influenced by the reign of Gia-long, the Church enjoyed real peace and even religious protection. This was due also to the hesitation of Minh-manh during the first years of his reign whether to persecute the religion of the Crucified or, as they said, of the Portuguese.

From the year 1763 a Spanish Dominican had been the Apostolic Vicar there. In 1848, by a degree of His Holiness Pope Pius IX, the sole Vicariate of Tonkin was divided into an Eastern Vicariate, or which continued the old one, and a Central Vicariate, later named as the Vicariate of Namh-Dinh.

By the close of the 19th century, the Tonking missions entered the apogee of their progress. The number of missionaries increased; native priests began to graduate from the seminaries sufficient to attend to the needs of the districts or mission stations which grew from day to day; the Lovers of the Cross, a women's congregation

dating from the 17th century, and the Dominican tertiaries carried on a fruitful apostolate; and the House of God—a unique institution which comprised the young who lived around a missionary, following common life but without taking vows—took care of catechizing people, of the external cult and ritual, and of the administration of the temporal needs of the church. There were also hospitals, asylums, orphanages, leprosaria, colleges and schools, although poor and still suffering from the effects characteristic of a missionary church recently freed from a period of persecution. When the last Pacific War broke out, these institutions were rather flourishing.<sup>18</sup>

### The Recollects.

In 1713 the Recollect Fathers Tomas de San Lucas, Prior of the Convent in Manila, and Ruperto de Jesus Maria were assigned to the Kingdom of Tonkin to start a Recollect mission there. They left the Philippines in 1714, but this first attempt failed or at least did not have a lasting and continued effect, despite the labor of both missionaries in their task.<sup>19</sup>

## SIAM (Thailand)

### The Franciscans.

Urged on by their tireless zeal to open new missions and to win souls for Christ, the Spanish Franciscans in Macao who had just suffered a setback in Cochinchina in 1583, settled in the kingdom of Siam, where the Guardian of their convent, Fray Agustin de Tordesillas and Fray Juan Pobre had already been stationed. It was for this reason that Fray Diego de Oropesa sent Fray Jerónimo de Aguilar, as the superior of the mission, with another priest and a lay brother to Siam.

Welcomed by the king and the magnates of the court, the three missionaries, while studying the language of the country, offered to serve the needs of the Portuguese colony which was quite in need of religious instruction and a reform of life due to the constant contact with the pagans and the lack of priests. A little later, they were able to convert a famous Muslim preacher who had arrived there from Arabia and was spreading the religion of the false prophet. But aside

<sup>18</sup> Pablo Fernández, *Op. cit.*, 237-252, 319-331, 437-469.

<sup>19</sup> Sabada, *Op. cit.*, 149.

from this and one or two other conversions, they scarcely gathered any fruit among the Siamese and shortly thereafter, fighting between Siam and Pegu forced them to abandon the mission in Yuthia and retire to Macao.<sup>20</sup>

Around 1670, thanks to favorable treaties with the European powers, the two French bishops mentioned above, entered the country, with other priests and religious missionaries, among them some Franciscans. The latter invited their brothers in the habit who were stationed in Manila to help them gather the rich harvest in the kingdom. In 1686, therefore, six Franciscans left the Philippines, but their Superior for some strange reason chose to evangelize Nicobar, some 60 leagues away, while his companions worked in Siam. But, due to the weakness of their Superior, or to the discouraging results they saw, or due perhaps to a persecution that hit them after some time, the Franciscans soon abandoned that mission.<sup>21</sup>

### NICOBAR

There is a group of islands named Nicobar in the gulf of Bengali, some 80 leagues from the western coast of Malacca. On 14 February 1687, the Franciscans Antonio de Santo Domingo left Siam for Nicobar. Well received in the islands, he built a church dedicated to Saint Francis in the town of Albanan. Father Angelo de Albano, assigned in 1689 to Nicobar, organized a populous Christian community there, until he was imprisoned out of hatred for the faith in 1697 and died, thus putting an end to this mission.<sup>22</sup>

### MALACCA

#### The Franciscans.

In 1581, the holy and zealous Franciscan Fray Juan Bautista de Pesaro, an exile from Macao by the Portuguese, with eight companions landed on the city of Malacca. Edified by his mortified life,

<sup>20</sup> Concepción, *Op. cit.*, IV, 173-179; Pérez, *Op. cit.*, 33-35. The name "Yuthia" is said to have been a corruption from the Sanskrit, used for the capital of Siam, lying on the river Meinam, fifty-four miles above Bangkok. Cfr. Blair and Robertson, IX, 164.

<sup>21</sup> Concepción, *Op. cit.*, 181-182.

<sup>22</sup> Huertas, *Op. cit.*, 685.

the bishop immediately offered him a hermitage under the patronage of our Lady in order that it might serve as the nucleus of a convent. In time, some Portuguese made their religious profession there. In 1583, the Visitor Fray Jerónimo de Burgos raised the convent to a Custodia, together with that of Macao, in order to smooth the difficulties between the Portuguese and the Spaniards. Sometime later, on 13 March 1584, by the express wish of Philip II who was then also king of Portugal, the Minister General Francisco Gonzaga raised to a Custodia the convent of Malacca and the missions dependent on it, but nonetheless, subject to the province of Santo Tome of India.<sup>23</sup>

---

<sup>23</sup> Pérez, *Loc. cit.*, 216-219.



“In Vatican II, despite its world-wide episcopal representation and the movement of contemporary secular society toward world-consciousness and community, there was some disposition to think that the mission of the Church would be completely fulfilled by the important task of making the Church a living presence in the de-Christianized society of the West. The Decree on the missions added a necessary and universal dimension to this mission by pointing to areas of the globe, in Asia and Africa especially, whose diverse cultures and teeming population have not yet been penetrated by the gospel: The Church sent by Christ to manifest the love of God for all men and nations understands missionary work as its immense task still to be performed”.

Calvert Alexander, S.J.

# HOMILETICS

## I. BIBLICAL NOTES FOR HOMILIES

EFREN RIVERA, O.P.

Ninth Sunday of the Year  
(March 4)

Theme 1: THE HUMANITARIAN MOTIVE OF THE  
SABBATH.

(Deuteronomy 5:12-15; Mark 2:23-3:6 or shorter  
2:23-28)

The Jewish Sabbath was the seventh day of the week, set aside as a day of rest for social and religious reasons. During the exile in Babylon (5th century B.C.), when the Israelites could not express their faith in Yahweh by offering sacrifices and visiting the Temple, the observance of the Sabbath, together with Circumcision, were the "signs" that distinguished Israel from "pagan" peoples. It was at that time that the Sabbath began to be considered sacred in itself, its sanctity being due to the rest that God took after creation (see Genesis 1,1-2,4: "Priestly Tradition", 5th century B.C.). However, the more ancient text of Exodus 23:12 ("Elohistic Tradition", 8th century B.C.) gives a purely humanitarian reasons for the sabbatic rest: a respite from the drudgery of work is needed by man and beast every seven days. The text of Deuteronomy 5:12-15 (our First Reading), composed a little later than Exodus 23:12 but earlier than Genesis 1, indicates that the sabbatic observance, aside from having humanitarian ends, also commemorates the deliverance of Israel from Egyptian slavery.

In the New Testament narratives we learn that the Pharisees insisted on the "objective sanctity" of the Sabbath,



following and indeed exaggerating the "Priestly Tradition" of Genesis 1. On the other hand, Jesus emphasizes the basically humanitarian significance of the Sabbath, thus reflecting the "deuteronomic mentality" of Exodus 23 and Deuteronomy 5.

Our Sunday is not the seventh day, but rather the first day of the "new creation". Traditional Church laws prescribe that "servile work" be avoided on Sunday, thus continuing the humanitarian function of the Sabbath day. But for Christians, the basic way of celebrating Sunday is to unite ourselves to the Paschal Mystery of Christ at Mass.

The observance of the Sabbath no longer binds us. But we are bound by the higher Law of imitating the humanitarianism, or better, charity, of Christ.

**Theme 2: THE APOSTOLATE: MIRROR OF THE  
PASCHAL MYSTERY  
(II Corinthians 4:6-11)**

Speaking poetically in verse 6, St. Paul compares his own conversion to God's creative work of calling light to come forth from darkness (see Genesis 1:3; John 1:4-5). The pericope is found in the section of the letter which discusses Paul's sufferings and his motives for undergoing them (II Cor. 4:1-5:21). The particular topic discussed in vv. 7-11 is Paul's personal weakness and trials, offset by the power and triumph of God.

The Apostolate truly mirrors the Paschal Mystery of Christ, which consists of suffering and death and his eventual triumph through his resurrection. The true Apostle shares both the suffering and the triumph of Christ.

**First Sunday in Lent  
(March 11)**

**Unified Theme: THE LONG ROAD TO GLORY  
(Genesis 9:8-15; I Peter 3:18-22; Mark  
1:12-15)**

The Scripture readings for the first Sunday in Lent touch on varied motifs, all of which are connected with the Paschal theme of passage from sin and death to a glorious new life.

*Genesis 9:8-15* narrates God's covenant with Noah. It was preceded by an implicit covenant with Adam (*Genesis 1:28-30*) which marked the first and ideal epoch of human history (according to the "Priestly Tradition"). But that covenant was destroyed by the "corruption of the ways of all flesh on the earth" (*Genesis 6:11-12*), and God punished the world with the deluge, saving only Noah and his family and the creatures in the Ark (*Genesis 6:13 ff.*). Theoretically, after the deluge man and the world can again deteriorate to a point when God will again have to punish all his creatures on earth. However, God makes a covenant with Noah "and with all creation" promising his providential care so that there would be no need to punish the world with a second deluge.

The covenant with Noah is *unilateral* because God makes a promise without requiring anything on man's part; it is *universal* because it is extended to all creation (vv. 9-10); its sign is a natural phenomenon, the rainbow (vv. 13-16). In contrast, the two other covenant mentioned by the "Priestly Tradition" are bilateral and more particular. The covenant with Abraham (*Genesis 17*) requires faith on his part; it is extended only to his descendants; its sign is circumcision. The covenant with Israel requires continuing loyalty (*Exodus 24:7-8*); it is limited to the Israelite nation; its sign is the Sabbath observance (*Exodus 31:16-17*).

The meaning of God's covenant with Noah "and with all living creatures" is the continuance of life on earth. God has, so to say, "adjusted" his plan regarding his creation so that, inspite of the disorders introduced by sin in the world, life in all its forms will continue.

*I Peter* was addressed to Christians of Asia Minor who were suffering persecution, in the form of calumny, derision and contempt coming from their pagan neighbors. Peter's aim in writing the letter was to console and strengthen these Christians who were recently introduced into *new life* by *Baptism*. The first part of the letter (1:3-4:11) is like a sermon or homily on the occasion of a baptism.

The pericope chosen for today's second reading is best understood when we think of Christ's Resurrection-Ascension in terms of ancient imagery: it is the triumph by which Christ passed through different "heavens" to reach the "seventh

heaven" which is the highest and where God is. His passage through the "second heaven" is spoken of as an announcement of his triumph to the "imprisoned spirits", that is, the disobedient angels who were consigned there. Through Baptism — which is *a passage through water*, signifying a *transition* from an old life to a new one — Christians are united to Christ's passage through the heavens and share in his triumph "at the right hand of God" — that is, at the highest point above all creation.

With this interpretation in mind, it should be noted:

1) that the "preaching" of Christ to the "imprisoned spirits" in this context, is not the same as the fifth article of the Creed ("he descended into hell") which is based on such New Testament passages as Rom. 10:6-7; Eph. 4:8-10; Heb. 13-20; Acts 2:24,31; Mt 12:40;

2) that the "type" of Baptism (which is the "antitype") is not the Ark of Noah but the *passage through water*.

The Gospel reading is the marcan narrative of Jesus' temptation, *Mark 1:12-15*. "Desert" and "forty days" in Matthew and Luke serve to establish an analogy between the temptation of Jesus and the testing of Israel in the desert where the people wandered for forty years. In Mark, however, "desert" serves as a symbol of the *habitat of evil spirits* (see the rabbinic use in Strack and Billerbeck 4,515-16) and the "forty days" signify *a more or less prolonged period*. The kind of temptation Jesus underwent is not specified.

The theme in Mark's narrative is that Jesus initiates a struggle with Satan. It should be noted that in Mark the outcome of the struggle is not expressly stated. It seems that Mark intended this short narrative to serve as a symbolic and summary portrayal of Jesus' struggle with Satan during his public ministry, a struggle marked by (a) temptations and (b) exorcisms.

#### A. *List of Christ's temptations in Mark.*

Mk 1:37 Simon tempts Jesus to play up his popularity.

Mk 8:11-13: The Pharisees tempt Jesus to give them a sign.

Mk 8:32b-33: Peter tempts Jesus not to think of suffering and death.

Mk 14:32-39: Jesus at Gethsemane experience fear and distress.

Mk 15:29-32: The people tempt Jesus to come down from the cross.

B. *List of exorcisms in Mark.*

Mk 1:23-27: Demoniac at Capernaum cured.

Mk 1:34: "he also cast out devils"

Mk 1:39: "he went through Galilee . . . casting out devils"

Mk 3:15: power to cast out devils is given to the disciples.

Mk 5:1-20: Gerasene demoniac cured.

Mk 6:7: Authority over unclean spirits is given to the Twelve.

Mk 9:14-29: Epileptic demoniac cured.

The exorcisms performed by Jesus serve as a kind of prelude to his complete victory over Satan accomplished in his Resurrection and Ascension.

We do not deny the reality of Jesus' temptation in the desert. We have simply pointed out that such a temptation was given a symbolic meaning that embraced the span of Jesus' public ministry.

*Homiletic themes.* Here are some suggested themes a preacher might want to develop:

1) We should have nothing to do with evil, like Noah and Jesus (the "innocent man" who rejected the temptations of Satan). *United theme of the three readings.*

2) The struggle between good and evil is exemplified by the contest between Jesus and Satan; good will triumph in the end. *Second Reading and Gospel.*

3) Through our baptismal vows we have rejected Satan and escaped from the punishment (Deluge) due to the sinful world. We were able to do this because Christ, when tempted in the desert and during his public ministry, rejected Satan and completely defeated him by his passion, death, resurrection and ascension; he united us to himself in his passage from this world to the glorious kingdom. *United theme of the three readings.*

4) It is God's will to give life to man, both natural (covenant with Noah and "all creatures") and supernatural (life given through Baptism); for this end Jesus came to fight with Satan, who threatens both kinds of life. *United theme of the three readings.*

### Second Sunday in Lent (March 18)

Unified Theme: SACRIFICE OF THE BELOVED  
(Genesis 22: 1-2.9a.10-13.15-18; Romans 8: 31b-34; Mark 9: 1-9 / Greek 9: 2-10)

One might, at first, be surprised upon learning that the Gospel reading for this Sunday is the Marcan account of the Transfiguration. The same text will be used in the "Feast of the Lord's Transfiguration" on August 6. However, the Transfiguration feast emphasizes the glorious change wrought in Jesus, whereas the celebration of the Second Sunday in Lent focuses on the words of God saying, "This is my Son, *the Beloved*". These words are an allusion to Isaiah 42:1 (beginning of the "First Song of the Servant of Yahweh"; the adjective used is "chosen" which includes the idea of "beloved"), which speaks of a mysterious "Servant" well loved by God. In the context the words signify the divine pleasure at Jesus' acceptance of his role as the suffering Messiah-Servant, since the transfiguration narrative is placed between Jesus' first and second prediction of the passion (Mk 8:31; 9:31).

The first and second readings (Genesis 22 and Romans 8: 31b-34) corroborate the idea that today's liturgical celebration concentrates on Jesus as the Beloved Son whom God sacrifices for our sakes.

The Genesis reading recalls the test Abraham underwent when God commanded him: "Take your son, your only son Isaac, *whom you love* . . . and offer him as a burnt offering." God was pleased with Abraham's obedience.

The text from Romans reminds us that since God did not spare even his only Son so that we may be saved, he is ready to give us any salvific gift or favour we ask from him.

*Suggested points for homiletic development:*

1) God is greatly pleased when we obey him; the greater the sacrifice that obedience requires from us, the more pleased God is.

2) God's love shown in the sacrifice of his beloved Son deserves the answer of our own self-sacrificing love.

**Third Sunday in Lent  
(March 25)**

Unified Theme: CHRIST: THE POWER AND WISDOM OF GOD

(Exodus 20:1-17; I Corinthians 1: 22-25; John 2: 13-25)

The First Reading is the Decalogue or the Ten Commandments. One does not immediately see how it can constitute a unified theme with the other two readings. To arrive at such unity, it is necessary to note the following:

1) Sirach or Ecclesiasticus 24:23 (Greek text; in the Vulgate text 24: 32-33) identifies the Decalogue with *Wisdom*.

2) The Second Reading speaks of Christ as "*the power and wisdom of God*" (I Cor. 1:24)

3) The Gospel reading portrays Jesus as the one who has *power* to raise up the sanctuary of his body in three days (John 2: 19) and the *wisdom* to know what is in the heart of every man (vv. 24-25).

The Decalogue elaborated into the Torah, was considered by Judaism as the charter that makes the Jews God's own people (see Exodus 19: 5). This charter gives the people *instruction* that makes them wiser than all other peoples (Sirach 24); it is also a *deterrant* against sin and therefore it makes Israel "a holy nation" (see Exodus 19:6 "consecrated nation"; Leviticus 19:2 "be holy"). However, as St. Paul points out in Galatians 3 and Romans 7, *the Law does not give power* to overcome sin. On the contrary, a command like "thou shall not covet" tends to excite man's corrupt nature to produce all kinds of covetousness in him (Romans 7:8). "The commandment was meant to lead me to life but it turned out to mean death for me, because sin (man's sinful nature) took

advantage of the commandment to mislead me, and so sin, through that commandment, killed me" (Romans 7:10-11).

The core of man's problem regarding the Law, according to St. Paul, is that the Law is "spiritual" whereas man, by himself, is "unspiritual" (Romans 7:14). Hence, so that man can fulfill the Law, he must first become "spiritual". The Law itself cannot do this for man. Who can do it? No one but Jesus Christ, who gives "the spirit of life" also called "the Spirit of God", to dwell in man and empower him to fulfill the Law (Romans 8:1-11).

Suggested points for homiletic development:

1) It is impossible for any man to fulfill the Ten Commandments unless he depends on the Power and Wisdom of Christ.

2) If we have broken any of the Ten Commandments we are spiritually dead. But we should not lose hope: we can be raised to life. Jesus Christ can surely raise us back to spiritual life because he had power to raise up the "destroyed sanctuary" — his dead body — in three days.

— oOo —

## II. HOMILIES

**FR. EFREN RIVERA, O.P.**

**Ninth Sunday of the Year (March 4)**

**Mark 2:23-3:6 or shorter 2:23-28: Observance of the Sabbath**

### A JOYFUL DAY

One reason why Jesus disagreed with the Pharisees is that they were kill-joys. What's wrong with plucking ears of corn while walking through a cornfield? Corn is good to eat, especially sweet corn. Just the smell of ripe corn on the stalk would make you want to eat again, if you are not hungry. So, can you blame the hungry disciples if they plucked some ears of

corn while making a short-cut through a cornfield? Jesus let them enjoy themselves, but the Pharisees objected vehemently. Their accusation was not that of stealing; apparently the owner of the cornfield let the disciples help themselves to his corn. Thy did not object about the corn but about the conscience of the disciples, who were disregarding the rules about the Sabbath.

Jesus defended his disciples. The Sabbath, in his point of view, should not be considered as a superstitious taboo. It was not holy in itself, but holy because it was a way of worshipping God. However, there are other and more important ways of worshipping God and there are occasions when these are to be preferred to the rules about the Sabbath. For example, an act of charity, like feeding the hungry, is a superior way of worshipping God. If you can both feed the hungry and observe the Sabbath, well and good. But if you are forced into an either-or situation — you either feed the hungry or you observe the Sabbath — you should give preference to feeding the hungry.

Jesus had another point against the Pharisees. He had the power to change the Sabbath because he was the Son of Man, superior to Moses who legislated on the Sabbath, and he can make new laws for his disciples. At the time of the corn-field incident, Jesus did not insist on this very much. Later, however, after the Resurrection, the disciples insisted on this power of Christ. By virtue of this power the day of worship was changed from the Sabbath to Sunday.

Why was Sunday chosen as the new day of worship? Because important Christian events happened on a Sunday. Christ rose from the dead on a Sunday; the pentecostal coming of the Holy Spirit which marked the beginning of the Church's apostolate also happened on a Sunday.

So, my dear Christians, for us who recognize the power of Christ to change the laws of the old Testament, Sunday, not the Sabbath, is the day of worship. Our worship on this day should not just be private worship that we can do anytime and in any place. It should be a *joyful celebration*, and therefore we should worship together. As Filipinos we understand this very well. When we have a fiesta, we want to have a crowd, we want everybody to come. Since our Sunday worship is a *joyful worship*, it should be a public, communitarian celebration



It is the Holy Mass that makes this possible. In it, we gather as God's people, we listen to his Word, and renew our participation in the joyful events of the Resurrection and Pentecost.

Before concluding, let us recall what has been said about other ways of worshipping God, specially charity. When we go to Mass on Sunday, let us get as close as possible to the Heart of Jesus so that, throughout the week, we can imitate him in practising charity for our fellowmen.

### **First Sunday in Lent (March 11)**

**Mark 1:12-15: Jesus tempted in the desert.**

### **A CRUCIAL TIME**

Less than a year ago, Central Luzon, Manila and the towns on the shores of Laguna de Bay suffered one of the worst floods in Philippine history. At that time people started talking about the Deluge, the displeasure of the Sto. Niño, the evils of deforestation, illegal dikes and related topics. Now, a few months later, you still hear stories of experiences during the floods, but hardly anyone mentions the Deluge and all those other topics which seemed so "relevant" before.

We act and react according to the situation we are in. If the situation is crucial, we become very alert, our insight is sharpened, our strength and courage get ready for great challenges. When the situation becomes "normal" we tend to relax and we lose the dynamism which, when properly harnessed, can lead us to great achievements.

Our spiritual life is not exempt from the influence of the normal and crucial situation. As long as spiritual conditions are normal, we relax. Our prayers become routinary, our good deeds are done perfunctorily. The light and strength we get from spiritual exercises may sustain us for one day, but are not good enough to carry us to new heights.

If we are careless, what is normal soon becomes "abnormal". We fall into sin and it takes us some time to get up and return to our Father. Like the Prodigal Son in the parable, perhaps only debasement and hunger could spur us to conversion. Only a crucial situation would wake us up.

To keep our spiritual reflexes in shape or to restore them if necessary, the Church invites all of us to observe Lent. It is the time of the liturgical year that presents Christian life as a crucial decision between good and evil, life and death, Christ and Satan.

Lent is like the Deluge because it forces us to choose whether we will go into the Ark or drown in the raging waters outside. To go into the Ark means using the Sacraments that Christ gave to his Church. Just as the Ark saved Noah, his family and all the animals he took with him, the Sacraments, especially Baptism, Confirmation, Penance and the Holy Eucharist help us rise above the clutches of this world and bring us to rest peacefully in the heights of spiritual life. To refuse to go to the sacraments is to risk drowning in the raging waters of evil and sin.

Even for those who lead a virtuous life, Lent is still a crucial season. To grow or not to grow. That is the question. If you want to grow, then you must feel once more the urgency of the vows you made — or made for you by your sponsors — at Baptism. It is time to realize once more that there is no middle road between Christ and Satan. To accept one is to renounce the other. One must cling to Christ and rise with him to the heights of heaven, or let go him and fall to the prison of those who live without Christ.

Lent is the time to go spiritually to the desert with Christ and there to join him in the crucial fight between good and evil. To go spiritually to the desert means intensifying our prayers and mortification. This is necessary for our crucial fight with Satan. As St. Paul says, champions win because of rigid training and discipline (I Corinthians 9:25).

Human life cannot be tense all the time, for then it would break. Nor should it be relaxed all the time, for then it would deteriorate. In times of normalcy, it might be all right to relax. But in crucial times, it is necessary to bring all of one's powers to peak performance.

Lent is a crucial time.

**Second Sunday in Lent (March 18)****Mark 9:1-9 / Greek 9:2-10: The Transfiguration****A SEASON FOR SACRIFICE**

Two people who like each other very much but feel that they do not belong to each other are not lovers but just friends. It is a sense of possession or belonging that turns "liking" into love. However, possessiveness must exist in just the right dosage. Too much of it can spoil love and friendship and any pleasant relationship.

The real lover possesses his beloved but not to the extent of making this an obsession. So he lets his beloved have other friends or acquaintances; he does not feel any compulsive need to be with beloved all the time. He lets the beloved develop certain characteristic interest like a career, a hobby, a sport wherein he, the lover might, not be deeply involved.

Abraham in the old testament loved his son Isaac, yet, at God's command he was ready to dispossess himself of his son. This shows that his love for his son was correct for it did not distort his sense of values and he was able to see that God's command must take precedence over everything else.

Abraham's love for his son Isaac portrays God's own love for Jesus Christ. Greater love than God's love for his Son does not exist. Hence greater possession of each other cannot be imagined outside the relationship of God the Father to God the Son. Yet "God did not spare his own Son, but gave him up to benefit us all" (Romans 8:32). The mystery of our redemption is so overwhelming that we cannot but exclaim with St. Paul: "How impossible to penetrate his motives or understand his methods" (Romans 11:33).

By not sparing his Son, God did not diminish his love for him but instead make it fructify by making it possible for us to join them in their intimate relationship: "you will understand that I am in my Father and you in me and I in you" (John 14:20).

Today's Gospel reading is about the event in Jesus' life usually called the Transfiguration. It is customary to consider it as a manifestation of Jesus' hidden glory. However, there

is a special feast dedicated for this on August 6. Today, we should rather connect the Gospel reading to the other readings meditating on God's declaration: "This is my Son, the Beloved. Listen to him."

What is the message of Jesus to which we must listen? In general it is the Good News of our salvation that he preached. In particular it is his assertion that "the Son of Man is destined to suffer grievously, to be rejected by the elders and the chief priests and scribes, and to be put to death, and after three days to rise again" (Mark 8:31; see also 9:31 and 10:33-34). The "Beloved" will be sacrificed by his loving Father so that we might be saved.

In imitation of God's love, let us learn not to be too possessive in our love. Let us learn to sacrifice the "beloved", which means, in the first place, our own selves. This sacrifice of self should not be categorized as hatred of oneself. It is, rather, love perfected and made more beautiful by separating it from the defilement of selfishness.

We are now in the season of Lent. Let us practice some self-sacrifice in imitation of Abraham and God, our Father.

### **Third Sunday in Lent (March 25)**

**John 2:13-25: The cleansing of the Temple**

#### **HOOR OF NEED**

The Ten Commandments, Hollywood version, is again being shown in Manila moviehouses, and people still flock to see this old movie. It is good entertainment — certainly much better than a lot of hoodlum or sex or war movies. But is it at all useful, in helping people obey the ten commandments of God? The majority, if not all, of the people who see the movie continue living exactly as they did before seeing it.

The Ten Commandments, biblical version, changes the life of people. Evidence of this is the fact that, due to the Ten Commandments the Israelites were far superior to all other peoples of ancient times in matters of morality, wisdom and worship of God.

The Ten Commandments made the Israelites wise in their relationships to God and their fellowmen. They also served as a powerful deterrent against immoral conduct.

In spite of all the good the Ten Commandments have done, however, they could not prevent the Israelites' guilt. A man who murders after he has been expressly warned "thou shalt not murder" is more guilty than a murderer who received no such warning.

The Law is good, St. Paul says, but there is an evil force hidden in man that is activated whenever he is told "thou shalt not do this or that." So, the Ten Commandments alone cannot make us holy.

What we need to be holy is a wisdom and power to overcome the evil lurking in our hearts. This wisdom and power is given to us by God through his Son Jesus Christ. He has the *power* to raise up in three days the sanctuary of his body destroyed by his enemies on the cross. He, too, has the power to give new life to our hearts overpowered by sin. He has the *wisdom* to see what a man has in his heart and to change that from evil to good.

Some people think that the way to salvation is first to obey the Ten Commandments and afterwards to go to Jesus and say, "Lord, here I am, all good and holy. Give me my reward." This approach to salvation is completely wrong. The way taught by Jesus Christ leads us to say, "Lord Jesus, I am a sinner. Take me. Rebuild my broken character. Transform me with your Power and Wisdom. Then help me to obey the Ten Commandments." It is not the Ten Commandments. It is not the Ten Commandments that save us. Rather, it is the salvation freely given to us the inner power to obey the Ten Commandments.

Let us be completely convinced that, in spite of all our good intentions and all our human wisdom, we cannot be good and holy unless we are helped by the Power and Wisdom of Jesus Christ. When we look to Jesus Christ, let us act like people turning to a friend in an hour of need.

## TO LIVE BY CHRIST

### for other men, with other men

I am constantly haunted by one question: **how to live by Christ, for other men; with other men, so as to make the world a place to live in;** haunted as I am by the ways of re-distributing the world's goods to all; haunted by injustice, be it that engendered by the new privileged castes of the socialist regimes, be it that perpetuated by the oligarchies of the liberal-capitalistic countries; haunted too by the power exercised under police regimes.

I wonder: are we, men of the Church, promoters of greater justice? Or do we prefer to remain silent when not only within our human societies but even inside of all the Churches things have for centuries been run in such a way as to beget injustice?

Far from practising a constant sharing of their goods—something that was a living reality in the first Church—christians have little by little turned their property into investments. From the sixteenth century on, christians have approved a system of interest-bringing loans. A little later, they began to approve an organization of society under which the profits resulting from the labour of many are not redistributed to all but are reserved to benefit a few.

But, I tell myself: confronted with the question of the use of money in the Church, our role as living stones of the Church is not to utter irrevocable condemnations of other christians, but rather **to search with them, in time and out of time, and if need be to journey to the very ends of the earth, in order to exhort, to persuade, to beseech, to do anything to get things moving, but without ever breaking our common communion...** Because as soon as someone sets himself on the outside to condemn, he robs himself of the ability to really create, and loses something of his own humanity. And to be followers of Christ we have first of all to be men, human beings with human hearts.

Roger Schutz  
Prior of Taizé