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EDITORIAL NOTES

Authentic Religious Values

In the Philippines today there is a tendency towards religious polarization, — a tendency not so pronounced and yet not so trivial as to be overlooked. On the one end of the pole there is the tendency to cling to the standardized, formal, legalistic, old-fashioned, traditional, conservative religious values. On the other end of the same pole there is the tendency to espouse the liberal, existential, modern, progressive religious ideas and practices. One looks at the other with suspicion. The old looks at the new as a mortiferous growth. The new looks at the old as a stunted growth.

In general a Filipino is considered to be conservative and slow to accept change. In the sphere of religious values he may appear to have an unreasonable attachment to old ways. Or he may not perceive too clearly the validity of the new. He may be overly cautious in scrutinizing the authentic and lasting value of new things to be embraced.

We are not isolated from the rest of the world. Some of our priests have gone to Europe and America to observe and experience new ways of religious existence. Books and periodicals with new religious insights have come to us from different parts of the world. Successful religious movements in other countries have taken roots in our land. Add to these our own post-Vatican religious renewal. All in all we now have a treasury of religious novelties ready to be sifted and incorporated into our christian way of life.

Extremes are dangerous. Fortunately even the ends of the pole meet at the equator. Extremes, too, must have a middle ground where one can safely tread. This Lent can very well be the season when these extremes can meet and strike a compromise. Let those who think that fasting and abstinence are old-fashioned prove that theirs is a more effective way of acquiring self-discipline. Let them importune the Holy Spirit to make their way the vehicle of grace rather than the so-called old-fashioned church practices. This coming Holy Week, for example, some will still inflict upon themselves the most atrocious penances, like flagellations. They do not realize that merit is not dependent on the greatness of a thing but on the intensity of love. A cup of cold water given to a man for the love of God is more meritorious than any penance devoid of love.

Christ is the norm of authentic religious values. He can teach us how to break our shell of sheer religious formalism and breathe the salvific air of a joyful and authentic christian existence.

In This Issue

At the start of 1973 the editors of the **Boletín** proposed to dedicate each issue of the review to a particular theme taken from the Holy Father's mission intention for each month. Thus, in January, the articles were mostly on the missions in general; in February, they were on development, since the intention was for the peoples of the Third World.

The intention for March is: that the advancement of the peoples in Asia may be firmly rooted in authentic religious values. We would have wanted to publish articles on **religious values** in this issue, but due to recent happenings and events most of the articles are actually on diverse topics which however, we are sure, will be of more interest to our readers.

This issue carries the Holy Father's **Lenten Message** for 1973, in which he relates the traditional concept of Lenten self-denial and penance to fellowship and solidarity with others, especially those in need.

This issue also carries the Holy Father's message to the **40th Eucharistic Congress** in Melbourne. The Congress, which took 4 years of material preparation and intense renewal of Christian life in Australia and was awaited by many the world over, passed almost unnoticed in the Philippines. Hardly was there any mention of it in our churches during its entire duration from 18 to 25 February. At a time when no one, except a handful, could be present at an important gathering like the Congress in Melbourne, it would have been a beautiful and significant gesture of union with the whole Christian world momentarily and symbolically **stationed** in Melbourne, had we in the Philippines joined in at least in spirit and prayer.

Archbishop Jaime Sin's speech **The Church: Above Political Systems** at the January meeting of Bishops' Conference in Baguio,

which he graciously allowed to be published in the **Boletin**, treats on a subject that is not only of current interest, but also is a timely, and certainly not an impertinent, reminder to all.

The only article, which has a direct bearing on the proposed theme for March, is written by Fr. Anscar Chupungco, an expert in the Liturgy known to all. **Folklore and Christian Worship** deals on the role that Philippine folklore and folk liturgies may possibly play in any future attempt to render the Liturgy truly meaningful to us in the Philippines

In this issue of the **Boletin**, we publish the continuation of the table of scripture readings for the Office of Readings in the Liturgy of the Hours, as prepared by Fr. Hermann Graf who also writes on the admission of validly baptized Christians into the full communion with the Catholic Church.

Finally, Atty. Mel Gutierrez's **Taxation of Private Educational Institutions** should prove interesting to many of our readers who are in one or another involved or connected with the apostolate of educating the Filipino youth.

PAUL VI

LENTEN MESSAGE

1973

Dear sons and daughters in Jesus Christ.

Lent is a time of self-denial and penance; but it is also a time of fellowship and solidarity. Need we say anything more to underline the importance of Lent? Let us listen to the exhortations uttered through the Prophet Isaiah and contained in the Liturgy of Lent: "This, rather, is the fasting that I wish; . . . sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own" (Is. 58:6,7; First Reading for Friday after Ash Wednesday). These exhortations echo the anxieties of the people of today. Each individual truly shares in the sufferings and misery of all. Alms-giving and the gift of self should not be isolated and occasional acts, but the expression of brotherly union.

Our age is deeply aware of the need to take collective responsibility for the evils that weigh upon mankind. Only by response to this need can these evils be overcome. Lent puts the faithful on their guard against every form of waste, and urges them to make a united effort. The restoration of all things in Christ is closely connected with the Lenten spirit. Jesus himself will one day reveal to us the importance of the help we once gave to our brothers and sisters: "For I was hungry and you gave me food; I was thirsty and you gave me drink; . . . naked and you clothed me" (Mt. 25:35-36.) The appeal of Christ in his members concerns every Christian. No one can disregard the urgent pleading of his divine Brother. Experience shows that Christian communities which have the greatest needs are far from

being the least sensitive to the needs of others. Yes, here and now we meet the needy Christ in the people around us, and this meeting cannot leave us indifferent. But one of the signs of our time is the widespread awareness of the afflictions that lie heavy upon mankind. Many obstacles in many places hinder the promotion of the human dignity of every individual. We have dedicated several documents to a detailed study of this problem. But our purpose today is to encourage commitment and direct action for its solution.

In many countries Lent is the occasion for organized action by the Church. She asks each individual to make a material contribution towards the complete development of all. Providing the means needed for this development is an important work, and we hope that such efforts will be intensified, in a spirit of genuine sharing. Considerable sums of money are needed for various programmes and projects and the amount required can only be obtained if each individual makes his contribution. Each person is asked to give according to his means, and to make a real effort in his giving.

By preaching these needs during Lent, the Church wishes to underline their religious aspect. One can give without really communicating, one can contribute without really sharing, one can deprive oneself of things without really having a spirit of poverty. But the person who makes a real effort, the person who genuinely seeks to help his brothers and sisters, the person who accepts his share of the Cross of Christ does not run this risk. If Lent is inspired by the charity of the Gospel and if it leads to practical action, material assistance will be ensured. Above all, Lent will bring about an increase of brotherhood, of justice, of happiness and of love. It will bring us true joy at the Resurrection of the Lord. In the name of the Father and of the Son and of the Holy Spirit.

PAUL VI

MESSAGE

to the 40th Eucharistic Congress Melbourne*

Dear sons and daughters of Australia, dearly beloved in Jesus Christ.

On this final day of the International Eucharistic Congress, a day especially dedicated to peace in the world, we are happy to send our greetings to you from the Vatican. Though very many miles separate us at this moment, we are glad to be able to speak to you and to assure you that we have been praying with you and for you during these days of grace. Most especially we have prayed that the general theme of the Congress — “Love one another as I have loved you” — would become very real in your hearts, that you would see ever more clearly how you are loved by the Saviour and how, loving him in return, you must love one another. If these days have brought this grace, then they have been wonderful days indeed, days which have given glory to God, refreshment to your spirit and new substance to man’s hope for peace in this world.

If men were truly to pattern their love for each other upon Christ’s love for them as shown in the Eucharist, where would there be room for hatred? Where could there be violence and social injustice? How could indignity, discrimination, and lack of respect possibly be part of men’s lives? The pattern is clear enough: Jesus has loved us and continues to love us with a love that is complete, understanding, sacri-

* Video-taped message of His Holiness, Pope Paul VI, at the conclusion of the 40th Eucharistic Congress, Melbourne, Australia, on February 25, 1973.

ficing, ennobling, a simple love which knows no bounds and sets no limits. We earnestly hope that the Eucharistic Congress has taught well the lesson of love. We hope that men and women the world over have seen and heard the challenge of the Congress, and that they will put it into practice in their lives, since this challenge carries within it the key to peace. We have said that peace is possible. Peace is possible because love is possible; and we know that love is possible because we have been given an example by the Eucharistic Lord.

This then has been our wish for you and for the world. We thank God for the many graces given and we pray that he will reward all those who have cooperated in promoting the Congress and all those who have taken part in it. To all of you — beloved Australian people and all who have come from around the world to render homage to Jesus Christ — we gladly impart our Apostolic Blessing. In the name of the Father and of the Son and of the Holy Spirit.

LOVE ONE ANOTHER AS I HAVE LOVED YOU

The motto given to the Congress is the new commandment of the Saviour: "that you love one another as I have loved you" (John 13,34). This is certainly a theme and motto most suitable for impressing on men's mind's a supernatural reality, as they are being drawn more and more every day to look merely at the natural and temporal side of things. This supernatural reality is the noble virtue of charity, which flows from the Eucharist as from an abundant spring, for the Eucharist is the sacrament of an unspeakable divine love. In fact no closer or stronger bond of charity can be imagined than that banquet, which God instituted as the last and the greatest witness and pledge of his love. This one bread, by which all are nourished, and this one drink, which all share, does and should bind the followers of Christ so closely together that they may form one family, so to speak, and offer to the world once again that spectacle which is described in the Acts of the Apostles: The multitude of the believers had one heart and one mind (4,32).

Paul VI

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto Filio MICHAELI CINCHES, Societatis Verbi Divini sodali, electo Episcopo Surigensi, salutem et apostolicam benedictionem. Quando quidem Episcopi Ecclesias suis commissas curis ut vicarii et legati Christi regunt, cf. Conc. Vat II, Lumen gentium, n. 27, ideo Nos, quibus divina bonitas et gregem et pastores gregis committere voluit, id praecipue nitimur ut ad Episcoporum officium nonnisi sapientes navique viri deligantur. Quam ob rem, cum Surigensis cathedralis Sedes, per abdicationem venerabilis fratris *Caroli Van den Ouvelant*, in praesens vacet, Te censuimus, dilecte Fili, ad eam regendam vocari posse, qui optima tuae virtutis documenta dedisti, quique spem facis Te magno cum fructu hoc esse munus expleturum. De consilio igitur venerabilium fratrum Nostrorum S.R.E. Cardinalium Sacrae Congregationi pro Episcopis praepositorum, summa et apostolica auctoritate Nostra Te Episcopum nominamus et renuntiamus Ecclesiae *Surigensis*, dato regimine atque omni administratione cum iuribus et oneribus congruis. Tuo autem commodo studentes facultatem facimus ut extra urbem Romam licite Episcopus consecreris a quolibet catholico episcopo, cui duo adsint eiusdem ordinis viri consecratores, qui omnes sint Nobiscum sinceris fidei vinculis coniuncti. Antea tamen tuum erit ritualement catholicae fidei professionem facere iusque iurandum fidelitatis erga Nos et successores Nostros dare, teste quovis sacro Praesule, et ipso hanc apostolicam Sedem sincere colente, formulasque adhibitas ad Sacram Congregationem pro Episcopis mittere, de more signatas sigilloque impressas. Oblatam praeterea occasionem non omittimus sive clerum, sive populum tuae diocesis hortandi, ut Te non modo magna reverentia accipiant, sed etiam corde et animo prosequantur. Item censemus ut hae Nostrae sub plumbo Litterae quam primum iisdem perlegantur, die festo, in cathedrali templo. Ceterum, dilecte Fili, vota facimus ut in tuo grege caritatem foveas, sacrarum rerum doctrinam abunde impertias, ad superna insomni studio denique incendas. Datum Romae, apud S. Petrum, die decimo mensis Januarii, anno Domini millesimo nongentesimo septuagesimo tertio, Pontificatus Nostri decimo.

ALOISIUS CARD. TRAGLIA
S.R.E. Cancellarius

FRANCISCUS TINELLO
Apostolicam Cancellariam Regens

JOSEPHUS DEL TON
Proton. Apost.

JOSEPHUS MASSIMI
Proton. Apost.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri **Emmanueli S. Salvador**, adhuc Episcopo Palensi, electo **Episcopo** titulo **Zarnensi** atque **Coadiutori Archiepiscopi Caebuani**, salutem et apostolicam benedictionem. Divini Magistri Vicarius, qui ignem in terras mittere venit (cf. Luc. 12,49), et Nos sanctissimae religionis Christi alendae atque roborandae desiderium acre tenet, in eaque re omnem diligentiam et curam et labores collocamus: non enim humana aguntur, sed aeterna hominum salus, in quam procurandam ipse Dei Filius et formam servi accepit (cf. Phil. 2,7), et crucem ascendit, mortem subiturus. Quam ob rem, cum venerabilis Frater **Julius S.R.E. Cardinalis Rosales** Archiepiscopus Caebuanus, rerum agendarum causa, iam auxilio egeret, bene fieri censuimus, venerabilis Frater, si Te ei destinaremus, quem non solum ingenium felix, verum et pietas sincera et studium Dei gloriae quaerendae ornant. Quae cum ita sint, consilio petito a venerabili Fratre Nostro S.R.E. Cardinali Sacrae Congregationis pro Episcopis Praefecto, de Nostra auctoritate Te simul ad Sedem titularem Zarnensem transferimus Episcopum, simul Coadiutorem renuntiamus tam venerabilis ac purpurati Patris, factis iuribus impositis oneribus, ut in Litteris apostolicis — Ecclesiae Sanctae — die sexto mensis Augusti datis, anno millesimo nongentesimo sexagesimo sexto, continentur. Ad ius iurandum autem quod pertinet et ad fidei professionem iterandam, ab his Te eximimus, contrariis nihil obstantibus. Ceterum venerabilis Frater, novum agrum, quem Deus sua providentia tuis etiam curis commisit, studiosissime exerce; ac, quantum in Te est, christianam fidem in tua nobilissima terra tuere, conserva, profer. Datum Romae, apud S. Petrum, die quinto et vicesimo mensis septembris, anno Domini millesimo nongentesimo septuagesimo secundo, Pontificatus Nostri decimo.

ALOISIUS CARD. TRAGLIA
S.R.E. Cancellarius

FRANCISCUS TINELLO
Apostolicam Cancellariam Regens

EUGENIUS SEVI
Proton. Apost.

JOSEPHUS MASSIMI
Proton. Apost.

Expedita die XXIII Oct. anno Pontif. X In Canc. Ap. Vol. CXLII N. 24
M. Orsini, Plumbator

SACRA CONGREGATIO PRO EPISCOPIS

ZARNENSIS

Decretum

Summus Pontifex PAULUS, Divina Providentia PP. VI, peculiaris Suae benevolentiae testimonium Exc.mo P.D. **Emmanueli Salvador** praebere cupiens, titularem episcopalem Ecclesiam Zarnensem, qua idem Praesul ornabatur, ad dignitatem Archiepiscopalem evexit eamque in titulum eidem contulit, atque **Archiepiscopum** titulo **Zarnensem** constituit.

Quibus super rebus Summus Pontifex hoc edi iussit Sacrae Congregationis pro Episcopis Decretum perinde valiturum ac si Apostolicae sub plumbo Litterae datae forent.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis pro Episcopis, die 26 mensis Januarii anno 1973.

C. CARD. CONFALONIERI

Praefectus

ERNESTUS CIVARDI

Archiepis. tit. Serdicensis

Secretarius

Series 1973

No. 4

ARZOBISPADO DE MANILA

P.O. Box 132, Manila

To: ALL REV. PARISH AND ASSISTANT PRIESTS, SUPERIORS OF RELIGIOUS CONGREGATIONS, CHAPLAINS OF CATHOLIC INSTITUTIONS, AND SPIRITUAL DIRECTORS OF CATHOLIC ORGANIZATIONS

Re: **INDISSOLUBILITY OF CATHOLIC MARRIAGE**

To give more emphasis on the concept of indissolubility of Catholic Marriage and, on the other hand, to thwart the growing danger of misconception on the part of some self-conceited persons, regarding the validity of some "annulment" decrees, the following guidelines are hereby enumerated for all those concerned:

1. THAT only the METROPOLITAN TRIBUNAL OF THE ARCHDIOCESE OF MANILA has the established authority and jurisdictional competence to issue catholic marriage NULLITY DECLARATIONS within the Archdiocese of Manila. To date, the

TRIBUNAL, with Rt. Rev. Msgr. Miguel Nuguid DP and Rev. Fr. Oscar V. Cruz as Official and Vice Official thereof, has two COURTS situated in San Carlos Seminary, Makati, Rizal and Archdiocesan Chancery, San Miguel, Manila.

2. THAT any alleged "annulment" or declaration of nullity on a catholic marriage issued elsewhere by clerics within the ARCHDIOCESE OF MANILA has no binding force in the juridical forum of the Church as established by Matrimonial Procedural Law.

3. THAT the FAITHFUL in possession of such "annulments" or declaration of nullity are consequently informed on their juridical invalidity. The CLERGY therefore are hereby ordered under pain of canonical sanctions not to act on marriage petitions upon presentation of such "annulments" or declaration of nullity whereas even a "matrimonium conscientiae" requires a particular episcopal permission.

In view of the foregoing, we pray and hope that our Priests and faithful have been duly appraised of the matter and will not be led to follow wrong private decisions and supposed decrees concerning the "nullity" of marriage.

This is to be copied in the Parish Book of Orders and Instructions.

Manila, February 17, 1973

RUFINO J. CARD. SANTOS
Archbishop of Manila

THE CHURCH: ABOVE POLITICAL SYSTEMS

ARCHBISHOP JAIME L. SIN

Speech delivered to the Catholic Bishops' Conference of the Philippines in Baguio City, Jan. 29, 1973.

The topic that the Administrative Council has requested me to present before you for your prayerful study and discussion, on account of "the changed political situation" and of the "pastoral options" which we are facing or will have to face, contains in my opinion, two basic points, namely:

1. As "the community of faith, hope and charity";¹ as "a people made one with the unity of the Father, and of the Son, and of the Holy Spirit";² as "the sacrament of the intimate union with God and of the unity of mankind";³ as "the new People of God to which all men are called to belong . . . (a nation) which takes its citizens from every race, making them into a kingdom which is of a heavenly and not of an earthly nature";⁴ the Church, as such is above political systems and cannot be identified with any political movement, and must be free and independent in the exercise of her specific activities.

2. But as a sociological moral body, with a vision of man and of the world which she receives from Him who is the light of the World, the Church is also called "to cast its radiance on all men",⁵ and therefore on all human activities, politics not excluded";⁶ and this, not for the sake of dominating the world, but, on the contrary, for the purpose of serving mankind, and "making the family of man and

¹ Lumen Gentium, 8

² Id., 4

³ Id., 1

⁴ Id., 3

⁵ Id., 1

⁶ Gaudium et Spes, 40

its history more human"⁷ without thereby entering the sphere of political ideologies and practical politics.

These two aspects of the Church, her supernatural and supra-temporal nature and mission, and her actual existential presence in the world at the service of man in order to bring the universe under the Lordship of Jesus, move me to formulate the ideas contained in the topic under discussion as I see it, with this proposition:

Although the Church, as religious community is by her nature and purpose, above, or better, beyond any political system, it is also her task and part of her mission to cast the light of her faith on the entire temporal, and therefore, on the political order, because "her religious mission is by the same token a human one, and she has to serve the welfare of all men".⁸

To think that the supra-political nature of the Church and of her mission must be understood in the sense that she has nothing to do or say in the political order would be to fall into a sort of human angelism utterly opposed to the message of the Gospel, and contrary to the doctrine and praxis of the magisterium of the Councils, of the Popes, and of the Bishops. This is the erroneous belief and policy of those statesmen and politicians, who, invoking a wrong interpretation of the separation of the Church and State, would like to see the Church confined to the walls of the sacristy. This is also the error of those theologians and churchmen who, invoking the religious nature of the Church would like to limit her preaching and action to the spiritual life, piety and worship. This misunderstanding of the nature and mission of the Church was already denounced by Pope Pius XII, who said:

"Under the pretext of protecting the Church from losing herself in the sphere of the temporal order, a movement which calls for her return to purely spiritual matters began some years ago and is making progress in the world. The promoters of this movement are asking the Church to confine her action to the teaching of dogma, to the celebration of the Holy Sacrifice, and to the administration of the Sacraments. This movement would prevent the Church from exercising any influence in the domain of public life, denying her the right of even concerning herself with cur-

⁷ *Gaudium et Spes*, 40.

⁸ *Id.*, 11 and 42

rent events, and would forbid her any intervention in civil and social issues. As if the dogmas had no bearing whatever on all the aspects of human life, and as if the mysteries of the faith were not meant to sustain and inspire the lives of the individuals, and consequently, to harmonize their public life with the law of God, impregnating it with the Spirit of Christ. Such a dichotomy is utterly un-Catholic!"⁹

In a more positive form, the same Pontiff expressed this idea in his address to the new Cardinals he had created in the memorable consistory of 1946, where he said:

"The Church cannot, idly closing herself in the privacy of her temples, give up her divinely providential mission of forming the whole man, thereby working without rest in laying the solid foundations of society. This mission is essential to her. Indeed, seen from this angle, the Church may be defined as the society of those, who, under the supernatural influence of grace, for the realization of their personal dignity of children of God, and for the harmonious fulfillment of all the aspirations and energies of the human race, are building up the firm structures of human existence."¹⁰

That the Church is above political systems, cannot therefore mean, that she has nothing to do or say about political affairs.

On the other hand, it cannot mean either, that she is a sort of universal super-political system of government, a kind of "extra-parliamentary opposition with ecclesiastical means." A more recent movement, inspiring itself in the principles of the theologies of liberation, secularization and revolution, is trying to identify the Church, not just particular groups of Christians, with radical ideologies and with very definite political movements ranging from moderate socialism to radical Marxism. This movement, in its extreme expression, should be labeled, as Karl Rahner has observed, as an apostasy from Christianity, for it implies a rejection and destruction of Christianity in its entirety.¹¹ Essentially, the doctrine of this movement is this: that the authentic meaning of Christianity, its essential message, indeed, the whole mission of the Church, consists in one thing: brotherly love. This brotherly love calls for a total involvement of the Church

⁹ Address "Vous vous presentez", AAS, XXXIX, 1947, 486

¹⁰ Address to new cardinals, AAS, XXXVIII, 1946, 149

¹¹ Cfr. Theology Digest, Vol. 20, no. 1, 1972, 18-23

in the socio-political affairs, and for the commitment of all her efforts to the political, social and economic liberation of the oppressed, of the poor, and of the alienated, in accordance with an absolute horizontalism, in which the meaning of Christianity lies solely in responsibility for man and human society, since God is for them only a name for man's inviolable dignity.

How strong is this movement among the People of God in our country is not easy to assess. But anyone acquainted with the seminars, teach-ins and live-ins that were taking place before Martial Law all over the country, often times at the margin of what they call "the official or institutional church"; and any one who has read some manifesto of these groups urging the Hierarchy and the Priests and Sisters to get involved and committed in the liberation of our people from the bondage of imperialism, fascism, and feudalism, would not hesitate to say that it was widespread among a good many leaders.

Between these two extremes of pseudo-spiritual verticalism and of a radical horizontalism, the authentic Magisterium of the Church keeps a perfect balance as clear and sure in principle, as it is difficult and challenging when applied to concrete situations. The documents available in this matter, since Leo XIII until the Synod of Bishops of 1971 are numberless. Since, however, most of them have been either incorporated into the Texts of the Second Vatican Council or are inspired on them, I shall limit myself mostly to those texts.

In the first place, it needs hardly to be stated, that the authentic Magisterium has constantly taught that the Church is above political systems in the sense that "the kingdom of Christ is not of this world" and that "man must render to Caesar the things that are Caesar's, and to God the things that are God's."

Thus, the Second Vatican Council teaches that "the role and competence of the Church being what it is, she must be confused in no way with the political community, nor bound to any political system",¹³ This is so, because "Christ, to be sure, gave her no proper mission in the political, economic or social order. The purpose which he set before her is a religious one."¹⁴

¹² *Gaudium et Spes*, 76

¹³ *Id.*, 42

¹⁴ *Ibid.*, cfr. also The Synod of Bishops, 1971, Ministerial Priesthood, 7.

Specifically, the purpose Christ gave to his Church is "to reveal and communicate the love of God to all men and to all nations"¹⁵. Her mission "concerns the salvation of men which is to be achieved by belief in Christ and by His grace. Hence, the apostolate of the Church and of all her members is primarily designed to manifest Christ's message by words and deeds, and to communicate His grace to the world (a task to be done) mainly through the ministry of the Word and of the Sacraments".¹⁶

Both the preaching of the Word and the prayer of the Church, specially the Holy Sacrifice, tend to this: "that the entire world may become the People of God, the Body of Christ, and the temple of the Holy Spirit, and that in Christ, the Head of the Body, there may be rendered to the Creator and the Father of the Universe all honor and glory".¹⁷

Obviously all these elements belong to the religious order, to the relationship between Man and God, which transcends man himself and the whole temporal Order. And this is the reason why the Church cannot be confused or identified with any political system: "that she is at once the sign and the safeguard of the transcendence of the human person",¹⁸ while the political community exists primarily for the promotion of the temporal and earthly welfare of man, and political systems (ideologies and parties) are different ways of interpreting the common good and practical programs of how to promote it.¹⁹

It is true that the Synod of Bishops in 1971 declared that "all truly Christian undertakings are related to the salvation of mankind, which, while it is of an eschatological nature, also embraces temporal matters, since every reality of the world must be subjected to the lordship of Christ." But, not to be misunderstood, it immediately adds that "this does not mean that the Church claims technical competence in the secular order, with disregard for the latter's autonomy"²⁰.

¹⁵ *Ad Gentes*, 10.

¹⁶ *Apostolican Actuositatem*, 6

¹⁷ *Lumen Gentium*, 17

¹⁸ *Gaudium et Spes*, 76

¹⁹ *Cfr. Gaudium et Spes*, 74

²⁰ *Synod of Bishops, 1971, Ministerial Priesthood*, 7

The Church, then, is above political systems in the sense that by her religious nature and mission she belongs to the transcendental and the eschatological, rather than to the secular and temporal order, which is the sphere proper of the political systems. By this fact, however, her being above the political systems has another meaning, namely, that in the exercise of her proper activities, she must be free, not subject to the secular power. The basis of the freedom which the Church claims for herself is to be found in the nature itself of the spheres of competence of the political power and the religious authority. For as the Council has declared: "In their proper spheres, the Church and the political community are mutually independent and autonomous"²¹. Against the ideas of those who would see her subject to the political powers, or used as an instrument for the pursuit of political objectives, the same Council said that "the Church has no fiercer desire than that, in the pursuit of the welfare of all, she may be able to develop herself freely under any form of government which recognizes the basic rights of person and family and the demands of the common good"²². The same idea was expressed in the form of a petition by Pope Paul VI in the address to the Rulers of the World at the close of the Council:

"In your earthly and temporal city, God constructs mysteriously His spiritual and eternal city, His Church. And what does this Church ask of you after close to two thousand years of experiences of all kinds in her relations with you, the powers of the earth? What does the Church ask of you today? She tells you in one of the major documents of this Council. She asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve Him, the freedom to live and to bring to men her message of life."²³

The major document referred to by the Pontiff is the Declaration on Religious Freedom, where we read: "The freedom of the Church is the fundamental principle in what concerns the relations between the Church and governments and the whole civil order"²⁴.

This is, of course, a traditional doctrine constantly taught and held in the Church as can be seen in the encyclicals "*Quas primas*",

²¹ *Gaudium et Spes*, 76

²² *Id.*, 42

²³ Documents of the II Vatican Council, Ed. by Walter M. Abbott S.J., Address to Rulers, 730.

²⁴ *Dignitatis Humanae*, 13

"Firmissimam Constantiam", "Ubi Arcano", "Immortale Dei", "Diturnum Illud", etc. all the way back to Peter when having been warned by the Sanhedrin "on no account to make statements or to teach in the name of Jesus," he replied: "We cannot promise to stop proclaiming what we have seen and heard . . . Obedience to God comes before obedience to men." (Acts of the Apostles, 4:20; 5:29).

When we say therefore that the Church is above political systems, it must also be understood that on account of her transcendental and religious mission, not to mention her divine origin, she must be free and independent to proclaim, under any form of political order, the Good News of the salvation which God offers to all men in Christ Jesus.

Does it mean likewise that the Church has nothing to say and to do in the secular city, or that she must stand indifferent or unconcerned in the world of politics? The words of Pius XII quoted above show, forcefully enough, that such a dichotomy between the Church and the World, between the sacred or religious and the profane and secular is utterly un-Catholic. Other pronouncements of the Magisterium in recent years have brought to light more clearly that the Church has the right and the duty of speaking and acting in the secular order, political affairs not excluded, not merely by reason of her authority in moral matters, but rather, by reason of her very mission and of the essential link existing between salvation and the temporal order.

Pope John XXIII had already taught that "although the Holy Church has the special task of sanctifying souls and of making them sharers of heavenly blessings, she is also solicitous for the requirements of men in their daily lives"²⁵. Such a solicitude is not a supererogatory virtue on the part of the Church. It stems, first of all, from the scope of Redemption, for "while Christ's redemptive work", according to the Vatican Council, "is of itself directed towards the salvation of men, it also involves the renewal of the temporal order"²⁶. The mission of the Church is surely a religious one: "but by the same token, it is a human one"²⁷, which is the second reason for the concern of the Church in the secular order, as the Synod of Bishops stated in 1971:

²⁵ *Mater et Magistra*, 3

²⁶ *Apostolicam Actuositatem*, 5

²⁷ *Gaudium et Spes*, 11

"The Church has received from Christ the mission of preaching the Gospel message, which contains a call to man to turn away from sin to the love of the Father and universal brotherhood, and a consequent demand for justice in the world. This is the reason why the Church has the right, indeed, the duty, to proclaim justice on the social, national and international levels, and to denounce instances of justice, when the fundamental rights of man and his very salvation demand it. The Church, indeed, not alone responsible for justice in the world; however, she has a proper and specific responsibility which is identical with her mission of giving witness before the world of the need for love and justice contained in the Gospel message, a witness to be carried out in the Church institutions themselves and in the lives of Christians."²⁸

Her awareness of this responsibility impels her "to labor vigorously so that men may become capable of constructing the temporal order rightly and directing it to God through Christ"²⁹. Does this place the Church above politics as a sort of super-government or as a kind of divinely revealed program for political affairs? Far from it. The Synod of Bishops declares that:

"Of itself it does not belong to the Church insofar as she is a religious and hierarchical community, to offer concrete solutions in the social, economic and political spheres for justice in the world. Her mission involves defending and promoting the dignity and the fundamental rights of the human person."³⁰

The world of politics has two elements: one is purely this—worldly, technical and practical, and does not fall within the competence of the Church as such. The other is transcendental insofar as it "is closely related to the human person for whose service it exists"³¹. This is the aspect that concerns the Church, the factor that brings the political community within the sphere of the redemptive work of Christ, and where the Church "has the right to pass moral judgments even in the political order, whenever basic personal rights and the salvation of souls make such judgments necessary", although in so doing "she may use only those means which accord with the Gospel and with the general welfare as it varies with time and cir-

²⁸ Synod of Bishops, *Justice in the World*, section II

²⁹ *Apostolicam Actuositatem*, 7

³⁰ Synod of Bishops, *loc. cit.*

³¹ *Apostolicam Actuositatem*, 7

cumstances"³². This is not politics. It is meta-politics, if we may speak so. And therefore, even when dealing with political issues in her efforts to redeem the political order, the Church is still above politics and political systems.

She may, and indeed she ought to remain neutral and uncommitted in questions concerning the forms of government, methods and programs of promoting the common good, and much more so, in the processes of electing the political leaders. It is here where the autonomy proper to the secular order must be respected.

It goes without saying that this does not mean that Bishops and Priests must renounce their political rights as citizens. The Synod of Bishops has made it clear that:

"In circumstances where there legitimately exist different political, social and economic options, priests like all citizens, have a right to select their own personal options. Sometimes, prudence may counsel them to abstain from making or manifesting any personal option. But what they are bound to do in those circumstances is not to present their own personal options as the only legitimate option for Christians — since political options are by nature contingent and never in an entirely adequate and perennial way interprets the Gospel."³³

This is the error, I think, of those who are pressing the Church to identify herself entirely, and in the name of the Gospel, with the radical left for the sake of liberation and in view of her obligations towards the poor and the oppressed. Christians, individually and collectively in groups, have the right and the freedom of making their own political options even by force of their Christian faith and commitment. Bishops and Priests ought to respect such options as long as they do not openly militate against Christian faith and charity. But to identify the whole Church with any political system would be to reduce the Christian message to the condition of an ideology, thereby desecrating it.

A similar mistake, however, would be to identify the entire Church with the Establishment or with the Ruling Class, making Law and Order a supreme value, which would be an ideology of different sign.

³² Gaudium et Spes, 76

³³ Synod of Bishops, 1971, Ministerial Priesthood, 7.

Different circumstances and motives can move Bishops and Priests and Laymen to make different, and sometimes contrary political options all of them good. Our one faith does not impose one political system. The only unity and uniformity that it demands is pointed out by the Synod with these words:

"Together with the entire Church, priests are obliged to the utmost of their ability, to select a definite pattern of action when it is a question of the defense of fundamental human rights, the promotion of the full development of persons and the pursuit of the cause of peace and justice."³⁴

To be truly above political systems, the Church as a whole, and regardless of the personal political options of her members, must be "as a ferment and as a soul for human society which must be renewed in Christ and transformed into God's family"³⁵. She fulfills this task, as the Synod of Bishops indicates, when she "not only preaches conversion to individual men, but also when, to the best of her ability, and as the conscience of mankind, she addresses society itself and performs a prophetic function in society's regard"³⁶. As a non-Christian thinker has specified:

"The Church ought to be the conscience of all mankind in our world, in which politicians have at their disposal increasingly greater and more dangerous powers and so readily confuse democracy with demagoguery. She should be the defender of the spiritual and ethical values whose voice is so little heard in politics, the defender who unmasks the modern forms of injustice, lies, and oppression, the protector of the one who is always most threatened, namely, man himself."³⁷

This is what she has done, to mention only the latest documents, speaking through the Synod of Bishops in the declaration "On Justice in the World", and through the Supreme Pontiff in the Apostolic Letter "Octogesimo Adveniens", thus showing that to keep herself above political systems, she need not isolate herself in an ivory tower. On the contrary, she must be:

³⁴ Synod of Bishops, 1971, Ministerial Priesthood, 7

³⁵ Gaudium et Spes, 40

³⁶ Ministerial Priesthood, Part II, 1

³⁷ Quoted by A. Dondeyne S.J., in his book "Faith and the World", Duquesne University Press, 1965, 253.

"... in communion with the entire human family... aware of her vocation to be present in the heart of the world... with the heart open to the Spirit... listening to the Word of God... and to the cry of those who suffer... scrutinizing the signs of the times... sharing the aspirations and the questioning of those who aspire to build a better world... and proclaiming the Good News of the Gospel, which through the power of the Holy Spirit frees men from personal sin and from its consequence in social life."³⁸

And this is, my Brothers, the challenging task facing us now. For while the documents of the Synods, of the Council, and of the Pope, are addressed to the world in general,

"it is up to the Christian communities", according to the Holy Father, "to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words, and to draw principles of reflection, norms judgment and directives for action from the social teaching of the Church."³⁹

We must keep ourselves and the Church above politics. But we are also duty bound to serve our country in our capacity of Shepherds of the People of God; we are also called to the service of the "New Society" as witnesses of the New Jerusalem; we are also obliged, and this above all, to serve our fellow-countrymen, Catholics and non-Catholics, in order to make their lives, individually and collectively, fully human⁴⁰. Maning our own the words of the Holy Father in his Apostolic Letter "Octogesimo Adveniens", we can say that

"Amid the disturbances and uncertainties of the present hour, the Church has a specific message to proclaim and a support to give to men in their efforts to take in hand and give direction to their future."⁴¹

How shall we do this? Praising, assenting, and encouraging, or criticizing, dissenting and protesting? These are all different forms of the "wholesome cooperation" we must offer to the political community, in order "to serve the personal and social vocation of the

³⁸ Synod of Bishops, 1971, *Justice in the World*, Introduction, *passim*

³⁹ *Octogesimo Adveniens*, 4

⁴⁰ Cfr. *Gaudium et Spes*, 11

⁴¹ *Octogesimo Adveniens*, 5

same human being"⁴², our fellow Filipinos. Our intention must be, whatever we choose to do, to promote the common good under the impulse of the most pure love of God and man. Our deliberations must be guided by the two cardinal Christian virtues of fortitude and prudence: fortitude or courage to be faithful witnesses of the Gospel we have been called to preach in all its integrity; and prudence to measure wisely the practical consequences of our words and decisions.

More than on any other occasion, we need in this crucial hour in the history of our Country, the guidance of the Holy Spirit. And so, I cannot find a more fitting quotation to close this presentation than the prayer of the Fathers of the Second Vatican Council:

"O Holy Spirit... come and abide with us. Be the guide of our actions, indicate the path we should take, and show us what we must do so that with Your Help, our work may be in all things pleasing to You.

May You be our only inspiration and the overseer of our intentions. May You, who are infinite justice, never permit that we be disturbers of justice. Let not our ignorance induce us to evil, nor flattery sway us, nor moral and material interests corrupt us. But unite our hearts to You alone, and do it strongly, so that, with the gift of Your grace, we may be one in You and may in nothing depart from the truth... so that today and always, our judgments may not be alien to You and in eternity we may obtain the unending reward of our actions. Amen."

⁴² *Gaudium et Spes*, 40

Folklore and Christian Worship

Anscar J. Chupungco, O.S.B.

This position paper is based on the assumption that there is a symbiotic relationship between folklore and worship. Experts on the liturgy agree that in the West, folk beliefs and rituals greatly influenced the formation of Christian worship as we know it today. On the other hand, the incorporation of folklore to the official worship of the Church helped in the preservation of popular traditions, especially among the Franks and the Celts. In the Philippines, as in Spain, there has been a reluctance, if not resistance, to admit folklore into the official liturgy. After four centuries in the Philippines, the official worship of the Church has been practically nothing more than a carbon-copy of the Roman rites. The same cannot be said of India today, or of mainland China where the early missionaries made a positive attempt to incorporate worship to the official cult.

However, it would not be correct to say that the Spanish missionaries in the Philippines did nothing to indigenize worship. The hundreds of different religious folk rituals and dances all over the country give witness to the missionaries' effort to assimilate folklore with the religious life of the Christian Filipino. But they failed to raise them to the status of the official Church worship. While the West inserted popular beliefs and rituals (mostly pagan origin) into the sacraments themselves (e.g., salt in baptism, slapping in confirmation, etc.), or placed them in the category of "sacramentals", the Filipino took no pain to incorporate their native customs to the official cult of the Church. Thus, a clear line was drawn between the "folk liturgies" performed outside the Church edifice and without the ministry of a priest, and the "official liturgy" which has an air of being foreign and unintelligible to many Filipinos. They went to Church for the Mass and the sacrament, but their interest as a community was focused on their heritage, the folk liturgies, which they greatly valued and faithfully preserved through the centuries. Perhaps it can

be said that the folk liturgies, more than the official liturgy, kept the Christian faith of the Filipinos burning during the last four centuries.

FOLKLORE AND THE FOLK LITURGIES

Folk liturgies are some of the more prominent patrons and conservers of our Filipino folklore. Because of the inherent quality of the liturgy to "sacralize" things that come in contact with it, a great number of our folk beliefs and traditions which were originally purely "secular" in character have become religious rituals associated with Christian beliefs. Thus, historians trace the folk liturgy of the **Ati-atihan** to the yearly descent of the native Ati to the plains of Panay to buy (or beg for) food. Many would also want to see sacralized rituals in **flores de Mayo**, fluvial processions and religious dances in Obando and Pakil. This is not unlikely, since it has its counterpart in the early Roman liturgy which transformed pagan practices into the Christian cult. (e.g., Christmas, ember days, imperial processions).

But the folk liturgies of the Filipinos have also served as vehicles of strictly secular folklore. The riddle-telling sessions (**bugtungan**) have nothing religious in content, but they are almost always done in connection with the religious celebration nine days after the funeral. Another example is the **juego de prenda**, a display of wit and talent, which is played during funeral wakes in order to alleviate the grief of the bereaved.

There is, however, a good number of folklore directly influenced by Christian faith. Among these are religious rituals, totally Christian in content (though not necessarily in origin) which supplement the teaching of the catechism. They are didactic in nature and are a graphic description of the articles of Christian belief.

But in order to avoid talking in the abstract, let me take a concrete model, a town that is gradually urbanizing itself, but still largely rural in its way of life. The town is Cainta, in the province of Rizal, some twenty kilometers south of Manila. This town is rich in traditional celebrations to which it clings fervently. On the eve of All Souls' Day the **pangaluluwa** which is similar to Christmas caroling is observed. Carolers would go from house to house when people are asleep, and sing and dance until the householder opens the door to give contribution in cash or in kind to those poor "souls". On the

eve of Christmas, the town celebrates the **panunuluyan**, a traditional Christmas caroling which is ritual in itself. The statues of the Blessed Virgin and St. Joseph are carried to certain stations or houses several hours before midnight, and the story of how the couple searched for shelter is reenacted. That night the town becomes a Bethlehem, and the householders are the unkind Jews who refused to allow the couple in, because they were poor. A man dressed in what is supposed to be the costume of those days appears at the window and sings angry words at the persistent couple. Before midnight the procession is led to the church and the statues are placed beside the crib.

During Lent the **pabasa** or **pasi6n** is sung for a whole day in several houses. Friends and neighbors drop in, sing some portions of the **pasi6n** before a crucifix, and sit for the **pakain**, a meal with religious overtone, similar to the **pakain** of the dead. Although the text of the **pasi6n** contains several apocrypha, it is extremely didactic. In a study made by my students in San Carlos Seminary, it is shown that rural or barrio folks seem better acquainted with biblical narratives than the urban people, partly because of the **pabasa**.

But the more dramatic religious celebrations are carried out during the Holy Week. On Palm Sunday, the **linggo ng mga palaspas**, besides the liturgical blessing of and procession with palms, Cainta observe the rite of the **Hossana**. Four **kub6l** or pulpit-like structures are built in the Church patio. The procession halts in front of these stations, and children dressed in white sing the **hosanna** and throw flowers at the congregation.

On Holy Thursday and Good Friday evenings after the liturgical services in church, procession is held along the main streets of the town. Statues of saints and of the Lord are carried. After the procession, the **cenaculo** of passion play is staged. The show may be protracted for the entire week. In content it is similar to the **pasi6n**, beginning with the story of the Fall and concluded with the Ascension.

On Good Friday morning the drama reaches its climax. The judgment of Pilate, the flagellation and the carrying of the cross are dramatized by men and women dressed as Jews and Roman soldiers. This day the streets of Cainta are the streets of Jerusalem, and costumed performers mix with the onlookers. Participation from the crowd is done by feeding the soldiers or offering soft-drink or coffee

to the **Cristong gala**, who is thrust down under the wooden cross and receives no light whipping and kicks. Roman soldiers recite verses of insult and condemnation. Sometimes they also extemporize and work on adaptation, as when the **Cristo** was given coca-cola, the soldier shouted in a rhymed verse: "At ikaw pala ay matakaw sa coca-cola!"

The final dramatization is done at the **salubong** of Easter morning before the first Mass of the day. Two separate processions, one carrying the statue of the risen Christ, the other of the Blessed Mother totally veiled in black, start from the Church following separate routes and meeting at the plaza where a stage is built. (It is still to be explained why the streets of the route are made wet). A small girl dressed as an angel is let down from the roof of the stage. She sings the **Regina Coeli** and slowly removes the black veil of the Blessed Mother. Then the two statues are made to bow to each other three times to signify the Easter greeting between mother and Son. Thereafter, doves are released, and the **capitana**, carrying a decorated white flag, perform the **batí** a ritual dance expressing the joy of Easter. The statues are carried back to the church in procession, and the Mass begins.

In May, the month of the Virgin, children carry flowers to her statue in church every afternoon. This is a simple ritual accompanied by prayers and is known as **flores de Mayo**. More interesting is the **santacrusan** which is a children's affair in Cainta. Children personify Constantine and Helena and other biblical personages.

In June the feast of Saint Dominic and Saint Rose is celebrated with dancing in the street during procession and in front of the houses of the **hermano** and **hermana** where the statues are kept for a year. For nine days the rosary is sung in the house of the **hermana**, and participants receive wrapped wafers, the **pakain** of the two saints.

FOLKLORE AND THE LITURGICAL REFORM

I pointed out that folk liturgies not only preserve the Christian faith of the Filipinos, but also serve as vehicles of their folklore. There are, however, certain changes in the country and the Church which threaten the future of folklore and folk liturgies where they still exist. The gradual industrialization of the rural areas envisioned by the New Society is one, and the thorough reform of the Church

worship by Vatican II is another. Factories and the anonymous city-life have their way of eliminating folk practices by killing such rural values as *bayanihan*, *buhay-barrio*, *pakikisama*, *kapit-bahay*, etc. But the danger arising from industrialization is not as serious as the one posed by liturgical reform. For many industrialized countries (Japan, Germany and England, to mention a few) have managed to preserve their folklore with little adaptation. But the same may not prove true in the Philippines where the great majority of folklore is tied down to folk liturgies and to the sacred (Is it not striking to find native legends, such as the creation of Malakas and Maganda, associated with the funeral in *Himlayang Pilipino*?). With the coming of liturgical reform in the country, more and more emphasis is being laid on the official worship of the Church. From now on the spiritual, social and cultural life of the Christian community must be centered on the Holy Mass, the sacraments and the Bible services. With the intensive drive to reorient the people to the official worship, it is to be expected that in less than ten years, a great number of our Christian people will not show enough appreciation for the folk liturgies, and much less, be committed to their conservation. And this is a veritable threat to the existence of folk practices and rituals. If nothing is done now, the Christian Filipino will soon accept the Roman liturgy as the only form of worship. Folk liturgies will be things of the past.

One solution is to transform folk liturgies into purely secular affairs, as is being done nowadays with the *santacrusan* which has become a beauty pageant and fashion show in certain places. Or institutions, like the *Bayanihan* and *Filipinesca*, can preserve them as cultural heritage through highly stylized performances. But is this the way we want to conserve our folklore? Should we not preserve it as something that is lived and experienced by the people themselves?

The danger of vanishing folklore need not be the case, however. The liturgical reform of Vatican II demands from the Church that she respect and foster the genius and talents of the various races and peoples. If possible, she must keep them intact, and admit them into the liturgy itself. So long as they harmonize with the true and authentic spirit of the liturgy, there should be no problem in incorporating folklore elements into the worship of the Church. Thus, the Council exhorts the bishops to carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. While the

official liturgy works at concentrating the people's attention to itself, it does not abolish folk liturgies, but transmits them to future generations through assimilation. For in seeking to adapt itself to modern conditions, the liturgy of Vatican II does not intend to do away with the cultural heritage of the people. Thus, if we take the meaning of liturgical reform according to its true spirit, we need not fear that folklore will disappear among the Christian Filipinos. However, steps must be taken now to integrate folk liturgies, the vehicles of Filipino folklore, with the Church's official liturgy.

Has anything been done along this direction? Yes, but minimal. Two years ago, the Catholic Hierarchy approved the incorporation of the *salubong* to the Easter morning liturgy. This act was meant to pave the way for the gradual admittance of folklore into the official worship. Should we not look further into the possibility of using drama or play, like the *cenaculo*, the Good Friday *penitencia*, or the Christmas *panunuluyan*, as part of the Church's official cult? Should not the *pabasa*, which is actually a folk bible service be recognized as the Church's proclamation of God's word? Should not religious dances be admitted into the official worship, especially in the Holy Mass and processions?

In this connection, experts in the field of folklore can contribute much to its preservation and promotion. In the first place, they can bring to the attention of our Church leaders the serious obligation to preserve our folklore through the liturgy. Furthermore, they can advise them on which elements of folklore to choose on the basis of their association with the Filipino values and ways of life. For in the process of transforming our Western-oriented liturgy into something more Filipino, there is need to foster those elements of folklore which have shaped the Filipino identity through the ages.

TAXATION OF PRIVATE EDUCATIONAL INSTITUTIONS*

ATTY. MEL GUTIERREZ

Tax Principal, SGV

Under the New Society, private educational institutions, whether sectarian or not, are now faced with the problem of having to pay taxes like ordinary business corporation. The taxes due or which may be due from private educational institutions may be grouped under two general categories:

- 1) Under the National Internal Revenue Code, as amended, and other revenue laws; and
- 2) Under the Assessment Law and Presidential Decree No. 76

Under the Tax Code and other revenue laws

For tax purposes, sectarian and non-sectarian private schools are, in certain instances treated differently. Under the various revenue laws, non-sectarian private schools are liable to the following taxes:

a) **Income tax of 10% of taxable net income.** — While presently Section 24(a) of the Tax Code provides that “private educational institutions other than those exempt under Section 27(c) of this Code shall pay a tax of ten per cent of their taxable net income”, the question which may be raised by the tax authorities is — Should the rate of 10% apply on the total taxable net income of private educational

* Talk delivered at the PACU Educational Conference held on February 27, 1973, at the University of Santo Tomas.

institutions, including income realized from unrelated educational activities, i.e., from sources other than from the pursuit of their educational objectives? Please note that Section 24(a) of the Tax Code prior to its amendment by Republic Act No. 6110, otherwise known as the Omnibus Tax Law, provides that "... private educational institutions shall pay a tax of ... ten per centum ... on **their total net income**". As amended, "private educational institutions ... shall pay a tax of ten per cent of their **taxable net income**." The amendment deleted the words "total", and instead inserted the word "taxable". It may, therefore, be argued by the tax authorities that only the taxable net income realized exclusively from the pursuit of educational objectives of private non-sectarian educational institutions shall be subject to 10%, and that income from other sources, like dividends from investments, interest on loans, and other unrelated business income shall be subject to the regular corporate income tax of 25% and 35% imposed against ordinary business corporations. This view is strengthened by the decision of the Court of Tax Appeals in the cases of *Congregacion de la Mision de San Vicente de Paul* CTA Case No. 1468, October 14, 1968, and *Xavier School, Inc.*, CTA Case No. 1682, October 8, 1969. In the latter case, the Court, in upholding the imposition of the regular corporate rate of 22% (now 25%), instead of 10%, stated and I quote:

"After upholding and affirming the decision of respondent in the case of *Congregacion de la Mision de San Vicente de Paul*, supra, we have thought it wise to impose the then prevailing corporate income tax rate of 22% in this case, instead of 10% only, because a private educational institution which deviates from its purely educational purposes and activities shall be treated like any private domestic corporation engaged in business for profit with respect to income derived therefrom. The protective mantle of income tax benefit or exemption cannot be extended to a private educational institution which chooses to descend from its high pedestal of tax preference or immunity to the level of an ordinary private corporation engaged in profitable undertaking or business". (Underscoring supplied)

The above decision was not appealed, and hence, can be considered an authority on the matter until otherwise reversed by the higher Court.

b) Basic residence tax of ₱1 and additional residence tax or ₱2 for every ₱5,000 gross receipts or earnings during the preceding calendar year not to exceed ₱2,000 in accordance with the Residence Tax Law, as amended. The value of real property used exclusively for educational purposes is not subject to additional residence tax pursuant to the Old Constitution but may now be subject under the New Constitution.

c) Documentary and science stamp taxes on taxable documents, such as certificates of stocks issued, if any, diplomas, deed of sale or assignments, etc.

d) Real estate dealer's fixed tax ranging from ₱150 to ₱1,000 per annum should the private school engage in leasing real property for ₱4,000 or more a year, pursuant to Section 182(A) (3) (aa in relation to Section 194(s) both of the Tax Code.

e) Graduated annual fixed tax ranging from ₱10 to a maximum of ₱8,125 per annum depending upon the gross annual sales of locally purchased articles, e.g., pencils, books, supplies, etc., pursuant to Section 182 (A) (2), as amended by Presidential Decree No. 69.

f) Lending investor's fixed tax ranging from ₱125 to ₱500 a year, plus 3% tax on the gross interest income for lending money at interest. If the lending activity of a private school is isolated, it may not be considered engaged in business as a lending investor. However, if the activity becomes habitual and regular, then it may be treated as engaged in business, and therefore, subject to the fixed and percentage taxes above-mentioned.

g) Contractor's fixed tax of ₱50 and 3% tax on gross receipts derived from operating a hospital and as lessor of personal property. Under Presidential Decree No. 69, which amended the provision of Section 191 of the Tax Code, a private hospital operated by a private educational institution, whether sectarian or not, can be considered an independent contractor subject to the above taxes. An "independent contractor" as defined under the decree, includes "all persons (juridical or natural) not enumerated in Section 191 but excluding individuals subject to occupation tax whose activity consists essentially of the sale of all kinds of services for a fee regardless of whether or not the performance of the service calls for the exercise or use of the physical or mental faculties of such contractor or his employees." On the basis of this definition, the Bureau of Internal

Revenue, in its letter-ruling of January 31, 1973, stated that private hospitals are subject to the 3% contractor's tax on its quarterly gross receipts.

The decree also included "lessors of personal property as subject to the 3% contractor's tax under Section 191. It may, therefore be alleged by the tax authorities that the rentals received by private schools for leasing to their students textbooks and other personal property should be subject to the 3% tax. It can be argued, however, that the leasing or renting of textbooks to students is only incidental but necessary to accomplish the principal objective of an educational institution. It was held by our Supreme Court in *Fortune Enterprises* case that where an activity is merely incident or is necessary and essential for the accomplishment of the principal activity, the incidental activity shall not be taxed separately.

On the other hand, religious-educational institutions or sectarian private educational institutions may be subject to the same income and business taxes mentioned above depending upon the nature or source of income and the business activity engaged in by them. Under the present law (Section 27(e) of the Tax Code), a religious educational institution no part of the net income of which inures to the benefit of any private stockholder or individual is exempt from income taxation on its income realized from the pursuit of its educational objectives. However, income of whatever kind and character from any of its properties, real or personal, or from any activity conducted for profit, regardless of the disposition made of such income, shall be taxable. Hence, the taxability or non-taxability of the income of religious educational institutions depends upon the source of income and not the destination or disposition of such income. In other words, the criterion of exemption of income received by sectarian private educational institutions depends upon the source of such income, instead of the disposition or destination of the same, as originally envisioned by Section 27 of the Tax Code prior to its amendment by Republic Act No. 82 in 1946. Thus, if the primary purpose of the transaction is for profit, income realized therefrom is taxable since the source of the income is considered an activity for profit, even if the income is to be used exclusively for religious, charitable, or educational purposes. Under this guideline, the following are considered tax-exempt income of religious-educational institutions:

- a) Tuition fees;
- b) Diploma fees;
- c) Graduation fees;
- d) Gains from sale of uniforms and textbooks, supplies, etc. to students;
- e) Rentals of books;
- f) Profits from the operation of a school canteen, as long as the school is the operator and the service is limited to students;
- g) Donation, support or subsidy from the mother house to other houses (as to mission schools);
- h) Donations by private individuals to religious-educational institutions;
- i) Assessments or contributions by a religious group for maintenance of the religious houses.

On the other hand, the following are considered taxable income of a religious-educational institutions:

- a) Interest received from capital loaned to third parties;
- b) Dividends from investments;
- c) Rentals received from property (like rentals of halls for concerts or canteen operated by outside concessionaires);
- d) Profits from the sale of books, supplies, etc. other than to its students;
- e) Profits from the sale of real property, except if the proceeds therefrom are to be used to purchase property for the exclusive use of institution pursuant to the Opinion of the Secretary of Justice No. 45 and the decision of the Court in the case of Xavier School, Inc., CTA Case No. 1682, October 8, 1969.

It is to be noted also that the exemption of religious or non-profit educational institutions from income tax on the income enumerated earlier is premised on the fact that no part of such income will inure to the benefit of any private stockholder or individual. Thus, it was held by our Supreme Court in the case of V.G. Sinco Educational Corporation (G.R. No. L-9276, October 23, 1956), a non-profit institution, that the fact that moderate salaries were paid to the principal and the teachers does not make the school conducted for profit. Neither does the charging of tuition fees and other fees for the different services rendered by the school to the students make it a profit-making enterprise. In this case also, the Court further emphasized

that "while the acquisition of additional facilities such as buildings and equipment, may redound to the benefit of the institutions itself, it cannot be positively asserted that the same will redound to the benefit of its stockholders, for no one can predict the financial condition of the institution upon its dissolution". This rationale, however, should be distinguished from the decision of the Supreme Court in the case of the University of the Visayas (G.R. No. L-13554, October 30, 1964). In 1961, our Supreme Court, in the same case ruled that the University of the Visayas is tax-exempt under the provisions of Section 27(e) of the Tax Code. However, upon reconsideration, the Court ruled that "where an educational corporation is under the absolute control of its president and his immediate family (who hold 85% of the capital stock) to an extent that warrants the conclusion that the corporate entity is but an alter ego or a business conduit for said stockholders, a disregard of the corporate fiction is justified, and the net income of the corporation may well be viewed as that of the controlling stockholder. The amended decision further stated that "where the net income of an educational institution, except for a relatively small amount set aside for operational expenses, was invested in permanent assets, like real properties, placed in the names of its president, his wife, or both, such net income realized by the said institution inured to the benefit of the president and his family, who are the principal stockholders thereof, and that such income cannot, therefore, be tax-exempt."

Under the Assessment Law

Under the Assessment Law (C.A. 470) and the Old Constitution, all lands, buildings, and improvements used exclusively for religious, charitable, or educational purposes shall be exempt from taxation. In view of this provision, private educational institutions, sectarian or not, are exempt from the payment of real property tax on the assessed value of their lands, buildings and improvements used exclusively for religious, charitable or educational purposes. However, the New Constitution provides that—"all lands, buildings, and improvements actually, directly, and exclusively used for religious or charitable purposes shall be exempt from taxation," deleting the phrase "educational purposes". Under this amendment, lands, buildings and improvements of private educational institutions are no longer exempt from real property tax notwithstanding the fact that such properties are actually, directly and exclusively used from educational purposes.

Under Presidential Decree No. 76, the assessed value of the real property owned by the institution, including the improvements thereon, which shall be 50% of the current and fair market value, as determined by the assessor, shall be the basis for the payment of real property tax, the rate ranging from 2% to 3%, including the educational fund tax, depending upon the locality where the property is located

Taxation of Private Educational Institution Under the Proposed Amendments of the Tax Code

It is proposed to tax private educational institutions, sectarian or not, on all their income at the present regular corporate rates of 25% and 35% (or 40% if increased). The proposed increase in income tax payable by private educational institutions will greatly hamper and jeopardize their operations, considering the limitation imposed by the Tuition Fee Law on increases of tuition fees and the maximum rate of return of 12% on stockholder's equity. In view of this proposal, certain possible remedial measures may be undertaken by making representations before the Secretary of Finance:

- 1) To tax income from purely educational activities at 10% and the unrelated business income at the regular corporate income tax rates of 25% and 35%; or
- 2) In the case of sectarian private schools, to exempt income from purely educational pursuit, but tax unrelated business income at the corporate income tax rates; or
- 3) Convert the educational institution into a Foundation, either under the Science Act of 1958, as amended, or under Republic Act No. 6055.

Under the Science Act of 1958, as amended, income of private foundations organized thereunder of whatever kind and character derived from any of their properties, real or personal, or from their investment, shall also be tax-exempt.

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Likewise, under Republic Act No. 6055, the foundation organized thereunder shall be exempt from the payment of all taxes, import duties, assessments, and other charges imposed by the government on all income derived from its property, real or personal, used exclusively for the educational activities of the Foundation. The Act also provides that any income realized from conversion of stockholders' equity or interest in the school, college or university, shall be exempt from income tax, the provisions of the National Internal Revenue Code to the contrary notwithstanding.

It is incumbent upon the state to provide all citizens with the opportunity to acquire an appropriate degree of cultural enrichment, and with the proper preparation for exercising their civic duties and rights. Therefore, the state itself ought to protect the right of children to receive an adequate schooling. It should be vigilant about the ability of teachers and the excellence of their training. It should look after the health of students and, in general, promote the whole school enterprise. But it must keep in mind the principle of subsidiarity, so that no kind of school monopoly arises. For such a monopoly would militate against the native rights of the human person, the development and spread of culture itself, the peaceful association of citizens, and the pluralism which exists today in very many societies.

Vatican II, *Gravissimum Educationis*

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

Chapter 33

MISSIONS IN THE PACIFIC ISLANDS

I. THE MOLUCCAS

The Moluccas Islands are famous in history as the source of spices, like the clove, canella, nutmeg, etc., for which reason the Dutch, the Spaniards and the Portuguese tried to bring them under their respective dominions. The disciples of Mohammed had already reached them in the middle ages, both to trade in the islands' products and to spread their religion. In 1512, the Viceroy of Goa, Alfonso de Albuquerque, dispatched three ships to Amboina, one of the Spice Islands, where the Portuguese explorers erected a factory in 1521. Spain, which had also been claiming rights over these same islands, finally ceded them to the Portuguese Crown in exchange for 350,000 ducats.

In 1593, the Dutch corsair Wybrand appeared with his squadron before these islands, doubtless intending to dislodge the Portuguese there. In October of the same year, as is well known, a powerful fleet sailed from Manila under the personal command of Gomez Perez Dasmariñas to gain control of the Moluccas for Spain. The expedition failed even before it had left Philippine waters because the Chinese crewmen assassinated the governor and part of the expeditionary force aboard the royal galley on 25 October 1593.

Better success awaited the expedition personally led by Governor Pedro Bravo de Acuña. Leaving Manila on 15 January 1606, it routed the Dutch from their fort at Ternate after a desperate fight. From

this date until 1662, when Governor Sabiniano Manrique de Lara withdrew the Spanish garrisons before the threat of an attack by the pirate Kuesing, Spanish control of the islands was effective only in some of the islands where the Spanish soldiers were present; in the other islands, Spanish control was only nominal, effected through alliance and formal acts of vassalage to Spain.

In regard to the islands' spiritual and religious history, it was the Franciscans and the Jesuits from Manila who evangelized the natives, with the protection of the Spanish flag. We shall speak, then, of the missions which both religious orders founded and maintained during the seventeenth century; but we need some brief description of the geography and the condition of the spice islands first.

Today, the Spiceries are bounded in the north by the Pacific Ocean, in the south by the island of Timor, in the east by New Guinea and in the west by the Celebes islands. These islands are situated between $2^{\circ}43'$ north latitude and $8^{\circ}23'$ south latitude, $124^{\circ}22'$ and 135° east longitude, forming four groups of islands separate from one another, that is, two groups of the Moluccas Islands strictly so called, which are separated by the Strait of Ceram located 5° above the south parallel, and the southeastern and southwestern islands south of the Banda Sea. In the past, the name Moluccas included only the city or island of Ternate and the other islands of Tidore, Motir, Machian, and Batjan (Batachina).¹ Missionary work fanned out from this group of islands towards the Celebes.

At the beginning of 1611, the Governor of the Philippines, Don Juan de Silva, sailed with a large armada from Manila, heading towards to the Moluccas to engage the Dutch firmly garrisoned at Batachina and Amboina. The expedition failed because the enemy, secure in their station and fortress, refused to come out and expose their forces in an open battle. Silva succeeded in conquering only Gilolo and Zabugo, the main garrisons of Batachina. After these military encounters, the Governor returned to the Philippines, but not after consolidating the Jesuit missions in Machian, Amboina and Ternate, and entrusting to the Jesuits the evangelization of Batachina.²

¹ Manuel Texeira, *Macao e a sua diocese* (Macao, 1957), 36.

² Juan de la Concepcion, *Historia de Filipinas*, IV, 314-316.

A. Franciscan Missions in the Moluccas and the Celebes.

Moluccas

Four Franciscans sailed in the armada of Pedro Bravo de Acuña to Ternate, where they built a wooden convent and a hospital. Because the location was not spacious enough for a convent and hospital, Don Cristobal de Azcueta in 1610 donated to them a piece of land outside of the city and located towards the shore. However, because they lacked the resources to raise the building, Governor Pedro de Heredia came to their aid in 1626, building at his own expense a house for them. This convent was the mother house whence the Franciscans set out to preach the gospel in Celebes island until the Spaniards abandoned the Moluccas in 1662, the year that the Franciscans also departed.³

Celebes.

The island of Celebes, also known by the ancients by the name of Macassar, is located west of the Moluccas. Among the petty kingdoms into which the island was divided, Father Huerta cites the following as the scene of Franciscan missionary activity: Cauripa, Bool, Macasar, Manados, (Menado). Besides these, the Franciscans also had the islands of Gilolo and Sanguir. Following the same author, we shall briefly describe the foundation, progress and end of these missions.

In Cauripa, Fray Sebastian de San Jose preached the gospel with the permission of the queen who showed a desire to embrace Christianity. He did not succeed, however, in establishing a permanent Christian community there or in Bool, where he proceeded immediately afterwards, only to die at the hands of the pagans of Togolandia,⁴ a petty kingdom east of Celebes.⁵

In Bool, located north of Celebes, Fray Sebastian also preached the Good News, although without positive results, except obtaining the king's permit to preach and establish churches. The following

³ Felix de Huerta, *Op. cit.*, 681-682.

⁴ *Ibid.*, 682.

⁵ Domingo Martinez, O.F.M., *Compendio histórico de la apostólica provincia de San Gregorio de Filipinas*, etc. (Madrid, 1756), 115, 107-110.

year, 1612, there arrived in Bool to continue his work, Fathers Fray Juan del Caño and Cristobal Cruz, who, with the favor and protection of the king, obtained good results. In 1613, however, the former died and the latter had to retire sick to Ternate. Although other Franciscans went to Bool to continue the missionary task, they also had to retire, in consequence of the civil wars between the petty kingdoms of the island, although not before having built a convent and its church.⁶

In the year 1619, three Franciscans preached the Christian gospel in the small kingdom of South Celebes. After gathering a rich harvest of numerous converts, they departed for other missions in 1622.⁷

Of greater importance than the earlier missions was the one at Manados (Menado), a kingdom located northeast of Celebes. Here the Franciscans Fray Pascual Torrellas and Benito Diaz labored for a short while. Later, in 1619, others of the same habit came to work with more stability and success, as seen from the foundation of the Christian communities of Banta and Cale. The first, the fruit of the zeal of Fray Diego de Rojas, unfortunately also disappeared with his death in 1624; but it resurrected to life in 1640, thanks to the work of Fray Juan Iranzo, although this disappeared a second time because of a popular uprising against the Spaniards on 10 August 1644. The church of Cale, built by Fray Pascual Torellas, passed through various vicissitudes, finally disappearing with the death of its last missionary, Fray Lorenzo Garralda in 1642.⁸

Fathers Fray Gabriel de San Jeronimo and Juan Montero undertook to evangelize the island of Gilolo in 1613; but it was soon neglected after the death of the former, and the infirmity of the latter, who had to retire to Ternate.⁹

In 1637, the kinglets of Calonga and Tabuca in Sanguir island sent emissaries to Manila with the request to the Franciscan missionaries to come. Four sailed accordingly in 1639, their leader being Fray Juan Iranzo, despite the opposition of the Jesuits who claimed that the area was within the sphere of their missionary responsibility.

⁶ Huertas, *Op. cit.*, 682.

⁷ *Ibid.*, 683.

⁸ *Ibid.*, 683-684; Concepción, *Op. cit.*, VI, 176-179.

⁹ Huertas, *Op. cit.*, 684.

In Calonga, Fathers Fray Iranzo and Francisco de Alcala founded a church and baptized the king and the queen, with 92 others of the royal family. By 1654, the year they had to abandon that region for lack of men, they and their successors had already converted 3,000 to Christianity. Those assigned to the kingdom of Tabuco succeeded in baptizing more than 2,000 between the year of their arrival and the year they finally left the mission around 1656.¹⁰ Two factors contributed to frustrate the success of the Franciscan missions in the Moluccas: Islam, which put up a stiff resistance against them and even occasioned some martyrdoms, and the zeal of certain missionaries who, restive and impatient in a fixed place, moved on to other areas, to the prejudice of the stability of the missions.

B. Jesuit Missions.

In 1670, there arrived in Manila the prince of Siau, Don Francisco Javier, son of the king, Don Ventura Pinto de Morales, to request the governor of the Philippines for Jesuit missionaries to preach the gospel to the heathen, administer the sacraments to the few Christians there, and confront the sectaries of Mohammed who were quite numerous in that kingdom. Soon four Jesuits took ship with twenty Spanish soldiers and some Pampangos. This apostolic enterprise lasted only until 1677, when the Dutch took command of the island and brought the priests to the city of Malacca. This was not the first Jesuit mission there, for already in the time of Governor Manrique de Lara some Jesuits had already been there.¹¹

II. THE MARIANAS ISLANDS

Although the Acapulco galleons had frequently stopped by the Marianas (or Ladrones) Islands to take in fresh water, wood and food supplies, no one seems to have seriously thought of evangelizing the people there until a Manila-bound galleon dropped anchor off the islands on 5 April 1662. On board ship was Father Luis de Sanvitores, a Spanish Jesuit known for the holiness of his life. Touched by the unfortunate lot and eternal loss of those poor people, he left no stone in Manila unturned until he obtained through Archbishop Po-

¹⁰ *Ibid.*, 684-685; Concepción, *Op. cit.*, VI, 174 ff.

¹¹ Pedro Murillo Velarde, S.J., *Historia de la provincia de Filipinas de la Compañía de Jesús* (Manila, 1749), 300-302; BR XLII, 121-122; XLIV, 98-99.

blete a royal cedula which reached Manila in June 1666 and forced the Governor to support his enterprise.

Father Sanvitores sailed shortly after for Mexico on board the galleon *San Diego* and while there he obtained after several serious difficulties material help for the future missions in the Marianas. This zealous apostle went back to the Marianas Islands, and landed in Guam in the company of Fathers Luís Medina and Pedro Casanova, who settled in Agaña, the principal town of the islands. From there, they extended their apostolate to the islands of Saipan, Tinian and Rota, with the aid of the other Jesuits who came after them.

These and other missions they did not fail to sprinkle with the blood of martyrs. One after another, Fathers Luís Medina and Sanvitores, besides four other Jesuits, fell under the blows of the islanders, who were just too prone to victimize their enemies treacherously. The same fate overtook various lay apostles and some of the soldiers of the local post, both Spaniards and Filipinos, until patience ran out and the military leaders decided to destroy native crops and ranches and execute the more guilty of the native population. Only in this way were the Jesuits able to proceed with their missionary apostolate and the missionaries raise churches and residence, establish schools for both sexes, open roads, etc. In Agaña the Jesuit fathers founded a high school under the patronage of Saint John Lateran.¹²

III. THE CAROLINE AND PALAU ISLANDS

It is quite probable that Magellan during his voyage to the to the Philippines had already discovered this archipelago which in 1686 the Spanish navigator Francisco Lazano named *Carolinas* in honor of King Charles II.

Ten years later, when 29 Palau natives driven by the wind or carried by the current reached Guigan, Samar, the Jesuits enthusiastically undertook the task of evangelizing those people. For his part, the governor of the Philippines had a galleon equipped. Piloted by the Jesuit Brother Jaime Javier, a Dutch by birth, it set sail for Samar, from where, together with another vessel chartered by Father Francisco Peado, it would proceed to the Palau Islands. Unfortunately,

¹² Concepción, *Op. cit.*, VII, 145-162, 321-348.

the galliot sank in a storm. The Jesuit brother was saved but he decided to discontinue the journey.¹³

Ten years had to pass before a second attempt to colonize and Christianize the Caroline and Palau Islands was made, despite the interest shown by the Jesuit General, the Holy Father Pope Clement XI, King Louis XIV of France and King Philip V of Spain, in response to the Jesuit Procurator's petition. The king of Spain issued a royal cedula on 19 October 1705, charging the Mexican Viceroy, the Governor of the Philippines and the Archbishops of Mexico and Manila to undertake the project.

By virtue of the royal decree, Governor Zabalburu ordered the fitting of a galliot. On board ship when it sailed were the Jesuits Antonio Arias, José de Bobadilla, Francisco Cabia and a lay brother; but nothing came of it because their water and food supplies ran out.¹⁴

Four Jesuits sailed from Manila for the Palau Islands on 1 March 1709, their third attempt. Their vessel was seaworthy, well equipped, and her captain was good; but after a time, they returned without having accomplished their objective because of the almost ceaseless typhoons and lack of rations.¹⁵

These failures were not enough to dissuade the apostles for the evangelization of the Caroline and Palau Islands. Thus, through the efforts of the Count of Lizárraga, the Governor of the Philippines, a ship departed from Cavite in September 1710, with a complement of 86 men, among whom were Fathers Jacobo Duberon (Duperron), José Cortil and Brother Esteban Baudin. Fathers Andrés Serrano and José Bobadilla sailed aboard a sloop which sank near Palapag, Samar, and the Jesuits were taken aboard the other boat. On 30 November they sighted an island which they called Saint Andrew's. Here Fathers Duperron and Cortil, with a few others debarked to plant the cross and the flag of Castille, intending later to return to the ship, but they were unable to do so because it had been carried away by the tide. It was learned later that they all died at the hands of the islanders.

¹³ *Ibid.*, IX, 151-159; Juan Delgado, S.J., *Historia General, Sacro-Profana*, etc. (Manila, 1892), 117-121.

¹⁴ Concepción, IX, 15-169. Delgado, 119-122.

¹⁵ Concepción, IX, 167-151; Delgado, 121-124.

In vain did the Manila government equip another vessel, aboard which were "many Europeans and chosen sailors, the flower of Manila and Cavite seashore," in the words of Fray de la Concepcion,¹⁶ for the sea swallowed almost all of them in the waters off Marinduque, among them being the Jesuits, Fathers Serrano and Crespo and Brother Baudin.¹⁷

Other efforts, like that one undertaken from Manila and the Marianas in 1731 by Father Juan Cantova, produced no other results than the baptism of 127 children in the island of Falalep. In 1733, when Father Victor Walter, a former companion of Father Cantova, returned, both the mission and the missionary has already disappeared, for the latter had been murdered by the natives on June 4 of the same year in the island of Mogmoy.¹⁸

No more attempts, it seems, were made to evangelize the Carolines and Palau until the closing years of the 19th century, when the Capuchin Fathers found there a mission which was destined to last until the present times.

¹⁶ Concepción, IX, 179.

¹⁷ *Ibid.*, 171-180.

¹⁸ Delgado, 128-129.

"Considering the Mystical Body of the Church, I had not recognized myself in any of the members described by St. Paul, or rather I wished to recognize myself in everyone. Charity gave me the key to my vocation. I understand that love alone makes the limbs of the Church act, that, if love were to die out, the apostles would no longer proclaim the Gospel, the martyrs would refuse to shed their blood. I understood that love comprises all vocations, that love is everything, embracing all times and all places, in a word, that it is eternal. Then, in the excess of my delirious joy, I exclaimed: I have found my place in the Church, and you, my God, have given me this place! In the heart of the Church my Mother, I will be love. In this way, it will be everything... and my dream will be fulfilled".

St. Therese of Lisieux

ADMISSION OF VALIDLY BAPTIZED CHRISTIANS TO FULL COMMUNION WITH THE CATHOLIC CHURCH

Hermann J. Graf, S.V.D.

HISTORY OF THE PROBLEM

From very early times the Church has been confronted by the question: What should be done when non-Catholic Christians, heretics and apostates want to come (back) to the Catholic Church? What are the conditions under which they may be re-admitted, or, if they had been baptized in another church or ecclesial community, under which conditions are they to be admitted to the full communion with the Catholic Church?

In this article we are only concerned with those who, without any fault of their own have been baptized outside the Catholic Church and want to join the Church. In the famous baptismal controversy between Pope St. Stephen I on the one side and St. Cyprian, bishop of Carthage in North Africa on the other side, in the middle of the third century, the Church was confronted with this problem for the first time. St. Cyprian proceeded from the mistaken opinion that baptism administered by heretics was invalid. How could they give the Holy Spirit if they themselves did not have this Spirit of holiness? Nobody can give what he does not have. The Pope in his answer did not deal with this problem from a dogmatical point of view; this issue was not yet mature, theologically speaking: So he argued from ecclesiastical usage, from the practical tradition of the Church: "If anyone comes to you from any heresy, do not introduce new practices, but follow tradition: impose the hands on them for penance . . ."¹ We see from this answer that baptism, duly performed according to the proper rite, was considered valid by the ancient Church.

Until 1962 the Roman Pontifical contained the age-old rite "ad reconciliandum apostatam, schismaticum vel haereticum" which, des

¹ Denz. 46/117.

pite its title did not intend to free from excommunication. Its origin was not the sacrament of Penance, but, the sacrament of Confirmation. Its roots go back to the same old controversy on the validity and fruitfulness of the sacraments in ecclesial communities outside the Catholic Church.

According to this rite the bishop asked the former heretic for the profession of faith (Apostles' Creed), standing still outside the church building, facing the door. Then he led him into the church and there asked for the renunciation of Satan and the baptismal profession of faith. He placed then his hands on the head of the convert and called the sevenfold Spirit down on him.

This rite was abandoned in the nineteenth century. When pastors then received converts to the full communion with the Catholic Church they used the rite of absolution from excommunication as they found it in the Roman Ritual. This rite had its roots in the sacrament of Penance. In addition to this rite, local laws often ordered priests to baptize the converts "sub conditione".

This case when conditional baptism was of the greatest contemporary importance, was not expressly mentioned in the Code of Canon Law, published in 1917. Concerning conditional baptism pastors had to follow a decree of the Holy Office of November 20, 1878.² This decree did not require that every convert should be baptized "sub conditione". There was to be an examination of each individual case. Conditional baptism should be given both when there remained a "probabile dubium" and when the inquiry into the particular case did not bring out anything specific either for or against the validity of the original baptism. But the result was that this decree seemed to justify a general doubt of baptism outside the Catholic Church and to sanction conditional rebaptism in individual cases.

One prescription of this decree, however, has been frequently neglected in the nearly 95 years of its existence, namely, the duty of examination in individual cases. It has been only superficially observed; very often it was completely disregarded. The usual practice has been to administer conditional re-baptism in all cases of reconciliation with the Catholic Church.³

² Denz. 1848/3128.

³ On the previous exposition cf. R. Koesters, *Conditional Baptism*, *Concilium*, February 1967, pp. 67-71.

Many churches and ecclesial communities felt that this presumption of a general doubt about the validity of baptism administered outside the Catholic Church, and the wide-spread practice of ignoring the duty of examination in individual cases with the conditional "re"-baptism of all converts, was an insult. They were correct when they pointed out that from time immemorial the Catholic Church officially considered their baptism valid, if it was administered with natural water and under the invocation of the Trinity.

A NEW ATTITUDE AND ITS PRACTICAL CONSEQUENCES

Vatican II stressed the ecumenical significance of baptism.⁴ This led to a first application in Part One of the Ecumenical Directory of May 14, 1967. Together with the Decree on Ecumenism it makes a distinction between those "born and baptized outside the visible communion of the Catholic Church" and those "who, though baptized in the Catholic Church, have knowingly and publicly abjured their faith."⁵

If the first group wishes to become Catholics they "have no need to be absolved from excommunication, but after making profession of their faith according to the regulations set down by the local ordinary, should be admitted to the full communion of the Catholic Church."⁶

For these people the Appendix of the new Ritual for Adult Baptism contains now a special Rite for Admission to the Full Communion of the Catholic Church.⁷

Feeling that the earlier practice was imperfect and to a certain extent unfair, the Constitution on the Liturgy of Vatican II had ordered this rite to be drawn up: "A new rite is to be prepared for converts who have already been validly baptized; it should indicate that they are now admitted to full communion with the Church" (art. 69,2).

⁴ Const. on the Church, art. 14 and 15; Decree on Ecumenism, nn. 3 and 22.

⁵ Ecumenical Directory, First Part, n. 18.

⁶ Ibid.

⁷ Sacred Congregation of Divine Worship: *Ordo Initiationis Christianae Adultorum*. Vatican Press 1972, pp. 175-184.

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Christian initiation comprises three sacraments: Baptism, Confirmation and the Eucharist. The first task of a pastor is, therefore, to determine that the convert has been validly baptized.

Since February 1972 there exists a declaration of the Catholic Church and the Lutheran Church in the Philippines acknowledging mutually their baptism.⁸ But since the Lutheran Church in the Philippines numbers only about 10,000 members, this declaration, significant as a first step, is of little practical importance.

A more important step would be an agreement with the Philippine Independent Church which, in 1947 adopted a Trinitarian Declaration of Faith, a revised Constitution, a new set of Canons and Articles of religion, and a liturgy in conformity with the new declaration of faith. The former baptismal formula "in the name of the Lord Jesus" has been replaced by the invocation of the Father, Son and Holy Spirit according to Mt 28:19.⁹ The matter, however, remains complicated by the fact that there exist now ten or even thirteen other known Aglipayan churches. We have no detailed information about the baptismal rites of most of these churches.

In the case of membership in one of these offshoots of the Aglipayan movement, where no information can be obtained concerning the rite of baptism, one is practically "forced" to baptize conditionally. This, however, would not permit the new rite of admission of validly baptized persons to the Catholic Church to be used, because it takes the validity of baptism in the former church for granted. This fact would reduce considerably, for the time being, the use of the new ritual in the Philippines.

The second sacrament of Christian initiation is Confirmation. It is relatively easy to determine whether a convert has been validly confirmed or not. Most of the existing non-Catholic churches have no episcopal structure at all, or no validly ordained bishops. Consequently, in most cases converts have to be confirmed.

It is the bishop of the diocese who officially admits a convert to the Catholic Church. If the convert is to be confirmed, the priest, to whom the bishop commits the rite of admission, has *ipso facto*

⁸ *Boletín Eclesiástico* 46 (1972) 268-277. — *Teaching All Nations* 9 1972 139-143.

⁹ E. Gonzales, *The Baptismal Rites in Filipino Christian Churches*, *Philippine Studies* 16 (1968) 160-168.

also the faculty to confirm the convert in the course of this celebration.¹⁰

Full communion with the Catholic Church is granted in the celebration of the Eucharist and the actual reception of holy communion. But every mortal sin loosens the bond of a sinner with the Church so that he is not allowed to receive holy communion, which is the "sign of unity".¹¹

Consequently, a validly baptized adult convert, who comes from a church or ecclesial community which does not have validly ordained priests, should receive the sacrament of Penance, i.e., he should go to Confession before the rite of admission takes place. Confession should not disturb the flow of the rites and ceremonies. In this case the convert should inform the confessor of his imminent admission to the Catholic Church. The guidelines stress the fact that "every approved confessor may hear his confession" (n. 9) and thus implies that the priest who prepared him, is not necessarily to be this confessor.

It is not allowed nor pastorally prudent to receive a baptized non-Catholic into the full communion of the Church without further preparation.¹² Only after a thorough doctrinal and spiritual preparation may the candidate be received to the Church's full communion. The convert should be fully aware of the importance and the consequences of his step. The actual preparation has to take into consideration the educational and personal background of the candidate. Also children who attend Catholic schools and express the wish to become Catholics need a special preparation. During the time of this preparation one may gradually admit the candidate to religious celebrations of the Catholic Church. This gradual introduction to the liturgical celebrations should not be so rigorous that he would be treated in the beginning as a catechumen. One has always to take into consideration the fact that he has received the basic Christian sacrament. Baptism.

¹⁰ *Ordo Confirmationis*. Vatican Press 1971, p. 18: *Praenotanda* II,7,b.

¹¹ *Const. on the Liturgy*, art. 47.

¹² Here a word should be said against the wide-spread practice of almost automatically baptizing non-Catholics when they wish to marry a Catholic.

THE ORDER OF ADMISSION

In addition to the preliminary remarks of the ritual on which we commented so far, the Order of Admission to the full communion of the Catholic Church contains three chapters: a. The Rite of Admission **within** Mass; it should be the preferred choice. b. The Rite of Admission **outside** Mass. c. A third chapter offers additional texts for this celebration: readings from Sacred Scripture, responsorial psalms and prayers.

The priests who conducts this celebration should avoid all appearance of triumphalism. He should even consult the convert himself as to the form of celebration. Not seldom he will prefer a more intimate and familiar setting, where only some relatives, friends and sponsor(s)¹³ are present.

This rite should take place preferably during Mass. If this is not possible because of particular circumstances, the Mass with holy communion for the convert should be held as soon as possible afterwards. On Sundays and solemnities the Mass of the day should be said; on other days of the liturgical year one may celebrate the Mass for Christian Unity in one of its three formularies of the Missal.

THE RITE WITHIN MASS

The Mass begins in the usual way. The ritual does not mention that the candidate should have a special place. His place is among the other members of the congregation, close to his sponsor(s). Until the gospel and the subsequent homily the rite does not differ from the usual rite of the Mass.

In the homily the priest gratefully refers to the sacrament of baptism as the basis of the admission to the Catholic Church. Then he mentions Confirmation as the second of the sacraments of Christian initiation. If the candidate has not yet been confirmed this reference serves as introduction of the celebration of this sacrament. The celebrant mentions also communion as the completion of the introduction into the Church: the candidate will receive in this Mass for the first time communion as a Catholic. Not seldom it will be

¹³ The sponsor(s) should be those who were most influential in bringing the convert to the Church, or who prepared him for the reception into the Church.

the first communion of his life, if he comes from one of those churches or ecclesial communities which originated after the sixteenth century, where the lack of the sacrament of Orders is the reason why they "have not preserved the genuine and total reality of the Eucharistic mystery."¹⁴

At the end of the homily the celebrant invites the candidate to come forward with his sponsor(s) for the profession of faith which he will recite together with the congregation in the form of the Nicene-Constantinopolitan Creed, which, for this Mass, is obligatory. He may address the candidate with these or similar words:

My dear N.N., after serious deliberation and guided by the Holy Spirit you ask now to be admitted to the full communion of the Catholic Church. Therefore, I invite you to come forward with your sponsor(s) to profess the Catholic faith before this congregation. In the unity of this faith, today you will receive for the first time the holy eucharist which is the sign of the Church's unity.

Then, after the recitation of the Credo, the convert adds, eventually after a short exhortation of the celebrant to do so, the following words:

I believe and confess everything the holy Catholic Church believes, teaches and proclaims as divinely revealed.

In the Philippine situation there follows now usually the celebration of the sacrament of Confirmation. Omitting the invitation to prayer in the ritual of Confirmation (n. 24), the celebration of the sacrament begins directly with the prayer "Deus omnipotens" (n. 25):

All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your son (daughter) from sin and gave him (her) new life. Send your Holy Spirit upon him (her) to be his (her) Helper and Guide. Gave him (her) the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill him (her) with the spirit of your fear. This we ask you through Christ our Lord. — Amen.

The priest says this prayer while he holds his hand outstretched over the new convert. Then follows the anointing with chrism together with the sacramental form, to which the newly confirmed answers with "Amen". Finally, the celebrant gives the new convert

¹⁴ Vatican II, Decree on Ecumenism, n. 22.

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the sign of peace with the words: "Peace be with you", to which the newly confirmed answers: "And also with you."¹⁵

The ceremonial reception of the convert into the full communion of the Church follows now. Placing his right hand on the head of the new Catholic the celebrant says:

The Lord receives you, N.N., into the Catholic Church. In his loving kindness he has brought you to this place that, in the Holy Spirit, you may have with us full communion in faith which you professed before this congregation.

Receiving the greetings of the celebrant the new Catholic places his hands between those of the officiating priest. This gesture may be replaced by another one which is more meaningful, if this should be necessary or advisable according to the region and the cultural background.

This rite of admission comes to an end with the Prayer of the Faithful which should fulfill the following conditions: its introduction should mention the three sacraments of Christian initiation, contain an explicit act of thanksgiving, and mention the name of the new Catholic. Here is a model text, translated from the Latin of the official ritual:

Priest:

My brothers and sisters, with gratitude to God we received our brother (sister) N.N., to the full communion of the Catholic Church. In baptism (and confirmation) he (she) had already been incorporated into Christ (and by the Gift of the Spirit confirmed). Now he (she) is allowed to receive also with us holy communion. Full of joy that he (she) has been admitted to the full communion of our holy Catholic Church, we ask now for God's grace and for mercy from our Savior:

Prayer Leader:

For our brother (sister) N.N., whom we received into our community (parish) that, assisted by the grace of the Holy Spirit, he (she) may persevere in his (her) holy resolution, let us pray to the Lord.

For all those who believe in Christ and for the communities to which they belong, that all may reach full and perfect unity, let us pray to the Lord.

¹⁵ Articles 25 to 27 of the rite of Confirmation.

For the church (community) in which our friend has been born, was baptized and educated that they may learn to know Christ ever better and proclaim him more effectively, let us pray to the Lord.

For all those who, moved by divine grace, come to the full truth of Christ, let us pray to the Lord.

For those who do not yet believe in Christ that, enlightened by the Holy Spirit, they may begin to walk the way to salvation, let us pray to the Lord.

For all men that they may be free from hunger and war, and live in peace and prosperity, let us pray to the Lord.

For ourselves that we may persevere in the faith which the Lord gave us as an unmerited gift, let us pray to the Lord.

Priest:

All-powerful and ever-living God, listen to our prayers that we may serve you in grateful dedication. Through Christ our Lord. — Amen.

If the celebrating party is only a small one, all participants greet the newly admitted in a friendly way. If a greater group is present, only the sponsor(s) do so. In his case, however, the sign of peace before holy communion is omitted as a duplication of the same rite in the same liturgical celebration.

After the Prayer of the Faithful the Mass continues. The convert returns to his place which he occupied at the beginning of the ceremony. Communion may be given under both species, first of all to the new Catholic, but also to his friends, relatives, sponsors, and, if the congregation is a small one, to all present.

Rite outside Mass

If the Rite of Admission is to be held outside Mass — in the case of a serious reason — it should be done during a celebration of the Word of God (Bible service). The celebrant wears alb (surplice) and a stole of festive color. An opening song may precede or follow the greeting of the celebrant. A single reading from Sacred Scripture is sufficient; it should be explained in a homily. There follows the rite of admission as described above. The intentions of the prayer of the Faithful, pronounced by the prayer leader are followed

by the Lord's Prayer, suitably introduced by the priest with a formula like this:

In baptism we have been made children of God, receiving the Spirit of adoption, in whom we say, 'Abba, Father'. Let us therefore pray together, the prayer which our Savior has taught us: 'Our Father . . .'

There follows the concluding prayer of the priest, "All-powerful and ever-living God". Finally the priest blesses the congregation. Now the sponsor(s) or, if the congregation is small, all present, greet the convert in a friendly manner. Then all leave.

If extraordinary circumstances make it necessary that the rite of admission to be held even outside a celebration of the Word of God (danger of death), everything is done as described above, beginning with the admonition (My dear N.N.) after the homily. This monition should be inspired by a word from Sacred Scripture which praises, for example, the mercy and the providence of God, guiding the convert. Reference should be made also to holy communion which the convert hopes to receive in the Catholic Church.

People, who are often tormented by so many divisions, crises and cruel strifes, are thirsting indeed for this "unity of love" (Saint Augustine, Sermon 356; PL 39, 1577). St. John Chrysostom, the light of the Eastern Church, was right when—explaining the teaching of Saint Paul according to which we are one body and members of His flesh and bones (Eph. 5,30) — he said: "that we may be just that, not only through charity, but also in the concrete, since we are fused together in that flesh; this happens by means of the food which He gave to show us what great love he had for us. Therefore he united himself to us and made out of it one whole body, that we might be one, as a body joined to the head" (Hom. in John 8; PG 59, 259). It is clear that we are dealing not with a pious dream of some sort of universal love, but with a charity which is carried out in deeds and works.

Paul VI

**TABLE OF SCRIPTURE READINGS FOR THE LITURGY
OF THE HOURS ACCORDING TO A ONE-YEAR CYCLE**
(continued)

TIME THROUGHOUT THE YEAR

Week I

Monday	Sir 1:1-25 (Greek 1:1-20)	The mystery of divine wisdom.
Tuesday	11:12-30 (Greek 11:12-28)	Trust in God alone.
Wednesday	24:1-33 (Greek 24:1-22)	The role of wisdom in creation and in Israel's history.
Thursday	42:15-43:13 (Greek 43:12)	Praise of God in creation.
Friday	43:14-37 (Greek 43:13-33)	Praise of God in creation.
Saturday	44:1-2, 16-45:6 (Greek 45:5)	Praise of the fathers from He- noch to Moses.

Week II

Sunday	Dt 1:1.6-18	The last sermons of Moses in Moab.
Monday	4:1-8.32-40	Address of Moses to the people.
Tuesday	6:4-25	The law of love.
Wednesday	7:6-14; 8:1-6	Israel, God's chosen people.
Thursday	9:7-21.25-29	Israel's sins and Moses' inter- cession.
Friday	10:12-11:9.26-28	Choose God alone!
Saturday	6:1-17	Israel's feasts.

Week III

Sunday	Dt 18:1-22	The Levites. True and false prophets.
Monday	24:1-25:4	Commandments concerning one's neighbors.
Tuesday	26:1-19	The profession of faith of Abraham's sons.
Wednesday	29:2-6.10-29 (Heb 29:1-5.9-28)	A curse over those who break the covenant.

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Thursday	30:1-20	Promise of forgiveness after the exile.
Friday	31:1-15.23	The last words of Moses.
Saturday	32:48-52; 34:1-12	The death of Moses.

Week IV

Sunday	1 Th 1:1-2:12	Paul's relation to the church of Thessalonica.
Monday	2:13-3:13	Their mutual love.
Tuesday	4:1-18	Holy life. Hope for the future resurrection.
Wednesday	5:1-28	The life of the children of light.
Thursday	2 Th 1:1-12	Greeting and thanksgiving.
Friday	2:1-17	The Lord's Day.
Saturday	3:1-18	Admonitions and counsels.

Week V

Sunday	Gal 1:1-12	Paul's Gospel.
Monday	1:13-2:10	Vocation and apostolate of Paul.
Tuesday	2:11-3:14	The righteous shall live by faith.
Wednesday	3:15-4:7	The task of the Law.
Thursday	4:1-31 (Greek 5:1)	Divine inheritance and freedom of the new covenant.
Friday	5:1-25 (Greek 5:1b-25)	Freedom in the life of the faithful.
Saturday	5:25-6:18	Admonitions on charity and zeal.

Week VI

Sunday	Prov 1:1-7.20-33	Exhortation to strive after wisdom.
Monday	3:1-20	How to find wisdom.

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Tuesday	8:1-5.12-36	Praise of eternal wisdom.
Wednesday	9:1-18	Wisdom and foolishness.
Thursday	10:6-32	Diverse statements.
Friday	15:8-9.16-17. 25:26.29.33; 16:1-9; 17:3	Man before God.
Saturday	31:10-31	Praise of a worthy woman.

Week VII

Sunday	Eccles 1:1-18	Vanity of all things.
Monday	2:1-3.12-26	Vanity of pleasure and of human wisdom.
Tuesday	3:1-22 (Heb 3:1-23)	For everything there is a season.
Wednesday	5:9-6:8	Vanity of riches.
Thursday	7:1-29 (Heb 7:1-8:1a)	Do not make yourself over-wise.
Friday	8:5-9:10	Consolation of a wise man.
Saturday	11:7-12:14	Statements on old age.

Week VIII

Sunday	Job 1:1-22	Job is deprived of his possessions.
Monday	2:1-13	Job afflicted with sores; visited by his friends.
Tuesday	3:1-26	Job bewails his birth.
Wednesday	7:1-21	Job loathes his life and cries out against God.
Thursday	11:1-20	Sophar explains the common opinion on Job.
Friday	12:1-25	God is Lord over all human wisdom.
Saturday	13:13-14:6	Job appeals to God's judgment.

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Week IX

Sunday	Job 28:1-28	God knows the way to wisdom.
Monday	29:1-10; 30:1.9-23	Job deplores his afflictions.
Tuesday	31:1-8.13-23.35-37	Job asserts his earlier integrity.
Wednesday	32:1-6; 33:1-22	Elihu speaks of God's mystery.
Thursday	38:1-30	God confounds Job.
Friday	39:31-40:9; 42:1-6	Job submits to God's majesty.
Saturday	42:1-16 (Heb 42:7-17)	God justifies Job before his friends.

Week X

Sunday	Sir 46:1-12 (Gr 46:1-10)	Praise of Josue and Caleb.
Monday	Jos 1:1-18	Josue called by God; he exhorts the people to unity.
Tuesday	2:1-24	By faith Rahab the harlot gave friendly welcome to the spies.
Wednesday	3:1-17; 4:14-19; 5:10-12	The people cross the Jordan and celebrate the Pasch.
Thursday	5:13-6:21	A fortified city of the enemy destroyed.
Friday	10:1-14; 11:15-17	God's people occupies the land.
Saturday	24:1-7.13-28	The covenant renewed in the promised land.

Week XI

Sunday	Jdg 2:6-3:4	General description of the time of the judges.
Monday	4:1-24	Deborah and Barac.
Tuesday	6:1-6. 11-24a (Heb 11-21)	God calls Gedeon.

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Wednesday	6:33-40; 7:1-8.16-22 (Heb 16-22a)	Gedeon is victorious with an insignificant army.
Thursday	8:22-23.30-32; 9:1-15.19-20	The people try to establish a king.
Friday	13:1-25	Announcement of Samson's birth.
Saturday	16:4-6.16-31	Samson and Delilah. Samson's death.

Week XII

Sunday	1 Sam 16:1-13	Samuel anoints David.
Monday	17:1-10.32.38-51	David fights Goliath.
Tuesday	17:57-18:9.20-30	Saul's jealousy.
Wednesday	19:8-10; 20:1-17	David and Jonathan as friends.
Thursday	21:1-9 (Heb 21:1-10); 22:1-5	Persecution of David.
Friday	25:14-24.28-39	David and Abigail.
Saturday	26:5-25	David spares Saul's life.

Week XIII

Sunday	1 Sam 28:3-25	The witch of Endor.
Monday	1 Sam 31:1-4; 2 Sam 1:1-16	Saul's death.
Tuesday	2 Sam 2:1-11; 3:1-5	David anointed king over Judah in Hebron.
Wednesday	4:2-5:7	David king of Israel. Capture of Zion.
Thursday	6:1-23	The Ark brought to Jerusalem.
Friday	7:1-25	Nathan's messianic prophecy.
Saturday	11:1-17.26-27	David's sin.

Week XIV

Sunday	2 Sam 12:1-25	David's repentance.
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Monday	15:7-14.24-30; 16:5-13	Absalom's rebellion and David's flight.
Tuesday	18:6-17.24-19:4 (Heb 19:5)	Absalom's death and David's grief.
Wednesday	24:1-4.10-18.24b-25	Census of the people and sacrifice of atonement.
Thursday	1 Chron 22:5-19	Preparations for building the temple.
Friday	1 Kg 1:11-35; 2:10-12	David chooses Solomon as successor.
Saturday	Sir 47:14-31 (Gr 47:12-25)	From Solomon to Jeroboam.

Week XV

Sunday	1 Kg 16:29-17:16	First deeds of Elijah during the time of Ahab, king of Israel.
Monday	18:16b-40	Elijah and the prophets of Baal.
Tuesday	19:1-9a.11-21	God's revelation to Elijah.
Wednesday	21:1-21.27-29	Naboth's vineyard.
Thursday	22:1-9.15-23.29. 34-38	God's judgment revealed in the fate of king Ahab.
Friday	2 Chron 20:1-9.13-24	God's miraculous help to the pious king Josaphat.
Saturday	2 Kg 2:1-15	Elijah taken up to heaven.

Week XVI

Sunday	2 Cor 1:1-14	Thanksgiving after affliction.
Monday	1:15-2:11	Why Paul changed his travelling plans.
Tuesday	2:12-3:6	Paul, minister of the new covenant.
Wednesday	3:7-4:4	The glory of the ministry of the new covenant.

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Thursday	4:5-18	Weakness and confidence of the apostle.
Friday	5:1-21	Hope for a home in heaven. Ministry of reconciliation.
Saturday	6:1-7:1	Paul's tribulations; exhortation to holiness.

Week XVII

Sunday	2 Cor 7:2-16	Joy over repentance of the Corinthians.
Monday	8:1-24	Paul's plea for liberal giving for the church of Jerusalem.
Tuesday	9:1-15	Spiritual fruits of the collect for the donors.
Wednesday	10:1-11:6	Paul defends his ministry.
Thursday	11:7-29	Paul and the false apostles.
Friday	11:30-12:13	Paul glories in his weakness.
Saturday	12:14-13:13	Proximate journey of Paul for the emendation of the Corinthians.

Week XVIII

Sunday	Am 1:1-2:3	Judgment of the nations.
Monday	2:4-16	Judgment of Judah and Israel.
Tuesday	7:1-17	Symbolic visions of doom.
Wednesday	9:1-15	Salvation of the just.
Thursday	Hos 1:1-9; 3:1-5	The prophet as sign of God's love for his people.
Friday	2:2-6-24	Punishment and future restoration of the Lord's bride.
Saturday	6:1-7:2	Futility of insincere conversion.

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Week XIX

Sunday	Hos 11:1b-11	God's mercy cannot be lost.
Monday	14:2-10	Call to sincere conversion; promise of salvation.
Tuesday	Mic 3:1-12	Jerusalem's downfall because of its present leaders.
Wednesday	4:1-7	The nations flock to God's mountain.
Thursday	5:1-8	The Messiah shall be peace.
Friday	6:1-15	The Lord accuses and answers the people.
Saturday	7:7-20	The city of God waits for salvation. Salvation as remission of sins.

Week XX

Sunday	Is 6:1-13	Call of Isaiah.
Monday	3:1-15	Judgment of Jerusalem.
Tuesday	7:1-17	The sign of Emmanuel in danger of war.
Wednesday	9:8-10:4	God's wrath against the kingdom of Israel.
Thursday	11:1-16	The root of Jesse. Return of the remnant of God's people.
Friday	30:1-18	Futile alliances with foreign nations.
Saturday	37:21-35	Prophecy on the king of Assyria.

Week XXI

Sunday	Zeph 1:1-7.14-2:3	The Day of the Lord: a day of doom.
Monday	3:8-20	Promise of salvation to Israel's poor.
Tuesday	Jer 1:1-19	Call of Jeremiah.

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Wednesday	2:1-13.20-25	Infidelity of God's people.
Thursday	3:1-5.19-4:4	Invitation to conversion.
Friday	4:5-8.13-28	The invasion from the north.
Saturday	7:1-20	Futile hope in God's temple.

Week XXII

Sunday	Jer 11:18-20; 12:1-13	The prophet's reaction to persecution.
Monday	19:1-5.10-20:6	The symbolic action of the potter's flask.
Tuesday	20:7-18	Jeremiah's interior crisis.
Wednesday	26:1-15	Jeremiah threatened with death because of his prophecy on the temple.
Thursday	29:1-14	Letter to the exiles in Babylon.
Friday	30:1-18-31:9	Promise of Israel's restoration.
Saturday	31:15-22.27-34	Promise of salvation and of a new covenant.

Week XXIII

Sunday	Jer 37:20; 38:14-28	Jeremiah in prison exhorts king Zedekiah to peace.
Monday	42:1-16; 43:4-7	Jeremiah and the people after the capture of Jerusalem.
Tuesday	Hab 1:1-2:4	Prayer in time of desolation.
Wednesday	2:5-20	Curses against oppressors.
Thursday	Lam 1:1-12.18-20	Jerusalem abandoned.
Friday	3:1-33	Lament and hope.
Saturday	5:1-22	Prayer for the people's deliverance.

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Week XXIV

Sunday	Ez 1:3-14.22-2:1a	Vision of the Lord's glory in the land of exile.
Monday	2:8-3:11.16-21	Calling of Ezechiel.
Tuesday	8:1-6.16-9:11	Judgment on sinful Jerusalem.
Wednesday	10:18-22; 11:14-25	God's glory leaves Jerusalem.
Thursday	12:1-16	Acts, symbolic of the exile.
Friday	16:3.5b-7a.8-15. 35.37a.40-43.59-63	Jerusalem the faithless spouse.
Saturday	18:1-13.20-32	Personal responsibility.

Week XXV

Sunday	Ez 24:15-27	The prophet's life as sign for the people.
Monday	34:1-6.11-16.23-31	Israel is the flock of God.
Tuesday	36:16-36	Future regeneration of the people in body, heart and spirit.
Wednesday	37:1-14	Vision of the dry bones.
Thursday	37:15-28	The future union of Israel and Judah signified.
Friday	40:1-4; 43:1-12; 44:6-9	Vision of the restoration of the temple and the people.
Saturday	47:1-12	Vision of the miraculous stream proceeding from the temple.

Week XXVI

Sunday	Phil 1:1-11	Greeting and thanksgiving.
Monday	1:12-26	Paul facing court action.
Tuesday	1:27-2:11	Exhortation to imitating Christ.
Wednesday	2:12-30	Work, to achieve your salvation!
Thursday	3:1-16	Paul's example.