

# BOLETIN ECLESIASTICO de FILIPINAS

**EASTER MESSAGE**

**Paul VI**

**HOLY YEAR 1975**

**Paul VI**

**IS MODERN MAN INSENSITIVE TO SIN**

**F. del Rio, O.P.**

**MINOR MINISTRIES, ADMISSION TO SACRED  
ORDERS AND COMMITMENT TO CELIBACY**

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

**THE CHURCH DURING THE PHILIPPINE  
REVOLUTION — FIRST PHASE**

**Pablo Fernandez, O.P.**

# BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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## EDITORIAL NOTES

### Pentecost '73-Holy Year '75

Pentecost this year carried a special note. By the expressed wish of Pope Paul VI, the preparations for the celebration of the Holy Year in 1975 were started in all dioceses, parishes and ecclesial communities the world over on June 10, the feast of Pentecost.

In our days, religious practices and traditions are either being discarded or subjected to severe scrutiny before being allowed to continue or to assume a form acceptable and adapted to the modern mind and need. Certainly the celebration of a Holy Year, which began six centuries ago for purely spiritual reasons amongst Christians of a different world, times and needs, may well be one of those religious traditions up for scraping or, at least, for adaptation to this century.

The Pope himself "prayed and meditated" before finally deciding to hold the celebration of the Holy Year in 1975. Because, by his own admission, he wondered "if such a tradition should be continued in our times, which are so different from times gone by and so conditioned both by the style of religion given to ecclesial life by the recent Council and by practical lack of interest of many parts of the modern world in the ritual expression of other centuries".

Seeing and recognizing the need for the Church "to accept honestly certain forms of our times' preferred external mani-

festations", the Pope has proposed from the very outset to introduce some changes in the traditional structure of the Holy Year. For one thing, though Rome will remain the focal point of the Holy Year celebrations, the local churches have been invited to be involved specially in the preparation of the Holy Year. Furthermore, contrary to the possible practice of extending the Holy Year after its celebration in Rome, the extension now precedes this celebration.

But, over and above these changes and those still to come in the externals, we cannot ignore the fact that, if only for the essential concept or intent of the Holy Year as envisioned by Pope Paul, its celebration would be more than justified. And the Holy Father has underscored this insistently in his first announcement of the Holy Year, when he said: "It is necessary to stress the essential concept of the Holy Year, which is the interior renewal of man: of the man who thinks and who in his thought has lost the certainty of truth; of the man who works and who in his work has realized that he is so extroverted that he no longer fully possesses communication with himself; of the man who enjoys life and who so amuses himself and has so many exciting ways to gain pleasurable experience that soon feels bored and disillusioned. Man must be renewed from within".

And this renewal from within must be complemented by "a reconciliation of minds and things, at which we think we must aim if we wish to reconstitute in us and outside us that superior order, that 'kingdom of God', on which the present and future destinies of humanity depend".

We believe, there could not have been a more fitting occasion to start the long preparations for the Holy Year than the feast of Pentecost. For, Pentecost commemorates the historical birth of the Church which in the first years of its foundation was undeniably a visible sign, admired by all, of the genuine, vital and happy relationship of the first Christians with God and amongst themselves. And the Holy Spirit, "whose mysterious and sensible mission we celebrate at Pentecost, will be the Principal Operator of the fruits desired from the Holy Year".

## In This Issue

This May-June issue of the *Boletín* carries the Holy Father's Easter message, in which he appeals once more for peace, specially in those places where peace does not exist. We also publish excerpts taken from the Pope's addresses to two succeeding General Audiences. In the first address, he made the announcement of the celebration of the Holy Year in 1975 and gave the essential concept and direction that the Holy Year will take; and in the second address, the Pope explains further the importance and meaning of Holy Year 1975.

The insensitivity of modern man to sin is the topic of Fr. Francisco del Rio's article. Actually, the article were theological-pastoral reflections of a moral theologian that Fr. del Rio very eminently is, at a series of conferences and discussions among professors of moral theology of the civil faculties of the University during the second semester of last school year, in which Fr. del Rio served as moderator and consultant.

Fr. Hermann J. Graf, S.V.D., the Liturgy expert, writes for this issue of the *Boletín* on a subject of current interest in the ongoing reform of the Liturgy. The recently promulgated decree on the reform of the minor orders, which includes provisions on the admission of candidates to the sacred orders and commitment to celibacy, is explained by Fr. Graf in his article.

**PAUL VI**

## **A BETTER FUTURE FOR MANKIND NOT THROUGH VIOLENCE**

The Pope's Easter Message addressed particularly to those where peace does not exist.

Brothers! Sons!

All Mankind!

Our announcement of Easter, in this year nineteen hundred and seventy-three, would come haltingly to our lips and with difficulty to your ears, if the truth itself, the reality of the extraordinary event did not come to our aid. This reality impels us to re-present ourself to the world and repeat with that original certainty, strengthened indeed as a result of modern conflicts of corrosive criticism, the ancient unheard-of message, the incredible but victorious testimony: He is risen: yes, Jesus the Christ is risen, risen from the dead, from our fateful and terrifying death; and he has inaugurated a new life, our very own life, but a life recast through a supernatural transformation and moved by the celestial energies of the Spirit (cf. 1 Cor. 15).

Yes, brothers and sisters, Christ is truly risen. And this message repeated year by year is the power of our Easter greeting for you who are listening to us, and for the peoples throughout the world who are waiting to hear if the prophetic message still comes safely from Peter.

**"Peace be with you"**

He is risen. And we let Christ speak the word which repeats to us all the blessed greeting: "Peace be with you" (Jn. 20, 19, 26).

May our Easter greeting of peace, addressed to all, go particularly to those places where peace does not yet exist, and where it is uncertain and in danger.

Our voice gives utterance to the present feelings of our heart. And so may our greetings go to Indochina, which for so long has been the object of the world's attention and fear. The hopes, only recently enkindled, for an end to the years old conflict are still exposed to the rough winds of an uncertain situation that makes them fragile and unsure.

May our greetings go to the land where the Lord Jesus was born, where he taught, suffered, died and rose again, that land where his greeting of peace resounded so many times and whence it spread over the whole earth, together with his message of love and justice, that land where alas peace does not yet reign.

Peace we likewise wish to the beloved people of Northern Ireland. The intolerable and distressing state of affairs unhappily continuing there, contrary to the aspirations and will of the majority of the people themselves, is an affront not only to humanity but to the Christian name. Let the voice of violence become silent, and let there be heard instead the voice of wisdom and good will; and may the official proposals which, as is well known, have recently been made offer a favourable basis for a joint effort which will open the way to true reconciliation in justice and in charity.

Our gaze ranges over the world and sees many centres of strife and situations of injustice that provoke reaction and revolt. May our greetings and our exhortation reach these places also, together with our prayer and with the cooperation of all those who love peace.

To all who are working for peace go our encouragement and our blessing, and at the same time the certainty of the prayers of the entire Church gathered about Christ her Saviour, the Conqueror of hatred and death, the King of love and peace.

And to those who are impatient to see realized in the world that which to them seems just and beneficial, we wish to say once more: it is not through violence that good is done! Still less can a just human order be established by traveling the ways of injustice! Only love, strong, generous, and persevering but at the same time patient



and respectful of the laws of justice and of the rights of all, can ensure a better future for peoples and for all mankind.

But the peace of Easter does not limit its impact to these places where mankind is suffering. This peace is so filled with hope and joy that as it comes to us from the heart of the Risen Christ it overflows and fills the whole earth and all men.

It encounters other phenomena, far different from those just mentioned. It encounters attempts, already well advanced, to respond to the need that the world—to its honour—shows ever more clearly, the need for a universal order, in which every people will find its own original expression of living in the united harmony of mutual respect, indeed in brotherly collaboration, a collaboration that will ever give mankind the possibility of hoping and loving. And Christ, the risen Life, greets and welcomes, strengthens and completes this enormous and worldwide striving for unity and peace.

### Right path

Still more does his joyous peace, soaring above the hosts of the younger generation, encounter the boundless ocean of youth that grows and rises, that seeks the right path, truth and life, towards which it can bend its steps, steps that are uncertain and anxious but full of dynamism. Yes, young people of the modern age: Christ comes to meet you with his glad Easter greeting—Peace be with you! Peace and wisdom, peace and human and superhuman genuineness, peace and fulfillment in the joy of living and of loving. Thus he greets you, for he is ready to reveal to you the meaning of things and of life; and thus he awaits you in his divine school and at his banquet of love.

To each and every one goes the blessed greeting of Easter peace: to you who suffer; to you who are alone and seek comfort; to you who conceal in your hearts the silent but cruel despair of indifference or scepticism; to you who glimpse the summit of human greatness—sacrifice for the love and service of others—and do not know when or for whom to offer this sacrifice. The Risen Christ, with the trophy of his Cross, comes towards you also, and, as he does to all, he stretches out his arms to you and draws you near with his greeting: Peace to you also! It is I; have no fear (cf. Mark 6, 50).

And in order that this life-giving greeting of the Risen Jesus may truly be a messenger of peace and happiness and life, we impart to all our Apostolic Blessing.

## PAUL VI

# HOLY YEAR 1975 ANNOUNCED\*

After having prayed and meditated, we have decided to celebrate in 1975 a Holy Year, when the interval of twenty-five years fixed by our predecessor Paul II in the Papal Bull *Ineffabilis Providentia* of 17 April 1470 will have expired.

### ORIGIN OF HOLY YEAR

The Holy Year, which in canonical language is known as the "Jubilee", meant in the biblical tradition of the Old Testament a year of special public observance, with abstention from normal work, a return to the original distribution of land, the cancellation of existing debts and the freeing of Hebrew slaves (cf. Lev. 25:8 ff.). In the history of the Church, as you know, the Jubilee was instituted by Boniface VIII in the year 1300, for a purely spiritual purpose. It consisted in making a penitential pilgrimage to the tombs of the Apostles Peter and Paul. Dante was among those who took part in it and he gives a description of the crowds thronging the city of Rome (cf. *Inferno* 18,28-32). Later, in 1500, there was added to the Jubilee the opening of the Holy Doors of the Basilicas which were to be visited. This was intended not only to facilitate the influx of penitents but also to symbolize easier access to divine mercy through the gaining of the jubilee indulgence.

### A HOLY YEAR IN OUR TIMES

We have asked ourselves if such a tradition should be continued in our times, which are so different from times gone by and so conditioned both by the style of religion given to ecclesial life by the recent Council and by the practical lack of interest of many parts of

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\* Excerpts of Pope Paul VI's address at the General Audience of May 9, 1973.

the modern world in the ritual expression of other centuries. We have immediately however been convinced that the celebration of the Holy Year not only can be consistently fitted in with the spiritual line adopted by the Council itself – which it is our responsibility to develop faithfully – but also can very well be harmonized with and contribute to the tireless and loving efforts being made by the Church to meet the moral needs of our time, to interpret its deepest aspirations and to accept honestly certain forms of its preferred external manifestations.

### ESSENTIAL CONCEPT OF HOLY YEAR

In view of the variety of purposes it is necessary to stress what is the essential concept of the Holy Year. It is the interior renewal of man: of the man who thinks and who in his thought has lost the certainty of truth; of the man who works and who in his work has realized that he is so extroverted that he no longer fully possesses communication with himself; of the man who enjoys life and who so amuses himself and has so many exciting ways to gain pleasurable experience that he soon feels bored and disillusioned. Man must be renewed from within. This is what the Gospels calls conversion, penance and a change of heart. It is the process of self-rebirth. It is simple, like a clear and courageous act of conscience and at the same time complex, like a long, instructive and reforming apprenticeship. It is also a moment of grace, and one usually does not obtain grace without bowing one's head. And we do not think we err in detecting modern man's profound dissatisfaction, satiety coupled with insufficiency, unhappiness produced by false formulas for happiness, with which he is intoxicated, and dismay at not knowing how to enjoy the thousand and one pleasures that civilization offers him in abundance. In others words, man needs an interior renewal such as that hoped for by the Council.

Now the Holy Year is oriented precisely to this personal and interior renewal, which under certain aspects is also exterior. It is an easy and at the same time extraordinary therapy which should bring spiritual well-being to every conscience and indirectly, at least to some extent, to the attitude of society. This is the general theme of the next Holy Year, which is also centered upon another special theme that is oriented to practical living: reconciliation.

## RECONCILIATION

The term "reconciliation" evokes the opposite concept of a break. What break would we have to mend in order to reach that reconciliation which is the condition for the desired renewal of the jubilee? What break? But it is not perhaps enough to use this word reconciliation, which involves a whole programme to realize that our life is disturbed by too many breaks, too much disharmony, too much disorder to be able to enjoy the gifts of personal and collective life according to their ideal finality? We need above all to reestablish a genuine, vital and happy relationship with God, to be reconciled with him in humility and love, so that from this first basic harmony the whole world of our experience may express a need and acquire a virtue of reconciliation in charity and justice with men, to whom we immediately give the new title of "brothers". Moreover, reconciliation takes place in other vast and very real areas; within the ecclesial community itself, in society, in the relations among nations, in ecumenism, in the sphere of peace and so forth. If God permits us to celebrate the Holy Year, it will have many things to tell us in this regard.

## HOLY YEAR 1975 TO BEGIN IN LOCAL CHURCHES

Let us now limit ourselves to pointing out an important aspect of structure of the next Holy Year. According to the centuries-old custom, the Holy Year has its focal point in Rome. And it will still be so, but with this innovation. The conditions prescribed for acquiring special spiritual benefits will this time be anticipated and granted to the local Churches, so that the whole Church spread throughout the world may immediately be able to profit from this great occasion of renewal and reconciliation. In this way the whole Church will be better able to prepare for the climax and conclusion of the Holy Year, which will be celebrated in Rome in the year 1975, and which will give to the traditional pilgrimage to the tombs of the Apostles its traditional meaning for those who are able and wish to make the pilgrimage. And this important and salutary spiritual and penitential movement, which involves the entire Church and which will be accompanied by the granting of special indulgences, will begin on the coming feast of Pentecost, 10 June. On former occasions,

the extension of the Holy Year came after its celebration in Rome; now this extension will precede the celebration. Everyone can see how this innovation also includes an intention of honouring with more evident and effective communion, the local Churches which are living members of the one universal Church of Christ.

## HOLY YEAR 1975 FURTHER EXPLAINED\*

Beloved Brothers and Sons, and dear Visitors, and together with you all those who may hear of this comment of ours on the announcement of the forthcoming Holy Year: give to this announcement its due importance. It must really be taken seriously. It does not concern a fleeting moment of our journey in time; it concerns an orientation of our modern life at the end of the twentieth century. It does not refer to a particular aspect of our mental or moral behaviour, but invests our entire way of thinking and living.

### TWO PRINCIPAL REALITIES

It is a question, in other words, of an overall examination of our outlook with regard to two principal realities: the religion that we profess and the world in which we live. Religion and the world; faith and mundane experience; the Christian conception of life and a conception without light, principles, duties and hopes transcending our journey in time, which leads inexorably to temporal death.

The time has come to measure our adherence to Christ in the conflict which it must wage with forms of thought and action that disregard the Gospel and its salvation. The moment is ripe for a complete act of conscience about supreme values and subordinate values; it is time for a choice that is not only practical and submissive, but also pondered and binding about the general character we wish

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\* Excerpts of Pope Paul VI's address at the General Audience of May 16, 1973.

to imprint upon our existence: Christian, or not? And this ultimately means, really human, or not? We could prolong this interrogation by proposing so many other alternatives, or rather so many other antitheses, such as: do we want to be real followers of Christ, or just mere names on the register of the baptized and therefore freewheeling pharisees condemned by the principles and exigencies that we ourselves claim to profess? Do we want to make God and Christ the centre that conditions and harmonizes our life, with its drama of redemption and its unfailing present and final happiness, or do we wish to place in ourselves, in our absorbing and fallacious selfishness, the hinge of our every movement? Do we want to embrace in love and solidarity our brothers, near and far, or do we wish to close the circle of our social outlook within narrow self-interest, walled up in a bitter individual or collective selfishness, and therefore armed with hatred and struggle, incapable of real love?

### NEW SYNTHESIS OF OUR FAITH

We wish that this the Holy Year may constitute a general balance sheet of our ideas, of our conception of our higher duties and of our real interests, and guide us to a new synthesis of our ancient faith, living and necessary, and the pressing programme of modern life, not so much in a supine compromise, but rather in an intelligent Christian harmony, admittedly demanding, of certain renunciations and austerities, but yielding fruits of sincere humanity, and authentic happiness.

In a word, it is the philosophy of life that is at stake, that which recognized, with Bergson, that the greater the progress of scientific, technical, economic and social development today, the more man needs a "spiritual supplement", in order not to fall victim to his own conquests.

It is the theology of life, as outlined by the Council, which, ten years after its conclusion, challenges our faithfulness to its renewing word and our capacity to reconstitute our personal conscience and our society in justice and peace.

# PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri *Cypriano Urgel Villahermosa*, adhuc Episcopo Calbayogano, ad Sedem Palensem translato, salutem et Apostolicam Benedictionem. Philippinae Insulae, quibus in unis inter totius Asiae Nationes christiana religio praevalet, semper in oculis animoque tum Romanorum Pontificum, Decessorum Nostrorum, tum etiam Nostri fuerunt, qui non modo datis litteris christianae rei frequenter providimus, sed etiam longum iter aggressi Ipsi visimus, earumque incolis et praesentiae Nostrae officia, et incorruptae fidei dona, et haud tenuem verbi Dei consolationem contulimus. Quam ob rem, cum translato Venerabili Fratre Emmanuele S. Salvador ad Sedem titulo Zarnensem, iam Palensis dioecesis vacaret, atque oporteret eidem recte consulere, bene fieri censuimus, si te, Venerabilis Frater, eo trasferremus, fore confisi, ut qui diligenter in reliquis officiis tuis egisti, etiam in gubernandam Ecclesiam Palensem totus incumberes. Quare, consilio ante petito a Venerabili Fratre Nostro S.R.E. Cardinali Sacrae Congregationis pro Episcopis Praefecto, te auctoritate apostolica Nostra vinculo regndae Sedis Calbayoganae liberamus, atque ad Ecclesiam Palensem gubernandam destinamus, dato regimine omnique administratione simul cum iuribus atque oneribus debitis. Te autem ab iteranda fidei professione eximimus; item a iure iurando fidelitatis erga Nos et successores Nostros dando, contrariis nihil obstantibus. Occasione vero capta harum litterarum, clerum populumque tuae dicionis hortamur, ut non solum te aequo animo excipiant, verum etiam et venerentur, et mandata tua faciant libentes, in qua re magnam partem Ecclesiarum prosperitas constat. Quibus praeterea has litteras perlegendas curabis in cathedrali templo adunatis, agro, fac ut accrescant et vires. In quod sive Christum industriae tuae agro, fac ut accrescant et vires. In quod sive Christum apprecamur, summum caelorum pastorem, sive eius Matrem in vota vocamus, Episcoporum Reginam. Datum Romae, apud S. Petrum, die duodecimo mensis Aprilis, anno Domini millesimo nongentesimo septuagesimo tertio, Pontificatus Nostri X.

IOANNES CARD. VILLOT  
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# PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto Filio *Concordio Sarte*, Curioni ad Sanctae Mariae Magdalenae in oppido vulgo Bula archidioecesis Cacerensis, electo *Episcopo titulo Thunusudensi* atque *Auxiliari archiepiscopi Cacerensis*, salutem et Apostolicam Benedictionem. De universi christiani populi itemque de eius sacrorum Praesulum utilitate quam maxime solliciti, censuimus te esse, dilecte Fili, sacrorum archidioecesis Cacerensis Antistiti assignandum Auxiliarem Episcopum, ut tecum videlicet non solum gliscentes magis in dies pastoralis officii curas et labores participaret, verum etiam, Deo largiente, operum fructus. Fore enim confidimus ut, quem ad modum in sacerdotalis ministerii muneribus, ita in episcopalibus explendis operibus dehinc antecellat. De sententia igitur venerabilium Fratrum Nostrorum S.R.E. Cardinalium, qui Sacrae Congregationi pro Episcopis praesunt, deque apostolica Nostra potestate, te Auxiliarem nominamus venerabilis Fratris Theopisti Alberto et Valderrama, Archiepiscopi Cacerensis, simulque Episcopum Sedis titulo Thunusudensis, vacantis per translationem venerabilis Fratris Theodori Ubeda Gramaje ad cathedralem Ecclesiam Maioricensem. Habebis scilicet iura et privilegia congrua, sic ut in Apostolicis Litteris "Ecclesiae Sanctae" leguntur, die VI mensis Augusti, anno MCMLXVI datis. Ante autem consecrationem tuam, ubivis accipiendam, ritalem catholicae fidei professionem facies atque ius iurandum dabis fidelitatis erga Nos et Successores Nostros, teste quovis Episcopo, formulasque adhibitas ad Sacram Congregationem pro Episcopis quam primum mittes, de more signatas sigilloque impressas. Pro te denique, dilecte Fili, Deo preces ex animo adhibemus, ut ille tibi, episcopalis munia aggredienti, propitius assit "qui potens est omnia facere superabundanter quam petimus aut intelligimus" (Ephes. 3,20). Datum Romae, apud S. Petrum, die quinto et vicesimo mensis Aprilis, anno Domini millesimo nongentesimo tertio, Pontificatus Nostri decimo.

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EDUARDUS MARTINEZ  
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IOANNES COPPA  
Prot. Ap.

EUGENIUS SEVI  
Prot. Ap.



# IS MODERN MAN INSENSITIVE TO SIN?

(Theological Pastoral Reflections on Sin)

F. DEL RIO, O.P.

The normal religious man—the man who possesses a fundamentally God-oriented personality is not immune from cultural influences. It seems obvious enough, that *social, cultural, and political* trends of contemporary life have *anesthetized the religious sensitivity of modern man*. This diminution of the religious sensitivity has brought about a diminution of the *sense of sin*, even among Christians. In former times men sinned as much perhaps, as men do to-day, and they called their conduct “sin”, but now, for well over a century, *sin has been out of date*. Nothing is black or white; everything is gray! Amoralism is with us to stay! Man is almost exclusively concerned with the full realization of his human material existence and this is measured by the yardstick of *need fulfillment* at the level of the lower values of life, while the higher values are being ignored.<sup>1</sup>

One of the most ominous symptoms of decay in the Church to-day, writes D. von Hildebrand, is the increasing acceptance of *modern amoralism*—the blindness to moral values, an indifference to the question of moral good and evil;—*this is one of the signs of the time*. And now this *amoralistic superstition* has invaded Catholic circles—The amoralism gaining currency *among Catholics* is one of the most alarming symptoms of a *loss of authentic faith*.<sup>2</sup>

Insensitivity to sin in to-day's world is a matter of fact; alarming symptoms of this religious moral decay can be seen even in

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<sup>1</sup> F WAN STEENBERHEN (ed.) *Psychology, Morality and Education*, London: Burns & Oates, 1958 p. 51 ff. Cfr. Dr. W. Scholgen, *The Basic Problems of Education in Morals*, (Dusseldorf, Germany, 1955); Jean Vieujean *The Living Religion*, The Newman Press, Maryland, 1964, p. 111 ff.

<sup>2</sup> D. VON HILDEBRAND, *Trojan Horse in the City of God*, Chicago. The Franciscan Herald Press, 1967 p. 159 ff.

countries traditionally known as "Catholic" countries. Let us open our eyes and see the sad realities of life unfolding before us...

### **What are the causes of this situation?**

We offer some common popular explanations to our lay teachers in Moral Theology for their serious reflections.

a. Those who do not have a sense of sin, it has been said, no longer have the sense of God. The sense of God is indispensable for moral failure to have any real meaning. It is necessary to be conscious of divine holiness in order to experience in oneself the absence of holiness! One must believe in God in order to feel that he is a sinner and blameworthy for a fault against Him. To the degree in which faith in God is lessened, it is inevitable that the sense of sin, in the theological meaning of the term, will also decrease. People will speak about error, disorder, lack of balance; people will be considered unreasonable, extreme, boorish, impolite. But they will not speak about sin in the sense in which Christian revelation understands the term. To rediscover the sense of sin it is first all necessary to rediscover the sense of God.

b. We hear or read that the lessening of the sense of sin comes also in part from the fact that men no longer believe that they are entirely responsible for their acts. In this sense they also lose, to the same degree, the sense of virtue. Recently, scientific studies have been made of the many elements which influence the freedom of a particular action which experts are trying to measure, classify and analyse statistically. These studies show that the environment is a determining factor for more than sixty per cent of men. It must really be remembered that we are not dealing here with a determinist school of sociology but rather with the findings of religious sociology. The influence of the organism on moral behavior has been studied in a series of psycho-physiological works and sometimes some rather astonishing conclusions have been reached, always in the sense of the diminution of freedom because of physiological or biological determinisms. Depth psychology also reveals that reflexes which are apparently conscious and voluntary, are in reality regulated by a series of subconscious phenomena which are, more or less beyond our control, such as repression. Heredity and certain of its consequences has also been the object of much study. Even more, *the results of these studies have been popularized in a thousand ways, with all the errors attendant on popularization; only the elements*

*calculated to surprise or chock have been told after being over-simplified in order to make them more palatable.*

How could our generation still believe that it is entirely responsible for its faults and that it places a human act with full knowledge and full consent? A very fine young man, a medical student, was saying to one of his friends: "If I remain good it is not because I am virtuous; it is a question of *hormones*. If I had another temperament I would probably not be so". This limitation of responsibility, consequently, also weakens, to a marked degree, the sense of virtue and the sense of sin. Now, as all these studies obviously contain a *partial truth*, the theology of sin has suffered a severe blow. Some still treat responsibility in an over-simplified manner which is unacceptable for more or less educated people. Others are so impressed with these determining factors that they no longer perceive any real presence of liberty.

c. The sense of sin is also weakened because men today are at the same time a little deadened by the widespread spectacle of all sorts of pleasures and also a little disillusioned and even bored by the minimal amount of pleasure they obtain from them. This makes their moral state a sort of no-man's land as far removed from delicacy of conscience as it is from outright evil. People of the twentieth century see and hear almost everything, beginning with the twelfth or fourteenth year. This enervates them but it also makes them immune. They make use of forbidden pleasures with much less enthusiasm than is commonly believed. What is the moral complexion of these acts? Let it not be said that the people of our generation are worse than savages. They are less healthy but they are also less brutal. Civilization enkindles the taste for evil but it also brings about the disgust and weariness more quickly in contrast with the other goods which it sets great store by. What becomes of true moral guilt in all this jungle? These men feel that they are not so much sinners as weak and weary...<sup>3</sup> The *considerations* which precede are not false, writes G. Thils, but it remains true that sin exists indeed.

### Christianity and the sense of sin

Christianity far from seeking to attenuate the sense of sin, tries rather to intensify it. Awareness of sin occupies a vital place in the person of Jesus. He was totally exempt from the moral evil; but

<sup>3</sup> GUSTAVE THILS, "Christian Holiness". *Lamoo Publishers, Tielt, Belgium, 1962, pp. 218-220.*

sin constantly occupied his mind. It was for sinners that He came, it was to save what was lost, it was to take on himself the sins of the world and finally to expiate them on the cross.

This lively consciousness of sin Jesus hoped to see in His disciples too. To a sinner He never said—"It is nothing". He was friendly and forgiving, but His call to order was imperious:—"Go and sin no more".

He exhorts all of us to *watch and pray, not to fall into temptation, to be delivered from evil.*

He urges us with utmost vigor to *flee all occasions of sin, to tear from us whatever may be the source of sin, even things essential to our natural life.*

He requires us to do penance, or we shall risk eternal perdition. Not for a moment does he conceal from us, *that our fate is in our own hands.*

This lively, healthy awareness of sin is found again in the best of Christians, that is in the saints—the martyrs. One of the universal signs of holiness is *a sense of the horror of sin and the need to expiate and make reparation. Whereas—the more remote holiness is, the more the sense of sin fades away and vanishes.*

Sin is at the heart of the drama between man and God, that has been unfolding since the beginning of the world.

Sin is at the heart of Christ's mission and Redemption.

Sin is at the heart of the Church's mission and the Sacraments.

Christianity believes in the gravity of sin precisely because of what sin is, we shall try to state immediately, and because it *has an exalted conception of the human person, which it holds truly free, autonomous, responsible, supernaturalized saved and dwelt in by God Himself, called to live eternally with Him and in Him. To diminish to the objective gravity of sin, is to strike at the human person itself.*

While affirming the existence of free will, the Catholic theologian, worthy of this name, knows also and well, that man's freedom is not absolute, but relative that it is at grips with physiological and psychical determinisms both conscious and unconscious, and with external pressure from family and society. It is a limited, relative free-

dom, an initial embryonic freedom, with a mission gradually to create itself, for the sake of the Good and with help of the Good.

Furthermore, freedom, wounded by original sin and *personal sins* (St. Th. 1-2 q. 85, a. 3) is faced with the task to *cure itself, utilizing the means which nature and grace put at its disposal*. (1-2 qq. 109 ff.)

### Ignorance of the Faith and the sense of sin

The amoralism gaining currency among Catholics is a most alarming symptom of the loss of authentic Christian faith, I stated a while ago, *stemming largely from ignorance of the faith*. "The extent of religious ignorance to-day is astonishing, writes French journalist Henri Fesquet, 'it borders on the incredible.' "Take all those "confirmed" and practicing Catholics *who know virtually nothing of the rudiments of their faith, or of the life of the Church*. Or take all those Catholics *whose secular culture is on a very high level, who have attended universities and graduate schools, and yet whose religious culture is non-existent*— It is hardly surprising that faith should have deserted the masses, when even those intellectuals, who were baptized Christians most often remain at the infantile level of a badly taught catechism—

"Countless people to-day keep up with the latest currents of thought and science, yet never so much as to open a religious book or periodical; they feel that it could not possibly interest them—

"The result of this negligence is all to predictable. Faith withers; religious practice, if it survives, becomes a *social formality*, or a *pure sentimental gesture*—or if a man has a more or less of mystical temperament, he will construct a private religion or sect which leaves the Church out of account." The key to adequate and effective motivation is "profound conviction" born out of a sound, thorough religious education. There is no substitute for this kind of education.<sup>4</sup>

The section on sin is a lengthy one in many text-books of Moral Theology; yet the dimension of *depth* seems to have received slight attention, and I sincerely believe there is a real need of updating *some of the statements* we come across in this area of Catholic teaching in the textbooks just referred to. I hope that in trying to be brief, I shall not fall into the pitfall of being insufficiently clear.

<sup>4</sup> HOLT, *Catholicism: Religion of Tomorrow?*, N.Y., 1964, pp. 4-7.  
John XXIII, "Peace on Earth," NCWC, 1963, nn. 149-153.

**The traditional concept of sin**

We have grown up with the understanding that what we call sin—*mortal sin*—is a human action that is in violation of the law of God; and we have been taught, and rightly so, that a person is *not guilty of mortal sin* unless he deals with—

- a) a matter of grave moral significance, and
- b) it is performed with “sufficient insight” (intellect) and full consent of the *will*.

Sin is a freely willed infringement of the moral law. (I Th. 3:4) and since God is behind the moral law, man offends God, through sin. But there is far more in sin than a transgression of a law, the divine law. Its first aspect is that of *dis-obedience, rejection of the rights of a personal God, a refusal to respect His demands*. It is therefore a non-acceptance of the basic interpersonal relationship between man and God.—It is also called a *sin of pride*; it is *self-assertion*. It is man wanting to be of himself what can be only in dependence of God. It is man claiming an *unlimited autonomy*. It is man closing himself *in his own universe*, making himself and his own wants and desires, the supreme law of the universe.<sup>5</sup>

Christianity sees in man a being involved in *relations*,—*natural* ones *appropriate* to his *status as creature*, and *supernatural*, as *son by adoption*, with God. Furthermore, Christianity sees in man's life *an event* that is enacted principally and mysteriously, between man and God. If man subordinates his whole life to God, he will find God in Him, he will find his own *perfect fulfillment*. If he turns away from God and persists in his aversion, he is radically lost, he fails in his destiny.<sup>6</sup>

The *effects of mortal sin* are stated in the former basic text-book in religion classes “Students’ Catholic Doctrine” p. 115-116, in the following way:

- a) it deprives man of sanctifying grace, it destroys the life of the soul and separates us from the love and friendship of God.
- b) by destroying sanctifying grace in the soul, it robs us—as long as the soul remains in this state—of the merits of the past and

<sup>5</sup> E. J. CUSKELLY, *A Heart To Know Thee*, Maryland, The Newman Press, 1964, p. 46.

<sup>6</sup> The Parable of the “Prodigal Son” St. Lk. 15:11-32 can be a great help in outlining, in a manner easily understood by high school students, the main elements entering into the nature of “mortal sin”.

present naturally good works. All his justices which he hath done shall not be remembered" (Ezech. XVIII 26)

c) Man was made to the image and likeness of his creator, but mortal sin defaces that image and renders what before was pleasing in the sight of God now hateful and abominable.

d) It brings remorse of conscience, draws upon the sinner the judgments of God and condemns him to *endless misery*. And yet God, who is infinitely good, cannot punish sin, more than it deserves.

### The objective element of sin stressed

In the not too distant past, it was the tendency in the Church, we hear this on all sides, to indulge in a sort of legalistic moralism; too many laws, mostly prohibitive; canon law men stressing "the letter of the law" and moralists discovering "mortal sins" in every violation of said laws, with no emphasis whatsoever on the *meaning, purpose, and the spirit that should vitalize the fulfillment of these laws*.

In the climate of those days, says C. Regan, we found very clear listings of kinds of sins that said which *actions* are *mortal sins*, and which are *venial sins*. They showed us what kind of behaviour significantly violated the special dignity of man as a child of God and hence offended God, who wanted man to be true to his vocation.<sup>7</sup>

As a consequence, *good but anxious people saw serious sin everywhere*. A number of people equated mortal sin with the breaking of a law and lost sight of the personal dimension of the relationship with God to which they were called. Too easily could they come to see sin and grace as something *mechanical*. The moral life of many seemed to teeter-totter on a precarious brink. They thought of it as *a life that was in and out of the state of grace*, as they broke the law or fulfilled the requirements of a law.

It seems, in this area of Moral Theology, Christians were in danger of committing the Platonic fallacy—the theory that, *if people know the good, they will automatically do it, and if people know the evil, they will instinctively reject it*. Very often, it is not knowledge, the *cognitive* side of mental life which most directly influences our behaviour, but the *conative* side; the emotions, appetites, desires, in short, concupiscence.

<sup>7</sup> C. REGAN, C.P., *Signpost*, Chicago, 1971 p. 176.

Undoubtedly knowledge must be imparted especially in the area of the VIth Commandment. But what cannot be given is an adequate notion of the impact of *desire* on consciousness and therefore on behaviour. The knowledge we impart, may in fact have as one of its effects *the stimulating of curiosity*, and thereby of—the *awakening of desire*. All the knowledge in the world, will not of itself eliminate or counter-act the force of desire. Clearly the adolescent and young adult, should be prepared for these challenges, but it is equally true and clear that no one but himself can do anything, when it arises. *Knowledge does not allay concupiscence nor does grace eliminate desire.*<sup>8</sup> On sin, especially upon sexual sin, men's judgment is only too easily a mask for their desire. Many of those who want to talk of law in the moral sphere seem to have a kind of innocence, not knowing sin as Chesterton described it: "*powerful as a cannon ball, enchanting as a song*". In this sphere a sane man knows he cannot trust his own judgment.

### The subjective element of sin overemphasized

But if in the past our attention was mainly focussed on the *objective element of mortal sin*, the *matter of grave moral significance* and considered a person transgressing a Church law, guilty of mortal sin, *equating disconformity to the moral law with "subjective" guilt*,—today—the *era of the subjective element* is in, and it seems to be the thing that *matter most, if not exclusively*. Everywhere in the world men concentrate much more on *motive, value, purpose* that they used to. The tendency today is to ask *what an action means*, rather than *what it is*.

"Conceptual" and "evaluational" knowledge of mortal sin

In order to establish adequate responsibility for mortal sin, write Hagmaier-Gleason, our knowledge should proceed, not only from *abstract, juridical* understanding of the moral dis-value in question, but also from some type of *interior comprehension* of the law and the value it embodies. It has long been recognized by moralists that the "clear insight" or "sufficient knowledge" required for mortal sin is not always satisfied by a purely *notional abstract*, "conceptual" "*knowledge*, even when this is explicit. The fact that the law of God and the Church forbids this particular action may be quite clear to the invert at the moment of his temptation, without giving him the requisite "*valuational*" *appreciation* of the good involved in this law.

<sup>8</sup> REV. E. F. O'DOHERTY, *Religion and Personality Problems* Alba House, N.Y., 1965 p. 22.



If this *value aspect* of the law, its *inner goodness*, its *inner sweetness and beauty*, is separated from the *majesty of the law*, the moral knowledge that results may be schematic, theoretical, notional but in the sense of Newman, *unreal*. In that case, not only does the *good-for-me aspect of value* recede to the periphery of consciousness, but the inner goodness in itself, the importance of the value-in-itself, tends to be obscured in the mind of the subject and the remaining conceptual knowledge may be insufficient to found grave responsibility.<sup>9</sup>

Indeed, the emphasis today is much more on whether a person sees his action as destroying his basic relationship with God. This seems to be what the catechism called "*sufficient reason*". Likewise, now that we recognize more of the interior hindrances, that burden us as we struggle for genuine freedom and true maturity, pastoral guidance takes more account of a person's *diminished freedom*. The discoveries in the field of physiology and psychology have revealed the influence of certain bio-chemical or psychic elements on man's behavior. Here moralists and spiritual directors have shown at times *excessive* district, but the catechism took this also into consideration when it required "*full consent of the will*," if a person were to be guilty of a mortal sin. Not doubt emotional stress, habit, obsessions, compulsions limit man's psychological freedom and limit it in some cases below the level required for mortal sin.

### Normal men are capable and actually commit mortal sin

But the theologian must be careful not to make blanket statements excusing normal men from grave subjective sin. The practice of the Church indicates, that she believes that normal men are capable and actually commit mortal sin. That is implicit in the administration of the Sacrament of Penance or Reconciliation. One cannot insist too strongly that the judgment in each case, must be an *individual judgment* (AAS, 44, (1952) p. 275). Moralists will do well to ponder these and other factors which are well worth knowing and taking into account in estimating the moral worth of human behavior, so that the collaboration of the doctor may be sought, when needed.

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<sup>9</sup> G. HAGMAIER, CSP, and R.W. GLEASON, S.J., *Moral Problems Now*. London: Sheed & Ward, 1959 p. 233. Franz Bockle, *Fundamental Concepts of Moral Theology*, Paulist Press, N.Y., 1968.

Catholic psychiatrist Viktor E. Frank,<sup>10</sup> writes and I quote: "the end of the nineteenth and the beginning of the twentieth century completely distorted the picture of man by stressing all the numerous restraints placed upon him in the grip of which he is supposedly helpless. Man has been presented or constrained by *biological*, by *psychological*, by *sociological* factors. Inherent human freedom which obtains in spite of all these constraints, the freedom that truly constitutes the essence of man. Thus along with *psychologism*, we have had *biologism* and *sociologism*, all of which have helped cut up a *caricature of man*."

"Freedom means freedom in the face of three things 1) the instincts; 2) inherited disposition; and 3) environment.

"Certainly man has *instincts*, but these instincts do not have him. We have nothing against instincts, not against a man accepting them. But we hold that such acceptance must presuppose the possibility of rejection. In other words, there must have been freedom of decision, we are concerned above all with man's freedom to accept or reject his instincts.

"As for inheritance, research on inheritance has shown how high is the degree of freedom in the face of predisposition. For example, a pair of identical *twins* may build different lives on the basis of identical predispositions, one became a cunning criminal, while his brother became an equally cunning criminologist. Both were born with "cunning", but this trait in itself implies no values, neither vice nor virtue.

"As for environment, we know it does not make men, but that everything depends on *what man makes of it, on his attitude toward it*. Freud ones said: "Try and subject a number of very *strongly differentiated* human beings to the same amount of starvation with the increase of the imperative for food, all individual differences will be blotted out, and, in their place, we shall see the uniform expression of the unsatisfied instinct." But in concentration camps we *witnessed the contrary*: we saw how, faced with *identical situation*, *one man degenerated*, while *another attained virtual saintliness*. R.J. Lifton, writing in the American Journal of Psychiatry about American soldiers in North Korean prisoner-of-war camps, comments, "There were examples among them, both of altruistic behavior, as well as the most primitive forms of struggle for survival".

<sup>10</sup> VICTOR E. FRANK, *The Doctor and the Soul*, Alfred A. Knopf, Inc. 2nd ed p. 20 Cfr. R. Zavalloni "Self-determination" Forum books, Chicago, 1962.

"Man is by no means merely a product of heredity and environment. There is a third element: *decision*. Man ultimately decides for himself and in the end, education must be *education toward the ability to decide*. (Fr. XVIII-XIX)

When, therefore one reads it is difficult to commit a *mortal sin* — one should recognize that the author is focussing the attention on the *subjective* elements that *must be at work*, if a person is to make his *objectively wrong action an expression of his choice* to cut himself off from God. "To my mind, writes A. Bonner, it is indeed a fact that subjective mortal sin does not occur as often as has sometimes been supposed.<sup>11</sup> "It does not seem unfair, asserts C. Stockford, to mention the recognition by modern theologians, that mortal sins earning the hell-penalty are not committed as often as was once supposed."<sup>12</sup>

### Mortal sin and Grave sin

In the light of prevailing assumptions, facts and opinions, the terminology or the qualification of a human act as "mortal sin" is being reserved or applied to those transgressions which, in the light of statements made before, are *both objective and subjectively mortal sins*; transgressions which are of great moral significance, but committed *without sufficient advertence, reflection and consent*, are being known as "grave sins". To this category belong also sins objectively not mortal, but nearly so because of the subject attitude of stubborn resistance to the commandment and the authority behind it.<sup>13</sup> Some opinions on this matter seem to be theologically groundless, and thereby unacceptable, hence I leave them out of consideration here.

### The "sin of the collectivity"

There is to-day a remarkable growing awareness of the so-called "sin of the collectivity". The following words of Vatican II are worth serious reflection. "It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the *common good*, according to *his own abilities* and *the needs of others*, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life.

<sup>11</sup> Clergy Review, (1957), p. 424.

<sup>12</sup> The Downside Review, (1963), p. 30.

<sup>13</sup> Studium, vol. X, 1970, pp. 347 ff. — C. VON DER POEL — *The search for human values*, N.Y., Newman Press, 1971, p. 171.

"Yet there are those who, while professing grand and rather noble sentiments, nevertheless in reality live always as if they cared nothing for the needs of society. Many in various places even make light of social laws and precepts and do not hesitate to resort to various frauds and deceptions in avoiding just taxes or other debts due to society. Others think little of certain norms of social life. for example, those designed for the protection of health or laws establishing speed limits. They do not even advert to the fact that by such indifference they imperil their own life and that of others.

"Let everyone consider it his *sacred obligation* to count social necessities *among the primary duties* of modern man and to pay heed to them.<sup>14</sup>

### **Morality stands or falls on the absolute validity of its standards**

Like any reaction, the present day reaction against a kind of *excessively objectified* and codified list and view of sin, runs the risk of being extreme. Human life is not lived on the level of *objective considerations of right or wrong*, it is true; but neither is it a thing so *personal and subjective* that the law of God, the teachings of the Church and insights of Christian centuries are irrelevant — as if each is licensed to create his own standards independently of every other consideration. Morality itself stands or falls on the *absolute validity* of its standards. Once it is relativized, even for the sake of the *alleged mental health of the individual*, it has been *breached*, and once this happens other breaches will follow at will. The state of things, where moral absolutes have lost their power, was described by Nietzsche in this phase — "See how they (men) climb these agile apes. They climb up on top of each other and so pull each other down into the mud and the abyss" (Cfr. "Thus Spake Zarathrusta", Chapter: "The New Idol").

Grace requires of us an absolute morality, writes Louvain prof. P. Fransen, s.j. It is useful to insist upon this, for the primary importance of this moral exigence, tends to be forgotten nowadays owing to the mistaken behaviour of so many young priests and Christian intellectuals, that dangerous dilettantism in psychology, together with the imprudence and lack of real Christian sense in certain psychologists, blinded by their scientific specialization. It is not enough to have been ordained "ontologically" a priest of God to become automatically raised to a state of institutional sanctity which would dis-

<sup>14</sup> G.S. n, 30; La Civiltà Cattolica, 4 Marzo, 1972 pp. 417 ff.

pense us from all moral and ascetic effort. And certain psychologists are wrong in thinking that the wise preaching of the great truths of our faith *would normally endanger complexes*. We are entirely in agreement that insistence on the evil of mortal sin, the uncertainty of the moment of our death, the seriousness of hell, is unwise in front of children—as is too often the case—before those with scrupulous, worrying minds. But it is high time that a *more virile tonality should be bestowed upon our education and the training of Christians, religious and young priests*; that we should free ourselves from that religious sentimentality, and especially from that idiotic phobia of complexes which is by far the greatest phobia of our time”.<sup>15</sup>

### The Church stand

The Catholic Church holds fast to the conviction that there is an *objective* moral standard, that endures and measures the rightness and wrongness of men's actions. Whether any particular person who acts at variance with these standards has committed a personal mortal sin, *here and now, is for God to judge*, to whom men's hearts are no secret. But it is of the *extreme importance* to the quality of our human life, that we recognize this objective standard for what it is, and *try to bring ourselves and our society in harmony with it*. In our accustomed and sometimes confusing, terminology, this means acknowledging that certain actions, attitudes and omissions are—“mortal sins.” When Fuchs writes the “The important matter in a sin is a NO to God; if you really say No to God, that is mortal sin. This is true whether such act dealt with is a light matter or a million dollar”<sup>16</sup> seems to me, that while stating the obvious truth, yet it does not do justice to the whole truth. He is opening the door to subjectivism in morals!

### Love, value and the moral norm

Some writers are critical of traditional Catholic Moral Theology teachers, because they speak too little of *love, charity, no Scriptural evidence* is offered, so much so that they don't seem to base their moral teaching or doctrine on the foremost principle of Catholic Moral Theology, namely, *love of God, and of neighbor*.

This criticism may be true in part, and with regard to some moralists, maintains P. Fransen. The reproach, however, conceals

<sup>15</sup> *Cross Currents of Psychiatry and Catholic Morality*, Pantheon Books, N.Y., 1964, p. 50.

<sup>16</sup> *Theology Digest*, (1966) p. 292-301.

as often as not a great deal of sentimentality and ignorance of the Catholic moralist's true role. The Church has not promulgated any precept of her own on the subject of love; Scripture is explicit enough. Her function is to "explain the faith", to guide and to form man's conscience concerning the manner in which man has to *live up to love*, in the very complex circumstances of human existence. The principles are clear enough, especially as regards our attitude toward God: *Faith, Hope and Charity in complete obedience and surrender*. Where we need badly the guidance of the Church is in the application of those principles in *actual, everyday life, among men*. It is the task of charity to seek and to expose the Christian standards that ought to rule the manifold, complex and ever changing... relations within human society—even though the sober matter-of-fact language of the moralist-specialist has nothing lyrical about it. Love is not lyrical; it is truth, esteem and justice to make use of P. Fransen's words.

Moral Theologian, Haring says that *moral value* is nothing, if not "*person offering and accepting love*". Value dictates norms, for norms and laws are based upon value; now love and love alone recognizes the proper order of values, a love that is not merely human, but the love of the Holy Spirit.<sup>17</sup> *This is basing morality on the decisions of the individual*, even if they are conscientious decisions inspired by love. But *love is arbitrary* in a way that law is not. Are we paying "lip-service" to law? The teen-age couple who whisper to one another *that this can't be wrong*, because "we love each other", is it right?... The door is wide open to situation Ethics, for as Mr. Fletcher puts it: "The situationist follows a moral law or violates it, *according to love's need*" (Situation Ethics, p. 26). This is simply capitalizing on feelings and sentimentality, and on the power that "slogans" have gained in our society, especially our youth, young men and young women, with a sort of innate dislike for thinking and a strong passion for action.

Under a Catholic signature I read: "Morality is not based on immutable laws: the question is—"What is the Christ-like thing to do? The Christian *must do what love calls him to do*, under no compulsion even from God."

In all this, there is a lot of self-deception and ignorance. Man's power to *persuade himself* that the thing he is aflamed with desire, is the *loving thing to do*, seems to be limitless. "What is the Christ-like thing to do?" What they need to know is—*What Christ has told*

<sup>17</sup> B. HARING, *The Law of Christ*, vol. 1 p. 227.

<sup>18</sup> Cfr. F. J. SEED, *Is It The Same Church*, London, 1969.

them to do. Did Christ mean the *two Commandments* to be a replacement of the *TEN Commandments*? Kindly read—Mk. 10:19; 12:31; Jh. 14:21; Mt. 28:19-20.<sup>18</sup>

I once heard a sermon, writes D von Hildebrand, in which the preacher stressed that Christ did not come to *bring moral prescriptions, but the Kingdom of God*. Though the latter part of this statement was certainly true, the assumption that morality plays no role in the institution of the Kingdom of God, was a shocking error. (Cfr. "A Trojan Horse in the City of God", p. 161).

Without love, obedience to the Commandments may not be life-giving, but love is not a *substitute* for them. "If you love Me, keep my commandments" (Jh. 14:15).

#### **"Fundamental" option, "Total" response vs. the morality of the individual act**

The terms "fundamental option", "total response" are becoming familiar in modern moral theology books.<sup>19</sup> These concepts well understood, are the opposite of a doctrine of the *indifference of means*. It is frequently suggested in contemporary discussion that, for instance, once the *end of responsible parenthood is approved*, the question of the means used to attain it, is *secondary and morally indifferent*, a *matter of effectiveness* rather than moral rightness, or at most of aesthetic preference, rather than of morality. The Church is adjured to leave the choice of means where it belongs, with the conscience of the couple.

To base and decide moral issues "*upon marriage as a whole*", is to remove the base of morality from the realm of the individual act.

This way of thinking about moral problems would apply not only to marriage, but to all other areas of human life as well. No *single act* in any area of life, could be judged as morally right or wrong. One might then argue that if a man's moral life *as a whole* is *charitable and fruitful* in virtue, *single acts* against this moral fruitfulness, such as hatred, lying, or murder, would be allowed. One person may kill another, in a *single act*, yet the morality of that act would have to be judged according to the killer's life *as a whole*.

<sup>19</sup> Cfr. PETER FRANSEN, *The New Life of Grace* London: Geoffrey Chapman, 1969, pp. 236 ff and *Cross Currents of Psychiatry and Catholic Morality*, Pantheon Books, N.Y. p. 34 ff.

**The traditional catholic theology stand**

Contrary to this way of thinking, we maintain that there is a *principle of totality in every single human action*. As the whole person exists in each part of himself, he exists as a whole in each of his actions. *Morality* is based on the *totality of the individual act*, and not on the life of the person as a whole. In each of his acts, the person expresses the *totality of his being*, if not explicitly, certainly implicitly. All actions of a human life are continuous with one another, inseparable, but really distinct. And each distinct action is a moral unit that neither may be condemned nor justified by the continuous of human actions.

Traditional doctrine *never* implied that the "means" of marital intercourse were indifferent, so long as the "end" of procreation was attained; it was never merely reproductionist or biologicistic. It is on the contrary, the contemporary "dissenting" literature which seems to regard procreation as a merely biological end of marriage. Thomas Aquinas, for instance, untiringly affirms that human procreation is unique in *being a loving bringing to life of a child and caring for him into manhood* (Cfr. 2-2 154, aa 2-3; Suppl. q. 41 a 1; q. 65, a 3; scg III, c. 122).

The traditional doctrine did not isolate the *single act* from its *total context*; it saw *each fully deliberate act* as *expressing an attitude towards totality*, and ultimately towards the *Totality* which is God. It saw *each fully deliberate choice* as a Yes or No to God. This is the deepest meaning of our concept of the *Summum Bonum*—Highest Good—This is what is implied by our capacity for mortal sin. In the authentic natural law tradition, *end* and *means* are not separated from one another, as if *either* could be pursued, attained or justified in independence of the other. The *end is present in the means*, is willed or is refused in the choosing of the means. Every *end-means* relationship in natural law philosophy reflects the relationship between the supreme End of all our willing, God, and the immediate objects of our choices, creatures.

St. Augustine's definition of sin—"the choice of creatures in such a way that God is excluded from our choice", is a classical statement of this doctrine, and Thomas Aquinas doctrine of *charity as the Godward orientation which must inform every individual choice to make it virtuous*, embodies the same doctrine. The "means" we choose embodies a choice of End, implies a *life-commitment*. Heaven and



Hell are not extrinsic reward and punishment consequent on our choice here; they are the *deepest meaning* of our choices here.<sup>20</sup>

### **The adolescent's in-sensitivity to sin in the field of sex**

It will do no good to bewail the irresponsibilities of modern youth in the area of sex or lament the moral niceties of the past. What parents, teachers and clergymen need to do is to *understand today's adolescent*; and *what is more to understand him in the social environmental-cultural setting in which he is growing up*. They must understand the changing sexual situation that faces the teen-ager; they must understand the *reasons for more independence and greater rebellion*; they must understand the turning of youth to the *peer group* for their standards and practices. As a matter of fact, the greatest threat to *healthy moral growth* and adherence to a sound moral code are: a) the *pervasive sexual changes in adolescence*, and b) the *consequent exposure to sexual temptation*. It is not easy to be moral, when there are powerful internal impulses that insist on expression; when self-discipline has not reached its peak of development; or there are strange social influences that lure the youngster toward sexual expression. *Feminine styles of dress*, books, rather cheap pamphlets, movies, magazines, comics, plain-pornographic literature of all kinds, television and many other factors to seduce the adolescent into some form of undesirable sexual expression or relationship.

If our students in college today are less moral than those of a generation ago there are certainly many reasons for it. Adult codes are less stringent than before; family ties are rather weak, the family is fast disintegrating; sexual libertinism is incredibly more rampant in our world than it was thirty years ago. The adolescent faces today a much more complex, threatening and confusing world than did his predecessor. One point needs be stressed here, that has important bearing on the moral growth of the adolescent, and this is, the adult attitude toward teen-age behaviour,—*the matter of discipline*.

### **Discipline, well understood, is essential**

All morality hinges, in one way or another, on *discipline*. In childhood external discipline (sometimes confused with punishment) is imposed on the growing youngster in order to develop *behaviour patterns* that are *morally and socially correct*. The child is forced by parental

<sup>20</sup> Cfr. AER, Dec., 1965, pp. 361-397.

command and restriction, or by classroom discipline, to conform to standards that adults regard as important or necessary for individual and social welfare. There is no alternative to this procedure, when executed in a *reasonable* way, because young children cannot be expected to discipline themselves. The young child is to a large extent *impulse-dominated*, and he must be given help and support in bringing these impulses under control. Only *gradually* and *slowly* does he learn to impose restraints on himself. (Prov. 22:6)

By the time the youngster reaches *middle adolescence*, *self-discipline* should have made long strides toward supplanting *external control*. The sixteen or seventeen teen-ager who still acts on *impulse in the family*, or *school situations*, or in *peer group* and *inter-sexual relations*, shows little promise of a developing capacity to meet the challenges of *moral maturity*. The efforts of parents and teachers should be directed toward, helping the adolescent achieve self-mastery.<sup>21</sup>

Christianity is very demanding, but it is divinely generous in offering man the means and ways of meeting those demands, means and ways, both at the natural and supernatural level. How true it is that the "door to happiness opens outward" to quote Kierkegaard *Whoever has a reason for living endures almost any way of life*. The conviction that one has a task before him has enormous *psycho-hygienic value*. Few things, if any, are likely to help a person overcome or endure objective difficulties or subjective troubles, more than the consciousness of having a task in life. That is all the more so, when the task seems to be personally cut to suit as it were: when it constitutes what may be called a *mission*.

### "Suppression" and Mental Health

Some people have the false notion that "suppression" or "repression" is always dangerous to mental health, and therefore must be avoided.<sup>22</sup> Even Freud does not accept this principle. He knows that man must suppress or repress some of his drives, if he does not want to wreck his own life.

"Suppression" is not dangerous, especially if we avoid two mistakes:

<sup>21</sup> A. SCHNEIDERS, *Adolescents and the Challenge of Maturity*, The Bruce Co., Milwaukee., 1965.

<sup>22</sup> Cfr. J.E. DONCEEL, *Philosophical Psychology*, Sheed and Ward, N.Y., 1955, p. 306.

1) We should not multiply needlessly the occasions of suppression. It is not wise to allow a lower drive to be continually aroused and be continually obliged to suppress it. In Christian language it means — "*Avoid the occasions of sin*".

2) "Suppression" should not be conceived as something purely *negative*. When we deny a lower drive its forbidden object, we should not concentrate on that negative aspect. We deny that object *in order to attain something higher*. The negative attitude is not the ultimate consideration, objective or end, but a *means* for something positive higher. It is healthier to concentrate on that positive aspect of "suppression."

The development of true personality cannot be attained, without a struggle against the natural man, as he is "after the fall" (1-2, 85.3; 2-2 155.1-3) and all his whims and passions. We must not forget there is wisdom, human and divine in the words (Jh. 12:24). "*I tell you most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain, but if it dies, it yields a reach harvest. Any one who loves his life loses it; anyone who hates his life in this world, will keep it for the eternal life*" (v.25)

When a gardener cuts away the green shoots springing from the roots of a rose bush, he does not do this in order to kill the rose, but with the express intention of concentrating and intensifying the life of the bush, so that it may bloom the better. This is precisely the task of a method of self-denial, self-control.<sup>23</sup>

### **The nature and role of the Church either ignored or misconstrued**

In the early part of this series of reflections on "sin" I referred to some moralists and canon law men who in the past have juggled excessively with "mortal sin." Today, it is interesting, at times sadly so, to see and watch how modern moralists influenced by the prevailing spirit of the time, and the "New Theology" tenets, maintain that few "mortal sins," if any, "deserving hell", are committed today. *Church's laws are being ignored, because they attribute a priority in the formulation of the truths of faith to the community of the faithful, above the teaching function of the bishops and the Roman Pontiff, contrary to the teachings of the Holy Scripture and to the doctrine of the Church, which was clearly taught in the recent Council (Vatican II).* Ignorance of the faith, plus these devious attitudes of

<sup>23</sup> DR. F.W. FOERSTER, *Marriage and the Sex Problem*, N.Y., a classic on this matter.

writers in moral theology problems, account for much of the confusion in the field of morals, even among Catholics today, in our midst. If there is no law, there is no sin! and then, — priests contradict one another, at will!!!<sup>24</sup>

The Church offers us in the name of God *objective rules*; directives independent of our subjective arbitrariness; standards by which we may judge the moral worth of our actions. The Church is commissioned to enlighten the conscience of man, for our conscience is in dire need of a norm to stand by the law of God. I shall not enlarge here on the religious and pedagogical values of the laws of the Church. The Church means, that sometimes, a human act can be so central for our life of faith, so momentous for our religious and moral life, that unless we do it or omit it, we are in very deed turning ourselves from God. The Church takes it for granted that the act or omission, is done or accepted with full knowledge and full freedom; any catechism will tell us as such. The legislative function of the Church is principally of an educative and instructional order. When the Church intervenes in such matters, the actions have nothing in common with the "nagging" of a police state, but the Church points out to us how such or such conduct really exposes us to the danger of falling away from God and of losing thereby divine grace.

"Lastly, to the query" *ARE THERE MANY MORTAL SINS BEING COMMITTED IN TO-DAY'S WORLD, OR NO MORTAL SINS AT ALL?*" an answer has been given, in the preceding pages and reflections, yet the following texts, out of many which could be quoted here from the Holy Scriptures, will provide additional food for serious reflection to lay teachers of the Faith, aiding them to formulate their own answer to the above stated query.

*The true disciple:*

"It is not those who say to me, "Lord, Lord," who will enter the Kingdom of heaven, but the person who does the will of my Father in heaven. When the day comes, many will say to me, "Lord, Lord did we not prophesy in your name, cast out demons in your name, work many miracles in your name? Then I shall tell them in their faces: I have never known you; away from me, you evil men" (Mt. 7:21-23)

<sup>24</sup> Critica del Manifesto dei "33" Teologi Cfr. *Divinitas*, XVI, fase. 2 June, 1972, pp. 181-188 Cfr. L'Oss. Romano, Ap. 1, 1971, p. 9.

## IS MODERN MAN INSENSITIVE TO SIN? 321

*The Young rich aristocrat: Danger of riches.*

"Jesus looked at him and said, 'How hard it is for those who have riches to make their way into the Kingdom of God.' Yes, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of God. In that case said the listeners 'who can be saved?' Things which are impossible to men; he replied, are possible for God" (Lk. 18:24-27, Mt. 19: 23-27).

*The Two Ways:*

"Enter by the narrow gate since the road that leads to perdition is wide and spacious, and many take it, but it is a narrow gate and a hard road that leads to life, and only a few find it." (Mt. 7:13-14)

*Be on the alert:*

"Watch yourselves, or your hearts will be coarsened with debauchery and drunkenness and the cares of life and that day will be sprung on you suddenly, like a trap. For it will come down on every living man on the face of the earth. Stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence before the Son of Man" (Lk. 21:34-36).

Mortal sin alone blocks effectively man's path leading to life eternal!

# MINOR MINISTRIES, ADMISSION OF THE CANDIDATES TO SACRED ORDERS, AND COMMITMENT TO CELIBACY

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

Early in 1971 the Congregation for Divine Worship released experimental rites for the ministries of Reader and of Acolyte and admission to the clerical state, which were to take the place of the former Tonsure and Minor Orders.<sup>1</sup> From August of the same year these experimental rites could be used in the Philippines. Under the date of August 15, 1972 Pope Paul VI issued two Apostolic Letters by which the discipline of first Tonsure, Minor Orders and the Subdiaconate were reformed in the Latin Church and certain norms regarding the Diaconate were laid down. This led to the new rite itself, a part of the Roman Pontifical, which was made public by a decree of the same Congregation on December 3, 1972, but made accessible to the public only in early 1973 in a booklet of 38 pages under the title "De Institutione Lectorum et Acolythorum. De Admissionem inter Candidatos ad Diaconatum et Presbyteratum. De sacro Caelibatu amplexando."<sup>2</sup> Accordingly the booklet contains the following chapters.

## **The Lectorate**

Chapter One contains the rite for the institution of Readers. With only slight modifications the provisional rite<sup>3</sup> may be used in the next future until an official translation has been made and approved. Therefore, only the differences are noted here.

<sup>1</sup> Cf. H.J.Graf, *The Future of Tonsure and Minor Orders*, *Boletín Eclesiástico* 46 (1972) 360-372.

<sup>2</sup> Vatican Press, 1972.

<sup>3</sup> *Bol. Ecl.* 46 (1972) 367-369.

Readers are instituted by the bishop or by the major religious superior (not by a delegate), either during Mass or a celebration of the Word of God. The rite of the institution takes place after the gospel (not after the first reading). Instead of "Let those who are to be **ordained** to the office of reader come forward", the following call is given: "Let those who are to be **instituted** in the **ministry** of reader come forward."

There is no other change in the rite. If it takes place in a celebration of the Word of God, at the end of the institution, the bishop blesses and dismisses the people as he does at the end of the Mass or at the end of the major Hours of the Liturgy of the Hours.

### The Acolyte

Chapter Two of the new booklet contains the institution of acolytes. With slight modifications the experimental rite for the "Ordination of Acolytes", as found in the *Boletín Eclesiástico* 46 (1972) 370-372 may be used.

Acolytes are instituted by the bishop or by the major religious superior of a clerical religious institute (not by a delegate) during Mass. Before the bishop's homily the deacon or a priest calls the candidates, saying: "Let those to be **instituted** in the ministry of acolyte come forward." After the prayer of blessing, the acolyte may be given either a vessel with bread (ciborium) to be consecrated, or a vessel with wine (chalice) to be consecrated; if the latter is presented, the bishop says, "Receive this vessel (chalice) of wine for the consecration . . ."

### Admission to Candidacy for the Diaconate and Presbyterate

Chapter Three contains a rite for admission among the candidates for the Diaconate and Presbyterate. Although the clerical state below the order of deacons has been suppressed — one becomes a cleric only in the ordination to the diaconate — the experimental rite<sup>4</sup> may be used for the time being.

The rite of admission among the candidates for the diaconate and presbyterate is celebrated when they have reached sufficient

<sup>4</sup> *Boletín Eclesiástico* 46 (1972) 362-365.

maturity or purpose and are found to have the necessary qualifications. It takes place after the Gospel of the Mass.

While the former first Tonsure had to be received by all aspiring to the ministerial priesthood, the "Admission to candidacy for Diaconate and Presbyterate" is optional for those professed in clerical religious institutes. Their candidacy is sufficiently expressed in their religious vows, whereby they present themselves for the service of the Church.

The rite may be celebrated in a church or another suitable place, either during Mass or during a celebration of the Word of God. Because of its nature, this rite may never be joined to an ordination or to the institution of readers and acolytes.

### Commitment to Celibacy

This commitment was formerly for diocesan priests part of the ordination rite of subdeacons.<sup>5</sup> Since the law of celibacy is to be retained, another place for this commitment had to be found in one of the ordination rites.

In his Apostolic Letter "Ad pascendum" of August 15, 1972, Pope Paul VI had decreed that "the special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates for the priesthood and for unmarried candidates to the diaconate are linked with the diaconate. The public commitment to holy celibacy before God and the Church is to be celebrated in a particular rite, even by religious, and it is to precede ordination to the diaconate. Celibacy taken on in this way is a diriment impediment to entering marriage" (n. VI).

New here is the fact that religious also have to submit themselves to this commitment to celibacy. Most frequently, these days, religious have simple vows, which do not constitute a diriment impediment to marriage. And during the last years dispensations from religious vows has become more frequent and more easy. Here the new legislation stresses the equality of all who receive the diaconate concerning the binding force of this free commitment to celibacy.

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<sup>5</sup> The subdiaconate has been suppressed.



In the ordination Mass for deacons everything proceeds as usual. After the Gospel the calling of the candidates and their presentation takes place as found in the Pontifical.<sup>6</sup>

Then all sit and the bishop gives the homily which he begins by using the scriptural passages read in the ordination Mass. In it he also addresses the people and the candidates on the duties of a deacon and the importance and meaning of celibacy in the Church. A model of this address is found in the Pontifical.<sup>7</sup>

After the homily the candidates who are to manifest their intention of a commitment to celibacy rise and stand before the bishop who addresses them in these or similar words.

My sons:

By free choice you are seeking to enter the order of deacons. It is a ministry you will exercise in celibacy, which is both a sign and stimulus of pastoral charity and a particular source of fruitfulness in the world. A sincere love for Christ the Lord compels you. As you live in this state with total dedication you consecrate yourselves to Christ in a new and outstanding way and will more easily cling to him with undivided heart. You will be more fully free for the service of God and man; you will minister more freely to the work of heavenly rebirth. Thus, by your life and character you give witness to your brothers and sisters that God is to be loved above all and is to be served before and in all else.

Therefore, I ask you:

Are you willing before the Lord and the Church as a sign of your interior dedication to Christ to observe celibacy for the sake of the Kingdom in continual service to God and man?

The candidates reply:

I am.

The episcopal conference, if it so desires, may designate some external sign to manifest the intention of the candidates. Here the

<sup>6</sup> Nos. 9-13: "Those who are to be ordained deacons are called by the deacon, 'Let those to be ordained deacons come forward...'"

<sup>7</sup> N. 14: Dearly beloved people: Those men, our sons, who are your relatives and friends...

rubric obviously has in mind the famous ritual step made after the exhortation of the bishop before the reception of the subdiaconate according to the former Roman Pontifical: "If you decide to persevere in your holy resolution, come forward in the name of the Lord."

Then, the candidates who are not obliged to manifest their intention of a commitment of celibacy (married men to be ordained deacons) come forward. The bishop continues then with n. 15 of the Pontifical of 1968: "My sons: before you come forward to be ordained deacons..." After the third question<sup>8</sup> a new one is to be inserted which asks for the readiness of the future deacons, married and celibate, to celebrate the Liturgy of the Hours (Divine Office). In line with norms 29-30 of the General Instruction for the Liturgy of the Hours it "is most fitting that permanent deacons should recite daily at least a part of the Liturgy of the Hours, to be determined by the episcopal conference".<sup>9</sup> The most appropriate parts of the Divine Office, also to be recited by married deacons would be the morning praise and the even song of the Church (lauds and Vespers). So the bishop asks:

Are you resolved to enrich and safeguard a spirit of prayer appropriate to your way of life, and in this spirit, according to your state of life, to celebrate faithfully the Liturgy of the Hours for the Church and indeed for the whole world.

The candidates answer:

I am.

From then on, i.e., from the next question of the Pontifical,<sup>10</sup> the text of the Pontifical is to be followed without any further changes.

<sup>8</sup> "Are you resolved to hold with a clear conscience..."

<sup>9</sup> Apostolic Letter "Ad pascendum", n. VIII.

<sup>10</sup> "Are you resolved from now on, to shape your way of life..."

# HISTORY OF THE CHURCH IN THE PHILIPPINES

**Pablo Fernandez, O.P.**

## CHAPTER 35

### THE CHURCH DURING THE PHILIPPINE REVOLUTION FIRST PHASE

Many previous incidents had prepared for the break and final separation between the Philippine Islands and Spain. Some of them we have already indicated, like the Cavite Mutiny of 1872, the spread of freemasonry, the public demonstration of 1 March 1888, and the propaganda campaign against the religious orders. Here we deal with others which had a more direct influence on the cry of independence which a handful of Filipino patriots uttered in Balintawak on 26 August 1896. These were the organization of **Asociacion Hispano-Filipina**, the **Liga Filipina**, and the **Katipunan**.

#### 1. The Asociacion Hispano-Filipina.

Marcelo H. del Pilar, a lawyer from Bulacan, took ship for Spain toward the end of the year 1888. He was escaping a lawsuit instituted against him by the government for suspected involvement in activities considered subversive by the authorities. At the same time, there was organized in the Philippines a **Comite de propaganda**, with Doro-teo Cortes as its president and whose purpose was to solicit from the moneyed class funds to start an active propaganda campaign for reforms and certain liberties for the Filipinos. With the help of some of the money which this committee collected in the Philippines, Marcelo del

Pilar was able to initiate the propaganda in Barcelona, Spain. Together with Mariano Ponce, he founded the **Asociacion Hispano-Filipina**, editing at the same time the paper **La Solidaridad**. The association spread rapidly among the Filipino students in the Catalanian city.<sup>1</sup>

After a short while, intending to widen their field of action, the founders of the association, among whom was now Jose Rizal, decided to move to Madrid, where they set up a center in January 1890 under the protection of Miguel Morayta.

However, a faulty management of the funds which the Propaganda Committee was sending to Madrid gave rise to a misunderstanding between Rizal and del Pilar, which was settled satisfactorily only with Rizal's return to the Philippines in 1892. It was inevitable that the two opposing personalities should clash, because, while Rizal was reflective, mature and a lover of peace, del Pilar was known for his energy, frankness and impetuosity.<sup>2</sup>

## 2. The Liga Filipina.

One of the first activities of Rizal on again touching his fatherland in 1892 was to found the Liga Filipina. It has as its objective the greater cultural progress of the country and, later, the independence of the Islands. But his deportation to Dapitan by order of Governor Despujols appeared to have momentarily upset the plans of the members. Surmounting, however, this initial difficulty, they dedicated themselves to the difficult task of recognizing the Liga and extending it to the tagalog provinces. The association was to be ruled by a Supreme Council based in Manila under which there were provincial councils located in each province, while the latter were to organize town councils below them.

Again this time, a faulty management of funds led to the beginnings of a split between Rizal and the Central Council which eventually led to the final dissolution of the Liga in 1894.<sup>3</sup>

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<sup>1</sup> St. Clair, Francis, **The Katipunan, or the Rise and Fall of the Filipino Commune** (Manila: Tip. "Amigos del Pais", 1902), 19-22.

<sup>2</sup> *Ibid.*, 22-25.

<sup>3</sup> *Ibid.*, 26-33.

### 3. The Katipunan.

This was the word chosen by the Filipino patriots to identify an association which in tagalog was called **Kataastaasang Kagalanggalangang Katipunan Ng Mga Anak Ng Bayan**, that is, Supreme Society of the Sons of the Nation.

For while Rizal was occupied with the organization of the Liga Filipina in Manila, which was intended to include only the rich and the educated classes, Marcelo H. del Pilar from Madrid was urging in July 1892 the formation of another association, similarly organized to the Liga, but unlike it, admitting to membership the poor and less educated classes. The purpose of the organizers of the Katipunan was to form a powerful nucleus of fighters which, at any given moment, would raise the cry of rebellion against Spain.

The Katipunan rapidly spread and soon could point to popular centers in the crowded districts, like Tondo, Binondo, Trozo, Santa Cruz, Nagtahan, Sampaloc, Quiapo, Paco, and Intramuros in Manila. Although a secret society using initiation rites that could instill fear even among the bolder candidates, the Katipunan was not a masonic organization. But it was the off-spring of freemasonry and its leaders were freemasons. Its basic solidarity and rapid progress was partly due to the personality of Andres Bonifacio, an energetic and brave Filipino, intelligent and a master at winning over people, although only self-taught from his readings of the writings of the free-thinkers.<sup>4</sup>

### 4. The discovery of the Katipunan and the cry of Balintawak.

Teodoro Patiño, a member of the Katipunan, had a sister who was boarding in the Assylum of the Augustinian Sisters in Mandaluyong. Afraid that she might also be in danger like the Spanish Sisters if the Katipunan literally carried out its program of liquidating the Spanish element in Manila and the suburbs on the day of the uprising, he decided to reveal the secret to her.

The young girl lost no time in communicating with the Mother Superior, who relayed the message to Fray Mariano Gil, the Augustinian parish priest of Tondo. Brought before Fray Gil, Patiño had no hesitation in reporting that in the printing press of the **Diario de**

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<sup>4</sup> *Ibid.*, 37-48.

**Manila** receipts and proclamations were being printed, and knives were being made for the defense and use of the association. The lithographic stones, he added, were there to prove that he was not lying. And indeed, Grund and Cortes, lieutenants of the Subdivision of the Guardia Civil of the district, found the printing materials there.

The discovery resulted, besides the subsequent shock of the Spanish community and the grim joke on General Ramon Blanco, the optimistic governor of the Philippines, in a high number of imprisonments and further discoveries of the books, pamphlets, seals, insignias and secret documents of the Katipunan. Because of this, there was no other recourse open to the conspirators except to abide by the law or raise the cry of rebellion against Spain. The conservative group was opting for the first, but others, won over by the persuasion and patriotism of Bonifacio, preferred to fight in open warfare.<sup>5</sup>

When Bonifacio realized that the authorities had discovered his plans on 19 August 1896, he hid himself for a moment at Caloocan. From there, followed by some 200 residents of the town, he moved to Balintawak, from where he issued urgent messages to Manila, Nueva Ecija, and the other provinces to warn the members to prepare to rise up in arms at daybreak of 30 August.

After killing a number of Spaniards, Chinese, and Filipino sympathizers of Spain, the troops led by Bonifacio advanced against the walled city, threatening Sampaloc from San Juan del Monte and Santa Mesa where they had taken strong fortified positions. But they were repulsed by a Spanish-Filipino column under the command of General Bernardo Echaluze.<sup>6</sup>

The Filipino insurgents gave abundant proofs of valor and intrepidity in this and other encounters. But they lacked adequate arms for victory, as well as proper military training and competent leadership. That is why, in the beginning of the revolution, they met with a series of military reversals, occasionally sweetened by one or two victories.

<sup>5</sup> *Ibid.*, 39; 50-54.

<sup>6</sup> *Ibid.*, 51-52.

### 5. The Revolution in the Province of Cavite.

While companies of rebels spread the revolution to the provinces of Morong, Bulacan, Nueva Ecija, Bataan, Zambales, Laguna, and Batangas, the principal group led by Bonifacio and Emilio Aguinaldo concentrated itself in the province of Cavite. Here they offered a surprisingly stiff resistance to the government troops from Manila and only a bigger Spanish contingent was able to overcome them, after fierce and bloody fighting.

While briefly recounting these battles we shall emphasize the conduct of the rebels towards the friars who were exercising their duties as pastors of souls or administrators of their estates.

In Cavite, the capital of the province, the revolutionaries hatched a plot to seize control of the fort and displace all the Spaniards. But the scheme was discovered, and there followed several imprisonments followed by summary judgment and the execution of the thirteen principal conspirators, whom the Filipino nation subsequently honored with the title of "martyrs of Cavite" (12 September).<sup>7</sup>

Despite the setback at the provincial capital, the revolution spread rapidly throughout the province until it engulfed the entire area. It had started on 31 August, with the death of the Captain of the Guardia Civil, Antonio Rebollo. Other guardias, equally taken by surprise, suffered the same fate, with no chance to defend themselves.<sup>8</sup>

Several Recollect friars who were parish priests in the province or managed estates there, also succumbed in the first days of the revolution. Such for example were Fray Juan Herrero, the curator of Imus estate, with five Brothers who assisted him, Fray Jose Maria Learte, parish priest of Imus, and two Brothers who were administering the Salitrán estate. All of them were in Imus on the thirty-first of August, but all of them died near Bacoor, together with some *guardias civiles* and Filipino servants, as they were taking the road to Manila. One Brother, Roman Caballero, had stayed behind in Imus, but he, too, lost his life. Two more Recollects, Fray Faustino Lizasoain, parish priest of Bailén, and Fray Simeón Marín of Maragondon

<sup>7</sup> Sastrón, Manuel, *La Insurrección en Filipinas y Guerra Hispano-Americana en el Archipiélago* (Madrid: Imprenta de la sucesora de M. Minuesa de los Ríos, 1901), 82.

<sup>8</sup> Canseco, Telesforo, *Historia de la Insurrección Filipina en Cavite*, 1896: APSR, MSS, "HCF", Tomo 7, pp. 4-5.

met the same fate in their respective parishes.<sup>9</sup> On the other hand, two Brother administrators of the hacienda of San Nicolás in Bacoor were able to save themselves.

In Silang, another Recollect died, Fray Toribio Moreno.<sup>10</sup> Other friars, more fortunate or with more foresight, were able to save their lives. These included the Recollect parish priest of Cavite Viejo (Kawit), whom Emilio Aguinaldo, then **Capitan municipal** of the town, put in a banca to save him and had him later conducted to Manila. The parish priest also of Bacoor and Salinas, both of them Recollects, were also saved by the **principales** of their respective parishes.<sup>11</sup>

The Dominicans were administering at this time the parishes of Naic, and Santa Cruz where the Order owned extensive lands. At the outbreak of the revolution, the parish priest, Fray Galo Mínguez, and other Dominicans were in Naic: Fray José Ma. Duque, Fray Nicolás Peña, who were sick; the Brother Hacenderos, Fray Saturnino García and Fray José Pevida. The next day, Fray Mínguez received word from the local gobernadorcillo, Ciriaco Nazareno, warning him of the imminent arrival of the revolutionaries. Thanks to this tip, they were able to prepare at once and leave for Manila at daybreak of the following day. But they met with many difficulties and they had to stop by Corregidor island before they reached the city.

In Manila, they found Fathers Isidro Apellániz, the parish priest of Santa Cruz, Torribio Ardanza, his socius, Benito Muñiz, who was sick, and two Brother Hacenderos who were able to escape in time to Manila after a warning given them by Francisco Valencia, a Filipino loyal to the cause of Spain and a friend of the friars.<sup>12</sup>

There was still a small group left in Cavite province, whose unfortunate end we shall describe below

Meanwhile, in order to block the revolutionaries of Cavite from advancing to the provinces of Batangas, Laguna, and the city of Ma-

<sup>9</sup> Ruiz, Licinio, *Sinopsis histórica de la provincia de San Nicolás de Tolentino* (Manila: Tip. Pont. de la Universidad de Sto. Tomás, 1925). II, 347-358.

<sup>10</sup> Manzano, Bartolomé A. del, *Informe al Excmo. Sr. Ministro de Ultramar*, Manila, 24 de agosto de 1897, p. 36; Ruiz, *Op. cit.*, 360.

<sup>11</sup> *Informe al Excmo. Sr. Ministro*, 36.

<sup>12</sup> Canseco, *Op. cit.*, 6-8; 10-13; 19.



nila, the Superior Government posted small garrisons in the frontier towns of these provinces. On the other hand, General Ernesto de Aguirre had made an incursion against Cavite through the towns of Bacoar and Imus, with a small column, and, here he would have probably been able to liberate the Recollect Fathers and Brothers if the Lieutenant of the Guardia Civil, Sr. Chacón, had not decided to leave the *casa-hacienda* to seek safety in Manila, against the opinion of Father Herrero.<sup>13</sup>

Pricked by public opinion which ceaselessly cried for a march against Cavite which the revolutionaries had already made an independent republic, General Blanco issued orders that a column composed of 500 Spaniards and some Filipinos advance against Binakayan and Noveleta. Despite an initial success this column was forced in the end to leave the field to the enemy. The Spaniards had also suffered two setbacks at Talisay in Batangas. These defeats made them see clearly that to reconquer the province they needed more forces and better preparation. That is why, the Cavite offensive was not to start until the middle of February 1897.<sup>14</sup> In the meantime, we may take a look at what was happening in other parts of the Philippines.

## 6. More plots and punishments.

Spanish public opinion in Manila was so strong against the ineptitude of general Blanco that the Madrid government was forced to relieve him of his command and name another in his stead, General Camilo Polavieja. The latter immediately organized an offensive against the revolutionaries, using many thousands of the soldiers continually shipped from the Peninsula. He also summarily tried the revolutionaries who, through a house to house search, had the bad fortune of falling into the hands of the military.

The most famous of these was the national hero, Doctor Jose Rizal. Recalled by the Captain-General Ramon Blanco as he was sailing aboard the *Colon* for Spain, he was sent back to Manila. After a few months of confinement in Fort Santiago, he had to pay the supreme penalty on 30 December 1896, after being tried and sen-

<sup>13</sup> Anon, *Apuntes sobre la insurrección filipina*: AUST, Sección de folletos, Tomo 98, pp. 186-87; 192; *Informe*, 36-37.

<sup>14</sup> *Ibid.*

tenced by the Council of War. But before he died, he retracted freemasonry.<sup>15</sup>

At this time, too (30 December 1896), other plots had added fuel to the fires of rebellion and caused new headaches to the Manila government: one in La Union which was frustrated through the intervention of the parish priest, Rafael Redondo, an Augustinian; another in Vigan, discovered by the Fathers in the Seminary, and a third in Camarines, the most dangerous of the three because it included a large group of conspirators, among whom were three clergymen of the Cathedral. Discovered before they could carry out their plans, many of them, including the three priests, had to give up their lives by sentence of a military tribunal on 4 January.<sup>16</sup>

Despite all countermeasures, the rebellion seemed to be growing by the hour, and every sortie of the Spanish troops meant the apparition of a new group of insurgents. This explains the disorder and wanton killing in many places. Thanks to this anarchy, certain individuals in Llana Hermosa, Bataan apprehend the Dominican David Varas, kidnapping him from the convento at night and leaving him dead a kilometer and a half away from the town.<sup>17</sup> A similar fate overtook the Recollect Fathers Domingo Cabrejas, parish priest of Morong, and Jose de San Juan, parish priest of Bagac. They died somewhere west of Bataan.<sup>18</sup>

## 7. Offensive against Cavite.

After General Polavicia, Blanco's successor, had received enough reinforcements from the Peninsula and had finished his preparations, he decided the time had come to mount an offensive on 15 February. He occupied Silang on the 19th after bloody skirmishes. Meantime, another column had successfully attacked Zapote. Soon after, Dasmariñas and Imus fell to Spanish arms. In order to occupy this town, the Spaniards had to assault with fixed bayonets, a trench two kilometers bravely defended by the forces of Aguinaldo. The occupation of Imus, followed by the fall of Noveleta, Cavite Viejo (Kawit), Binakayan, Santa Cruz, and Rosario was preparatory to the assault on San

<sup>15</sup> Sastrón, *Op. cit.*, 192: 205-212.

<sup>16</sup> *Ibid.*, 64; 94; 106; 149; 186-88.

<sup>17</sup> *Ibid.*, 156.

<sup>18</sup> Ruiz, *Op. cit.*, 192.

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Francisco de Malabon (Trias), which the forces of Aguinaldo and Bonifacio had to evacuate.<sup>19</sup>

By this time, Polavieja had already resigned his command and government of the Islands on the pretext of ill wealth, and the Madrid government sent General Fernando Primo de Rivera to succeed him. The latter was the man who completed the pacification of the province of Cavite by occupying, among the last, the towns of Naic and Maragondon.<sup>20</sup>

### 8. Two tragic events.

Right after the occupation of Silang, a small group of friars who had till then been spared were shot. They were: Agapito Echegoyen, the Recollect parish priest of Amadeo; Domingo Cadenas, Augustinian parish priest of Talisay; Antonio Piernavieja, also an Augustinian who was convalescing at Buenavista when the revolution began; and an Augustinian Brother who administered the hacienda at Buenavista. They were executed at dusk of 28 February 1897, at the boundary line between Naic and Maragondon.<sup>21</sup>

This incident, plus others, led Aguinaldo who had just been elected President of the infant Republic on 22 March at the convention of Tejeros to order the arrest and execution of the first leader of the Katipunan, Bonifacio. Popular belief, however, among the Tagalogs attributed to the shooting of the friars the defeats of the Tagalog troops all over the province, and, in order to placate the divine wrath, some leaders ordered the celebration of religious services.<sup>22</sup>

### 9. Peace overtures.

On 13 March 1897, three women brought to Aguinaldo's headquarters a letter from Fr. Pio Pi, S.J. who had undertaken to mediate with the Filipino leader the Spanish government's desire to end hostilities. Following the advice of his staff, Aguinaldo imposed the following conditions for peace: 1) Expulsion of the friars; 2) Appoint-

<sup>19</sup> Sastrón, *Op. cit.*, 225-240; Canseco, *Op. cit.*, 82-83; 90-91; 93.

<sup>20</sup> Sastrón, *Op. cit.*, 269-275.

<sup>21</sup> Canseco, *Op. cit.*, 68-70; 77, 86

<sup>22</sup> *Ibid.*, 86-87.

ment of lay Filipino profesores to the chairs of the University; 3) Decrease of taxes; 4) Transfer of ownership of the friars estates to Filipinos; 5) Allowing the Spaniards to continue their stay in the Islands on condition that one half of the employed be Tagalogs.

Aguinaldo agreed in the end to suppress the first condition, for neither he nor the generality of the Filipinos hated the friars, and several acknowledged the great advice and unfailing protection which they gave to the Filipinos at the cost of great personal sacrifices. He was also willing to mitigate the other conditions, but the negotiations broke down because of lack of mutual trust.<sup>23</sup>

#### 10. Religious behavior of the insurgents during the Cavite Insurrection.

The Cavite insurgents were convinced that freemasonry had backed and was backing the uprising. They publicly acknowledged that General Blanco was their "Brother", and that Fernando Parga, the civil governor of Cavite, was the Venerable Master of the lodge at Cavite.<sup>24</sup>

As a general rule, they respected the property of the church, limiting themselves to merely collecting the stole fees after paying a certain amount to the Filipino parish priests who had remained in charge of the parishes, and to the sacristans, and cantors.

Some went to mass regularly, even preaching against immorality and thievery, and acting as servers when a priest said mass or distributed holy communion. For his part, Aguinaldo strongly condemned thievery and immorality which was quite rampant during those critical days, and he even stopped a top rebel leader from burning churches and conventos, as the latter had intended to do, before the advancing Spanish forces.<sup>25</sup>

#### Pact of Biaknabato.

Faced with the impossibility of continuing the fighting against the government forces in Cavite, Aguinaldo retreated to the province

<sup>23</sup> *Ibid.*, 74-75.

<sup>24</sup> *Ibid.*, 94.

<sup>25</sup> *Ibid.*, 86-87; 97-98; For the uprising of the Cavite province against the Spaniards in 1896-97 see also the work, newly edited by Fathers Pedro S. de Achútegui, S.J. and Miguel A. Bernad, S.J., *Aguinaldo and the Revolution of 1896*, Ateneo de Manila, 1972.

of Nueva Ecija, on the invitation of Mariano Llanera. He was entrenched in the fastnesses of Biaknabato, a place located around twelve kilometers southeast of San Miguel de Mayumo in Bulacan province, when Primo de Rivera took steps, under orders of the metropolitan government, to treat of peace through the mediation of a mestizo leader, Pedro A. Paterno (20 December 1897).

The pact of Biaknabato was the most accomplished victory in the entire revolution Aguinaldo won over Spain. In exchange for a few arms and ammunition of slight value, he obtained 400,000 pesos and, most importantly, time to get out of his difficulties and prepare from abroad for the second phase of the war.

One of the articles of the pact provided for the expulsion of the religious orders. These, aware of the gravity of the situation, offered through their procurators in Madrid all they owned for the prosecution of the war, which was threatening anew the Archipelago; and through the cable, promised not to stand in the way of the Government supported the projects of the revolutionaries, who sought the secularization and amortization of the properties of the religious orders, but only on condition that the due arrangements were made with the Holy See.<sup>26</sup>

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<sup>26</sup> Sastrón, *Op. cit.*, 362.

# HOMILETICS

## I. BIBLICAL NOTES FOR HOMILIES

**REGINO CORTES, O.P.**

**Solemnity of the Most Blessed Trinity**

**(June 17)**

**Theme: CHRISTIAN INTIMACY IN THE TRINITY**

The wonder of divine election spoken in Deuteronomy as a unique manifestation of Yahweh's love and providence reached its climax in Christ and the election of Christians as children of God, co-heirs of Christ, the inner principle of which is the Holy Spirit. The author of this divine election was the Holy Trinity only foreshadowed in the Old Testament but afterwards clearly manifested in the New. The people of the Old Testament were already struck by the singular intimacy by which God has shown them. The God whom no one could see and still live had spoken to them, fought battles for them, conquered nations for their cause, liberated them from bondage.

In the New Testament divine intimacy knew no bounds revealing the specific relationship of each Person of the Blessed Trinity to the members of the new chosen people of God. A Christian could familiarly address the Father, "Abba" (an emphatic state of the Aramaic noun 'ab, "father", never used of God in the Old Testament but only for one's human father). It may be roughly translated as "daddy" or "dad." Our relationship then towards the Father becomes more intimate as we become co-heirs of Christ, realized and vivified in us by the action of the Holy Spirit..

But a Christian does not remain passive at the receiving end of this Trinitarian intimacy. In the Old Testament God's

election has corresponding obligations: "Keep his laws and commandments as I give them to you today." (Dt. 4:39). A Christian was not chosen for his own sake, he was chosen for others. The words of our Lord given to his disciple before his ascension were also addressed to us: "Go, therefore, make disciples of nations: baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you." (Mt. 28:19-20).

### **Solemnity of the Body and Blood of Christ** **(June 24)**

Theme: BLOOD OF THE COVENANT

The readings for today's Mass emphasize the "blood of the Covenant." The relationship between God and His chosen people was termed as a Covenant. The term "Testament" used today to indicate the division of the two periods of the economy of salvation, the Old and the New Testaments, is not so expressive as the term "covenant." The Old Covenant was ratified by the blood of animals sacrificed for that occasion by Moses, then sprinkled by him to the altar, representing the place of God, and to the people who were the other party of the Covenant. (Ex. 24:3-8).

The new Covenant on the other hand was ratified by the blood of Christ. The ratification, therefore, done in the blood of the son of God was more firm, a more perfect sign of love, more pleasing to the Father. Furthermore the ratification was done not any more by sprinkling but a more intimate participation: the act of drinking the blood. This is what we commemorate everytime we celebrate Mass.

The Mass ceremony may seem so simple to the uninitiated. It only lasts ordinarily for twenty minutes, sometimes less. The reality, however, hidden and expressed is so rich and varied. The Eucharistic celebration is a sacrifice, a meal, a sacrament of union, a sacrament of the Covenant. It is in a nut-shell the redemptive action of God proffered to Man.

**Solemnity of St. Peter and St. Paul**  
**(July 1)**

**Theme 1: PETER SET APART**

Peter's profession of faith in the Messiaship of Christ can also be found in St. Mark, 8:27-30 and St. Luke, 9:18-21. The first meeting of Christ and Peter was related to us by St. John, 1:41-42. Surprisingly, it was his brother Andrew who first believed in the messiaship of Jesus together with John the Evangelist who were the two first disciples of Christ. Andrew introduced Simon Peter to Jesus who immediately on their first meeting changed his name to Kephias (rock) announcing Peter's future apostolic role.

St. Mark testifies that a later confession of Peter in the Messiaship of Christ at Caesarea Philippi was the occasion for Christ's solemn proclamation of him as the Rock on which He will build his Church. Peter's confession which was a revelation to him from the Father was also a sign to our Lord that the Father himself has chosen Peter to have a special role to play in the foundation of the Church. Peter did receive special protection from on high as head of the apostolic college, manifested in a singular way by Providence when he was miraculously delivered from prison almost to be executed by Herod Agrippa.

**Theme 2: PAUL SET TO DEPART**

The Second Letter of St. Paul to Timothy contains his last recorded words before his martyrdom. He wrote his last epistle to Timothy in prison, believed to be during the time of Nero's persecution. He recalls with joy his past work and sufferings for Christ: "I have fought the good fight to the end; I have run the race to the finish, I have kept the faith." He eagerly awaits his final reward which he was sure would be given to him: "all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me on that Day."



**14th Sunday of the Year****(July 8)****Theme: ISRAEL'S OBSTINACY**

Christ's rejection by his own towns-people was a glaring confirmation of their obstinacy in receiving his mission. "He came to his own domain and his own people did not accept him." (Jn. I:10). This was already true during the time of the prophets as testified by Ezechiel in the first reading of the Mass. God calls them rebels. They are "defiant and obstinate." Still God loved them and sent them prophets. Last of all He sent his only Son.

St. Paul especially had to contend with the Jews all the days of his life. Some commentators understand the "thorn of the flesh" found in today's epistle, not exactly as that of an illness which attacked him from time to time to make him humble, but rather as the opposition he encountered among his "brothers in the flesh," his fellow Israelites.

There seems to have been two visits made by Jesus to Nazareth as we can gather from St. Matthew: chs. 4:13 and 13:53-58. These separate visits may be found joined together in St. Luke. During his visits he was enthusiastically received which happened during the early part of his public ministry (Lk. 4:16-22). His second visit which was the one recorded by St. Mark was not only badly received but nearly ended in a tragedy. St. Luke testifies that "they took him up to the brow of the hill their town was built on, intending to throw him down the cliff, but he slipped through the crowd and walked away." (Lk. 4:30).

**15th Sunday of the Year****(July 15)****Theme 1: PROPHETIC AND APOSTOLIC MISSION**

The themes of the first and third readings may be unified in the idea of mission given to the prophet Amos on the one hand and the apostolic mission given by our Lord to his twelve chosen disciples on the other to collaborate with Him in the preaching of repentance, the sign of the coming of the kingdom of God.

In spite of the opposition of Amaziah the priest of Bethel, Amos went on with his mission since it was the command of Yahweh. The apostles carried on their mission with the authority of Christ who also gave them the power to drive out unclean spirits and heal the sick anointing them with oil. The Council of Trent saw in this passage an insinuation of the Sacrament of the Anointing of the Sick (Sess. 14, c.1). Our Lord furthermore gave his apostles instructions of complete detachment from material considerations with a firm trust in divine providence and complete dedication to their apostolic mission.

## Theme 2: GOD'S WORK OF SALVATION

The second reading from the epistle of St. Paul to the Ephesians, I, 3-14 is a hymn of the Trinitarian plan of salvation. The Father has chosen us and enriched us with spiritual blessings in Jesus Christ. He has pre-ordained "that we should become his adopted sons, through Jesus Christ." God loves us in his beloved Son and the greatest proof of this is our redemption paid by the blood of Christ. Furthermore, "He has let us know the mystery of his purpose", the recapitulation of everything in Christ, to be the new Head of humanity decapitated because of Adam's disobedience. With the giving of the Holy Spirit, God's plan is perfected, as the *seal* guaranteeing our belonging to Christ, and the *pledge* that the promised inheritance will be surely ours.

### 16th Sunday of the Year (July 22)

## Theme 1: PASTORAL CARE

Today's gospel reading continues last Sunday's narration of the Apostles' first missionary stint preaching round the villages. They rejoined Christ happy about their success but somewhat tired as it is wont to happen to lot of neophytes. Our Lord told them to rest, an example of singular solicitude of a superior to those under him who have just finished a job well done.

But this solicitude of Christ towards his apostles knowing their need of rest was unknown to the people who pressed on them and followed them wherever they went. Instead of being angry at them for disturbing their rest Christ takes pity on them "because they were like sheep without a shepherd."

The narration of this event has messianic overtones. The picture of the multitude without a shepherd was exactly the fulfilment of Old Testament prophecies, one of them that of Jeremiah which is the text of the first reading. God will raise up a "virtuous Branch for David" who will look after his sheep and pasture them. The same prophecy may be found in Ezechiel, 34:5.23.

## Theme 2: RECONCILIATION OF JEWS AND PAGANS

The barrier which separates Jews and Pagans was destroyed once and for all by the sacrifice of Christ on the cross. The union was not only made among themselves. It was a union among themselves in the single Body of Christ. As St. Paul beautifully expresses it: "This was to create one single New Man in himself out of the two of them (Jews and Pagans)."

### 17th Sunday of the Year (July 29)

## Theme 1: MULTIPLICATION OF THE LOAVES

This miracle is the only one in the gospels narrated by all four evangelists with slight variations in details but substantially the same. (cf. Mt. 14:13-21; Mk 6:32-44; Lk 9:10-17). It has a parallel miracle in the Old Testament as we have seen in the first reading performed by the prophet Elisha. The actions and words were expressed in a manner which recall the institution of the Eucharist. We are quite certain that St. John narrated the event with a Eucharistic dimension placing the miracle as a fitting introduction to his discourse on the Bread of Life.

## Theme 2: EXHORTATION TO UNITY

St. Paul exhorts the Christians to be one, oriented towards the Trinity as clearly indicated by the mention of the three divine Persons in verses 4,5, and 6. He gives in the text a sevenfold unity of the Church: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God who is the Father of all.

Christian unity is clearly one of Paul's pet ideas. In his first epistle to the Corinthians, 10:17 he presents the Eucharist as a potent cause for unity: "The fact that there is only one loaf means that though there are many of us, we form a single body because we all have a share in this one loaf." The idea of Christians as one body is lengthily expounded in the same epistle, I Corinthians, 12:12-26. Again in Galatians 3:28, Paul teaches how Christ is the center of our unity: "All baptised in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus."

## **II. HOMILIES**

**REGINO CORTES, O.P.**

**Solemnity of the Most Blessed Trinity (June 17)**

**Matthew 28:16-20: Baptism in the Trinity**

### **THE INDWELLING OF THE TRINITY**

The daily life-routine of a true Christian is lived under the protective care of the most Blessed Trinity. At the moment he wakes up in the morning and at the time he lays down to sleep, he makes it a point of making the sign of the cross in the name of the Father and of the Son and of the Holy Spirit." The Mass which he attends begins with the invocation of the Trinity and ends with the blessing, again invoking the three Divine Persons. During the Mass itself, constant address is unceasingly directed to the Trinity. It is as if everyday in the life of a Christian is Trinity Day. As a matter of fact during the early Church no special Sunday had been dedicated to the most Holy Trinity since it was thought that every Sunday was already Trinity Sunday.

Every Christian in the stage of sanctifying grace should be aware of the indwelling of the Divine Persons in him. Our Lord himself has made the affirmation: "If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him. (Jn. 14:23). The full significance of this reality is indeed tremendous. A child newly baptized, a person who has just made a good confession, an individual without mortal sin is truly a heaven, the abode of the most Holy Trinity.

In our own days, when the cult of the body-beautiful for women, or the cult of the he-man physique for men is eagerly

practiced and sought for, this reality of the indwelling of the Blessed Trinity in the Christian soul should be given much stronger emphasis. This state is for everyone to attain without exception. The most miserable of men may not be found in slums, nor in hospitals, nor in prisons, nor in leprosaria. They may be found in luxurious mansions or in royal palaces whose inhabitants may have closed the doors of their inner selves to the Blessed Trinity.

### **Solemnity of the Body and Blood of Christ (June 24)**

#### **Mark 14:22-25 Institution of the Eucharist**

### **THE FEAST OF THE EUCHARIST, THE FEAST OF LIFE**

The Feast of the Holy Eucharist may be the only Feast in the Church today that resembles in a way the feasts of life common during the days when people were still close to nature. In the olden times peoples used to celebrate feasts for things which nourished them — feast of the first-fruits, feast of harvest, of vintage, of wine, etc. Nowadays feasts have become more abstract. We celebrate freedom, independence, heroism, sainthood. We celebrate glory more than life. To make the balance, during the feast of the Holy Eucharist the Church celebrates life — the Eucharist which is nourishment for the soul.

Christ established the sacrament of the Eucharist not precisely to perpetuate His presence on earth but to provide sacramental nourishment for the faithful: "Take this and eat, this is my body . . . Take all of you and drink from it . . . this is my blood." The adoration of His real presence was surprisingly less explicit in his command compared to His command of taking Him as food and drink. He expects us therefore not only to contemplate and adore Him from afar in a closed tabernacle but to receive Him as our food and drink, nourishment for our souls.

What we receive in the Eucharist is the flesh of Christ glorified and the blood of Christ glorified. From Him comes all those spiritual energies that are world transforming. It is here where Physics should bow its head to Theology. It is greatly beyond the competence of Physics to find out the kind of stuff by which the glorified body of our Lord is made of, nor to make mathematical computations of the tremendous spiritual energy coming from Him. That energy functions as silently as an atom but infinitely more powerful the moment it is unleashed. A Christian nourished by the Eucharist then is

a veritable source of power completely able to renew the face of the earth.

**Solemnity of Sts. Peter and Paul, Apostles (July 1)**

**Matthew 16:13-20: Peter professes Christ's messiahship**

## THE TWO COLOSSUS OF CHRISTENDOM

In the Acts of the Apostles two gigantic figures dominate the scene. St. Peter who took care of the nascent Church after our Lord's ascension, and St. Paul who was responsible for the growth of the Church after his conversion. They were two individuals totally different in temperament, character, educational upbringing, cultural background, social standing, etc. Peter was a fisherman while Paul was in a higher social bracket which enabled him to study under a Rabbi, one of the more famous in his days, the Rabbi Gamaliel; Peter was a Galilean while Paul although of the tribe of Benjamin had the privilege of being a Roman citizen; Peter was unlettered while Paul was a man of learning. These differences were far from causing disunity between these two colossal pillars of christendom. They were not perhaps even aware of them absorbed in total dedication to the work of Christ.

It is not therefore true as some had in fact suggested that there already existed in the early years of christendom a division in the Church: one called the "Petrine Church" and the other the "Pauline Church". The first act of St. Paul after his conversion and before he went on his official missionary journeys was to present his credentials to St. Peter at Jerusalem who was the recognized head of the apostolic college.

It is really lamentable that still in our own day many who profess themselves to be followers of Christ think that the recognized pre-eminence of the successor of Peter in the see of Rome is one of the causes of Christian disunity. They fail to realize that the prerogative could not be relinquished without in itself becoming unfaithful to the will of Christ. Let us all hope and pray that the day would not be far off, and it seems we are making considerable progress along this line, that the sheep of Christ would again let themselves be gathered from every corner of the earth to form one flock under the successor of him whom the Lord commanded after his resurrection to feed his lamb and his sheep.

**14th Sunday of the Year (July 8)****Mark 6:1-6: Christ's visit to Nazareth****FAMILIARITY SHOULD BREED LOVE, NOT CONTEMPT**

It is not precisely true that the more we know a person the more danger there would be of developing antagonistic attitudes, antipathy, dislikes, even hatred to that person in as much as we become more familiar with his imperfections, his shortcomings, his hateful qualities. We seem to agree wholeheartedly without reflection to that oft repeated cliché that "familiarity breeds contempt." But there is a nice picture at the other side of the coin. Familiarity does breed contempt if we just see in the other fellow his human side, his shortcomings, his failures, and mistakes. But if we reverse the picture and become more familiar with the other person's good works, praiseworthy character, looking at the image of God in him, then familiarity could never be a danger. Familiarity could breed love.

Our Lord was not spared from criticism with only a partial judgment on his character by his own fellows, with whom he has lived for many years. They saw in Him only his human side. He was only for them a carpenter, and the son of a carpenter. They were too familiar with him, too familiar with his humanity. They did not see the divine side in him even though some of them had seen His miracles.

Before we judge a person we should try to know him in his entirety, taking that bundle of a man with all its contents of good and evil, letting the good triumph always over evil. If we do that we would never have any point in disliking or hating any person.

There is nothing wrong in extolling the humanity of our Lord as long as His divinity is not obscured, belittled or even rejected. The people who advocate the Jesus' revolution emphasizing much his humanity, making of him a superman or a superstar should very well remember that the son of the carpenter at Nazareth was also the creator of the universe, that the son of Mary is the second Person of the Holy Trinity.



15th Sunday of the Year (July 15)

Mark 6:7-13: Preaching mission of the Twelve

### MINISTERIAL DETACHMENT

The measure of a man's dedication to his work is the intensity of his detachment from those things which hinder him from the attainment of his goal. If man wants to conquer space he must detach himself from the pull of the earth's gravity. In constructing a building it is first necessary to remove the obstacles in order to make a firm foundation for the building. Sometimes life stories of secret agents and intelligence men could give us a bitter lesson on intense dedication to work. Some of them do it for money, but others are motivated by patriotic reasons: love of country. Every means necessary for the success of the operation is exploited. Attachments dangerous for the operation are temporarily or even permanently stifled: all for the success of the operation, all for the attainment of the desired objective, all for the defense of one's country.

Some people were called to be ministers of the Lord, agents of Christ in spreading his good news of salvation. A certain amount of detachment is required from them: detachment from material possessions, from family ties, and even from their own wishes or desires. Without attachment from any material possession they become free to move from one place to another; without family ties they could give all their energy to their ministry; without making their own desires the goal of their work but the will of the Lord they acquire a specific objective which is a necessary pre-requisite for a successful plan of operation. This, in short, is the positive goal of practicing the evangelical counsels of poverty, chastity, and obedience—to climax in the total love of Christ.

When our Lord sent his apostles to preach he was particular that they should go without necessary burdens. The only load he wanted them to take was their intense dedication to proclaim his message and a firm trust in divine providence.

**16th Sunday of the Year (July 22)****Mark 6:30-34: The Apostles need rest after their mission****DYNAMISM IN SOLITUDE**

"You must come away to some lonely place all by yourselves and rest for a while." This was our Lord's counsel to His apostles after their first preaching and teaching engagements around the villages (cf. Mk. 6:7-13), last Sunday's gospel). It was not only because they were tired that our Lord wanted them to retreat into solitude. More than anything else He wished them to be spiritually re-enforced, recover their lost energies, or as we colloquially put it, to recharge their interior batteries.

Our Lord himself was faithful to this rule. He began his public ministry with a forty-day retreat in the desert; He passed a night in solitude and prayer before choosing the twelve apostles; before his passion he retired with his apostles in Gethsemani.

How many wise decisions that have affected the destiny of the world have originated in silence? How many new ideas boosting man's knowledge and the sciences were conceived in solitude? There is dynamism in solitude, a hidden power in silence.

Modern life has been going on a fast pace for most of us that it has become difficult sometimes to stop and think. It is because of this that some people who could afford leave their work in the cities to look for a peaceful haven in an island paradise somewhere the Pacific. The age of hermits may have passed long ago but its spirit still lingers on. Parish priests in some quiet towns should be more fortunate in having solid hours all for themselves, to meditate, to reflect, to pray. These sources of spiritual energies are very precious. Let us take full advantage of them.

## 17th Sunday of the Year (July 29)

## John 6:1-15: Multiplication of the loaves

## TRUST IN PROVIDENCE

The gospel of today's Mass, the multiplication of the loaves, could give us a very important lesson on the singular care of divine providence for our needs. Our Lord told us once in the sermon on the mount not to worry about our life, what we have to eat, what we have to wear. Many of the world's problems have come about because of this unnecessary worry.

The world is now worried about food supply, about population explosion, environmental pollution, imbalance in wealth, culture and education, etc. Worrying about population explosion has led to corrective measures which if viewed humanly would seem to be harmless but some of them are in fact extremely dangerous besides being directly against moral law. To curb population growth it is easy to prescribe couples to practice family planning but the means employed to do this are many times contrary to divine and natural law. Any means contrary to natural law however effective it may be on one side of our physical nature would be eventually harmful to the whole human personality. Pills may be effective in checking the source of conception but nobody until now is sure about its side effects, and more so its moral implications have already been the subject of a papal pronouncement.

If we want to avoid an explosion in a gasoline station we place a no-smoking sign to make everyone abstain from smoking. We do not make the gasoline less explosive by adding water. Abstinence in other words prevents explosion. In the same way to avoid population explosion let couples practice more abstinence and not frustrate their procreative power by artificial means.

Let us stop this undue worry of excessive population and less food supply. Let us set our hearts first on God's kingdom *and* on his righteousness and all other things which we need will be given to us. If it is necessary that God would miraculously multiply the lands for us so that we could live according to his will he will do that as He miraculously multiplied the loaves in the desert to feed his faithful, hungering children.

# EVENTS AND INFORMATION

## STUDY COMMISSION ON THE ROLE OF WOMEN IN SOCIETY AND IN THE CHURCH

VATICAN CITY — Upon the recommendation of the last Assembly of the Synod of Bishops that “women should have their own share of responsibility and participation in the community life of society and likewise of the Church”, the Holy Father subjected the matter to a serious examination and consultations. And then on the 3rd of May 1973, he established the Special Study Commission on the Role of Women in Society and in the Church.

The Commission is headed by Archbishop Enrico Bartoletti, co-adjutor archbishop of Lucca, Italy, and is composed of 15 women from different professions and states in life (physicians, religious, student, married and unmarried), as members. A lesser number of priests and lay-men complete the total composition of the Commission.

The principal task of the Commission is to study the specific role of woman in society and man-woman relationships on the basis of the radical equality of men and women but also in the light of the ways in which they differ and complement one another.

The Commission has also been given the charge to verify how the appeal of Vatican II regarding the true role of women in the various conditions in which she finds herself has until now been understood and how it still remains to be understood.

Since the fullness of Christian vocation and the consequent capacity of sharing as lay people in Church's apostolate have been conferred to women also by Baptism and Confirmation, the Commission is expected to study and evaluate the possibi-

lities of the position and role of women in the life and mission of the Church.

The Study Commission on the role of women in Society and the Church is of a temporary character, but it will have at its disposal enquiries already made or are being made in some countries and by various Catholic reorganizations. At the conclusion of its study and evaluation, it has the duty to reporting its findings to the Holy Father himself.

### COPTIC ORTHODOX CHURCH HEAD IN ROME

VATICAN CITY — Amba Shenouda III, Head of the Coptic Orthodox Church, whose official title is Pope of Alexandria and Patriarch of the Church of the Preaching of St. Mark, together with an official delegation, was guest of His Holiness Pope Paul VI at the Vatican from the 5th of May.

Patriarch Shenouda III is *Pope* of the venerable and ancient Coptic Church, which has its center at Alexandria and whose origin goes back to St. Mark the Evangelist, St. Peter's very own disciple. An important personage of this Church in its glorious past was St. Athanasius, the great defender of our common Nicene faith, i.e. faith in the divinity of Jesus Christ.

Officially the Coptic Orthodox Church is still separated from the communion with Rome. But Patriarch Shenouda III went to Rome to celebrate with Pope Paul VI the 16th centenary of the blessed death of St. Athanasius, and, in the words of Pope Paul VI, "to tie again the bonds of love (Col. 3:14) in happy anticipation of that perfect unity of the spirit (Eph. 3:4) which, after the recent Second Ecumenical Vatican Council, we are striving humbly and sincerely to restore".

Paul VI, in a *Cappella Papale* at St. Peter's celebrated Eucharist to commemorate the 16th centenary of the death of St. Athanasius and delivered a homily in the presence of Patriarch Shenouda III. After the Mass, still within the *Cappella Papale*, a joint prayer service was held, in which the Patriarch delivered an address a reliquary of St. Athanasius to Shenoura ETAO presented a reliquary of St. Athanasius to Shenouda III. In 1968, the Coptic Orthodox Church was also presented by Paul VI with the relic of St. Mark.

At the conclusion of Patriarch Shenouda's historical visit to the Vatican, a joint declaration was signed on the morning of May 11, 1973, by Paul VI and Shenouda III.

The declaration contained a re-assertion of faith of the Churches of Rome and Alexandria concerning articles of the Faith, such as the divinity of Christ, the sacraments as source and nourishment of divine life, the Virgin Mary as the God-bearer, the Theotokos, the foundation of the Church on the Apostles.

Recognizing that both Churches have not been able to give more perfect witness to the new life in Christ because of existing divisions brought about since 451 A.D. by theological differences nourished and widened by non-theological factors, the declaration expresses both Churches' "desire to deepen the relation between our Churches and to find concrete ways to overcome the obstacles in the way of our real cooperation in the service of our Lord Jesus who has given us the ministry of reconciliation, to reconcile the world to Himself" (2 Cor. 5: 18-20).

Towards this end, a joint commission representing the two Churches will be set up, "whose function will be to guide common study in the fields of Church tradition, patristics, liturgy, theology, history and practical problems, so that by cooperation in common we may seek to resolve, in a spirit of mutual respect, the differences existing between our Churches and be able to proclaim together the Gospel in ways which correspond to the authentic message of the Lord and to the needs and hopes of today's world".

### PROJECT: C.A.P. BUILDING

MANILA — On May 24, 1973, Bishop Vicente P. Reyes of Cabanatuan, National Director of the Catholic Action of the Philippines (C.A.P.), issued a formal appeal towards the construction of a building to house the headquarters of the C.A.P.

In justifying the construction of the building, Bishop Reyes says:

"For the basic workings of the lay apostolate it is not a *must* but a *propriety*, in the generally accepted sense of the word".

"For a federation of more than a million members coming from every stratum of society it would appear incongruous if not ridiculous that it has no "home" of its own; that like a tenant subject to ejection without prior notice, it constantly faces the problems of instability and the hazards of transference, etc.

"I think national enterprises call for national working centers unalienated, independent and free from any external pressure, they be of the patronizing type or condescending class.

"I beg to say that any lay apostolic movement that entertains goals beyond the terrestrial confines deserves at least a foothold on this spacious planet. For even the dead have their graves, heroes their monuments and birds their nests. Kings have their palaces, athletes their gymnasia, thieves their caves.

"Treasuries are emptied of and even lives are offered to shelter mummies or house corruptible goods. Millions are invested in erecting houses of pleasure, sin and lust.

"National bodies like Catholic Action of the Philippines are ordinarily conjured up by other nations as possessing a distinct feature, substantially as well as outwardly — in a manner similar to associating the dome of St. Peter with the Holy City; the cupola of the White House with the American capital city; or the nipa with the rural scene.

"I believe that this situation calls for honest reassessment of our resources if we have to be materially honest with ourselves. But above all purely material motivations we should strive manfully to focus our vision into the proximate horizons of our apostolate so that it may not be said of us that Catholic Action in our time was purely in a perpetual state of suspended animation".

Bishop Reyes reports that the C.A.P. has "more than ₱27,000 accumulated from judicious investment of the ₱10,000 collected some years ago". With that amount as a start, he appeals to everyone "to put in your mite, your interest, your effort. Then pray that the Supreme Architect of the universe may help us erect this structure for His greater glory and the well-being of His creatures".

**FR. BERNABE ALONSO ELECTED PROVINCIAL OF  
HOLY ROSARY PROVINCE**

**HONG KONG**—The Provincial Chapter of the Province of the Most Holy Rosary, at present being held in Hong Kong, elected on June 16, 1973 the Very Rev. Fr. Bernabe Alonso, O.P. Provincial of the same Province.

Fr. Alonso is known to the readers of the *Boletin*, having been the *Boletin's* administrator for various years as well as a contributor whose articles and solutions to cases have shed light to many a doubt.

For a span of over three decades Fr. Alonso unselfishly and generously served the Church in the Philippines. He was for a long time Promoter of Justice for the Archdiocese of Manila, and until recently President of the Ecclesiastical Court of Appeals for Matrimonial Cases in the Philippines. During the Second Vatican Council he was a *peritus* to Cardinal Rufino Santos, Archbishop of Manila, and to Archbishop Julio Rosales of Cebu.

Fr. Alonso is also a well-known and respected figure in the Dominican Order. He has served as Assistant to the outgoing Provincial of the Most Holy Rosary Province, Fr. Aniceto Castañon, and to two other Provincials. He has also participated in a number of General Chapters of the Order, notably the last two Chapters held after Vatican II at River Forest, Chicago, U.S.A. and at Tallaght, Ireland.

Fr. Alonso was born on June 11, 1912 in Cedillo de la Torre, Segovia, Spain. After his profession in the Dominican Order in 1929, he studied Philosophy in Avila, Spain, and Theology in Rosaryville, Louisiana, U.S.A. and Rosary Hill, Hong Kong, where he received the priestly ordination on August 9, 1936.

For his post-graduate studies, Fr. Alonso was sent from Hong Kong to Manila and enrolled at the Faculty of Canon Law of the University of Santo Tomas, graduating with the degree of Doctor of Canon Law in 1939. From 1939 to the present, Fr. Alonso has been in U.S.T., where he has taught uninterruptedly at the Faculty of Canon Law and where he was



Dean of the same Faculty for several terms. In his long stay in the University of Santo Tomas, he was for a time Secretary of the Ecclesiastical Faculties and Treasurer of the University.

The *Boletin* extends its heartfelt and prayerful congratulations to Fr. Bernabe Alonso on his assumption of office of Provincial of the Most Holy Rosary Province to which the Spanish Fathers working in the Philippines belong.