

BOLETIN ECLESIASTICO de FILIPINAS

RUFINO CARD. SANTOS (1908-1973)

Fr. Leonardo Legaspi, O.P.

Julio Card. Rosales

DIFFICULTY IN THE CHRISTIAN LIFE

Paul VI

ON EVANGELIZATION AND DEVELOPMENT

Philippine Catholic Hierarchy

ON THE HOLY YEAR 1975

Central Committee

RELIGIOUS ADJUSTMENT AFTER REVOLUTION

Pablo Fernandez, O.P.

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IN THIS ISSUE

Shortly after the materials for this issue were sent to the press, Rufino Card. Santos, Archbishop of Manila, passed away. The **Boletín** mourns the death of the first Filipino cardinal and expresses its sentiments about his controversial person by making its own those of Fr. Leonardo Legaspi, O.P., Rector of U.S.T., and of Julio Card. Rosales, Archbishop of Cebu, whose short homilies delivered at the funeral Masses at U.S.T. and at the Manila Cathedral, respectively, are printed in this issue with their kind permission.

Ever since the announcement of the celebration of the Holy Year for 1975, the Holy Father spoke on themes related to it in practically every General Audience. On July 25, he assured the faithful that in spite of the difficulty of Christian life genuinely lived, nonetheless it is possible — or at least, it must be possible — to lead a real, Christian life, strong, happy, capable of uniting faithfulness to the Gospel and participation in the modern world.

More directly on the celebration of the Holy Year, Maximilien Card. de Furstenberg, President of the Central Committee for the Holy Year, wrote a letter to the Bishops' Conferences, which is printed in full in this issue. We also include the list of theological themes suggested for discussion and study, as well as the criteria for the pastoral celebration of the Holy Year in the local Churches.

Finally, a pastoral letter on Evangelization and Development, issued by the Philippine Hierarchy in view of the program for national development earnestly being undertaken by all apparent intent in the present order, occupies a major part of this issue. Since the Church's mission is not only to preach the Gospel of Christ, but also to uplift everything that is human, evangelization and development then are both rightly the Church's concern as well as of those who are her leaders. Our Bishops' lengthy pastoral letter echoes the teachings of the Magisterium and the Popes of recent times.

REST IN THE LORD

RUFINO CARD. SANTOS **(1908-1973)**

By FR. LEONARDO LEGASPI, O.P.
Rector of U.S.T.

Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her chicks under her wings, and you refused! So be it! Your house will be left to you desolate, for, I promise, you shall not see me anymore until you say: "Blessings on him who comes in the name of the Lord".

Matthew 23:37-39

These anguished words, wrung from the sorrowing heart of Jesus, were said right after His triumphal entry into Jerusalem. He had been greeted with waving palms and hosannas, but Jesus knew that among the welcomers there were those who doubted, there were those who did not accept Him. He knew that the hosannas would soon be replaced by cries of "Crucify him! Crucify him!"

Today, even as His Eminence, the late Rufino J. Cardinal Santos is lying in state, we cannot but see the stark parallelism in this episode from the Gospel. When, in 1960, he was made a Prince of the Church, the first Filipino ever to be so honored by Rome, his entry into Manila was triumphal. He, too, was greeted with hosannas, everyone sang his praises.

But, just as Jesus was subsequently crucified, so was Cardinal Santos pilloried and reviled. Indeed, it is no exaggeration to state that the Cardinal became a most controversial figure, perhaps the most misunderstood man in recent Church history in the Philippines.

The Jews crucified Christ because they did not know Him. Many of us criticized the Cardinal because we did not know him. We did not know — or we refused to know — that he was a pious man, a holy man, even a saintly man. We did not know — or again we refused to know — that he had a heart that bled for the poor and the underprivileged. There were those of us who were impatient because we felt he was not moving fast enough to keep up with the reforms of the Church. What we did not realize was that he proceeded carefully because he did not want us to be impetuous and rash and immoderate.

The priests and the laymen who knew him well, the persons who were privileged to work closely with him, they spoke most highly of him. They knew how passionately he longed to gather his flock under his wing, they knew how deeply hurt he was because they refused. They refer lovingly to his profound wisdom, even of his brilliance, and they deplored the fact that so many were blind to his sterling virtues. They knew he cared, and cared deeply; they knew he was involved, unreservedly and wholeheartedly involved.

And, over and above all this, they sensed how his every waking moment was dedicated to the service of the Church he loved so much. They were deeply troubled because, despite his obviously failing health, he continued to work so hard, to toil so unremittingly in the vineyard of the Lord.

Who will deny now that his death was hastened because he labored so zealously?

In this Mass, as we pray for the eternal repose of his soul, let us remember all these things about him. Let us remember that he became a Prince of the Church because, he was, first and foremost, a prince among men. Let us remember, most of all, that he came to us in the name of the Lord and he now has gone back to the Lord to enjoy the reward which he so richly earned.

By JULIO CARD. ROSALES

Archbishop of Cebu

The Revelation of Saint John says: "Then I heard a voice from heaven say to me, 'Write down: Happy are those who die in the Lord! Happy indeed, the Spirit says; now they can rest for ever after their work, since their good deeds go with them.'" (Rev. 14, 13)

We see condensed in these words the teachings of the Church regarding death and life beyond the grave.

In the purely natural sense, death is a very sad event, beyond the control of man and the bitterest frustration of all. We love life, we cling even to the last threads that bind us to it. But when those threads are finally sundered, the separation leaves wounds that cannot easily be healed.

However, not every extinction of human life on earth is sad. Death does not always bring utter unhappiness. There is a happy death. We have just heard the words of the Holy Spirit: "Happy are those who die in the Lord!"

But what is to die in the Lord? It is to die with the faith of Christ alive in one's mind. It is to die with the love of God burning in one's heart. It is to die with the hope that the promises of Christ for eternal life will be fulfilled because He went ahead of us to receive us into his glory.

It is a happy death because, as Saint Paul says, then our perishable nature puts on imperishability and our mortal nature puts on immortality. Then death is swallowed up in victory, the victory of our Lord Jesus over death. That is why the apostle hurls this challenge to death: "Death, where is your victory? Death, where is your sting?" (1 Cor. 15, 54-55)

After the resurrection of the Lord, the unhappiness of death has given way to the glorious expectation of our own resurrection, the sadness of death has been replaced with the hope of entering into the eternal Kingdom of God. The only condition that the Holy Spirit requires is to "die in the Lord." To die in the Lord is the ultimate liberation of man, because it is "to rest forever after our work."

Work in this text does not only mean literally that labor that is the rule of life. It means also the weariness, the disappointments, the pain, the cross that accompany the pilgrimage of man from his cradle to his grave. The man of faith always finds consolation in the thought that at the end of this pilgrimage there is rest in the Lord. That is why we always say when we come to know of the death of a man: May he rest in peace.

The Holy Spirit gives the reason for this eternal rest. He says: "Since their good deeds go with them." It is the good deeds that make life worth living; it is the good deeds that give testimony to a person's worth in the eyes of God; it is the accumulated good deeds of a life-time that make one merit death in the Lord and rest in his Kingdom, Blessed is the man whose life has never been wanting in good deeds, good deeds of love for one's fellowman, good deeds for uplifting human society. He will not appear empty handed before the judgment seat of the Son of Man and he will hear the final sentence in his favor: "Come, you whom my Father has blessed, take for your heritage the Kingdom prepared for you since the foundation of the world." (Mt. 25, 34)

Rufino Cardinal Santos is dead. His death leaves a void in our society, specially in the ranks of the Philippine Hierarchy. But we are consoled by the fact that he died in the Lord. He lived in the Lord, he had to die in the Lord. His death is the culmination of a life entirely dedicated to the service of Christ who called him to his ministry.

He now rests in the peace of the Lord. We all know the numerous good deeds, too many to be recounted now, that marked his pilgrimage here on earth. These deeds have gone with him as he crossed the last bridge of his life. In his death, what Saint Paul said of himself has been realized: "My life is already being poured away as a libation, and the time has come for me to be gone. I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; 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; and not only to me but to all those who have longed for his Appearing." (2 Tim. 4, 6-8)

The memory of Cardinal Santos will remain with us, while he now rests in peace. Amen.

PAUL VI

DIFFICULTY OF THE CHRISTIAN LIFE*

This address, like others after the announcement of the Holy Year, calls for a word of introduction. Our desire is to give the People of God a conscious and vigorous religious fullness that will bring about that spiritual and moral renewal to which the Council was ordained. And so we ask the question: is it possible, in the present times, to lead a real Christian life, strong, happy, capable of uniting faithfulness to the Gospel and participation in the modern world? We answer: yes, it is possible; or rather let us say: it must be possible.

In affirming this duty we discover the dramatic programme that every son of the Church, and the whole Church, are called upon to carry out at this historic moment. We must be Catholics in the best sense of the term, not because we are bound to a formal, exterior integralism, insensitive to the language of our age, but by virtue of a consistent, living tradition, which transmits its commitment and its spirit to the present generation.

DOES AN EASY CHRISTIANITY EXIST?

We spoke, last week, of a happy Christianity. Such, indeed, is the reality of the divine plan of Christian vocation, a plan in which God's infinite love for man is unfolded, and which he wishes to establish. We now ask ourselves: is the fulfilment of this happy plan equally easy? Does an easy Christianity exist? This is a critical point, because the question does not admit a univocal answer. We must be careful; we must recognize the complexity of the question. We can answer it from a certain point of view, the absolute and dominant

* Address delivered by His Holiness, Pope Paul VI, during the General Audience on July 25, 1973 at Castel Gandolfo.

point of view. Yes, it is easy to be Christians, faithful and genuine Christians, if we sincerely and generously enter the complete system of Christian life. It could not be really happy, if it were not at the same time also easy, that is, proportioned to the deep aspirations of our heart, and our strength, although we know they are weak, inconstant, wounded by primeval infirmity, and in themselves unfit to reach the supernatural aims which the plan of true Christianity intends for us (cf. Jn. 15, 5; 2 Cor. 3. 5).

But let us note, almost in anticipation of the conclusions of our reasoning, that those who aim at complete faithfulness to the Christian vocation in the ways proper to their state, succeed in doing so, and in fact enjoy the effort that this faithfulness requires. They succeed with comparative ease; and this is one of the marvels of Christian life. Real followers of the Gospel experience it; while those who seek happiness by whittling away faithfulness to Christian life, feel its burden, its tedium, and find its demands almost unnatural. For the Christian to feel fulfilled in his own case the Lord's words: "My yoke is easy and my burden is light" (Mt. 11, 30), great courage and loving dedication are necessary.

NOTHING DIFFICULT FOR ONE WHO LOVES

Then not merely as a result of a psychological law, which teaches us that nothing is difficult for one who loves, but above all because of a marvellous and mysterious process of the helpful intervention of divine grace, we will be able to enjoy an increase of energy, and experience the actual easiness of imitating Christ (cf. Jn. 14, 18; 2 Cor. 12, 9; 1 Cor. 15, 10; etc.).

We must mediate again on the doctrine of grace if we would have knowledge of the inexhaustible possibilities, still available, for the great experiment we wish to undertake, namely, the renewal of a real post-conciliar Christianity in our times. We are exhorted not to be afraid (cf. Mt. 10, 28; Lk. 12, 52); we can, we must dare.

This confident and optimistic view is not belied by another different view of Christian life, which shows us how Christian life is at the same time full of difficulties. Let us be realistic: Christian life, if we wish to live it genuinely, is difficult. Anyone who tried to deny, or unduly gloss over this difficult aspect, would distort and

perhaps even betray the authenticity of Christian life itself. Today this attempt to make it easy, comfortable, effortless, without sacrifice, is in full swing, on the doctrinal and practical planes.

At this point, too, it is important to have clear ideas. We must do our utmost to preserve for the Christian profession the sense of freedom and joy, which is characteristic of it. We must not weigh it down with burdensome and superfluous laws (cf. Mt. 23, 4). We must instil in ourselves and in others the taste for things that are true, pure, just, holy, lovely, honest and upright, as St. Paul teaches us (cf. Phil. 4, 8); and together with the taste ease in incorporating them in our behaviour.

SENSE OF THE ABSOLUTE

But for this very reason we must have the sense of the absolute, which runs through the Catholic religious outlook from top to bottom: the absolute as regards truth, simply "Yes" or "No," the Gospel says (Mt. 5, 37; cf. James 5, 12; 2 Cor. 1, 17), without indulging in the voluntary blandishments of doubt, or the illusory comforts of a capricious pluralism. Then too there is the absolute as regards morality, which cannot disregard the claims of the laws of life stamped on man by God (cf. Mt. 5, 17, and the whole sermon on the mount; Rom. 2, 14). Finally, the absolute as regards the work of redemption, which demands from us the application of the sovereign law of love, with its consequences of obedience, dedication, expiation and sacrifice (cf. Mt. 22, 36; Jn. 12, 24; 13, 34; etc.).

This essential faithfulness to Christ and to his cross gives Christian life the stamp of authenticity, which sometimes assumes the style of an unforeseen and risky adventure (cf. 2 Cor. 11, 26), and even of heroism. Of this the history of the Church offers us innumerable magnificent examples, in the martyrs, the saints, and the real believers.

Yes, Christian life is difficult, because it is logical, because it is faithful, because it is strong, because it is militant, because it is great.

May the Lord grant that we understand and live it in this way.

PASTORAL LETTER OF THE CATHOLIC HIERARCHY
OF THE PHILIPPINES

ON EVANGELIZATION AND
DEVELOPMENT

INTRODUCTION

"The name for peace is development." This is one of the most expressive subheadings and one of the main thrusts in the encyclical on the **Development of Peoples** issued by Pope Paul VI in 1967. "Peace," he said, "is something that is built up day after day in the pursuit of an order intended by God which implies a more perfect form of justice among men."¹ Today, the mystique of development has taken on universal proportions — national, inter-national, and even cosmic dimensions. The spiritual institutions on earth share in the building of a world that will be more humane. Theirs is a special mission, that of giving to the world and to development the spiritual dimension and the inspiration which it so badly needs, — in short, its soul.

It is in this context that we, the bishops of the Philippines, address ourselves to you, on the anniversaries of the Sacred Congregation for the Evangelization of Peoples and the Pontifical Society for the Propagation of the Faith. Celebrating its 350th anniversary is the Sacred Congregation for the Evangelization of Peoples, until recently called the Congregation for the Propagation of the Faith. This department of the Roman Curia, charged with the supreme direction and administration of the missionary activity of the Church, works "to bring about more united and concerted missionary action by drawing up the fundamental principles governing all missionary activity, improving missionary methods, increasing the supply of laborers, and especially in fostering the development of an indigenous clergy." The

¹ Encyclical of Pope Paul VI, "Populorum Progressio" in *Acta Apostolicae Sedis*, 59 (1967).

Society for the Propagation of the Faith is the "organ of the Holy See for the world-wide collection of alms of the faithful and their distribution among all Catholic mission."²

Since the mission of the Church has been and still is intimately connected with both the preaching of the Gospel and the uplifting of everything that is human, it would be a most appropriate manifestation of our concern to speak on the subject **Evangelization and Development**.

We are now in the second development decade. In this hour, we make particularly ours what the Second Vatican Council has expressed in the Pastoral Constitution on **The Church in the Modern World**. "Holding faithfully to the gospel and exercising her mission in the world, the Church consolidates peace among men, to God's glory. For it is her task to uncover, cherish, and ennoble all that is true, good, and beautiful in the human community."³

Our intent is not to consider all the aspects involved in the problem. We want to reflect together with you some ideas and facts which give solid foundation to a proper understanding of evangelization and development and its mutual relationship.⁴

This letter does not pretend to present startling, new ideas. We will rather try to offer basic relevant inspiration from official documents of the Church, such as the Pastoral Constitution on **the Church in the Modern World**, from Pontifical encyclicals such as **Mater et Magistra** and **Pacem in Terris** promulgated by the late Pope John XXIII and **Populorum Progressio** and **Octogesima Adveniens** of Pope Paul VI, and from the more recent document of the Synod of Bishops on **Justice in the World**. We will avail ourselves, too, of the documents issued by our fellow bishops from other parts of the Third World who have deeply reflected on the situation we share.

² "Congregation for the Propagation of the Faith," in **New Catholic Encyclopedia** (New York, 1967) XI, 840-46.

³ **Gaudium et Spes**, art. 76.

⁴ Excellent books have been written as of late regarding this matter. E.G. Elliott, **The Development Debate** (London: SCM Press Ltd. 1971); R. Laurentin, **Liberation, Development & Salvation** (New York: Orbis Books, 1972); **Between Honesty & Hope**, trans. by Drury (New York: Orbis Books, 1970). We hope that in due time we may also have a primer on Evangelization and Development with concrete applications to the Philippine situation which may serve as basis for study and reflection.

OVERALL VIEW OF THE PRESENT SITUATION

A. Underdevelopment in the Third World

It is an understatement to say that the world is undergoing radical changes. Since John XXIII and Vatican II much talk has been made about these changes as representing the "signs of the times." More than the external changes in themselves, the signs of the times are (in the proper sense) the effects of these vast and rapid changes on human consciousness, on human knowledge, on human sensibility, on human aspirations and desires, and so on.

Among these aspirations two persistently make themselves felt in these new contexts, and grow stronger to the extent that man becomes better informed and better educated: the aspiration to equality and the aspiration to participation, two forms of man's dignity and freedom.

Equality means that every man, first of all, wants to grow to that full personhood through which he becomes, and can see himself, as truly an equal of every other man. Obviously this equality refers to man as man, as a human person; since there are necessary inequalities stemming from the very essence of human life in concrete situations, such as authority in the family, in society, in religious groups, or in the different capacity for leadership, natural qualities for leadership, or even age or health. Equality also means that he is the subject, the agent of his own destiny.

Equality and participation: the two go together. Participation means that every man is given access, given the possibility to participate in the decisions, activities, movements which involve and affect his own life, and the lives of those he is responsible for.⁵

On the other hand, among these changes the basic relationships of world wealth and world poverty remain unchanged. Seventy five per cent of the world's resources are controlled and consumed by the third of humanity who are in the modern technological community where the great majority of Christians live.

There are several reasons why the situation has grown worse: first, even if in some developed countries more funding agencies had

⁵ Cf. C.G. Arevalo, "Mission of the Church in the Philippines," paper read at Mirador, Baguio City (17 Feb 1972)

been opened or established to give aid to developing countries, it is still a fact that a number among the wealthiest nations appear steadily less committed, less concerned, less inventive in their approach to world development. Aid has been cut; new obstacles are being placed to exports from developing countries; prices of imports to developing countries have gone up.

Second, there is an increasing realization that development in the full social, cultural, and economic sense is much more difficult to achieve in the latter part of the 20th century. Population growth is twice as great as in the 19th century, resulting in the doubling of annual growth twice as much as population does, and we confront a new situation. Much of modern industry in developing countries is still under foreign ownership and control, and tends to require more capital which developing countries lack, and need less labor which they have in abundance. The result is a rise in unemployment, which in developing cities is already equal to a quarter of the labor force. Industrial unemployment is further aggravated by the obstacles placed by developed countries in the way of manufactured exports from developing countries.

Third, there is the issue of the distribution of the world's resources. At least three quarters of the world's supplies are consumed by the already rich. Their demand for energy, for instance, is increasing by at least 3% a year. Much of this energy comes from oil, coal and gas, and we are going through some of it, notably oil, at a pace that may lead to complete depletion early next century.

The use of resources becomes part of a wider problem: high consumption means high wastes. Wastes pollute not only the rich nations' own streams and airsheds, but slip out into the oceans. What would happen to planet earth if three quarters of people in developing countries sought the same levels of income? Do the rich then say to the poor "Bad luck. While we keep our standards, you must hold down yours in the interests of human survival?" Once again, the ultimate issue of distributive justice stares us in the face.⁶

⁶ "Structures for World Justice," paper read by Barbara Ward at the General Assembly of the Synod of Bishops, Rome, 20 Oct 71, in B. Ward, *The Angry Seventies: The Second Development Decade, a Call to the Churches* (Rome, 1972) 67-70.

B. Evangelization and Underdevelopment in the Philippine Context

This leads us to face the grim realities of Philippine social life. We should not forget that the situation in our country mirrors the general situation of the Third World to which we belong; that great differences exist between different social classes in our country. A small minority receives the largest share of the income. It has concentrated its holdings in agricultural property and industrial production facilities, while the masses have a minimal income and are constantly in danger of unemployment. We must admit this is in all simplicity without intending to wound anyone.⁷

Let us present by way of example a few data taken from experts in the field of Philippine economics. If we examine the distribution of income the evidence on it seems to show that about 70% of all the families in this country earn less than ₱2,500 per year. And of the other 30, 20% earn less than ₱5,000; some 7% earn less than ₱10,000; 2% earn less than ₱20,000; and only six-tenths of 1% earn over ₱20,000. The average yearly income of the working Filipino is US\$166.90 (at the present rate of exchange this is ₱1,131.58 a year). Although this is higher than the average earning in some Asian countries, this is ten times lower than in Western European countries. The average *per capita* income is ₱589 per annum, or, floating on the present rate of exchange the inhumanly meager sum of US\$90.⁸

We are proud, and justly proud, of our system of elementary education. But to how many of the children in our rural and slum areas is it really free? To how many of them do the hard realities of life in a *nipa* shack or *barong-barong* afford the freedom to go to school for the full six years, and to learn something of value from that experience?⁹ The average number of years of schooling of the male members of our labor force is four years.

Of the 13 million or so in the labor force, 3 million are working part time; 24.1% are underemployed. Five per cent of our men who

⁷ Cf. "The Working Draft of the Medellin Conference," in *Between Honesty and Hope*, trans. by John Drury (New York, 1971) 173 (hereinafter this book will be referred to as BHH).

⁸ Cf. H. de la Costa, "Development and Liberation in the Philippines 1970's," *Impact* 6 (1971) 20-23, reprinted in *Theology of Development and Liberation*, ed. and comp. by V. Gorospe, J. Roche, and A. Romualdez (Quezon City 1972) 78. Hereinafter this compilation will be referred to as TDL. See also in the same compilation, V. Valdepeñas, "The Filipino Harvest of Shame," p. 93. See the Communicator (Dec. 13, 1972), weekly publication of the National Office of Mass Media.

⁹ De la Costa, *art. cit.*

are looking for work, and 10% of our women who want to work, cannot find a job. Unemployment is highest among industrial workers, especially among day laborers and those who work with their hands. But unemployment has decreased steadily since 1965. The Filipinos who want to work have been finding their way into productive jobs.¹⁰

In the City of Manila alone until the very recent past, 1,102,554 persons were either squatter or slum dwellers. The average number of people in a squatter's shack was eight.

No one seriously doubts that there has been some economic progress, but there is much evidence that the fruits of this progress have been periodically appropriated for the most part by a very small proportion of the population. Thus poverty has become the way of life for as much as 70% of all Filipinos on this land.

It is a well-known fact that until recently the distribution of land in the Philippines had been a constant source of strife and evil. Land Reform is a large problem not only in the Philippines but in the whole of Asia. Many farms in the Philippines had already been mortgaged completely to the banks. In this situation, although Land Reform faces difficulties, it has far-reaching effects. The picture has considerably changed, at least in principle, when what had been legislated as Republic Acts 3844, 6389, and 6390 has begun to be implemented under the new decree making the whole country a Land Reform area.¹¹

Christians should be sincerely happy that a positive step has been taken which is in perfect accordance with Christian principles repeated time and again by the Church magisterium and in particular by Vatican Council II. After having lamented the evils of unjust tenancy and the wages and income unworthy of human beings, the Council says: "Indeed, insufficiently cultivated estates should be distributed to those who can make these lands fruitful."¹²

The scandal of poverty in this country had been strongly intensified — at least until the very recent past — by the ostentation by which some rich individuals or families had flouted their easily earned wealth before the massive poor with extravagant parties, useless

¹⁰ See *The Communicator* (15 Nov 72)

¹¹ See *The Communicator* (29 Nov 72)

¹² *Gaudium et Spes*, no. 71; see also the encyclical letters of Pope Pius XII, "Quadragesimo Anno" and Pope John XXIII, "Mater et Magistra".

trips abroad, and outlandish fashions. More and more Filipinos have been seeking to live like Americans, but on the basis of an agricultural economy far inferior to that which made possible the American style of life. This brings up to the surface the existence not only of material poverty but of spiritual poverty as well, which itself demands spiritual development.

It is at this point that the objective poverty of absolute difference in income levels translates into subjective poverty which is the consciousness of the relative gap between the haves and the have-nots.¹³

Our tax structure has also been generally regressive, i.e., the lower a family's income, the higher a share of that income is taken by the government in the form of taxes. New trends though, seem to indicate an initial or partial revision and approach to the tax structure; but this needs to be pursued further and implemented without discrimination and within the appearances of favoritism or harrassment.

Both the changes and the situation described above bring with them an important implication for the life of the Church in general. While in the past the Church worked almost everywhere in a sacralized temporal environment, she now sees spreading out before her, around her, and even within her, a process of secularization. She does not have the power to stop it nor even the right to condemn it *in toto*, since it contains both positive aspects (the liberation from attitudes and practices that smack of magic) and negative ones (the danger of the disappearance of an authentic spiritualization).¹⁴

We turn now our eyes to the condition of the Church in the Philippines. When the Holy Father Pope Paul VI came to the Philippines on his historic visit, he said he had come in the name of the Lord Jesus Christ "to glorify and thank Him for the wonders accomplished in this part of Asia . . . Our first wish is to render heartfelt homage to the generations of missionaries who, from the first beginnings, have built up this admirable Christian community of the Philippines."¹⁵

¹³ Valdepeñas, *art. cit.*, pp. 94, 95, 97.

¹⁴ Cf. "Concluding Reflections" of the 39th Louvain Missiological Week, Namur, Belgium, 24-29 August 1969, English trans. by William Malley, in *Cardinal Bea Studies* 2 (1970) 166. Hereinafter referred to as CBS.

¹⁵ Cf. the address of Pope Paul VI at the Manila Cathedral in *The Visit of His Holiness Pope Paul VI to the Philippines and the Asian Bishops' Meeting*, a pictorial issue published in 1971, p. 43. Hereinafter this issue will be referred to as *The Visit*.

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We also wish to offer to the Lord our heartfelt thanks for the gift of faith He has bestowed upon our country, making us, without any merit of ours, the only Christian nation in Asia. This is not the place to describe in detail the history of the evangelization of the Philippines nor do we intend to sing triumphalistically the glories of the Church in our country. Suffice it to say that since the celebration of the first Mass in Limasawa's shores on Easter Sunday, March 21, 1521, and the establishment of the See of Manila first as diocese in 1579 and later as archdiocese in 1595, until the joyous days of the coming of Pope Paul VI to our islands, the Christian faith has grown steadily in numbers and in depth in the hearts of the people.

Today 94% of the population is Christian, with the Catholic Church comprising 84% of the total population. Our people's faith is simple; their attachment to the Lord is sincere; the love for the Church lacks any kind of sophistication; they are inclined to devotion and there is a noticeable increase in the reception of the sacraments as a means of fostering a fervent Christian life. All this is God's gift and at the same time a witness to the work of evangelization done in the past and continuing to be done today.

We find then that the Church has been implanted, the gospel has been preached, and it has permeated the people's culture.

However, we must acknowledge that in many instances it has done so only in a superficial or mediocre way. The community has apostolic personnel and pastoral structures, but the whole situation is rather precarious because many people have not come to understand the gospel as a living, personal commitment; the nation or community group as such has not yet carried out an adequate process of evangelization because not a few people have not received adequate Christian formation or do not evince an apostolic form of life. Often they see religion more as a ritualistic or pietist set of practice than as a life of fervor and active effort.¹⁶

We must acknowledge that for not a few of our countrymen Christianity has been and perhaps still is a social fact more than personal conviction, and the Church institution only rather than community.

There were and still are many, especially among the poor and uninstructed who clung and still cling to their catholic faith with

¹⁶ Cf. "A Missionary Church in Latin America," in BHH, p. 103.

tenacity, who would unhesitatingly die for it — and in this sense they have a profound “instinct of faith” — but who would never be able to give reasons for their belief. Catholicism has been and for many still is a landmark by which one steers, but which one takes for granted, a social fact.

The external reality which makes this fact visible is the Church, which many tend to regard as institution rather than community. Even today, when many Filipinos say that the Church must do this, do that, they mean the institutional Church, the bishops, priests, religious, hardly ever the *ecclesia*, the assembly of God's people. The Church is *silá*, “they” who instruct us, direct us, give us counsel or consolation, strengthen and nourish us with sacraments, offer the holy sacrifice in our behalf, and in the end, bury us with a blessing. “They” are those who make decisions for us, decisions which we did not, as a community, participate in. The Church is *silá*, “they”, not *tayo*, “we”, you and I and all of us.¹⁷

We have to acknowledge that not a few Filipino Christians, especially among the youth and among the intellectuals, seem to have experienced in their daily lives the distance that tends to separate the Church from her roots in the gospel, and some lack of harmony with the real world of the Philippines. She is also being called into question by many people who are far away from her — many more perhaps than our traditional pastoral outlook is willing to admit — who see her as an obstructive force in the effort to construct a more just society.

Since the end of the last century, the Philippine Church, like the Church in many other countries has been marked by an attitude of defense, a defensive posture which has led her to engage in silent retreat on occasions, when perhaps she could have been more vocal.

Today the Church in the Philippines is confronted in a special way with “happenings” and with Christ, the Lord of history, through them. There is every indication that the coming years will provide us with very different ways of viewing the Church, that we shall view her

¹⁷ Cf. H. de la Costa, “The Priest in Philippine Life and Society: An Historical View,” paper read at the AMRSMP Seminar on the Priesthood, Tagaytay City, 19-24 April 1971, as reprinted in *Priest and Priesthood* after Vatican II, Book I, comp. by C.G. Arevalo for private circulation only, pp. 114-115.

presence in ways that are quite different from those which we have been accustomed to in the past or which we might formulate today.¹⁸

It is within the framework of an old paternalism that many people (including perhaps some of us) approach present-day realities and social problems. They attempt to solve them by appealing to the duty of fraternal charity. They establish countless charitable organizations, social programs and money campaigns. They launch philanthropic initiatives that are dear to the middle class, and still more to the rich, because the latter can thereby work off their feeling of guilt and the responsibility they bear for the gap which separates their standard of living from that of the impoverished people around them. Some of these initiatives or acts of Christian charity are definitely good. But this is not enough. People may try to alleviate the effects produced without tackling the causes behind them. But with our new insights we discover here a misguided effort to solve poverty and illness on an individual basis.¹⁹

However, the root of the evil is deeper: we would not be far off the mark in saying that the one sin which summarizes our collective guilt is the sin of **internal colonialism**, in a word open to misinterpretation. although to understand it aright, we need only think of the relationship between underdeveloped areas and developed areas within our own country.

From the moment the Philippines was discovered by the Western world, her societal life has grown and developed under the influence of the Church. Her social, economic, political, and cultural structures were poured into the molds of Iberian Christianity. Even the Philippine revolution and the war for independence did not provoke any structural changes in this general situation outside the general policy of separation of Church and State which was implanted with the new regime. Today, for the first time, we are seeing the prelude to substantial transformations. The Church is inextricably linked to this historical past by her positive values, her authentic achievements, and her moments of glory, and also by her failures, aberrations, and false values.²⁰

However, the religious fervor of the Filipino people is a rich treasure. Even if the underlying motivations are not always clear, the practices

¹⁸ Cf. Introduction by Gustavo Gutierrez in **BHH**, pp. xiii and xv.

¹⁹ Cf. "Brazilian Realities and the Church," in **BHH**, p. 134.

²⁰ Cf. "The Church and Modern Latin America," in **BHH**, pp. 30-32.

do at least suggest that our people are open to God. This basic treasure has not been utilized adequately to form living habits that are authentically Christian.²¹

But still today the Church in the Philippines has age-old structures, solid and respectable. If she moves, she is still widely followed. If she makes her voice heard, she is still widely listened to. She must, therefore, show her vitality and take full advantage of her great opportunities to act with a pastoral dynamism that is in proportion to the rhythm of the changes taking place.²²

This fact imposes undeniable responsibilities and clearcut obligations on the Philippine Church in the face of the new challenges. Since Christians can no longer appear as those who simply endure history and let it happen, the Church now locates herself not on the periphery of man's pilgrimage, but at the center of it. Not as an alien behind cold, institutional walls, but as the sacrament of salvation, embedded within the flesh of humanity.²³

Confronted with this situation the hierarchy of the Philippines feels obliged to condemn the collective sin of unjust and anachronistic structures — not as if the Church were some innocent outside observer but fully acknowledging her own share of responsibility. She must be courageous enough to admit her solidarity with the past, and to acknowledge her responsibility to the present and the future. However, reluctant though we may be to admit it, there is hope.

Hence we can speak of development — and development in the context of the Gospel of Christ, of evangelization. These are the basis of our hope. We must therefore rethink and apply these two concepts of development and evangelization to our present national condition: for we are an economically undeveloped people; but we are also, by and large, a Christian people. And as a Christian people, we have an apostolic vocation with regard to the proper proclamation of the Gospel of Christ; and we have to see this vocation as it must be lived in the political and economic realities that we have spoken of above as the Third World, our world.

²¹ Cf. "The Working Draft of the Medellin Conference," in BHH, p. 181.

²² Cf. "Servants to Society," in BHH, p. 60.

²³ *Ibid.* p. 59.

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Integrated with the framework of God's salvific design, the pilgrim Church is necessarily an active missionary organism.²⁴ She carries on the mission of the Son and the Holy Spirit,²⁵ which derives from the Father's plan to recapitulate all things in Christ.²⁶ Thus her missionary activity is not a marginal thing; it is the fundamental duty of the Church²⁷ as a messianic people involved in human history.²⁸ The Gospel must be preached sincerely and openly. And the Gospel reveals man's infinite destiny and his salvation through Christ and His Church. The Savior Himself gave a strict command that this message of salvation was to be preached to all men, everywhere and always — to the ends of the world and till the end of time. The cry of St. Paul, "Woe to me if I preach not the Gospel" (I Cor 9:16), rings in the conscience of every Christian and judges him. No other duty can take precedence over the duty of announcing Christ; and if it is true that we shall be judged on our charity, at the last judgment we shall be examined on the specific obligation in charity of announcing Christ's truth. The whole Church is missionary, because every baptized person is by his very nature a missionary. The words of St. John Chrysostom are fundamentally true: "Christian, you bear the burden of the whole world."

As for the substance of the Gospel message, there can be little doubt: it is there, in the teaching and the life of Our Lord, with such explicit clarity that to bring forward arguments in its favour would be superfluous. The Gospel is what it is, and there can be no question of watering it down or altering it in any way. The mission means above all and before all, the preaching of the Gospel.²⁹

The missionary responsibility rests with the whole Church and all its members by virtue of baptism, confirmation and the Eucharist.³⁰ So there is authentic equality among all with respect to the common effort to build up the Body of Christ.³¹

²⁴ *Ad Gentes*, no. 2.

²⁵ *Ad Gentes*, nos. 3 and 4.

²⁶ *Ad Gentes*, no. 2.

²⁷ *Ad Gentes*, no. 35.

²⁸ *Lumen Gentium*, no. 9.

²⁹ Sergio Card. Pignedoli, "The Preaching of the Gospel to the Underdeveloped World," *Omnis Terra*, XXVIII, 2 (April 1970) 253-54.

³⁰ *Ad Gentes*, no. 36.

³¹ *Lumen Gentium*, nos. 7 and 32.

The Church is the sign and instrument of God's plan of salvation for the whole of mankind;³² and those who wish to really live their Christianity should realize its essential dynamism,³³ its innate urge to spread, its intrinsic duty to communicate the faith to all men.³⁴ In the post-Conciliar period the duty of spreading the faith imposes itself with even greater urgency on all, though in different ways and degrees.

The Church's mission is religious in nature. She must prophetically proclaim the message of salvation, for from this message derive tasks and energies capable of endowing all man's daily activities with a deeper meaning.³⁵ Fundamentally she has one single mission: to pour out God's light and life on all the dimensions of man's personal and social existence.

Faith is the fundamental element both in the Christian life of the ecclesial community and its formation. Thus we can readily see the essential importance of the Christian initiation process. A sound education in the faith is needed if the believer is to live out his membership in the Church in a conscious and responsible way.³⁶

There is no doubt that the spreading and the defense of the faith must take first place in our spiritual expression, and must be the prime object of our pastoral care. We bishops are the teachers of the faith. This is our main task and commitment. We must strive to make the faith the fundamental driving principle of the Christian life of our communities.³⁷

At the same time the Church give due consideration to all human beings of other faiths. "A sense of the dignity of the human person has been expressing itself more and more deeply on the consciousness of contemporary man. And the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty... The Vatican Synod declares that the human person has a right to religious freedom."³⁸ In recognizing this free-

³² *Lumen Gentium*, no. 3.

³³ *Ad Gentes*, nos. 1, 2 and 6.

³⁴ *Ad Gentes*, no. 28.

³⁵ *Gaudium et Spes*, no. 42.

³⁶ Cf. "A Missionary Church in Latin America," in *BHH*, p. 108.

³⁷ Cf. the message of Pope Paul VI during the Asian Bishops' meeting, in *The Visit*, p. 152.

³⁸ Cf. *Declaration on Religious Freedom*

dom the Church strives to promote fellowship and unity among all men. "For all peoples comprise a single community and have a single origin, since God made the whole race of men dwell over the entire face of the earth (Acts 17,26). One also is their final goal: God."³⁹

In respecting the rights of others, the Church still strives to deepen the faith of its members. The life of faith cannot be regarded simply as an intellectual exercise; it must be regarded as an attitude or commitment, in the light of God's plan, to everything that makes up the human world on the individual, social, economic, political, and educational plane.

In many areas and due to factors beyond our control the expression of Christian faith has been reduced to ritualism and sacramentalization at the expense of a more dynamic proclamation of the Word and the formation of the human person. It is man, not only his soul, that has to be converted and saved. Thus, salvation is the salvation of the whole man, as development is total human development.⁴⁰

The true Gospel is not this kind of mechanical religious practice that certain poorly enlightened Christians have reduced it to. It is definitely necessary to terminate the separation between faith and life, "because in Christ Jesus . . . only faith working through love avails."⁴¹ As James the Apostle says: "Faith is like that: if good works do not go with it, it is quite dead."⁴² It is only by living a Christian life that the Christian faith will operate our salvation.

The Church has endeavored to maintain her evangelizing heritage, using methods that were certainly valid for a long period of time. But in recent times some bishops and priests have raised an important question: What is the real status of faith among the people? With the great changes taking place in the world, we may not yet have a clear idea of the new demands placed on proclamation and catechesis for our own people.

³⁹ Cf. *Declaration on the Relationship of the Church to Non-Christians*.

⁴⁰ Cf. "Underdevelopment in Colombia," in *BHH*, p. 88; cf. also "The Working Draft of the Medellin Conference," in *BHH*, p. 186.

⁴¹ Cf. "Concluding Reflections" of the 39th Louvain Missiological Week, Namur, Belgium, 24-29 August 1969, English translation by William Malley, in *Cardinal Bea Studies* 2 (1970) 163. Hereinafter referred to as CBS.

⁴² *James* 2:17.

It pains us to see that few are the Christians who see Christianity as a personal commitment to Christ, as a sharing in his life, leading them to examine and implement the social implication of the faith. Many Christians and perhaps quite a few priests may stand in perplexity when faced with new opinions. If some theologians insist on the primordial and irreplaceable character of the proclamation of God's Word and of the sacramental ministry, those who are taken up with the task of development, are troubled by an uneasy conscience. If other theologians stress the primary role of development, then those whose task are those which belong to the more traditional patterns of the apostolate begin to question the value of what they are doing.⁴³

As we have noted above, diverse circumstances create differing missionary situations and give rise to different modes of activity. These circumstances depend fundamentally on the degree to which the Church is alive and firmly rooted in a given situation, and on the degree to which the gospel is implanted in the life and culture of the people.⁴⁴

"Without giving way to confusion or complete identification, we must make clear the deep underlying unity between God's salvific plan, carried out by Christ, and man's aspirations; between salvation history and human history; between Church, the People of God, and temporal communities; between God's revelatory activity and human values. We may thus rule out any and all dichotomy or dualism in the Christian . . ."⁴⁵

We must see to it that our preaching, catechesis and liturgy take due account of the social and communitarian dimension of Christianity, forming human beings who are committed to building a peaceful world.

Cardinal Pignedoli has put it forcefully: "We are not surprised that there are people who ask themselves in good faith: Which duty should be given precedence: evangelization or development? Is it possible to preach the Gospel without having first fed one's hungry listeners, without having first satisfied their basic human needs in matters such as housing, education and medical care?"

⁴³ Cf. "The Working Draft of the Medellin Conference," in BHH, pp. 181, 186.

⁴⁴ *Ad Gentes*, no. 6.

⁴⁵ Cf. "Underdevelopment in Colombia," in BHH, pp. 87-88.

"In reply, we must first of all point out a fundamental truth, namely that the two duties should not be considered as if they were separate and, still less, as if they were mutually exclusive. They are not opposed to each other, but are complementary. To try to oppose religious values to earthly values is to show that one understands neither God nor man. God wishes to save the 'whole' man, with both the temporal needs of his body and the eternal aspirations of his soul. But it is his external destiny that has the priority; it conditions his earthly existence and gives it its meaning. Eternal values provide the only real safeguard for earthly values: "Seek ye first the Kingdom of Heaven and all the rest shall be added unto you..." (Mt 6:33; Lk 12:31). One does not need to be a specialist in theology in order to realize the essential link between earthly values and eternal ones, and, here in his native land, I may quote Goethe in support of this: 'We are here on earth,' he said, 'to make what is temporary eternal, but we can do this only when we are able to appreciate both'.

"Missionaries of all times have perfectly well understood this harmony between the two values and have acted upon it; all missions have been like a Benedictine Abbey, which, alongside the church, has has a school, a dispensary, a guesthouse, a farm. The history of 'Propaganda Fide' is rich in directives and initiatives of a social nature. 'Pure evangelization,' in a disembodied form, has in fact never existed. The theorists of development as an aspect of evangelization are in danger of inventing what was invented ages ago, though we must thank them for having given us a deeper realization of the need for social cooperation and for having pointed out that it is a duty, not merely in charity, but in justice."⁴⁶

In the midst of this apparent confusion it is important to stress that the Church has the prophetic task of awakening the conscience of the public, especially of those who are the decision-makers, in the light of God's demand for justice. The Church has received from Christ the mission of preaching the Gospel message, which contains a call to man to turn away from sin to the love of the Father, universal brotherhood and a consequent demand for justice in the world.⁴⁷

Briefly stated, therefore, by **evangelization** we mean the strictly religious activity of preaching God's Kingdom, the Gospel as a revela-

⁴⁶ Pignedoli, *art. cit.* pp. 254-55

⁴⁷ On this whole matter, cf. "The Philippine Echo Seminar on the Asian Ecumenical Conference on Development," *Philippine Studies* 19 (1971)

tion of the plan of salvation in Christ, through the action of the Holy Spirit's activity that has the ministry of the Church as its instrument, the building-up of the Church as its aim, and God's glory as its final end: this is the traditional doctrine and to it the Council has given its authoritative support.⁴⁸

DEVELOPMENT: ITS RELATIONSHIP TO EVANGELIZATION

Let us consider now the notion of development. It goes far beyond the socio-economic level. What is called perhaps too emphatically, the auto-creation of man, is also concerned with his culture and includes all that makes man a free and conscious being. Development always postulates even a "mystique". We mean by this a vision and goal beyond man directing his searching, going beyond the individual to the limits of mankind, beyond the visible to the invisible, beyond time to the hope of eternity.⁴⁹

By the word development we mean what the encyclical **Populorum Progressio** means: we are dealing with integral development of the whole man and of every man. This is first of all the working out of the new commandment of the Gospel: "As Christ has loved you, love one another." In this perspective, work undertaken toward integral development is a genuine way of evangelization. Its thrust goes beyond the temporal; this work, taken concretely, is a task which involves the whole of man, a task which demands a radical option of his spiritual freedom.⁵⁰

Thus development is a series of changes, well or poorly coordinated, abrupt or gradual, from a phase of life perceived by a population and all of its components as being less human to a phase perceived as more human.⁵¹ Development is thus social and individual, material and spiritual.

⁴⁸ Cf. the Message of Pope Paul VI for Mission Sunday, *L'Osservatore Romano* (English ed.) 25 June 1970, pp. 3-4.

⁴⁹ Cf. **CBS**, p. 163.

⁵⁰ Cf. C.G. Arevalo, "Mission Theology for our Times," a report on the SEDOS Symposium, Rome, 27-31 March 1969, in **Teaching All Nations** 6 (1969) 256-57.

⁵¹ Cf. Denis Goulet, "On the Goals of Development," reprinted in **TDL**, p. 52.

himself as a responsible human being; **pakikisama**, the willingness to share with one another the burdens as well as the rewards of living together; **pagkakaisa**, the building up of an articulated national community through forms of social organizations understood, accepted, and undertaken by the people themselves; **pakikipagkapwa-tao**, which is human solidarity, but human solidarity understood as, first of all, a dedication to the development of one's own nation that will enable it to participate on free and equal terms in the total development of mankind; finally, **pagkabayani**, the readiness to put the common good of the nation above private interests, whether of one's own personal group or class.⁵⁶ Is it not our common task, then, as Filipinos and as Christians, to try imbuing these basic attitudes of our people with a Christian spirit, to use them to the full in the service of the development of the whole man and of every man?

Coming back to the relationship between the two concepts of evangelization and development, we see that the first one, in the traditional sense, is constituted by the ministry of the word and the sacraments; and as such it reveals to men the deepest, the ultimate meaning of development, and gives to it a dynamism which is no longer a merely human thing. To the extent that Christians are the visible instrument of the mediation of Christ, they render an irreplaceable service to the task of development. For one's acceptance of, and faithfulness to the Word gives him a new sense — a new understanding — of his responsibility for, and of the oneness of, the history and adventure of man.⁵⁷

"It is in the name of this principle that the Church must support as best she can the struggle against ignorance, hunger, disease and social insecurity. Taking her place in the vanguard of social action, she must bend all her efforts to support, encourage and push toward initiatives working for the full promotion of man. Since she is the witness of human conscience and of divine love for men, she must take up the defense of the poor and the weak against every form of social injustice."⁵⁸

On the practical level, those who are engaged in "preaching the Good News" must realize that evangelization is helped by activities

⁵⁶ Cf. H. de la Costa, "The Filipino National Tradition," **Challenges for the Filipino, Lenten Lectures**, 1971 (Manila, 1971) pp. 45ff.

⁵⁷ Cf. Arevalo, "Mission Theology for our Times," p. 162.

⁵⁸ Cf. *The Visit*, p. 152.

concerned with the temporal and human development of the peoples being evangelized. Those activities can become one with evangelization when, raised to the level of charity, they become ends, as it were, themselves, and also when, used rather as means, they precede and complete the work of evangelization. This is especially important for the laity, called as they are to "seek the Kingdom of God by engaging in temporal affairs,"⁵⁹ for they are fostering the full growth of man within this new framework of development.

It is important therefore that they do not lose heart, believing that the mission of Christ has been drowned, submerged, in a great technical or human enterprise, when in truth this same mission is its very soul and life-giving force.

To the extent that this task involves man, development becomes for us a reality which is not merely an "object lesson"; it is a living and eloquent witness of the Lordship of Christ over the world. This witnessing should be acknowledged as a work of evangelization in its strict sense, as an act which is explicitly religious. This witness which is one of the ways by which evangelization is carried out, requires in turn the proclamation of the genuine word of salvation, thus revealing to men the mystery of our divine calling and answering "the problems and longings of the man of today."

Wherever the personal preaching of the Word is not possible, the task of development, inspired by this spirit, retains a truly evangelizing significance. It is a witness, a living and eloquent one at that. For Christ "began to do and to teach."⁶⁰

Consequently, a Christian, a community — both Christian and missionary at once — will undoubtedly perceive in them a mystery. And this mystery will already be a proclamation, not yet of Jesus explicitly preached, but at least of the presence in man of an ideal, of a faith, of a life which surpasses man and already has a reference to Jesus Christ although this reference does not appear clearly yet.

As Paul VI put it: "If the debate between evangelization and development is considered on the doctrinal level, in terms of end and purpose, then the answer is to be found in the words of the Council

⁵⁹ See note 47.

⁶⁰ See note 56.

decree: "The specific purpose of missionary activity is evangelization and the planting of the Church..."⁶¹

The debate between evangelization and development will be rather, then, a question of method: which should be attended to first. The answer cannot be the same for all cases, but must depend on particular circumstances, faithful to the apostolic spirit and to the needs of different situations, always with a view to the efficacy and sanctity of the work.⁶² There should be no dilemma therefore.

The Church however must make her contribution to the task of development, a contribution that should be rendered in a spirit of service and not of paternalism. "I have come, not to be served, but to serve." It is in the light of this principle that we must decide as to the opportunities of setting up or keeping alive certain institutions and as to the desirability of involvement in ways and structures which are not those of the Church itself: we are here to serve.

It is against this background that we as bishops of the Philippines, commit ourselves resolutely to the concern for the total development of our people. We believe that man's humanity is God's gift and making, and its promotion a task and duty laid on all of us by Him. In Christ, God radically took on humanness. "For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice, and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin."⁶³ All the dimensions, aspirations, and potentialities of man are given divine confirmation. Thus, the necessity of human development is affirmed and assumed in Christ. "Meanwhile the child grew to maturity, and he was filled with wisdom."⁶⁴ "Taking on human nature, He bound the whole human race to himself as a family..."⁶⁵ Therefore, there is need of fostering development based on Christian spirituality. Without it something is missing in the whole human dimension. And if the lack of cooperation for development comes from radical selfishness, then man becomes disloyal to man, then he is disloyal to the God who became incarnate in

⁶¹ See note 47.

⁶² *Ibid.*

⁶³ *Ibid.*

⁶⁴ *Gaudium et Spes*, no. 22.

⁶⁵ Lk 2:40.

concrete, historical human nature. Man's authentic and integral development finds its source and summit in Christ.⁶⁶

When we examine the activity of Christ, the lessons of the finest missionary tradition, and the teachings of the Council, we see that proclaiming the Gospel involves more than preaching and catechetics. Every effort at evangelization must take account of the real life of the people at whom it is directed. It must start from their life, their needs, their problems, and their aspirations. Then it must go on to reveal and develop in them the values of the Gospel — particularly the Sermon on the Mount and Chapter 25 of Saint Matthew's Gospel. It must reveal these things in words, and then explain or bear witness to them in deeds when possible; this will put demands on us and call for some basic commitments. The Church's mission, then, must involve the proclamation of the Gospel message and the witness of the ecclesial community, for these things help human beings to carry out man's integral development.⁶⁷

Hence the reason why the Church should foster and promote development is theological and religious. Ultimately it is not the threatening features of a changing society nor human suffering, but the Gospel and God himself, that oblige the Christian to participate in the work of development. The Church's place, however, is not to direct this task, since it is a properly temporal task that falls within the competence of civil authority and societal institutions. The Church participates in this work of civilizing society with her eyes on the Gospel, knowing that all human culture misses its true end without the Gospel.⁶⁸

For a great majority of Christians in the Philippines, development and the structural changes it entails have no connection with faith and the sacraments. Injustice and ignorance are not among the sins ordinarily acknowledged. Thus Filipino Christians must become keenly aware of these things. For poverty, violence, and the task of building a new society with its own intrinsic values are questions that relate to salvation itself. Man is not saved by activities that take place on the outer rim of his life, but by the meaning that he gives to his own personal life and that of the community.

⁶⁶ *Apostolicam Actuositatem*, no. 8.

⁶⁷ Cf. "Presence of the Church in Latin American Development," in *BHH*, p. 14; also *Gaudium et Spes*, no. 22.

⁶⁸ Cf. "Brazilian Realities and the Church," in *BHH*, p. 137.

Hence springs our duty of promoting the betterment of man: "In the socio-economic realm, too, the dignity and total vocation of the human person must be honored and advanced along with the welfare of society as a whole. For man is the source, the center, and the purpose of all socio-economic life."⁶⁹

The specific function of the Church is to communicate to civil society the light and inspiration that wells up from the Gospel rounded vision of man and humanity. "For the force which the Church can inject into the modern society of man consist in that faith and charity put into vital practice, not in any external dominion exercised by merely human means."⁷⁰ Addressing himself to the political aspect of society, Pope Paul VI says in his Apostolic Letter to Cardinal Roy:

Political activity . . . should be the projection of a plan of society which is consistent in its concrete means and in its inspiration, and which springs from a complete conception of man's vocation and of its differing social expressions. It is not for the State or even for political parties . . . to try to impose an ideology by means that would lead to a dictatorship over minds, the worst kind of all. It is for cultural and religious groupings, in the freedom of acceptance which they presume, to develop in the social body, disinterestedly and in their own ways, those ultimate convictions on the nature, origin and end of man and society . . .

This is why the need is felt to pass from economics to politics. It is true that in the term 'politics' many confusions are possible and must be clarified, but each man feels that in the social and economic field, both national and international, the ultimate decision rests with political power. . . .

Politics are a demanding manner — but not the only one — of living the Christian commitment to the service of others. Without of course solving every problem, it endeavors to apply solutions to the relationships men have with one another.

⁶⁹ Cf. "Presence of the Church in Latin American Development," in *BHH*, p. 14.

⁷⁰ *Populorum Progressio*, 63.

The domain of politics is wide and comprehensive, but it is not exclusive. An attitude of encroachment which would tend to set up politics as an absolute value would bring serious danger. While recognizing the autonomy of the reality of politics, Christians who are invited to take up political activity should try to make their choices consistent with the Gospel and, in the framework of a legitimate plurality, to give both personal and collective witness to the seriousness of their faith by effective and disinterested service of men.⁷¹

The last Synod of Bishops, in their document **Justice in the World**, spoke forcefully when they said:

The Church has received from Christ the mission of preaching the Gospel message, which contains a call to man to turn away from sin to the love of the Father, universal brotherhood and a consequent demand for justice in the world. This is the reason why the Church has the right, indeed the duty, to proclaim justice on the social, national and international level, and to denounce instances of injustices, when the fundamental rights of man and his very salvation demand it. The Church, indeed, is not alone responsible for justice in the world; however, she has a proper and specific responsibility which is identified with her mission of giving witness before the world of the need for love and justice contained in the Gospel message, a witness to be carried out in Church institutions themselves and in the lives of Christians.⁷²

As it was also well expressed in their document on **The Ministerial Priesthood**, the Synod of Bishops had this to say of both the priest and the entire Church:

Together with the entire Church, priests are obliged to the utmost of their ability, to select a definite pattern of action,

⁷¹ *Gaudium et Spes*, no. 42.

⁷² Apostolic Letter of His Holiness Pope Paul VI to Card. Maurice Roy on the occasion of the 80th anniversary of the encyc. "*Rerum Novarum*," printed by the Daughters of St. Paul (Pasay City, 1971) pp. 33-34, 55, 56-57.

when it is question of the defence of fundamental human rights, the promotion of the full development of persons and the pursuit of the cause of peace and justice; the means must indeed always be consonant with the Gospel. These principles are all valid not only in the individual sphere, but also in the social field. . . .⁷³

Finally, Pope Paul VI wrote in a letter to CELAM in 1966: "In its overall view of development, *Gaudium et Spes* clearly insists upon the need for thorough-going structural reforms and social changes."⁷⁴ Hence his forceful stand: "Continuing development calls for bold innovations that will work profound changes. The present critical state of affairs must be corrected for the better without delay."⁷⁵

In this connection we must remember again that the thrust of development has to be conditioned by the needs and peculiar characteristics of each people. There is not one single or unique model for development, and nothing can replace the initiative of the people themselves. No external force can bring development to them, if they have not determined to commit themselves to their own development.

But we must acknowledge that it would be futile to work for development in our country without working for moral and religious vitalization. Marxism is not entirely right when it tries to suggest that "better men will come only from a better structure." Reason and human experience show rather that there is a mutual interplay between men and the structures they build and it is faith that gives the whole process meaning. Man is saved insofar as he adds a human dimension to his own existence, but he cannot reach total human fulfillment without God. Man does not live by bread alone.⁷⁶ A humanism without God is incomplete and in the end inhuman.⁷⁷

⁷³ Synod of Bishops' document "Justice in the World" (Pasay City: St. Paul Publications, 1972), pp. 18-19.

⁷⁴ Synod of Bishops document "The Ministerial Priesthood" (Pasay City: St. Paul Publications, 1972)

⁷⁵ Cf. "Presence of the Church in Latin American Development," in BHH, p. 19.

⁷⁶ *Populorum Progressio*, 32.

⁷⁷ Mt. 4:4.

CONCLUSION

In the Philippines today, especially under the rule of martial law and the avowed aim of the Government to create a "new society", our service as Church, as Community, must take the form of support of all that is genuinely good in the new directions being taken. For these new directions are nothing more than concrete means towards the development we have been speaking of here. Thus, the Government's programs of land reform, peace and order, good government, more equitable distribution of wealth — all are worthwhile in themselves and look towards the total human development of our people, of the Common Tao especially, the great mass of the underprivileged among us.

But this service of ours, as we have time and again indicated in this letter, must always be in the light of the Gospel. Hence we must seriously ask, in view of recent events, whether indeed development is taking place with justice, with truth, and above all with Christian charity.

We speak of justice. For in the current striving to bring about a "new society" there is ever the danger that basic human rights will be pushed aside and ignored, due processes of law conveniently bypassed in the name of reform. We have to be all the more wary about this danger then, in the light of what we said earlier about the common aspirations of modern man to participation and equality to the safeguarding of his dignity and freedom. Our people are no strangers to these aspirations. For in their ancestral wisdom, they know that the rights that these aspirations connote spell out most concretely for them what it means to be a Filipino. Hence we must ask that in the new order of things, in the exercise of government and political power in our nation today, these rights remain inviolate.

We also speak of truth. For if our people are to participate with freedom and dignity in the making of decisions that touch their very

lives and persons; if they are to develop as a people in the integral manner we have been talking about here; then their right to the truth must be respected at all times. "The truth will make you free" (Jn. 8:32). This solemn declaration of Christ takes on a deeper meaning for us today in the limitation — temporary, we trust — of our people's right to full information of events. And for that same reason, we see all the more clearly its place in the right ordering of life itself. And lastly, and above all, we speak of charity. For it is Christ's love that we have been concerned with here all along: a love based on justice and on truth; a love that impels us to commit ourselves to the great task of development and evangelization. Under conditions prevailing in the country today, this means for all of us, both as individuals and as community, unstinting service to the common good of all our people, be they Christian or Muslim, native or foreign-born, rich or poor. It is in this service that we will incarnate that self-same charity in our lives and give witness to its transforming power.

May Christ's Spirit guide you in your witness of service to His justice, His truth, and His love.

For the Catholic Bishops Conference
of the Philippines:

† TEOPISTO V. ALBERTO, D.D.
Archbishop of Caceres
President

July 25, 1973

Feast of St. James the Apostle

HOLY YEAR 1975

COMITATO CENTRALE
PER L'ANNO SANTO

Prot. 304/73

Citta del Vaticano, July 3, 1973

Your Excellency,

The Central Committee for the Holy Year has recently been receiving from the various Episcopal Conferences and from individual Ordinaries reports concerning the announcement which they have made to their people regarding the Holy Year. Their reports have also indicated the general lines envisioned for the celebration of this great spiritual event proclaimed by the Holy Father.

I am writing to express my thanks to my brother Bishops who have responded so promptly and to reexpress my sincere hope that effective communication may soon be established between the Central Committee and the National Committees named by the Conferences. I should like as well to enclose a letter which was addressed to me by the Holy Father. It is dated 31 May 1973 and was subsequently published in "L'Osservatore Romano" on 8 June 1973. I am sure you will wish to share it with the members of your Conference.

In his letter, His Holiness explains most clearly his thoughts and his hopes concerning the Holy Year and offers a frame of reference within which each celebration should be planned in order to respond to the finality of this great spiritual movement and to realize the benefits which — as he has repeatedly pointed out since the 9 May 1973 proclamation of the Holy Year — can come to the Church ten years after Vatican II as she reexamines the post-conciliar period of her history and prepares herself for even further initiatives in the future.

In this regard the Holy Father restates, most of all, the fundamental themes of renewal of man and his reconciliation with God and with his brothers. These themes are to be the unifying features

of all programs whether on the parochial, diocesan or national levels during this first phase of the Holy Year which will culminate in Rome in 1975. They are the objectives which spring from a more abundant participation in the fruits of the Redemption through the practice of Faith, Charity and Penance and which bespeak a sincere conversion of spirit and express themselves in the behaviour and external relationships of man both in the ecclesial community and in the community of the family and society at large.

This is, indeed, the most important element in the Holy Year. To this purpose everything should be directed and interpreted which I have already communicated to Your Excellency and which has been announced by the Central Committee and published in "L'Osservatore Romano" this past June 20th.

In a very special way it will be necessary to do everything possible to reawaken, on the part of both priests and people, the appreciation and practice of the sacrament of Penance, in a form which will be best fitted to bring about that renewal and reconciliation for which the sacrament was divinely established. Of course, the psychological and social conditions of the modern man must be kept in mind.

The idea of Indulgence — which is inseparable from the Holy Year — should be explained in the light of the primary values of charity and penance by means of which there come a change of heart, a liberation from evil, an ever-increasing appreciation of goodness and peace through a deeper realization of the brotherhood of men. The Church — as the dispenser of all those goods which her members enjoy through their union in the mystical reality of the Communion of Saints — grants to the faithful supernatural assistance by means of which they can cleanse themselves and perfect themselves in their union with God, arriving indeed at a degree of conversion which can be called complete. All of this is simply and always an act of grace by which the Holy Spirit enters and fills the heart, remits sin and causes men to live truly as sons of God.

Exterior good works, which especially reach their peak in the Pilgrimage, will be seen as signs of an interior commitment to the grace of the Holy Spirit, the source of purification and salvation.

Along this same line, the program of the Holy Year should include in a special way the sanctification of Sundays and holidays

through the worship of God and through good works. All of us realize how important this is in the life of the Christian community and in the pastoral ministry. It would be opportune indeed to give even further study to the ways in which, for various peoples in diverse places, it might be possible to make more vital the participation of all the observance of the Lord's day and other solemnities of the Church in order to reestablish contact with the "fonts of salvation" and to obtain those gifts of grace which renew the soul of man and bring about unity in the Church. Such renewal and unity are at the very heart of the Holy Father's hopes for the Holy Year.

Allow me to emphasize another point in the Holy Father's letter, that is, the invitation given to all followers of Christ — including those not at the moment united to the See of Peter — and to all believers in God and, indeed, to all men of good will, to unite, at least in spirit, in the movement of the Holy Year through reflection, research and prayer. Let them join together, "in ways fitting to them," as the Holy Father says, in the journey toward God and in those community celebrations which will be planned under the care of the Episcopal Conference.

It seems indeed that the Holy Year — through its spiritual and charismatic character — is able to offer to all Christians and to all seekers after God a point of contact where man himself is better appreciated and the profound workings of the Holy Spirit in the community are better recognized. Opportunity is given to overcome ever more easily, through their response to the call to faith and through workings of grace, those divisions and separations which arise from the imperfections of men.

Finally, I should like to ask Your Excellency and the other members of the Episcopal Conference to invite the theology institutes and professors in your dioceses to contribute to the various reviews and publications articles dealing with the themes of the Holy Year. In this way it is hoped that on the cultural level there will come about a new awakening and new developments in Christian thinking.

Along this line I am enclosing a list of themes which have been approved in the recent plenary session of the Central Committee.

I should like to make a final plea to Your Excellency that you use every means possible to encourage all the members of your Con-

ference to invite their faithful to participate in the movement of the Holy Year, principally by prayer. All should be asked to pray — priests, religious men and women, especially contemplatives, indeed all the faithful, with a special invitation to prayer given to children and the sick. It will be prayer such as this which will open to the world the “gate of heaven” (cf. Gen. 28, 17) of which the “Holy Door” is a symbol.

With deep gratitude for whatever will be done in the cause of the Holy Year, I remain

Faternally in Christ,

MAXIMILIEN CARD. DE FURSTENBERG
President

The Most Reverend Teopisto Alberto y Valderrama
President
Catholic Bishops Conference of the Philippines
P. O. Box 1160
Manila

THEOLOGICAL THEMES PROPOSED FOR DISCUSSION AND STUDY DURING 1973-1974 AND 1974-1975 IN CELEBRATION OF THE HOLY YEAR

1. Faith and penance at the heart of the Christian message — Conversion to God and fellowship — Sin and its effects upon the story of man and in history — Reconciliation with God through the suffering of Christ — Redemption and freedom — The mission of the Church as the minister of redemption and promoter of human freedom — The Church, "holy" and "penitential" — Metanoia not just in structures but also in man himself — Total and interior conversion of the human person.
2. The ministry of pardon and the granting of forgiveness — Personal value and ecclesial solidarity in conversion and in penance — The essence of the sacrament of Penance and current questions in its regard — The relationship between Penance and Indulgence seen as a sign of and application of union in Christ and in the Church — How best to present the fact of Indulgence in today's world.
3. Human renewal as the fruit of reconciliation — Christian penance and human values — Christian faith and the religious sense in the context of secular society — Christian hope and the commitment to social development and peace — Eschatological and temporal perspectives in Christian efforts towards peace — The Christian commitment on various levels and in various sectors of social action.
4. The principal stages in reconciliation: in the human heart, in human relations, in the Church and among the Churches, among believers, between peoples and nations.
5. The unity of the Church in prayer, in charity, in penance — Fraternal charity in today's world — Approaches to peace in ecclesial and social relationships.
6. The theological and pastoral significance of the Roman Jubilee — The Pilgrimage as an act of Penance — The visit to the Pope and the Jubilee — Rome and Jerusalem in the light of eschatology.

GENERAL CRITERIA FOR THE PASTORAL CELEBRATION OF THE HOLY YEAR IN LOCAL CHURCHES

A) PRINCIPAL OBJECTIVES TO BE ATTAINED:

- 1) a recommitment to conscience and a personal reflection upon the human and Christian vocation and upon the demands arising from worship and faith in God.
- 2) a consideration of the problem of sin, of conversion and of salvation proposed in terms which are adequate to the mentality, condition and needs of the present-day world (keeping in mind, whenever necessary, the psychological and sociological aspects involved.)
- 3) a re-evaluation of penance as an essential component of the Christian spirit and a restatement of the Sacrament of Penance as a means to nourish that spirit in forms of administration which are, at the same time, both practical and faithful to the genuine traditions of the Church as well as to the psychological and sociological conditions of modern man.
- 4) a fitting emphasis on the role to be played by penance, whether as a sacrament or as an element in Christian living, in attaining reconciliation with God and with our fellow-men both in the Christian community and in the entire human family (with special regard for the fact that from a regulated community arises a moral order which is faithful to the divine plan). There should be a constant realization of the value of penance as a means to unity and to peace.

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- 5) a constant reminder that Christ is the Savior, from whom come every grace, faith, conversion, good works, perseverance and redemption. In His name the Church exercises her entire ministry and offers to all men her services.
- 6) a strengthening of the union with Christ which should exist in the individual conscience, in the inter-relationships within the Church and among the Churches. The already existing groups and institutions in the Church should re-examine themselves in their relationships to the work of Christ with a constant reflection upon themselves and a will to self-reform and repair wherever shortcomings are discovered which might do harm to the spirit of unity whether from personal fault or social inadequacy.
- 7) a reaffirmation of the mission and the obligation of Christians to live in the world and in every sphere of action (the family, the professional, social, political, cultural, etc.) as true workers for unity and peace following the Gospel way of brotherhood and forgiveness, introducing into each area of life and into each sense of values the Christian spirit of charity.

B) SUGGESTED INITIATIVES FOR THE PREPARATION OF THE HOLY YEAR IN ALL THE LOCAL CHURCHES

1) on the level of the parish:

- a) parish missions — in the traditional form or following new patterns — in order to reawaken in the faithful the spirit of penance, of reconciliation and of unity, according to the needs and objectives spoken of above;
- b) catechetical courses, special preaching, study groups, debates, etc., dealing with such points and with their practical applications;
- c) a review of the entire parish situation under the aspect of practical religion, faith, works of charity, of parish societies and associations, etc. in order to supply new impetus and to arrive at new methods in keeping with the actual psychological, sociological and religious condition of the parish.

2) on the level of the diocese:

- a) the promotion and coordination of the parish effort and of other pastoral centers, seeking always to follow a line of action which will better promote the objectives proposed;
- b) the encouragement of the participation of the Catholic schools and institutions, of the various associations, religious communities, etc., in the initiatives of the Holy Year.
- c) the organization of diocesan pilgrimages to the Cathedral, without excluding, of course, celebrations in other sacred sites or even in public phases which might appear preferable for pastoral reasons, keeping in mind the following purposes:
 - i) community celebration of rites of reconciliation relating to the local Church
 - ii) manifestations of Church unity together with the intention to pursue that unity within the community at large, not excluding non-believers;
 - iii) organization of pilgrimages to Rome in which representatives of every diocese might come in contact with the Church of Rome and with the Holy Father.

(It would be particularly valuable if the Bishops were to involve in such programs the various parochial offices, the Priest Councils or Senates and the Parish Councils, the religious, the heads of the various institutions and associations within the diocese.)

3) on the national or regional level:

- a) coordination of the forms of diocesan celebrations of the Holy Year within the various nations or regions;
- b) the composition and distribution of suggested catechetical programs and homilies; liturgical and paraliturgical rites, calendars, etc. for the Holy Year in the various dioceses and for the pilgrimage to Rome.

- c) the involvement of the communications media and the agencies of social communications in the aims and purposes of the Holy Year;
- d) relations with public authorities regarding the free celebration of the programs of the Holy Year;
- e) contacts with the representatives of the various Christian Churches and communities as well as the non-Christian religions with a view toward common participation in the ceremonies and programs of the Holy Year of Reconciliation;
- f) maintenance of contact with the Central Committee.

(It would be well if the Episcopal Conference would, in such matters, encourage the cooperation of the Conferences of Major Superiors of the religious communities and the heads of the various associations and institutions.)

C) PASTORAL PROBLEMS WHICH SHOULD BE OF SPECIAL INTEREST FOR STUDY AND CONCERN ON THE NATIONAL AND INTERNATIONAL LEVELS IN ALL LOCAL CHURCHES ACCORDING TO THE SPIRIT AND DECLARED GOALS OF THE HOLY YEAR:

- 1) faith and religion in the world of the worker
- 2) faith and religion in the world of the youth
- 3) faith and religion in the intellectual world
- 4) faith and religion in the world of culture
- 5) faith and religion in the world of social communications and entertainment
- 6) faith and religion related to leisure.
- 7) the re-awakening of the missionary spirit in the Church

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 38

RELIGIOUS ADJUSTMENT AFTER THE REVOLUTION

1. End of the Royal Patronage.

During the Spanish period, the Holy See was not directly in charge of many matters in the church in the Philippines because of the rights of the **patronato** which, as we have already seen, she had granted to the Spanish monarchs and which they exercised either directly by themselves or through the Governor General as Vice-Patron. But, with the fall of the Spanish government, the Holy See had to attend directly to the many needs of the Church in the country.

To this end, it sent as its Representative in Manila Archbishop Placide L. Chapelle of New Orleans. The latter had an occasion to experience within a few days after his arrival the intensity of feelings provoked by the religious question in the Philippines, together with Archbishop Nozaleda and Bishop Campomanes, at a reception which the Clergy and the Filipinos held in his honor on 23 January 1900. The more prudent catholic sector of the country, however, held another solemn reception on 2 February, as an act of satisfaction.¹

2. Three Apostolic Delegates.

A little after this, the Delegate held secret conferences with the prelates of the Islands, namely, with the Archbishop of Manila and the Bishops of Vigan, Cebu, Jaro, in order to study the problems that weighed down the Church in the Philippines and find a solution to

¹ Joaquín Recoder, O.P., *Memoria o Indice histórico de los sucesos más notables ocurridos en la provincia del Santísimo Rosario de Filipinas*, 1894-1906, MS. in AUST. Folletos, V. 85, No. 15, fol. 12.

them.² It was also in the incumbency of this prelate that the American Civil Commission held conferences with the diocesan prelates of the Philippines who at the time were still in the country, together with all the Superiors of the religious orders and many prominent Filipinos, in order to situate clearly and truthfully the facts and conditions of the country. But soon the Apostolic Delegate realized that some of the participants of the conferences were not guided by the best intentions.³

Monsignor Chapelle on the other hand was very well disposed towards the religious orders. Because of his affection towards the friars, he earned the hostility of the elements opposed to them.

Back in the United States in the autumn of 1901, after passing by Rome, he died on 10 August 1905 of yellow fever, which he contracted while he was visiting the sick of his diocese. According to the press of that period, it was hoped that he would be succeeded by Monsignor Sbarreti, but this hope was not fulfilled, for, instead, Monsignor Giovanni Baptista Guidi was appointed, and he arrived in Manila on 17 November 1902.

He brought with him the Apostolic Constitution "*Quae mari sinico*", promulgated on 8 of December, which was to be the *Charta Magna* of the Catholic church in the Philippines until the promulgation of the Acts of the Council that was held in Manila in 1907. The difficulties he met, especially in the sale of the Friar lands, aggravated a chronic heart ailment, such that he died on 26 June 1904, a few days after the convocation of the first Council of Manila.⁴

"He was a man of the widest political and diplomatic experience; he was a Roman, but had lived in Germany for fourteen years; had been the Secretary of the Papal Nuncio at Berlin; had himself been the Papal Nuncio at Brazil and in Ecuador and the United States of Colombia . . . He was a profound student of comparative philology, spoke a dozen languages, was a man of affairs, and dealt in the largest and most liberal way with questions presented to him".⁵

On 6 February the following year, 1905, the third Apostolic Delegate arrived in Manila. He was Monsignor Ambrosio Agius, O.S.B.

² *Ibid.*, 12v.

³ *Ibid.*, 14.

⁴ *Ibid.*, 13-14.

⁵ William H. Taft, *The Church and Our Government in the Philippines*. (Notre Dame, Indiana: The University Press, 1904), 19-20; AUST. Folletos, 37-38.

of Palmira. More fortunate than his predecessor in regards to the Council, he saw its celebration in 1907.⁶

3. American bishops for Filipino dioceses.

There were four bishops residing here when the Spanish government in the Philippines ended: Archbishop Bernardino Nozaleda, O.P. of Manila, Bishop José Hevia de Campomanes, O.P. of Nueva Segovia; Bishop Martin Garcia Alcocer, O.F.M. of Cebu; and Bishop Andres Ferrero, O.R.S.A. of Jaro. The fifth, Bishop Arsenio del Campo, had sailed from the Philippines with the permission of the Captain General during the blockade of Manila. Nozaleda and Hevia had sailed for Europe on 25 September 1900, the former stopping in Rome for some time to settle certain problems of his archdiocese.⁷

On 25 October, 1903, Bishop Alcocer of Cebu, who was acting as the Apostolic Administrator of the archdiocese of Manila after the departure of Monsignor Chapelle in April 1901, left for Hongkong. His bad health forced him to leave the country without waiting for the new American archbishop, Monsignor Jeremias Harty. Bishop Ferrero followed and left for Spain on 27 October, but his successor, Monsignor Rooker had arrived on the 16th, and on 2 November he took possession of his see of Jaro. A few days previously on 6 October, the new prelate of Vigan, Bishop Dougherty, arrived in Manila. He took possession of his see on 22 October. Finally, on 15 January 1904, at sundown, Monsignor Harty, Archbishop Nozaleda's successor, landed in Manila. It was also about this time that the bishop of Cebu, Monsignor Hendrick, arrived in the Philippines. For the see of Cáceres, however, the Holy See, had its eyes on Monsignor Jorge Barlin, the first Filipino ever honored to rule a Filipino diocese.⁸

4. The Religious relinquish their parishes.

Much has been written about the hostility that part of the Filipino nation had shown in various ways against the friars as parish priests and land owners, before, during, and after the revolution. The roots of this animosity, at least as far as the friars are concerned, must be found in the fiscalizing role which many of them had to play because of the close relationship between the State and the Church under the Spanish political system. "By custom, and subsequently

⁶ Recoder, *Op. Cit.* 13v.

⁷ *Ibid.*, 12v.

⁸ *Ibid.*, 15.

by law, to the parish priest was given complete supervisory power over the municipal government of his town. His civil functions became very many, and one of his chief duties was supposed by the people to be to report to the central government of Manila the persons in his parish whose political views or actions were hostile to the Spanish regime. The friars thus became involved in a reactionary policy, which placed them in opposition to the people, and made them responsible in the popular mind for the severity with which the Spanish government punished those suspected of liberal political opinions."⁹

The friars could have returned to many of the parishes if they had enough courage, because the people in general did not reject them, and at times wanted and requested their return. But fearful of the semi-official opposition and weakened by the rigors of their imprisonment, as well as disheartened by the uncertain future, many of them chose rather to return to Spain, or go to other regions where the Lord of the vineyard was preparing another field of the apostolate for them. The Superiors policy was, in their regard, to send friars to the towns which asked for them. It happened, however, that in many cases, the people did not ask for them out of fear for the Federal Party which was strongly opposed to the return of the friars to the parishes.

Even then, we find the Dominicans taking charge of the Batanes Islands, and of some parishes in Cagayan and Isabela; of the colleges of San Jacinto in Tuguegarao and Saint Albert in Dagupan; of the Sanctuary at Manaoag, in addition to one or two parishes in central Luzon. In 1906, the Dominicans asked the bishop of Nueva Segovia for their old missions in Nueva Vizcaya, which, because of lack of secular priests, were almost totally abandoned and in the hands of the Aglipayans. The prelate denied them their request, possibly because, we believe, he was following instructions from Rome for the sake of peace. The Agustinians returned to some towns of Pampanga, and the Recollects to a number of *doctrinas* in Bohol and Palawan. At the request of some towns or of the church authorities, and with the consent of the American government, the Franciscans returned to take charge gradually of many of their old parishes, like Santa Ana in Manila, a few around Laguna de Bay, one or two in Camarines, and almost all of the parishes in Samar. In 1922, these Fathers were ministering to 283,350 souls in thirty-seven parishes.¹⁰

⁹ Taft, *Op. cit.*, 52.

¹⁰ *Archivo Ibero-americano*, XVIII (1922) 443.

In any case, the more or less voluntary abandonment by the friars of the parishes resulted in a certain sense in a blessing for them, inasmuch as they were now free to devote themselves more to the missions and to the work of education. The parochial ministry which had become the nerve and the reason for their stay in the Philippines came to be for them spiritually and religiously prejudicial, was a source of danger for a good number of their members, and, as we have seen, earned for them hatred and antipathy, especially in those places where they also owned lands. For this reason, it had been the Dominican policy not to accept lands where they were serving as parish priests.

On retiring from the parishes, the friars left a vacuum that was very hard to fill. And in their place the Filipino assistant priests went to take possession of the parishes, but for the moment, neither in number or in their previous training were they able to satisfactorily substitute for the former. There was need, therefore, of a program of formation of a more numerous and better trained clergy, a hard and time-consuming effort that would require several decades to finish.

5. The sale of the Friar lands.

The legitimacy and validity of the possession of the haciendas of the friars was so clear that, as the American Commission was saying when it examined their titles, "among the property titles claimed by anyone, none are as legitimate as those which the religious orders are presenting for their estates."¹¹

Fearful that if the revolution succeeded, they would lose their lands, the religious orders planned a program of legally selling their property to individuals or corporations which for this purpose would be formed, while they retained possession and control of majority of the shares of stock. Thus, the Augustinians, and the Recollects formed their respective companies; but since we do not have the data, we shall limit our discussion to **The Philippine Sugar Estates Development Corporation** of the Dominican Order. Organized to safeguard their large estates, it provides some idea of how these corporations were managed. Here is what Taft said about the subject:

In 1901, American civil government was established, and

¹¹ AUST, Folletos, 76, fol. 132. "Contestación a las columnias y gravísimos cargos que los periodicos americanos, **The Catholic Citizen**, y **The Western Watchman** hacen a las Corporaciones religiosas de Filipinas, by José R. Cabeza, O.S.A.

courts were created for the purpose of determining civil rights. The friars had meantime transferred their titles to promoting companies, taking back shares in the corporations as a consideration for the transfers. With the restoration of tranquility in 1902, there was no just reason why the companies now owning the lands should not proceed to collect their rents and to oust the tenants if the rents were not paid. The tenants were sullen and not disposed to recognize the title of the friars or to pay their rents. A systematic attempt to collect the rents would involve eviction suits against many thousand tenants; judgment would doubtless follow the suits, and the executive officers of the courts must proceed to evict from their houses and homes thousands of farmers in the most populous provinces in the Islands and chiefly among the Tagalogs, a tribe easily aroused to disturbance and insurrection.¹²

Already on 8 August 1898, while the American squadron was blockading the city of Manila from the sea, and the Filipino forces on land, the Dominicans sold their farms by legal deed to Mr. Henry Andrew, an English trader of a big commercial house of the city.

Father Paredes writes that "the purpose of the sale was merely to avoid the dangers which were probable in the new political order in which the property of the religious orders might not be respected or their civil rights, considering the campaign of vilification that the sects conducted in those critical days of the revolution."¹³

Because Mr. Andrew was unable to pay the price agreed on, the organization of the **Philippine Sugar Estates Development Company** was formalized by written contract on 29 January 1899, signed by Mr. Andrew and countersigned by Mr. Baldomero Hazañas. The Dominican order would intervene in the transactions of the company privately, through Father Raimundo Velásquez until 1910.

In the meeting of 30 August 1900, Fathers Velasquez and Francisco Gutierrez Repide were elected as members of the board of trustees. The latter would serve as the gerent-administrator, beginning with the month of February 1901, on the death of Mr. Andrew.¹⁴

¹² Taft, loc. cit.

¹³ *Informe sobre la Compañía Sugar*, No. 3, in APSR, Section "Procesos", uncatalogued.

¹⁴ *Ibid.*, Nos. 4, 5, 7.

Meantime, other persons were going to enter the scene. These were Mr. William H. Taft, and the new Apostolic Delegate Monsignor Guidi. Mr. Taft soon found out that practically in the hands of tenants, the Friar lands could be a source of danger to the internal peace of the country, if the government interested itself in obliging the tenants to recognize the rights of their real owners. "The attitude of Mr. Taft, as he himself indicates in a speech before the faculty and the students of the University of Notre Dame, Indiana on 5 October 1904 was: 'It had been clearly ascertained that if the government bought the lands, the government as landlord would have less difficulty in dealing with the tenants that it would have in enforcing the rights of the friars as landlords; and that by offering the tenants opportunity to purchase the lands on small annual payments for ten or twenty years, a transfer of the lands to the tenants might probably be effected without much, if any, pecuniary loss to the government.'"¹⁵

With this idea in mind and convinced that if the friars sold their lands, they would have no special inducement to stay in the Philippines, and armed with a letter of instruction from the Secretary of War, a letter of introduction from the Secretary of State to Cardinal Rampolla, and a personal letter of courtesy and greeting from President Roosevelt to His Holiness Pope Leo XIII, Taft undertook his historical trip to Rome in 1903. He first called on Cardinal Rampolla who received him cordially. Later, he was escorted into the presence of Leo XIII.¹⁶

The Vatican readily agreed on the purchase of the friars' lands by the American government; but to the proposition that it should also agree to the withdrawal of the friars in the course of three years it declined to agree, for the following reasons, as stated Mr. Taft. First, because that was a question of religious discipline which it did not think ought to form a term of commercial contract. Second, because it did not desire, by such a stipulation, to reflect upon the Spanish religious Orders, and thus give apparent support to the slanders which had been published against the Orders by their enemies. And, third, because such agreement would be offensive to Spain.¹⁷

As Father Tamayo wrote, Leo XIII answered Mr. Taft regarding the departure of the friars that "against the Spanish religious orders

¹⁵ Taft, *Op. cit.*, 29.

¹⁶ *Ibid.*, 33-34.

¹⁷ *Ibid.*, 35-36.

accusations had been made all of which had every sign of being calumnies, that these religious were his sons, and that he would never consent to impose on them without cause a penalty as heavy as that of obliging them to leave the Philippines."¹⁸

Toward the end of 1903, the American government rated the haciendas of the Augustinians and the Recollects as worth \$20 per hectare, while those of the Dominicans \$6. This was an obstacle for the sale, for Gutiérrez Repide refused to agree to that price, despite the good intentions of Mr. Taft. It was thus that in 1903, the Augustinians and the Recollects sold their lands and only a promise of buy-and-sell was signed between Mr. Repide and Mr. Taft on 22 December 1903 with regard to the Dominican estates. The following day, Mr. Taft sailed for the United States.

Mr. Taft returned to Manila in August 1905. He was now the American Secretary of War, and he had come, accompanied by a full representation of American congressmen to attend the inauguration of the first Philippine Assembly. He was also desirous of terminating some matters which he had left hanging in 1903, especially the sale of the lands of the Dominicans. Finally, after overcoming the resistance of Mr. Luke E. Wright, who was not quite ready to finish the settlement, because the latter considered it prejudicial to the government, he signed the deed of sale on 20 October.¹⁹

6. The problem of the Obras Pias and Litigation over San Jose College properties.

Other problems which faced the American government in the Philippines and the Church centered around the *obras pias*. They belonged to or were administered by the following entities: Casa de Misericordia and the College of Santa Isabel; the colleges of San José and of Santa Rita; the Franciscan and Dominican Third Orders; the Archconfraternity of Jesus of Nazareth of the Recollects; the Hospitals of San Juan de Dios and of San Lázaro; the Monte de Piedad and Caja de Ahorros; "these were . . . foundations", Fray Nozaleda says, "which all together add up to several million pesos, the product of the legacy of the ancient Spaniards, intended for works of education, piety and charity. All of these institutions, even if they were not the property of the Spanish government, were under the *patronato real*, which

¹⁸ *El ministerio apostólico en Misiones. Lo que no es y lo que debe ser, Manila*, Tip. Pontificia del Col. de Sto. Tomás, 1923, p. 6.

¹⁹ Recoder, *Op. cit.*, 15v.

in the Indies, had a greater influence than in the Peninsula; and, for this reason, they were administered according to the laws of the Overseas Minister and those the Vice-Patrons had issued for the purpose".²⁰

This gave rise to the fact that the new masters of the Archipelago who did not know much about the nature of the *Obras Pías* reached the conclusion, especially after listening to some Filipinos interested in confiscating them from the church, that these institutions or these capital funds which the Church administered had been the property of the Spanish government, and therefore had passed on to become the property of the American government in virtue of the Treaty of Paris. This belief gave origin to a legal battle which lasted for years and ended in the manner that we shall see later.

Fray Nozaleda adds: "It cost no little work to make them understand the contrary. But, finally, God granted that they should be convinced that it was as case of ecclesiastical ownership, and not of the goods of the Spanish government, to which my decree of 14 November 1898 contributed not a little, which to vindicate the rights which over these trust funds the Council of Trent grants to the Bishops, I declared that the laws issued by the royal patronato on this matter were obsolete and already abrogated in the Philippines. With this, the great part of these foundations were kept intact, the immense majority of which were destined for the descendants of Spaniards. However, in order to save the Hospital of San Juan de Dios, and the Monte de Piedad, he had to sustain a longer and more vigorous fight. In the case of the goods of the college of San José, there was need to follow up in the courts a litigation with a big group of Filipinos belonging to the party called "Federal", who claimed that those goods were the property of the native Filipinos."²¹

On the 13 of June 1899, Father Santiago Payá, then the Rector of the University, requested General Elwell S. Otis, the military governor of the Philippines, license to reopen that institution. Otis granted but later he withdrew his permission until he could study the relationship between the faculties of Medicine and Pharmacy and the trust funds of San Jose. He acted like this, under, without doubt, the inspiration and urging of Trinidad Pardo de Tavera, Felipe Calderón, and others, who had laid their eyes on the property of the College of

²⁰ Bernardino Nozaleda, O.P., *Defensa obligada contra acusaciones gratuitas*, Madrid, 1904, 39-40.

²¹ *Ibid.*, 40.

San José to serve as the foundation for a state university of Medicine and Pharmacy.

This line of conduct followed by the American general was the occasion for a court case, in which Pardo de Tavera and Calderón were the plaintiffs, and the Catholic Church, represented by Monsignor Chapelle, was the defendant. While the case was being contested slowly in the court, the President of the Civil Commission, William H. Taft, allowed the University, on the request of Father Raimundo Velázquez, Paya's successor as Rector, to reopen the faculties mentioned above.

The years went by in useless charges and answers until 1907, when Taft signed an agreement with Archbishop Jeremias Harty, Nozaleda's successor. The Church was ceding the San Lazaro Hospital which was valued at around 7 million pesos because it was in the middle of the city, and the government recognized the right of the Church to the property of the other obras pias already mentioned. The reason for the Archbishop's action in this transaction seemed to be to assure for the Church, above all, proprietary rights over the building and the haciendas of San Jose which he was thinking of converting into an archdiocesan seminary. But, if this had been his intention, he was soon frustrated because, by this time, the Jesuit Fathers had already set on foot negotiations with the Holy Sec in order that the administration of the college of San José might be returned to them.

For his part, Father Velásquez, in defense of the rights of the University, although this would run counter to the archbishop's desires, submitted on 17 February 1908 before the Supreme Court a motion asking the tribunal to annul the transaction between Taft and Monsignor Harty. As can be seen, this step resulted only in further delaying for a long time the solution of the case; but at this instance, Rome intervened by arranging that the property of San José college be entrusted to the administration of the Society of Jesus that it might use the money for the original purpose of the foundation. The transfer was effected by August 1910.

7. Payment of Rental and Damage to Occupied Property. — This question, which in modern language we could call "war damage", also demanded the attention of the American government in the first days of the occupation of the Philippines. It is known that in this country, outside of the conventos or parish residences, the churches, the town halls, and some houses or prominent Filipinos the buildings

then in existence were nothing else but mere shacks of bamboo and nipa, as is still true in today's barrios. In these circumstances, it was natural for the Americans in their campaigns to occupy the strong ecclesiastical buildings to quarter themselves in. It should also not be surprising, no matter how unfortunate it is, that Aguinaldo's forces should have burned churches or conventos to prevent the enemy from entrenching themselves in certain places where they could prove to be impregnable in case of counterattack, and, in any case, places which could serve as their barracks. On the other hand, the ecclesiastical authorities preferred that the Yankees occupied their buildings, for they would be concerned with their preservation. The occupation of ecclesiastical buildings lasted for two years, and in some cases, longer.

The north Americans also offered to pay the damages and the injuries which their troops had caused on their buildings and farms, even though in some cases it might have been an effect of some operation of the war.²²

²² Taft, 27-28. Catálogo de las reclamaciones de los daños y perjuicios inferidos a la Iglesia Católica en Filipinas, presentado al Gobierno de los Estados Unidos de América. El arzobispado de Manila y los Obispos sufragáneos. (Manila: Imprenta de "El Mercantil", Beaterio 72, 1903).

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

FR. REGINO CORTES, O.P.

27th Sunday of the Year
(October 7)

Theme 1: INDISSOLUBILITY OF MARRIAGE
(Gen. 2:18-24; M k. 10:2-16)

In the gospel reading St. Mark gives us his account of the controversy between our Lord and the Pharisees concerning divorce. The same controversy was related by St. Matthew, ch. 19:1-9. Other allusions in the Bible of Christ's doctrine on divorce may be found in Mt. 5:31-32; Lk. 16:18; I Cor. 7:10-11:39. St. Mark does not include in his account the phrases: "on any pretext whatever", and the exceptive clause translated by The Jerusalem Bible as: "I am not speaking of fornication", while the Douay-Rheims following the Vulgate has "except it be for fornication."

The absence of these phrases in Mark is usually explained because of his concern for his non-jewish readers who would not understand the meaning of the exceptive clause. According to St. Mark, therefore, there is no doubt whatsoever as to the mind of Christ concerning divorce: "what God has united, man must not divide". Moses allowed divorce because of the hardness of their hearts but only on a particular case, when a man finds in his wife "something indecent", in hebrew *'ervat dabar* which literary means "a shame of something". This tolerant

commandment is found in Deut. 24:1-4. If this text is read carefully we will find out that this text in Deuteronomy accepted by the Jews to be written by Moses did not at all command divorce. It found the custom already existing which does not imply that it was being approved. Later judaism was divided as to the interpretation of "something indecent" (*'ervat dabar*) as constituting grounds for divorce. The school of Rabbi Shammai held that only adultery may be grounds for divorce. Rabbi, Hillel and his followers on the other hand made a board interpretation of this clause and included even minor infractions of a wife as sufficient reasons for divorce. Our Lord in his answer favored neither of these two schools but gave his teaching on the indissolubility of marriage: "The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too."

Theme 2: APPROPRIATENESS OF CHRIST'S PASSION

(Heb. 2:9-11)

This passage in the epistle to the Hebrews gives us the key on the aptness of Christ's suffering in conformity with the infinite wisdom of God who is the final cause ("for whom everything exists") and the efficient cause ("through whom everything exists") of all things. As man Christ is lower than the angels and therefore subject to suffering and death. By his suffering and death mankind is redeemed, reconciled with God, and received all the blessings of salvation. In the suffering and death of Christ God's designs and decrees for the salvation of man were fulfilled; "his purpose to bring a great many of his sons into glory" was realized.

The idea of "consummation", "make perfect" is one of the principal ideas in the epistle to the Hebrews (cf. 5:9; 7:19,28; 9:9; 10:1,14; 11:40; 12:23). Christ the author of our salvation was made perfect through suffering. Suffering then is not given only to privileged souls; it pertains to the very essence of being a Christian knowing that our solidarity with the sufferings of Christ as our Brother would lead to our Communion with Him in His resurrection.

28th Sunday of the Year

(October 14)

Theme 1: RICHES IS NOTHING COMPARED WITH WISDOM

(Mk. 10:17-30; Wis. 7:7-11)

The story of the rich young man in the gospel reading gave occasion to our Lord in extolling the value of poverty for those who want to follow Him and be perfect. The young man confessed that he had kept all the commandments even from his earliest days. Still he lacked something. He lacked that orientation towards heaven made obscure by his riches. He failed to appreciate the value of that "treasure in heaven" in exchange for his treasure on earth.

He did call our Lord "good Master" but behind these words Christ saw the real attitude of his soul. He called Christ "good" only in the sense of the earthly not discerning that in that goodness is the goodness of God. Christ wanted to lift him from this lowly attitude correcting his insufficient idea of what is *goodness* and who is *good*, making him realize afterwards where true riches lie, not in his possessions on earth but in heaven.

This right attitude towards riches is the fruit of wisdom which the individual in the first reading of today's Mass taken from the book of Wisdom, 7:7-11, earnestly prayed for.

In contrast to the earthly attachment of the rich young man was the trustful confidence of the Apostles. They had heard the words of Christ addressed to the rich young man, the promise of a treasure in heaven. Would they also receive that treasure since they have fulfilled the first condition of leaving all things and following Christ? A two-fold reward was promised to them: they will be repaid a hundred times over in the present life, but not without persecutions, and eternal life in the world to come.

Theme 2: DYNAMISM OF THE WORD OF GOD
(Heb. 4:12-13)

The qualities of the word of God are here depicted with vividness that some commentators have even identified it with

the *Logos*, the WORD who is the Second Person of the Trinity but the context does not seem to warrant this. The word of God here means all the things which God has revealed through the prophets and through His Son. "At various times in the past and in various different ways, God spoke to our ancestors through the prophets; but in our own time, the last days, he has spoken to us through his Son" (Heb. 1:1-2). The first attribute of God's words given in the Epistle is that it is 'alive'. It is powerful to act like a living force. Like the seed in the parable of the sower (Mt. 13:8) it grows and produces. "It cuts like any double-edged sword." The sword envisaged here is like a double-edged *machaera*, used not for stabbing but for cutting. It could penetrate up to the marrow of one's bones.

The personification of God's word in the two verses of this epistle is so forceful, presenting the word even as judge of secret emotions and inner thoughts. This text is a very emphatic affirmation of the dynamism of the Bible as the word of God.

29th Sunday of the Year (October 21)

Theme 1: SERVICE BY THOSE IN AUTHORITY

(Is. 53:10-11; Mk. 10:35-45)

The human side of the apostles may be seen in the episode of today's gospel from St. Mark. In spite of Christ's insistence that the Messiah would suffer and be put to death still the apostles could not get over with that idea, prevalent during their time, of a conquering, victorious Messiah. The synoptic gospels in fact give three instances when Jesus prophesied concerning his passion and death — Mt. 16:21-23; 17:22-23; 20:17-19; Lk. 9:22; 9:43-45; 18:31-33; Mk. 8:31-33; 9:30-32; 10:32-34.

Christ was approached by James and John, the sons of Zebedee asking him to give them places of honor in his kingdom. According to Matthew it was the mother of these two apostles who made the request (cf. Mt. 20:20). It seems however that this text in Matthew is secondary to that of Mark, an indication of this is that in Matthew the answer of Jesus

was not directed to the mother but to the two apostles. Jesus responded to their request by asking them whether they could drink the cup that he must drink. The cup in the Bible may be a symbol of joy (cf. Pss. 23:5; 116,13), or of suffering (cf. Ps. 75:8; Is. 51:17-22; Jer. 25:14 ff.; 49:12; Lam. 4:21; Ez. 23:31). Here it means to undergo suffering as Christ would do and to be baptized (greek: *baptizein*, lit. "to immerse") in suffering.

The two apostles did indeed suffer as their Master did. John was present during the crucifixion. James died a martyr beheaded by Herod Agrippa I about 43 or 44 A.D. Although he was not killed and not considered a martyr in the formal sense of the term like his elder brother, still John suffered much for his Master's sake. He was exiled to Patmos by the Emperor Domitian at about 95 A.D., and according to an old tradition he was plunged in boiling oil but miraculously came out safe and sound. He died a natural death at the beginning of Trajan's reign at about 99 A.D.

Christ knew the future sufferings to be undergone by his apostles but the allocation of places for them in his kingdom was not his prerogative but that of his Father. Upon hearing these words the other apostles were indignant with the two brothers. Our Lord took advantage of this situation to impart to them the true meaning of authority. "Anyone who wants to become great among you must be your servant. And anyone who wants to be first among you must be slave to all." He himself was the model of authority who came not only to minister to all but "to give his life as a ransom for many". This last phrase is especially connected with Isaiah's prophecy of the suffering servant, the theme of the first reading. "By his sufferings shall my servant justify many, taking their faults on himself." The redemptive aspect of Christ's death is here manifested.

Theme 2: CHRIST, OUR HIGH PRIEST

Our unfailing confidence in the high priesthood of Christ should stem from the fact that He is the Son of God who has gone up to high heavens, thoroughly sympathetic with us since he has taken up our very infirmities as man except sin. Having lived as one of us and being the Son of God gives Him the highest prerogative of being our supreme Mediator before the throne of God. He is given here the title of "supreme high

priest", a title of double grandeur rarely found in the Bible. This title was once applied to Simon Machabeus, I Mac. 13-42.

We encounter here another key thought in the epistle to the Hebrews: trustful access to God through worship — "Let us approach". We find this thought for example in 7:25; 10:1.22; 11:6; 12:22; We should feel confident in approaching God since we are sure through Christ our Mediator and High Priest that we will receive his unfailing mercy and bountiful grace when we badly need it.

30th Sunday of the Year (October 28)

Theme 1: CURING OF THE BLIND

(Jer. 31:7-9; Mk. 10:46-52)

The gospel story relating to the curing of the blind at Jericho is one of the episodes narrated by the three synoptic Evangelists with some differences of detail. The relation of St. Mark was quite vivid even telling the name of the blind man, who was called Bartimaeus (the son of Timaeus). According to St. Mark the miracle happened while our Lord was leaving Jericho differing from the account of St. Luke (18:35-43) who reports that the event took place while He was drawing near the city. St. Matthew on the other hand agrees with the account of St. Mark that the miracle happened when Christ was leaving Jericho but he recalls that there were two blind men who were cured and not only one without mentioning any name, (cf. Mt. 20:29-34).

Some biblical scholars try to iron these differences of detail by explaining that the Jericho meant by Mark and Matthew was different from the Jericho mentioned by Luke. As a matter of fact archaeologists would tell us that there were two Jerichos during the time of Christ. One was the Jericho of the Old Testament the walls of which came tumbling down before the presence of Joshua and the Israelites, the other was the Jericho of the New Testament built by Herod. St. Matthew and St. Mark may have meant the Jericho of the Old Testament which Christ passed before entering the new Jericho during His time. In fact St. Luke added another episode not anymore

mentioned by the two former Evangelists after the miraculous cure of the blind man. He added the story of Zacchaeus which took place when Christ entered the city (Luke 19:1-10).

Theme 2: DESCRIPTION OF CHRIST AS HIGH PRIEST
(Heb. 5:1-6)

Although the description given in the first verse of this chapter applies to the high priest it could be easily applied to priests in general: "someone who has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins."

Knowing human limitations, having experienced human weakness himself the priest is capable of *compassion* with those who are ignorant and erring. The verb used in this text translated by the Jerusalem Bible "to sympathise" is *metriopathein*, remarkably used only once in the Bible. It means a sympathy that is well measured.

The gratuity of being chosen to the priestly office is given prominence in this text: "each one is called by God, as Aaron was." Even Christ received this dignity of priesthood from His Father according to the two oracles cited by the Epistle, one taken from Psalm 2:7 and another from Ps. 110:4 both considered as messianic Psalms. Priests receive their dignity and function in participation with the priesthood of Christ, the High Priest.

II. HOMILIES

FR. REGINO CORTES, O.P.

27TH SUNDAY OF THE YEAR: OCTOBER 7

Mk. 10:2-16: Discussion On Divorce

DIVORCE OUT OF LIFE-STYLE

The world cries for divorce. It wants to champion the cause of a broken marriage. It sympathizes with a wife whose husband comes home drunk late at night, squanders the family's property, shouts at the poor woman and the children at the slightest provocation — in other words whose love for his wife was not anymore like before and could never be again like before. It pities a husband whose wife spends lavishly on parties, neglects her duties as housewife and mother to the children, who nags and scolds, whose love for her husband is at zero level. Then our worldly sages say, "it's time to quit," file a divorce!"

The Church says, "No! We cannot. *Non-possumus*" as emphatically declared by Pope Clement VII against the whims of a Henry VIII even at the cost of losing an entire nation, tragically separating from her fold. God has declared marriage to be indissoluble from the beginning, the Church contends. She does not have any authority to break any marriage bond.

Worldly wise guys accuse the Church of being merciless, inhuman, coldhearted at the plight of numerous couples who in one way or another could not live together anymore. What if their love was lost, could they not regain that love in another? What if their marriage was a mistake, could they not rectify that by marrying another?

These divorce-minded individuals are under the impression that love is just a matter of physical attraction or of emotional

compatibility. Love for Christians is a personal union. The wife becomes one with the husband in all things and the husband becomes one with his wife. They are not anymore two but one: one in mind, one in heart, one in emotions.

Divorce only creates the very evils it wants to solve and adds others besides. As life-stories of divorced persons has taught us, the first divorce is only the beginning of a series. We do not really lose our love, but we can be fickle to change the object of our love. The vow of marriage fixes the object of love to a person, it builds up rather than being built up itself, it gives rather than receives. If love is mutual then the building up and the giving would also be mutual until death.

28TH SUNDAY OF THE YEAR: OCTOBER 14

Mk. 10:17-30: Evangelical Counsel of Poverty

CHRISTIAN PARADOX OF BEING POOR

Christianity is full of paradoxes. Its most basic teaching is that God became man so that man would be raised to God, that in order to live one must first die, in order to be first one must seek to be the last, in order to be great one must first become the servant of all, in order to be rich one must become poor, and in order to receive a hundred-fold one must first renounce himself. The contrary would be also true: "he who loves his life will lose it, but he who loses his life for Christ's sake will find it."

It would be just sufficient to review the history of peoples and nations to realize the truth of the Christian paradox. Who are the most admired people today? Not the emperors of ancient Rome who wallowed in wealth in their sumptuous palaces but the lowly Popes, St. Peter heading the list, and the martyrs who conquered the Roman Empire not by their swords but by their words, not by their fists but by their faith; not the kings and queens of the middle ages who owned vast lands with thousands of serfs under them but the poor religious like St. Francis of Assisi and St. Dominic de Guzman who converted thousands for God's kingdom.

Christ wants us to be poor but not materially poor. He wants us to be poor in spirit. There are people who are

materially poor but they are avaricious in spirit. They wish they were living in luxurious mansions, riding in flashy cars, with millions of pesos in the bank. They prefer treasures here on earth without giving any thought of their treasures in heaven.

On the other hand there are those who are materially rich but are really poor in spirit. They acquired their wealth through their hard work and are using their riches according to right reason, compassionate to the needy. There were emperors and kings who were holy men and are actually included in the roster of the Church's saints. In God's own way a camel could pass through the eye of a needle.

There are also groups of dedicated souls in the Church, those who embrace voluntarily the vow of poverty, those who prefer to be poor for the sake of Christ following the footsteps of the Apostles. These dedicated poor according to the promise of our Lord will receive their reward not only here on earth but also in the next. Thousands of men and women who have embraced this life could perfectly attest to the fulfilment of this promise. Leaving their families they become brothers and sisters to all men, leaving their homes they found the whole world as their home. And to top all that they will possess, as others did before them who have embraced the same way of life, real riches in the kingdom of Christ.

29TH SUNDAY OF THE YEAR

Mk. 10:35-45: The First Shall be Last and the Last First

AUTHORITY SHALL SERVE

"All authority comes from God," writes St. Paul in his epistle to the Romans (13:1). There is more to this paulinian phrase than what would normally meet the eye. If all authority is from God then a godless authority is no authority at all. For the aim of authority is to lead others, to God, to serve others to achieve the goal of their existence.

Authority is necessary if we have to reach that goal. As a car will not run on its right course without a driver, an airplane without its pilot, a ship without someone at the helm to steer it towards the port, so our life will not be oriented and veered towards its destination without someone in authority.

It should always be remembered then that authority, true authority, is not acquired but God-given. "You would have no power over me if it had not been given you from above," our Lord told Pilate (Jn. 19:11). Any abuse of authority then for one's profit and not for serving others would not be real authority at all.

What would happen for example if a driver suddenly wanted to affirm himself and uses his authority with regards to his car in any way he pleases? Either he destroys his car or he hurts himself. What would happen to an airplane if a pilot decides to use his authority over the plane according to his own whims and not according to the rules of plane control? A plane crash would be the inevitable result. He wrecks the plane and he kills himself. The evil use of authority is clearly disastrous not only to the subjects but also to the one wielding the authority. We have enough lessons in history not to know the truth of this matter. Tyrants all ended in the same way. They were either assassinated, committed suicide or died terrible deaths. Nero and Hitler committed suicide, Caligula and Mussolini were assassinated, Herod was gnawed by worms before his death. They destroyed their subjects by persecuting them and afterwards they ended by destroying themselves.

The right use of authority is constructive. It is the participation in God's creative power to mold the human personality to achieve its destiny in life.

30TH SUNDAY OF THE YEAR: OCTOBER 28

Mk. 10:46-52: The Curing of the Blind Bartimaeus

BEYOND THE FRONTIERS OF SCIENCE

We will never realize the wonderful things we could be missing in this world of ours unless we get handicapped by losing even one of our senses or faculties. Without the sense of taste we will never relish our meal, that savory fried chicken, the tasty fruit salad, the delicious cake; without smell we will surely miss the aroma of fresh air, the scent of perfume, the fragrance of a rose; without hearing who could appreciate a joyous tune, a thrill of laughter, the sound of music? Without the sense of sight the breath-taking beauty of a landscape would

be totally foreign to us, we would be living in the world of darkness.

Personal knowledge is our joy. In the world of nature there are many things still waiting to be discovered which aim to satisfy our basic human drive to know and be fulfilled. We consider ourselves fortunate to be living in an age when science seems to know no frontier. Some are convinced that man's conquest of the moon has already given clear proof of that. If there is anything to be discovered, anything to be conquered, let time, effort, and man's scientific know-how have their way and those mysteries of nature would be unraveled in due time. There is a secret wish in this conviction that someday all the marvels of nature would lie open before man's eyes. What then? Will man at that stage stop searching? Will he be fulfilled?

At this stage a Christian has something to tell to science. The universe of nature is not our only universe. There is still the universe of supernature, beyond the frontiers of science: a totally different world which man through his natural faculties could never arrive at. Like a blind man completely oblivious to the world of colors, of landscapes, of sunrise and sunset, our natural intellect remains in total darkness as far as the world of the supernatural is concerned.

Christians believe that the veil of the supernatural was opened to us by Christ as in the gospel of today's Mass he opened the world of light and colors to the blind Bartimaeus. We will see new visions, experience new situations which will be the complete fulfilment of our existence.

EVENTS AND INFORMATION

NEW VATICAN OBSERVER TO U.N.

VATICAN CITY — Msgr. Giovanni Cheli, an official of the Council for the Public Affairs of the Church and a Vatican diplomat long experienced in negotiating with Communist regimes in Eastern Europe, has been named by Pope Paul VI the new permanent observer of the Holy See to the United Nations. Msgr. Cheli replaced Msgr. Giovannetti, who has returned to Rome for re-assignment.

Msgr. Cheli, who was born in Turin, Italy on October 4, 1916, entered the diplomatic service of the Vatican Secretariate of State in 1951 and served in the Vatican missions to Guatemala, Spain and Italy. He is credited with many negotiations with Communist regimes in Eastern Europe. As the principal assistant to Archbishop Agostino Casaroli, secretary of the Council for Public Affairs, Msgr. Cheli has frequently travelled on missions to Czechoslovakia, Poland, Hungary and elsewhere behind what used to be called the Iron Curtain.

As Vatican's observer at the United Nations, Msgr. Cheli has no vote since the Vatican is not a member of the international organization. But, the papal observer follows the debates and committee work of the U.N. as an auditor and on various occasions has set forth the views of the Holy See on various matters.

ST. BRIDGET'S 6TH CENTENARY

STOCKHOLM — The celebration of the 600th anniversary of the death of the medieval mystic St. Bridget of Sweden has been a boost to ecumenical relations in this country.

On the occasion of the 6th centenary of St. Bridget's death, a new convent of the Bridgettine Sisters, founded by St. Bridget, at Vadstena, location of the mother abbey of the order, built in the 14th century,

was dedicated by the Catholic Bishop of Stockholm, John Taylor. Bishop Taylor invited to the dedication ceremonies the members of the Lutheran Society of St. Bridget, an organization in the segment of the Swedish Lutheran State church that closely resembles the Catholic Church, which was then meeting in a general chapter.

At the dedication Mass celebrated by Bishop Taylor, three Lutheran bishops were present, a combined choir of Protestants and Bridgettine Sisters sang, while the Prayer of the Faithful was said by a Swedish Benedictine monk and the Lutheran pastor of Vadstena. Catholics, Lutherans, Baptists and other Protestants forming the congregation at the Mass then exchanged the liturgical Kiss of Peace.

Lutheran Bishop Ragnar Askmark of Linköping, the diocese in which Vadstena is located, expressed the new spirit of ecumenical understanding, prayer and cooperation in a sermon in the old abbey the day before the dedication. In response to his appeal that Catholics and Lutherans help each other, the Lutheran congregation donated enough money to cover the cost of the altar of the new convent church. Vadstena's Baptists donated the convent church's tabernacle.

51 NEW OPUS DEI PRIESTS

MADRID — Fifty-one members of the **Opus Dei**, all professionals, were ordained priests in the Pontifical Basilica of Saint Michael, Madrid, by Cardinal Vicente Enrique y Tarancón, Archbishop of Madrid Alcala.

The newly ordained priests come from Argentina, Austria, Brazil, Canada, Colombia, England, France, Germany, Guatemala, Holland, Mexico, Peru, Spain, the United States, Uruguay and Venezuela. Apart from having obtained a doctorate in an ecclesiastical science, each newly ordained **Opus Dei** member has exercised his own profession before ordination. There are engineers, physicians, lawyers, journalists, university lecturers and specialists in different fields of scientific research among them. Fr. Andrew P. H. Byrne, an Englishman, is a typical example. He went to school at Ampleforth and lectured modern languages at Magdalen College, Oxford University, where he was also president of the Newman Society. Fr. Byrne has also travelled extensively, as his father worked for the British Council in Europe, Africa and South America.

Referring to their previous professional work and experience, Msgr. Jose Maria Escriva de Balaguer, founder of the **Opus Dei**, said: "From the moment they become clerics, they are glad to give up that work so as to continue growing in strength by means of constant prayer, talking to God, preaching the Gospel and administering the Sacraments. One could call this their new professional work, to which they dedicate all their time. They are not ordained in order to rule, or to shine, but in order to give themselves in silence — a silence which is constant and divine — for the service of all souls".

The new priests, who consider themselves and will live as diocesan priests in whatever diocese they will be, will all return to work in the country of their birth.

EDUCATION BY RADIO

LA VEGA, Dominican Republic — The school of Radio Santa Maria in this town of La Vega has graduated eight thousand peasants after completing studies corresponding to the sixth and eighth grade.

Run by the Fathers of the Society of Jesus and owned by the diocese of La Vega, Radio Santa Maria is directed by Fr. Antonio Cabezas who is assisted by a few technicians and specialists in radio teaching.

The radio station was founded several years ago and has a big audience in all of the Cibao area, basically a region of peasants and poor farm-workers in central Dominican Republic. About 83 percent of the population over 35 has never gone beyond fourth grade, and a great number of those can hardly sign their names.

The educational system used by Radio Santa Maria is a combination of radio lectures, mail courses and direct contact between some of the few teachers working with the radio and the students scattered in the countryside.

The radio station also owns a printing ship, in which millions of documents containing examinations, lectures and general data are printed each year. These materials are distributed in motor vehicles, on horseback even on foot to the most inaccessible parts of the region.

The operation of Radio Santa Maria runs to about \$200,000 per annum. Half of the funds is paid by the students themselves, who pay an average of 25 cents a week for their education. The rest is obtained through advertising or contributions of international organizations.

Although the government does not participate in the operation of the radio school, it recognizes the validity of the graduation certificates issued by it.

POPE BUILDS APARTMENTS FOR ROME SHANTY-DWELLERS

ROME — Ninety-nine families from Rome's shantytown moved into new apartments built by Pope Paul VI in conjunction with the city of Rome as a "symbolic gesture" to thousands who live in squalor in and near the Italian capital.

The \$900,000 complex of apartment buildings is built on city land in the countryside of Acilia, between the city of Rome and the sea.

When he opened the new Vatican audience hall in 1971, Pope Paul announced that he would do something for the "Romans without a roof", most of whom are unemployed in a city extremely short of housing. The Pope said he would contribute money received from the sale of a Vatican-owned building in the centre of Rome towards the project. This amounted to a reported \$600,000.

The Pope said in 1971 he could not afford to solve the problem of all those without homes, but he wished to do something as a "symbolic gesture and in paternal solicitude".

The apartment complex was turned over to the city of Rome for management and supervision.