

BOLETIN ECLESIASTICO de FILIPINAS

**MISSION SUNDAY IN THE PERSPECTIVE
OF THE HOLY YEAR**

Paul VI

JURIDICAL INSTITUTION OF THE CHURCH

Paul VI

PRIESTS AND VICTIMS

Archbishop Jaime L. Sin

THE HOMILY SINCE VATICAN II

Eltin Griffin, O. Carm.

BLESSING OF CHRISTIAN GRAVES

Maryhill School of Theology

BOLETIN ECLESIASTICO de FILIPINAS

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OUR MISSION COMMITMENT TO ASIA

Countries with ancient and long catholic traditions have always been confronted with problems of evangelization on two fronts. On the one hand, they are expected to spearhead and carry the major load of spreading the faith which they have been privileged to possess ahead of other peoples – and in this regard, the missionaries and the great missionary work of the past centuries have all stemmed indeed from traditionally catholic countries. And on the other hand, these same countries are faced with the pressing need of a continuing evangelization of their own peoples, a fact acutely felt in the past decades after the two World Wars by catholic countries in Europe, notably France, for instance.

In view of this, these traditionally catholic countries are constantly faced with the question whether to send or to keep on sending out missionaries to mission lands, or to employ these missionaries in their own countries for the re-enkindling or maintaining of the faith of their own peoples.

The Philippines, because of its unique distinction of being the only christian nation in Asia, is justly included among such countries, and like them, is confronted with this particular problem. The Philippines is naturally expected to carry the large portion of the work of evangelization in Asia. A former Nuncio's remark that "the best missionaries in Asia are the Asians" themselves seems to be addressed to us in a more special and direct way. Moreover, the concept of the "Church as essentially missionary" is becoming widely understood to signify that everyone who has received the faith has the obligation to participate in the Church's universal mission to the non-evangelized peoples, that is, in missionary endeavour in the traditional sense. In this regard, a sprinkling of Filipino missionaries, mostly religious, is actually working in mission lands the world over; the Philippine Mission Society has already been established and is preparing future missionaries. But these seem to be a rather weak answer to the high expectations that the Church has of us.

And, then, like the ancient christian countries in Europe, the Philippines is also in need of maintaining alive the faith of its own people. And this can only be done by a continuing evangelization, by an unceasing and dedicated missionary work among our people. A country, whose population of 38 million is 83 per cent catholic, is certainly faced with an evangelization problem that is more difficult than its limited resources can handle. Add to that the fact that in our own country there are still Filipinos who have not yet heard the Good News and are in fact living in areas designated by the S.C. for the Evangelization of Peoples itself as mission territories.

Mission work in the Philippines, therefore, means true mission work in the traditional sense of the word, as well as the more recent concept of home-missions. And to be truly effective in this work, not only a well organized programme of re-evangelization and continuing evangelization is needed, but the concentration of our mission manpower in the Philippines, too. The truth of the matter is, even with foreign missionaries unselfishly and generously working in the Philippines, there is still a big shortage of personnel to do the work.

Charity begins at home, so goes the saying. But, every Filipino christian must realize that it surely does not end there. And right now, we should earnestly pray to the Lord of the Harvest for more vocations for the missions — from among our priests and religious, and even from among our laymen.

IN THIS ISSUE

The Holy Father's message for Mission Sunday, traditionally issued on the Feast of Pentecost, places Mission Sunday this year in the perspective of the Holy Year. Pope Paul envisions a renewal of the Church's missionary spirit, within the general scope of the Holy Year, which is renewal and reconciliation. After all, the conversion, for which all missionary endeavour strives, is actually a conversion or turning towards God on the part of man moved by a faith which sees in God the fullness of all reality and the author of the moral order, and urged on by charity which sees God as a loving and merciful Father.

In his address to the participants of the Second International Congress of Canon Law, Pope Paul underscored the osmosis between Theology and Law. This was an ever opportune reminder to canonists and all, in the face of modern man's increasing disdain and contempt for law, the Law of the Church included. Worthy of mention is what Pope Paul considers the ultimate function of the Law of the Church: to be the sign of the internal action of the Spirit, which must express and foster the life of the Spirit, to produce the fruits of the Spirit and to be an instrument of grace and a bond of unity.

The priests of the Archdiocese of Jaro share with their brother-priests of the Philippines an inspiring homily on priests and victims patterned after Christ, the one Priest and Victim, which Archbishop Jaime L. Sin of Jaro preached to his priests assembled together in retreat in preparation for the Holy Year.

A descriptive analysis of the eucharistic homily as it has been developing since its revival by Vatican II is the subject of Fr. Eltin Griffin's article. Since this analysis can serve as a reminder and guide to our priests, we thought it wise to re-print it from the Dominican publication *Doctrine and Life*.

Finally, the Maryhill School of Theology offers a rite for the blessing of christian graves. It is intended for a common blessing of all graves in a cemetery on the Day of the Faithful Departed. The rite was put together by the students of Liturgy in Maryhill, under the able supervision of Fr. Anscar Chupungco, O.S.B., their professor and noted Liturgy expert in the Philippines.

PAUL VI

MISSION SUNDAY IN THE PERSPECTIVE OF THE HOLY YEAR

POPE'S MESSAGE FOR MISSION SUNDAY

The Feast of Pentecost has, traditionally, been the occasion for Us to address our Mission Sunday message to the Pastors and faithful throughout the world. We are convinced that this feast is a most fitting and significant time to draw attention to the preaching of the Gospel, which is the primary and essential mission of the Church. We have always held, and still continue to hold, that, on this day specially consecrated to the Holy Spirit, the minds and hearts of men are more ready to welcome his divine inspiration which is the only true source and nourishment of missionary zeal. The fact that this same day sees the beginning of the spiritual movement which will reach its fulfilment in Rome with the celebration of the Holy Year of 1975 does not in any way distract our attention from the missionary cause which is neither contrary to nor separate from this important religious event.

The theme of renewal and the reconciliation of men with God and with one another must henceforth arouse interest, reflection, and initiative both in the Churches with an older Christian tradition and in the younger Churches in mission countries. This theme will be the subject of common research, the occasion for drawing men closer together, the path along which to promote greater unity of energy and purpose. Renewal must surely include the renewal of the Church's missionary spirit since reconciliation must certainly be among the

ultimate aims of her work of evangelization. Is not reconciliation the most outstanding feature which outlines, defines and reveals "conversion"? In this context we do not use the term conversion in the outdated and incorrect sense of an extrinsic or triumphalistic conquest nor as the result of superficial proselytism. What We mean by conversion is the truly evangelical turning towards God of the soul moved by a faith which sees in him the fullness of all reality and the author of the moral order and, what is even more important, urged on by charity which sees God as a loving and merciful Father.

This message for Mission Sunday, then, should be seen in the perspective of the forthcoming Jubilee and it is Our sincere wish that all those who hear this message and grasp the fundamental theme which it contains, will share the depth of Our feeling and will answer Our call to action to the best of their ability.

THE PHENOMENON OF THE DECREASE IN MISSIONARY VOCATIONS

This year there is one special theme which We take very much to heart since it has a special right to Our solicitude as Pastor of the Church. This theme arises from a painful phenomenon to which we have all been witness in recent times. We refer to the decrease in missionary vocations which is taking place at the very moment in history when their support is most necessary in our missions. It would be superfluous here to refer to figures and statistics or to attempt to compare or interpret numbers. It is sufficient that we be aware of the situation as it is in order to realize what it means and the dangers involved by this lack of personnel in a sector so vital for the development of the faith and the growth of the Church. Our awareness of the fact is sufficient to bring to Our mind amidst feelings of apprehension, the words of Christ our Saviour: *Mensis quidem multa, operarii autem pauci* (Mth. 9, 37-38; Cfr. Luc. 10, 2).

Historical and sociological reasons which explain this decrease in vocations are certainly not lacking; the religious crisis in a secularized world, the systematic attack on spiritual values, certain methods of

doubtful value used in the past; these are some of the causes to which the phenomenon is attributed. There is a decrease everywhere in the number of priests and it is therefore no wonder that the number of missionaries and their collaborators is also diminishing. Must we therefore conclude that the faith is being eclipsed or that the preaching of the Gospel has run its course? It would be a most unhealthy attitude to insist on the declamation of the negative factors and thus dispense ourselves from personal action and responsible commitment. The lack of vocations should be, in fact, a motivation for the whole ecclesial community to reflect, to awaken its generosity, to renew the call of Christ to the Lord of the harvest so that He may send labourers into his harvest (ibid.).

RELATIONSHIP BETWEEN LOCAL MISSIONARIES AND THOSE FROM OTHER COUNTRIES

There is an expression of Vatican II which provides us with enlightenment on this point and helps us to consider what are our duties with regard to the Missions: "In order to be able to offer to all men the mystery of salvation and the life brought by God, the Church must become part of all these groups for the same motive—*eodem motu*—which led Christ to bind himself; in virtue of his Incarnation, to the definite social and cultural conditions of those human beings among whom He dwelt" (Decree *Ad Gentes*, N. 10). In this matter also Christ is our Teacher who points out to us the path we must follow in order to make the mission more effective and fruitful: the path of direct contact, psychological affinity, an identity of life-style with the peoples to whom the Gospel is to be announced.

There can be no denying the fact that, right from the beginning of the Christian era until our own day, missionaries have accomplished wonders in preaching the Gospel according to the mentality and the language of the peoples to whom they were sent. They have laid the foundations on which rest the existence and independence of the young Churches whose originality and vitality We ourself have found so consoling during Our journeys in Africa, in Asia and in Oceania.

Today, however, under the pressure of so many social and cultural transformations, there are many missionaries whose anguished cry is: "How is the work we have begun going to continue?" Certainly the seed of the Gospel has borne fruit and, in relation to the past, there are more local missionaries announcing the Good News but, for quite some time yet, the African and Asian countries will need vocations, that is priests, Sisters and lay people, to answer the needs of evangelization. We hear so many Bishops at the present time who repeatedly ask: "Come to us, missionaries, come and help us in our countries".

The proportionate increase in local vocations who answer the missionary call is simultaneous with the decrease in the overall number of missionaries from Europe, America and Canada who decide to leave their own countries. Added to this fact is the disquieting feature of aging personnel since half of the missionaries from foreign countries are already advanced in years while there are few young people to take their place.

What can be done in this situation? We wish to state the problem clearly: there is local personnel and this local personnel is being called upon to take an ever-increasing part in the evangelization of their own people; there is also the personnel coming from other Churches who genuinely desire to be of service and who, consequently, must continue in their missionary commitment. It is not merely a question of equilibrium: the common cause of God's Kingdom associates both ranks of evangelical messengers closely together so that they may collaborate closely with one another. Such collaboration is necessary and most certainly fruitful. We do not mean merely a working relationship but, rather, harmonious coordination which should be the expression of ecclesial communion. We therefore renew our call to Our Brothers in the Episcopate that they give serious consideration to the possibility of sending priests from their dioceses so that the numbers may thus be better distributed in the different Churches. This is an aspect of pastoral programming which is already necessary and which is not confined by national or regional boundaries. Future canonical legislation will facilitate this distribution.

PROMOTING LOCAL VOCATIONS

We likewise appeal for promotion of local vocations. May they be provided with an adequate formation and never allowed to suffo-

cate for economic or social background reasons. No vocation must be lost, no vocation must remain undecided, none must fail to reach maturity for want of means. Here we touch upon another aspect of the problem. The young Churches, for the most part, share the conditions of poverty and economic insecurity of the peoples among whom they accomplish their mission. Consequently all Christians have the duty to help and do justice to the priests, Sisters, Brothers and catechists who labour with little means or with none for the welfare of their fellow citizens. We have already said in the Encyclical *Populorum Progressio* that development is the new name for peace (Nos. 76-77). It must not be forgotten that the missionaries themselves are among the first collaborators and assistants in the gigantic undertaking for the social and economic development of new peoples because they know best what are the needs of their fellow-citizens and they include this service also as part of their missionary mandate. It is they who, in proportion to the help which they receive, take the sick into their hospitals, direct the schools, promote in large measure the often tedious development of their people. Undertaking the formation of local personnel, therefore, means serving the cause of the Gospel and, at the same time, the cause of progress and peace.

REASONS FOR OPTIMISM

If We have so far outlined the most urgent needs We must also enumerate the motives for hope so that We may present a more complete analysis and judge the situation more calmly. Our own efforts are always supported by the strength of God since the cause of the Gospel is His cause: all our trust rests in Him and especially in matters concerning the work of the apostolate *sufficientia nostra ex Deo est* (cfr. 2 Cor., 3, 4-6). But We like to recall all the positive elements on the Church's missionary horizon.

We find it specially pleasing to think of all the young people from the older nations who go, if even for a short time, to the parishes and outposts in mission countries where they give a wonderful account of themselves and acquire precious experience. There they get to know the real problems of development without any distortions, there they have scope for their creativity and they bring to these peoples a worthwhile contribution in the fields of organization, culture and social progress. We think also of the priests, both religious and secular, who

set forth from their diocese or religious Institute for the countries of Latin American and Africa and who establish outstanding "twinning" relationships between their places of origin and the mission countries. They have the support of older Churches and parishes who sustain their work and help directly their apostolic and charitable undertakings. We think, too, of the contacts at an ecumenical level between Catholic missionaries and those of other ecclesial communities. Inspired as they are by evangelical charity, these contacts, especially in the fields of health assistance and civic life, as also in the cultural and development fields, help to erase the bad impression left by the division of the Christian family and help also—We hope—to hasten the reconstitution of that unity longed for by both parties so that their witness to the faith may be more convincing and unmistakable.

We feel that it is necessary in all justice to recall these facts so that the painful phenomenon which is the subject of this message may be put in its proper perspective and not overshadow the real missionary situation.

THE PONTIFICAL MISSION-AID SOCIETIES

Mission Sunday which we will celebrate next October should have a salutary and stimulating effect, instilling a new missionary dynamism into the hearts of the faithful, a dynamism which is an essential element of our faith. Not only will such renewal of the missionary spirit be an offering to God of prayer and penance but it will bring a fresh flowering of missionary vocations and thus provide the missions with the help they so sorely need (Cfr. Decree, *Ad Gentes*, N. 36).

Once again, in conclusion to these points of Our message, We wish to recommend the Pontifical Mission-Aid Societies. These institutions, at the service of the Pope and of the Bishops, foster fraternal relations among the local Churches and are particularly adapted for promoting a missionary spirit among the whole People of God. The principal aim of these Societies is, in fact, the formation of a missionary conscience (Cfr. Decree, *Ad Gentes*, N. 38) and the fact

that they are called Pontifical does not mean that they are apart from the diocesan framework but that the local Church, through their services, can more effectively share in the overall activity of the missionary Church. By underlining their importance here we are complying with the declarations of the Council which assigned to them a position of greater responsibility. We exhort all Christians to support them and keep in touch with the work they are doing, a work which is truly universal. At the same time we earnestly ask the Bishops and priests to promote them in their respective Churches and parishes assuring them of the necessary facilities for their proper functioning.

May the Lord bless this Mission Sunday for which we address this appeal to you with all Our heart. We wish to place this day under the special protection of St. Therese of the Child Jesus the centenary of whose birth we celebrate this year and we wish, furthermore, to place this day in the perspective of the forthcoming Holy Year. The hour of the mission has by no means passed for the Church, and, in fact, for many peoples it is only just beginning. The words of Our venerated predecessor, Pius XI, are still most applicable in our time: *Nihil actum, si quid agendum*. Yes indeed, nothing has been done if so many, far too many, things still remain to be done.

From the Vatican, on the feast of the Apostles Peter and Paul, 29th June 1973, eleventh of Our pontificate.

PAUL VI

JURIDICAL INSTITUTION OF THE CHURCH*

Opinions lacking in benevolence have cast a shadow of suspicion on the Law of the Church. Some people think that, as a visible society, the Church should have nothing to do with a Law of its own, and can keep to internal regulations or systems. Others again have not seen, in the light of Vatican Council II, that this Law is deeply rooted in the very mystery of the Church. Here, on the contrary, is your testimony, as experts at international level, showing what importance Law has at this particular moment in the life of the Church and of the world subsequent to the celebration of the Second Vatican Council, and showing the attention that is being given to the intense work in progress for the revision and reform of this Law.

The study of Canon Law, as we have stated on other occasions, is necessary because it is a way of access to the concrete life of the Church. By means of renewed institutions, or of others completely new, which must be put into operation and tested by experience, the spirit of the Council must be enabled to express itself and to have practical implementation. For this reason we said to you, on the aforesaid occasion of the First International Congress, that by studying the doctrine of the Church, and emphasizing the mystical aspect characteristic of it, the Council has "obliged the Canonist to seek the reasons for his own doctrine more deeply in Holy Scripture and theology" (A.A.S. 62, 1970, 108)

After the Council, Canon Law cannot but be in ever closer relationship with theology and with the other sacred sciences, because it, too, is a sacred science, and certainly not that "practical art", as some people would wish, the task of which would only be to clothe in juri-

* Excerpts from the address of Pope Paul VI to the participants of the Second International Congress of Canon Law, September 17, 1973.

dical formulas the theological and pastoral conclusions pertinent to it. With the Second Vatican Council there has ended, once and for all, the time when certain Canonists refused to consider the theological aspect of the disciplines studied, or the laws that they applied. Today it is impossible to carry out studies on Canon Law without a thorough theological training. What the Church has required of her ministers, can also be asked of the laymen who study, teach or are called to apply her Law in the administration of justice and in the organization of the ecclesial community. The close relationship between Canon Law and theology is raised, therefore, with urgency. Collaboration between Canonists and Theologians must become closer. No domain of Revelation can remain unknown, if one desires to express and study in faith the mystery of the Church whose institutional aspect was willed by her Founder and belongs essentially to her fundamentally sacramental character (cf. *Lumen Gentium*, 1, 1).

This close osmosis between Theology and Law is well documented by the subject of your Congress: "Person and organization in the Church". You have considered it in all its aspects; and rightly so, because not only does it get to the heart of problems that are keenly felt today but, furthermore, it recalls fundamental principles of the Revelation and of the Magisterium. We would now like to dwell with you for moment upon these principles.

PERSON AND ORGANIZATION IN CHURCH

1. **The human person, in the first place.** To it is due the greatest dignity and freedom, since man is created in the image of God, as the first stupendous pages of Sacred Scripture testify. In as much as he is in the image of God, man truly enjoys a spiritual nature, existing in itself, which constitutes an ontological whole, open to truth, goodness and beauty. For this he searches, in order to reach his perfection, until he finds it in God, absolute truth, goodness and beauty, where his restless heart rests at last (cf. *St. Aug. Conf.* 1, 1). Therefore the man-person is for us the peak of all creation.

This is the root of his great dignity, which shines forth in his spirituality and in his freedom as a person, so that man can never be considered a mere instrument to be used for the benefit of others. Unfortunately, modern technological and political mentality sometimes

seems to ignore this, forgetting the values and the rights of the human spirit. It is the person, furthermore, who founds social life, within which this person expands and is integrated. In fact, there is no real social life if it is not recognized that its foundation and purpose is precisely the human person. Man is not a person owing to the fact that he is social, but he is social because he is a person. Social relations are nothing but relations between persons, for the purpose of procuring the common good. Social life, therefore, demands an order, and an authority to guarantee it, which will ensure the exercise of freedom and the peaceful development of the whole person, harmoniously inserted in society.

CHURCH A MEANS TO UNION WITH GOD

2. **The Church, a supernatural society.** What is the relationship of the man-person with the Church? If the latter is a religious society, and, what is more, a supernatural one, how can she include institutional elements? Are not relations with God so intimate, personal, unique, as to be incompatible with an external organization? These are the questions, or rather the challenges that are heard most frequently today. The answer was already given by Pope Pius XII who stressed, in the Encyclical "*Mystici Corporis*", that the Church does not consist only of an external organization, but enjoys the life of Christ as her own intimate life, since she possesses an "internal principle", that is, "something that is not natural, but is of a higher order, something, indeed, that is altogether infinite and uncreated, namely, the Divine Spirit, who as the Angelic Doctor says, 'while numerically one and the same, fills and unifies the whole Church'" (A.A.S. 35, 1943, p. 222).

The Second Vatican Council developed these great ideas following that deep meditation on the reality of the Church which has occupied the ecclesiology of these decades. Right from the beginning of the Constitution *Lumen Gentium*, the Council proposed the Church as the mystery of salvation, since, as we have already mentioned, she is "in Christ, as it were a sacrament, that is, a sign of and a means towards, intimate union with God and the unity of the whole human race" (*Lumen Gentium*, 1, 1). The sacrament of the unity and salvation of men: that is why the Church manifests itself as being a reality that is strictly one thing, composed of an element that is at once

internal and external, in order to carry out her mission in the world. She is the social body of Christ, and has for her soul the Holy Spirit, who informs that body and enriches it with a twofold social relationship. The Church, first and foremost, ensures her members union with God and the supernatural efficacy of their action. And then, animated by the Spirit, she forms the Mystical Body; in this People of God, the Spirit transfigures men into sons of glory, makes them cry, "Abba-Pater" (cf. Rom. 8, 15), and animates their action.

Therefore the constitution of the Church is at once spiritual and institutional: the Church is a mystery of salvation made visible by her constitution as a real human society and by her activity in the external sphere. In this way, in the Church, as a human social union, men unite in Christ and, through him, with God, thus reaching salvation; and the Holy Spirit is present and working in her in the whole range of her life. This means that the Church-institution is at the same time intrinsically spiritual, supernatural.

Consequently, rights and duties in the Church have a supernatural nature. If the Church is a divine plan — *Ecclesia de Trinitate* — her institutions, although perfectible, must be established in order to communicate divine grace and to foster, according to the gifts and the mission of each one, the good of the faithful, the essential purpose of the Church. This social purpose, the salvation of souls, "*salus animarum*", remains the supreme purpose of the institutions, of the law, of the statutes. The common good of the Church therefore reaches a divine mystery, that of the life of grace. All Christians, called to be sons of God, live this life of grace participating in the life of the Trinity: *Ecclesia in Trinitate*. In this sense the Second Vatican Council spoke of the Church also as "communion" (cf. *Lumen Gentium*, 4, 9, 13, etc.), thus highlighting the spiritual foundation of Law in the Church and its ordination to the salvation of man: thus the Law becomes Law of charity in this structure of communion and grace throughout the whole ecclesial Body.

MAN ATTAINS FULL DIGNITY

3. **The human person in the Church-communion.** To be able to have a place in this "communion", it is necessary first of all to possess the Spirit of Christ: *si quis autem Spiritum Christi non habet, hic non est eius* (Rom. 8, 9; cf. *Lumen Gentium*, 14). It is the sacra-

mental life that confers the Holy Spirit on the faithful, particularly by means of the baptismal character which unites the baptized person with Christ in a true, real way, in order that, by virtue of this union and configuration, he may be able to work not only for his own personal salvation, but also for that of others. Sacramental union with Christ, Mediator and Head of the New Covenant, is manifested as the foundation of personality in the supernatural order. Here, then, in the Church, the human person attains his full dignity, because the baptized person can effectively stretch forth towards God-Trinity, his ultimate end, to whom he is directed in order that he may share in his life and his infinite love. It is the new freedom of the baptized person — *libertas gloriae filiorum Dei* (Rom. 8, 21). It is the freedom characteristic of the human person, but elevated in an exceptional way, since, using this freedom, not only is he no longer subjected to the law of sin and of disorderly nature, but, illumined and strengthened by the Spirit, he can advance along his way towards God-Trinity.

This freedom takes on concrete form in fundamental rights of a supernatural order with regard to supernatural goods. But since the baptized are united not only inwardly, but also socially, with Christ, forming a single body in Him, ecclesial charity, the union of men as brothers takes on the value of a sign within the "communio" existing in the Church. This means that Christian life must be carried on in this "communio". The fundamental rights of supernatural order are destined to be acquired and exercised in the Church, and they have corresponding precise duties, among which are the fundamental duties of professing the faith of the Church and acknowledging the sacraments and the hierarchical constitution. The realities, conferred sacramentally, are intended to be actualized in the Church. The "communio" is the union of the baptized, a reality that is spiritual but that is socially represented. The baptized form one thing in Christ because they are united with Him by means of the Holy Spirit, conferred on them through the sacraments. The principle of activity of this spiritual-social communication is the Spirit who operates everything for the edification of the Body of Christ.

HIERARCHY MAINTAINS UNITY

4. **Hierarchical communion.** Ecclesial "communio", furthermore, cannot exist socially nor have an efficacious influence on Christian life, if it is not originated by a hierarchical ministry, of the word, of grace

and of pastoral guidance, so that order and peace are ensured. For this reason, it is for the hierarchical communion, created and informed by the Spirit of Christ, to see to it that order and peace really reign, that the unity of "communio" is preserved, and that the life of the latter evolves in such a way as to bear witness, also on the missionary plane, to Christ.

This same "communio" of the Church is ordered towards the edification of the social Body of Christ. Thus the task entrusted to Christ's Church requires also the cooperation of all the faithful to carry it out. It devolves upon the hierarchical communion, however, to carry out its own specific tasks. These tasks do not devolve on the common priesthood of the faithful as the latter have not specifically received the mission, or the power, or the gift of the Spirit specially associated with these. The Supreme Pastor of the Church represents the universal Church, since he represents Christ to the whole "communio" of pastors and faithful; the Bishop, for the same reason, represents the particular Church over which he presides as its head.

But hierarchical communion, as we have said, is constituted by the gift of this same Spirit, and by means of this gift it works, principally to continue Christ's mission in all its amplitude. Therefore, too, everything that is imposed to guarantee order and peace in the Community of Christians — here we have Canon Law on the external plane — proceeds in the last analysis from the spirit, and therefore does not prejudice the freedom and dignity of the human person but on the contrary enhances and defends it.

FREEDOM NOT EMANCIPATION

5. **Unity of the objective and charismatic action of the Spirit.** The gift of the Spirit, conferred on all the baptized, is the foundation both of the freedom of God's children in the exercise of their rights in the Church, and of the charismatic gifts which he confers directly on the faithful. In view of the spiritual nature with which man is provided, in his own conscience he is always ordained directly to God, and does not find his own perfection except in God. The gift of the Spirit raises this fundamental, ontological relationship with God to the supernatural level. And because, in the Church, the faithful form with Christ one communion which unfolds itself in the institutional

and social sign, it is again the gift of the Spirit that makes supernatural the personality, the dignity, the freedom, the rights of the baptized. The same gift unites the faithful in a mutual relationship of love, so that their position in the "communio" excludes in itself any egocentric and individualistic character. Hence—let us just mention it—the value, too, of the responsibility that individuals have in the social organization of the Church: a responsibility that certainly does not authorize a freedom understood as emancipation from authority and rules, but commits them to the free gift of themselves, with a more urgent obligation vis a vis themselves and others.

The guiding principles of the revision of the Code of Canon Law take these theological premises into account, and aim at the juridical protection of the rights of the individual faithful and also of every man as such. The new Code certainly meets this proposition; the duty, however, which is incumbent on the Pastors to provide effectively for the common good of their own community, and ultimately for the salvation of men, must not be weakened even with this postulate.

SPIRIT WORKS THROUGH HIERARCHY

The hierarchy of the Pastors, united in communion with the Supreme Pastor, is the Lord's instrument, owing to the fact that the Lord himself works objectively in their ministry by means of his Spirit. It would be wrong, therefore, to consider as the activity of the Spirit only that aspect of it through which he distributes his particular charisms to individuals. The Holy Spirit appointed the Apostles to govern God's Church (cf. Acts 20, 28; Jn. 16, 13): charism cannot be contrasted with "munus" (office) in the Church, because it is the same Spirit who operates, in the first place, in and by means of the "munus". For this reason all the members of the Church are obliged to recognize in her the necessity of an organization. If the latter were lacking, "communio" in Christ could not be put into practice socially nor could it operate effectively. St. Paul himself connects the exercise of charisms with the organization existing in the Church (cf. 1 Cor. 14, 37-40). And in fact the Holy Spirit cannot contradict himself: in so far as he confers the charisms, the latter are subordinate to his operation through the "munus". As the Council put it so well, "there is only one Spirit who distributes his different gifts for the welfare of the Church" (*Lumen Gentium* 7).

SACRED AND SPIRITUAL

Therefore all the institutional and juridical elements are sacred and spiritual, because they are vivified by the Spirit. In reality, the "Spirit" and "Law", in their very source, form a union in which the spiritual element is determinant. The Church of "Law" and the Church of "charity" are one reality, the juridical form being the exterior sign of its internal life. It is evident, therefore, that this union must be preserved in the execution of every "office" and authority in the Church, because any activity of the Church must be such as to manifest and promote spiritual life. And let the same be said of canonical legislation as of any other external activity of the Church, which, while being a human activity, must be informed by the Spirit. The polarity between the spiritual-supernatural nature of the Church and the institutional-juridical one, far from becoming a source of tension, is always oriented towards the good of the Church, which is interiorly animated and exteriorly sealed by the Holy Spirit.

This is all the more true if we think that the institutional-juridical prevalence of the Church on the external plane and in the hierarchical order does not hinder but, rather on the contrary, does it safeguard, promote and exalt a prevalence of the spiritual-supernatural order in the souls of the faithful, to all of whom the higher degrees of the order of grace are open. In the scale of grace the first are little ones (cf. Mt. 18, 3-4; 19, 14). Therefore the poor, the suffering, the pure in heart have the first places in the praises of the beatitudes, of holiness. In fact, the Lord teaches us, "the tax collectors and the harlots go into the kingdom of God before you," if they have responded better to his call in faith and penitence (cf. Mt. 21, 31). The hierarchical Church recognizes, for example, this superiority of grace and holiness in the canonization of her best children, the elect, even if they are humble faithful.

TOWARDS A THEOLOGY OF LAW

Let us return, therefore, to what we said at the beginning: today there is necessary a theology of Law which take up everything that Divine Revelation says about the mystery of the Church. In the various aspects in which are expressed the person and organization in the Church, the action of the Spirit, secret and yet manifest exteriorly, is present: and this action must constitute the object of your reflection.

As we have recently stressed, the christology and ecclesiology of the Council must be followed by a new study and a renewed cult of the Holy Spirit, as the indispensable complement of the teaching of the Council (cf. Address at the General Audience on 6 June 1973: *L'Osservatore Romano*, 7 June 1973). We would like to invite the Canonists, too, to take part in this effort. The work carried out by the Council postulates a theology of Law that will not only deepen but will also perfect the effort already begun by the Council itself.

If the Law of the Church has its foundation in Jesus Christ, if it has the value of a sign of the internal action of the Spirit, it must therefore express and foster the life of the Spirit, produce the fruits of the Spirit, be an instrument of grace and a bond of unity, but in a line that is distinct and subordinate to that of the Sacraments, which are of divine institution. The Law defines the institutions, provides for the necessities of life by means of laws and decrees, completes the essential features of juridical relations between the faithful, Pastors and laity, by means of its rules, which are in turn counsels, exhortations, directives of perfection, pastoral indications. To limit ecclesial Law to a rigid order of injunctions would be to violate the Spirit who guides us towards perfect charity in the unity of the Church. Your first concern will not be, therefore, to establish a juridical order modelled on civil law, but to deepen the work of the Spirit which must be expressed also in the Church's Law.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

venerabili Fratri *Francisco Cruces*, Episcopo Ilaganensi, ad Sedem metropolitanam *Zamboangensem* promoti, salutem et Apostolicam Benedictionem. Quandoquidem Philippinae Insulae iam pridem catholicam fidem magnam partem susceperunt, atque idcirco, ut scriptum est in Ps. 71, 10, Deo castae religionis offerunt, ob hanc rem non solum Romani Pontifices, maiores Nostri, et Ipsi semper in animo oculisque illas habuimus, sed singulari etiam studio necessitatibus earum Ecclesiarum et mederi, et inservire, et providere usquequaque curavimus. Cuius rei certissimum indicium et argumentum iter Nostrum est ad Insulas istas, paucis abhinc annis. Quoniam igitur metropolitana Sedes *Zamboangensis*, in ea terra. iam per abdicationem venerabilis Fratris Lini R. Gonzaga et Rasdesales, vacaret, atque oporteret eidem recte providere, aequè fieri censuimus, si te ad eam promoveremus, quem non solum pietas et prudentia et ceterae virtutes ornant, verum etiam usus rerum distinguit, regendo populo Dei perutilis. Audito ergo quid venerabilis Frater Noster S.R.E. Cardinalis de re iudicaret, Sacrae Congregationis pro Episcopis Praefectus, Apostolica Nostra potestate te per has Litteras vinculo solutum prioris Ecclesiae Ilaganensis, metropolitanae Sedi *Zamboangensi* praeficimus Archiepiscopum, dato regimine omnique administratione cum iuribus et oneribus, ad normam iuris. Quod autem ad ius iurandum fidelitatis erga Nos et Successores Nostros, item ad fidei professionem lege ecclesiastica praescriptam pertinet, et ab iis iterandis eximimus, contrariis nihil obstantibus. Id vero, antequam his Litteris Nostris finem imponimus, te monemus, ut videlicet has Litteras tum clero tum populo tuae archidioecesis perlegi cures, die festo de praecepto, in cathedrali templo. Ceterum, venerabilis Frater, hoc a Deo optimo maximo expetimus, ut, qui ad immensam paene laborum seriem vocavit, det etiam praesidia cum gerendis negotiis paria. Datum Romae, apud S. Petrum, die altero et vicesimo mensis Augusti, anno Domini millesimo nongentesimo tertio, Pontificatus Nostri undecimo

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venerabili Fratri *Richardo Vidal*, Episcopo titulo Claternensi atque Coadiutori cum iure successionis Emmanuelis Del Rosario, Episcopi Malolosini, electo Archiepiscopo Metropolitae Ecclesiae *Lipensis*, salutem et Apostolicam Benedictionem. Triplex Petri interrogatio ad mare Tiberiadis, utrum Christum plus aliis diligeret, id sane significat eos, quos Ille singulari gratiae suae beneficio Ecclesiis regendis praefecerit, in beatissimi Petri similitudinem, populos, quibus praepositi fuerint, admodum atque praecipue amare oportere. Quibus Evangelii vocibus pulcherrima eademque gravia beati Augustini verba resonant: "Interrogabatur amor, et imponebatur labor, quia ubi maior est amor, minor est labor" (Serm. CCCXL, 1; PL 38). Qua re, cum per lamentabilem obitum venerabilis Fratris Alexandri Olalia, bo. me., iam Sedes metropolitana *Lipensis* vacaret, atque deberet eidem recte providere, bene fieri censuimus, si te, venerabilis Frater, in eius locum sufficeremus, qui ingenio, pietate, prudentia praestas, ad gubernandum perutilibus; studio praeterea nites gloriae Dei procurandae, quo nihil Episcopo magis necessarium. Quae cum ita sint, audito venerabili Fratre Nostro S.R.E. Cardinali Sacrae Congregationis pro Episcopis Praefecto, te per has Litteras vinculis liberantes tum prioris Sedis titulo Claternensis, tum Coadiutoris sacri Praesulis Malolosini, metropolitanae Ecclesiae *Lipensis* Archiepiscopum eligimus et renuntiamus, dato regimine atque omni administratione cum iuribus iustis. Ad iura iuranda vero quod attinet, te sive a fidei professione eximimus, sive a iure iurando fidelitatis erga Nos et Successores Nostros liberamus, contrariis nihil obstantibus. Occasionem autem nacti, tum clerum tum populum tuae dicionis hortamur, ut non solum te aequissime excipiant, verum etiam mandata tua faciant, quae dare censueris. Quibus tua cura hae Litterae perlegendae erunt, in cathedrali templo, die festo de praecepto. Ceterum antequam his finem imponimus, et tibi venerabilis Frater, et sacrae plebi tuae haec meditanda proponimus beatissimi Augustini verba: "In hac tanta et tam multiplici ac varia rerum diversarum actione, adiuvate nos et orando et obtemperando; ut nos vobis non tam praeesse, quam prodesset, delectet" (Serm. CCCXL, 1, PL 38). Datum Romae, apud S. Petrum, die altero et vicesimo mensis Augusti, anno Domini millesimo nongentesimo septuagesimo tertio, Pontificatus Nostri undecimo.

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dilecto Filio *Cyrillo Almario*, ex archidioecesi Lipensi Sacerdoti, electo Coadiutori cum iure successionis sacri Praesuli Malolosini, atque simul Episcopo titulo *Zabaensi* in Numidia, salutem et Apostolicam Benedictionem. Christi, adorandi Dei Filii, vestigia secuti, qui venit ignem rerum divina- rum mittere in terram, neque aliud quidquam voluit vehementius, quam ut flamma illa accenderetur, cfr. Luc. 12, 49, semper boni Episcopi id annisi sunt, in eoque diligentiam suam omnem collocarunt, ut per doctrinam, praedicationem atque aeternarum veritatum institutionem hominum animis, qui frigescantis societatis exempli quasi rapti divina saepe neglegerent, supernae caritatis facem inicerent, atque ad immortalia adstimularent. Quae cum tu, venerabilis Frater, studiose quaesivisses, bene fieri Nobis visum est si te, cuius haud minimae ingenii pietatis, prudentiae laudes sunt, Coadiutorem cum iure successionis venerabilis Emmanuelis Del Rosario, Episcopi Malolosini, eligeremus. Quae cum ita sint, re bene reputata, consilioque expetito a venerabili Fratre Nostro S.R.E. Cardinali Sacrae Congregationis pro Episcopis Praefecto, te simul Episcopum nominamus Sedis titulo *Zabaensis* in Numidia, vacantis per abdicationem venerabilis Fratris Brunonis Desrochers, simul Coadiutorem renuntiamus cum iure successionis sacri Antistitis Malolosini, cuius dioecesis etiam Administratorem Apostolicum creamus, "sede plena" ad nutum Sanctae Sedis, cum omnibus facultatibus ac officiis quae Episcopis dioecesanis, ad normam iuris communis, competunt. Poteris autem Episcopus ubivis terrarum consecrari, a quovis sacrorum Praesule, assistantibus duobus viri ad normam iuris Canonici eadem dignitate florentibus. Ante tamen tuum erit et fidei professionem facere, et ius iurandum fidelitatis erga Nos et Successores Nostros dare, teste aliquo Episcopo qui sancta fide cum Petri Cathedra coniungatur. Formulas vero, ad quas iuraveris, recte subscriptas atque sigillo impressas, ad Sacram Congregationem pro Episcopis cito mittes. Clerum autem populumque diocesis Malolosinae, quam administrabis cuiusque olim sacer Episcopus eis, paterna dilectione hortamur, ut non solum te aequae excipiant, verum etiam te venerentur, tuisque iussis obtemperent; quod Ecclesiae prosperitati conducet. Censemus quoque ut hae Litterae Nostrae eius cura qui ad praesens Ecclesiae Malolosinae moderatur clero atque sacrae plebi illius circumscriptionis perlegantur, die festo de praecepto in cathedrali templo. Ceterum, venerabilis Frater, fidei christianae causam forti animo suscipiens, id insiste, ut, quatenus poteris maxime, nobilissima tua terra Deo vero serviat. Datum Romae, apud S. Petrum, die altero vicesimo mensis Augusti, anno Domini millesimo nongentesimo septuagesimo tertio, Pontificatus Nostri undecimo.

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PRIESTS AND VICTIMS*

ARCHBISHOP JAIME L. SIN

How appropriate it is to end our days of priestly recollection with the Holy Sacrifice of the Mass which commits the Priest to both life and death, priesthood and victimhood.

As regards life, it is clear beyond question that in the Eucharist we commune with Life. "Unless you eat the flesh of the Son of Man, and drink His blood, you can have no life in you. ((Jn. 6:54)

But this is only half the picture. Is there not a catabolic as well as an anabolic process in nature; a breaking down into elements as well as a building up into organisms? In nature, death is the condition of life. The vegetables we eat at table have to be sacrificed. They must be torn from their roots and subjected to fire before they can give the more abundant life to the flesh. Before the animal in the field could be our meat, it must be subjected to the knife, to the shedding of blood, and to fire. Only then does it become the strong sustenance of the body. "A grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies, it bears a rich harvest" (Jn. 12:24-25). Before Christ can be our Life, He had to die for us. The Consecration of the Mass always precedes Communion.

The ultimate heresy of the Reformation was the divorce of sacrifice and sacrament, or the transformation of the sacrifice of the Mass into a "Communion Service", as if there could be giving of life without death. Is there not in the Eucharist not only a Communion with life, but also a Communion with death? St. Paul did not overlook this aspect. "So it is the Lord's death that you are heralding,

* Homily delivered by the Most Rev. JAIME L. SIN, D.D., Archbishop of Jaro, to the priests of the Western Visayas, on the last day of the Regional Spiritual Renewal for the Clergy of the Western Visayas, in preparation for the Holy Year, at the St. Clement's Retreat House, Lapaz, Iloilo City, September 17-20, 1973.

whenever you eat this bread and drink this cup, until He comes" (1 Cor. 11:26).

If we, at Mass, eat and drink the Divine Life and bring no death of our own to incorporate in the death of Christ through sacrifice, we deserve to be considered as parasites in the Mystical Body of Christ. Shall we eat bread and give no wheat to be ground? Shall we drink wine and give no grapes to be crushed? The condition for incorporation into the Resurrection and Ascension of Christ and into His glorification is incorporation into His death. Our Lord wants no more bullocks or goats; He wants those who "have crucified nature with all its passions, all its impulses" (Gal. 5:24). St. Augustine said that there is no need to look outside oneself for a sheep to offer to God. Each has within himself something he can crucify.

Two words in the Scriptures are often considered separately when actually they are related as cause and effect — "Kenosis" and "Pleroma" — which means "emptying" and "filling". St. Paul, in a classic description of the humiliation and exaltation of Our Lord writes: "He dispossessed Himself, and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form and then lowered His own dignity, accepted an obedience which brought Him to death, death on the cross. That is why God has raised Him to such a height, given Him that Name; so that everything in heaven and on earth and under the earth must bend their knees before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father" (Phil. 2:7-11).

Applying this principle to us who share in the Priesthood of Christ, the emptying of self for the people produces the spiritual prosperity of the people. The de-egotization of our lives prepares for the guidance of the Holy Spirit for he who is full of his own desires cannot be filled with the "power of the Holy Spirit" (Act. 1:2). St. Paul singled out Timothy from among his friends as the one who was always interested in others and least concerned with his own self. In him "pleroma" was complete because of the "kenosis" of egotism. "I have no one else here who shares my thoughts as he does, no one who will concern himself so unaffectedly with your affairs; one all have their own interest at heart, not Christ's" (Phil. 2:20-21).

As priests, we offer Christ in the Mass, but as victims, do we offer ourselves with Christ in the Mass? Shall we tear asunder that which God has joined, namely, priesthood and victimhood? Does not the intimate connection between sacrifice and sacrament also tell us that we are not priests alone but victims as well? If all we do in our priestly life is to drain chalices and eat the Bread of Life, then how shall the Church "fill up those sufferings that are wanting to the Passion of Christ" (Col. 1:24)? Do we lift up Christ on the cross at the moment of elevation, while present as mere spectators at a drama in which we are intended to play the first role? Is the Mass an empty repetition of Calvary? If so, what do we do with the cross we were bidden to take up daily? How can Christ renew His death in our bodies? He dies again in us.

And the people of God? — property of God? Do we teach them that they must not only "receive" Communion, but "give" too? They may not accept life while giving no sacrifice. The communion rail is a place of exchange. They give time and receive eternity. They give self-denial and receive life. They give nothingness and receive all. Holy Communion commits each to a closer union not only with Christ's life but also with His death — to greater detachment from the world, to surrender of luxuries for the sake of the poor, to death of the old Adam for rebirth in Christ, the new Adam.

The first Canon of the Mass enumerates three kinds of victims who, by prefiguring the Sacrifice of Christ, became models for all priests:

*"sacrificium iusti Abel,
sacrificium patriarchae nostrae Abrahae,
munus quod obtulit summus sacerdos Melchisedech".*

Abel offered a blood sacrifice, Abraham, a voluntary sacrifice, and Melchisedech, a sacramental sacrifice. A priest may be a victim in each of these ways.

Abel offered to God the choicest lamb of his flock, while his brother, Cain, offered only fruits of the earth (Gen. 4:3-4). God looked with favor on Abel and on his blood sacrifice, but He rejected the sacrifice of Cain, as though it implied that sin could be forgiven without the shedding of blood. The blood sacrifice of Abel is thus a model for the missionaries and priests who are martyred for their

faith, for the priests who are victims of anti-God persecution and for all the faithful who suffer unto death rather than deny the faith.

The sacrifice of Abraham serves as a model for the sacrifice of many in our days, those who endure all the stages of martyrdom under Communist tyranny, or injustices of all sorts, yet are denied the formal crown of the shedding of their blood. It is for such especially that the figure of Abraham's sacrifice was intended. For them was emphasized that the sacrifice received its full reward even though the blood of the victim was not poured out (Heb. 11:19). This is the assurance for all who undergo a thousand martyrdoms by not being permitted to die by their persecutors, for those who are brain-washed and who spend their lives in prison or labor camps for the sake of justice. They share in the promise and in the reward bestowed on Abraham because he was willing to sacrifice his own flesh and blood, his son, Isaac.

The third kind of priest-victimhood is that of Melchisedech. It is offered by all priests who live the mystery they enact sacramentally in the Mass. But how? By understanding the secondary meaning of the words of consecration. The primary meaning is clear and needs no elaboration. The mystery of transubstantiation takes place as we pronounce the words of consecration. There is, however, a secondary meaning, because we are priest-victims. When I say, "This is my Body", I must also mean "This is my body"; when I say, "This is my Blood", I must also mean, "This is my blood". "O Jesus, You are not alone in the Mass", the consecrating priest must say in his soul. "On the cross, You were alone; in this Mass, I am with You; on the cross, You offered Yourself to the Heavenly Father; in the Mass, You still offer Yourself, but now, I offer myself with You".

The consecration is then connected with service, and thus, becomes a mission. The consecration is then no bare, sterile repetition of the words of the Last Supper; it is an action, a reenactment, another Passion, in me. "Here, Jesus, is my body; take it. Here is my blood; take it. I care not if the "species" of my life remain — my particular duties in school, parish, office or hospital. There are only the "appearances". But what I am, in my intellect, my will, — take, possess, divinize, so that I may die with You on the altar. Then "it is now not I that live, but Christ lives in me" (Gal. 2:20). Then the Heavenly Father, looking down will say to You, and to me in You, "You are my beloved Son; in You I am well pleased" (Mk. 1.11).

When I come down from the altar, I will then, more than ever, be in Mary's hands as when she took You down from the cross. She was not a priest, but she could say the words of consecration in a way no priest ever said them of that Body and Blood. As she held You, Jesus, she could say, as at Bethlehem, "This is my Body. This is my Blood." No one in all the world gave Him body and blood but me."

May she, who was a victim with her Son, teach us never to go to Calvary, without having our hearts pierced with a sword. Woe, indeed, to us, if we come down from Calvary with hands unscarred and white! But glorious shall we be as priests and victims, when the Lord will see in our hands the marks of His passion, for of such, He said, "Why, I have cut thy image on the palms of my hands" (Is. 49:16).

Dear Fathers: It is so easy for us to be ready, like Peter at Caesarea Philippi to confess the Divine Christ, but far from ready to accept the suffering Christ. It was the same Peter, who said, "You are the Christ, the Son of the Living God" (Mt. 16:16) and who, "drawing Him to his side, began remonstrating with Him, "Never, Lord," he said, "no such thing shall befall You" (Mt. 16:22). Christ called him Satan, for it was Satan who, at the beginning of His public ministry, tempted Him to reject the way of suffering by offering Him three shortcuts to his kingdom without the cross. (Mt. 4:1-11) The denial of sacrifice appears to Christ as something Satanic.

When "Satan sits enthroned" (Apoc. 2:13) at the end of time, Our Lord said that he would appear so much like Him "that if it were possible, even the elect would be deceived" (Mt. 24:24). For if Satan works miracles, if he lays his hands gently on children, if he appears benign and a lover of the poor, how will we know him from Christ? How can we distinguish him from Christ? Satan will have no wounds and scars on his hands and feet or side. He will appear as a priest, but not as a victim.

The priesthood could be compared to the stair seen by Jacob, the son of Isaac, who fled away from the anger of his brother, took stones around the place and laid his head on them. And he saw in a dream, a stair that stands from earth whose end touches heaven. "Scala stat super terram tangens coelum", and he saw the angels going up and down through it — the symbol of the priesthood, the mediator

between heaven and earth.... "angeli descendentes et ascendentes super scalam".

Before the vision of Jacob, that place was called "Luza", which means "separatio" — separation — but after the vision, the place, since then, was named "Bethel", which means "Domus Dei" — the House of God — the priesthood of Christ, who motivated by Charity, made Himself a model of humility, obedience, virginity and poverty, the "conditio sine qua non" of a *Sacerdos Magnus*. In order to be a beautiful "Bethel" — House of God, "Domus Dei" — effective and holy priests, there should be in us the highest degree of "Luza" — separation from the spirit of pride, rebelliousness, worldliness and luxury — in order to be a real "*Sacerdos Dei Altissimi*", as Melchisedech's priesthood is described by Holy Scripture to be, because we are priests "*secundum ordinem Melchisedech*". The priesthood of Aaron is inscribed as "*Sanctum Domino*". Our Lord did not come from the clan of Aaron, but from the tribe of Juda, whose priesthood is freed from any carnal and sensual generation, being Himself eternal, hence as that of Melchisedech.

Finally, brothers in the priesthood, a short advice: Learn to obey in whatever field of endeavor you may be, voluntarily giving the best of what you have for the common good. We cannot all be bishops; some have to be curates. If we can't be a pine on the top of the hill, be a shrub in the valley, but the best little shrub at the hillside. Be a bush if you can't be a tree, for we can't all be captains; some have to be crews. For there is always something for all of us here; there is a big work to do and lesser work to accomplish and the task we must do is near. If you can't be a highway, be a trail; if you can't be a sun, be a star, but a twinkling little star, for it is not by the size that we win or fail. Be the best of whatever you are.

THE HOMILY SINCE VATICAN II

ELTIN GRIFFIN, O.CARM.

The task we propose is to tease out a descriptive analysis of the eucharistic homily as it has been developing since its revival with Vatican II. We presume that preaching is the central task of ministry and therefore we try to present an integrated view of the homily. Its interrelatedness with scripture, theology, spirituality and pastoral activity will, we hope, become apparent. Therefore, we try to present an approach which is complete without being oversimplified, broad but not vague, specific but not limiting. No homily comes in a pre-packaged form, but in the interests of brevity and completeness we suggest the following list as descriptive of the most characteristic elements of the homily.

EXPOSITORY

To expose the scriptures will demand a dynamic sense of scripture on the part of the homilist. To discover the treasure hidden in the word of God he is expected to delve deeply. The homilist's ultimate quest will be the discovery of meaning, the meaning of the saving deed of God as unfolded in this particular celebration and the recovery of its meaningfulness for this particular congregation. A certain loyalty to the text demands facing up to difficult passages and relating them to the whole message. Even though the text calls for discovery of meaning and recovery of meaningfulness, the outcome will neither be exegesis nor moralizing. The word aims at real life and gives meaning to life. The theology of the Bible is a theology of recital. The human reportorial style of the Bible suggests approach to God through the doorway of a particular situation.

A great deal of discussion has gone on since the Council on the preaching of systematic doctrine. Those who feel ill-equipped to handle the scriptures feel guilty at times that they are not expounding the

'faith' as they should. There is a tendency at work too to ride one's own hobby horse on whatever text comes up.

Scripture is not systematic in its treatment of themes. It is rather synthetic in approach. If one proclaims the truth according to that facet of the total truth of Christ which one discovers in the readings, one is spared from preaching from the pulpit of authority which is unacceptable nowadays. In the Bible one is confronted with the crystallizing of human experience on any given theme and one goes on to show how it is still relevant to contemporary human experience. In the realm of ethics one will not discover detailed rules of conduct. One discovers principles or, if one preaches principles, one sets them in relation to the gospel. 'The pulpit is the place for bringing to the forefront of people's minds ethical questions of current concern which call for the grace of Christ for their attempted solution,'¹

There is room for catechesis in the Eucharist but it is a catechesis which flows naturally from a particular celebration and not from any superimposed and arbitrary plan of instruction. The plea expressed at the recent Synod for a more systematic presentation of doctrine was a nostalgic looking back at what formerly went by the name of catechetical instruction and showed a failure to come to grips with homiletic preaching.

PROPHETIC

Within the authentic Christian tradition the preacher exercises a prophetic role (Eph. 2:20; 3:5). The preaching of the word of God is the word of God. Father Roguet remarks how prophets immersed in the life of their country were at the same time heralds of the divine.²

The prophet reads the signs of the times, purifies the establishment. Vatican II has restored the role of prophet to the Church, a role which is always associated with the transmission of the word. Cardinal Suhard, in his famous pastoral letter of Holy Week, 1949, as Archbishop of Paris, referred to the preacher as 'the minister of restlessness' as 'artisan of the future', one whose 'way of bringing about

¹ D. W. Cleverly Ford, *A Theological Preacher's Handbook* (London: Hodder and Stoughton, 1967), p. 16.

² A. M. Roguet, 'Les sources bibliques et liturgiques de la predication', *La Maison Dieu*, XXXIX Septembr-December 1954), p. 117.

restlessness is to start a ferment'.³ While the homilist must be fearless if he is to represent the demands of God to men, his role nonetheless calls for sensitivity in exercising it: otherwise he may alienate those whom he condemns. The key to communication is the love of God in which man meets God.

CELEBRATIVE

The homily heightens the perception of the entire eucharistic celebration for the people. It no longer is a mere appendage, as it used to be, marking a total change of action within the Mass itself. It is integrated with the rest of the celebration, it grows from it and blends with its context. Perhaps the words of 1 Peter 2:9-12 may serve to highlight the celebrative quality of preaching since the burden of the letter is a reflection on the nature, scope and purpose of baptismal life in Christ: 'to proclaim publicly the mighty deeds of him who called you out in darkness into his marvelous light . . . to lead a beautiful life among unbelievers'.

In the words of 1 Peter, then, the goal of the Christian style of life is doxological. It is celebration: the joyous, exuberant, thankful acknowledgement of, response to, participation in God's doxa, his glorious saving activity on behalf of the world . . . The glory and glorification within liturgical worship is but one moment's realization of all that a myriad of moments should be.⁴

The homilist leads the worshipping community to celebrate in the midst of the world what they are celebrating in the Eucharist. He joins Eucharist in the assembly to Eucharist in the world. The heart of celebration is remembrance, a quality which must inevitably be part of every homily.

PLAYFUL

'Art does not bother about aims' writes Romano Guardini.⁵ He insists that liturgy is a sacred game before God. It wastes time for the

³ Emmanuel Cardinal Suhard, *Priests Among Men* (Notre Dames: Fides Publishers, 1960), pp. 39-42.

⁴ John H. Elliott, 'Death of a Slogan: From Royal Priests to Celebrating Community' *Una Sancta*. XXV, no. 3 (1969), p. 29.

⁵ Romano Guardini, *The Church and the Catholic and The Spirit of the Liturgy* (New York: Sheed and Ward, 1935), p. 181.

sake of God and does not ask why. The Eucharist plays a divinely-ordained game before God in liberty and beauty and holy joy. The liturgy means fulfilling God's word, becoming as little children. The child when it plays does not aim at anything, 'but to pour forth its life in a series of aimless words, movements and actions. Liturgy means foregoing maturity with all its purposefulness and continuing oneself to play before the ark as David did'.⁶ The homily itself will capture the playfulness of liturgy. Father Alonso Shokel suggests that even though the homily may explain the meaning of a feast and its mystery and thereby increase our understanding, the growth in understanding will tend to be living and spontaneous rather than reflective and systematic.⁷ The quality of playfulness will be reflected in parsimony of words and expertise in carefully-chosen phrases. A dash of well-timed humour can expand a celebration as nothing else can. Except that Guardini's chapter on playfulness in liturgy is immediately followed by one on seriousness. Perhaps the ability to end abruptly or with a sharp question is part of the playfulness. And the conviction to realize the aphorism of Kuno Meyer 'for the Celtic mentality' – 'the half-said thing is dearest'.⁸

CONTEMPORARY

The homily keeps before the worshipping community the contemporaneity of the gospel. It is a word that is always personal and present in the situations of life. To communicate to men the preacher must love them. He must remain on a level of personal confidence with them. The homilist must be a man of the world. Although the believing community may be the fullest sacramental statement of God's word, it is not the only one. The redeeming word is the creating word, and Christ is present in all the events of human history. The preacher must know what is going on in the world so that he can relate his message to it. At the same time he must not absolutize the situation to the neglect of the word. Rather he will compliment the liturgy in its credal poetic aspects by presenting the gospel as a word always present and relevant to life situations. Tillich holds that all that a preacher can do is to speak out of his own participation in human existence in such a way that the hearers reach a decision about the gospel. Ultimately it is a question of helping the other person

⁶ *Ibid.*, p. 184.

⁷ Alonso Schokel, S.J., *The Inspired Word*, trans. Francis Martin (New York: Herder and Herber, 1965), pp. 19 and 20.

⁸ Tomas Uasal de Bhal, 'Patterns of Prayer and Devotion', *Studies in Pastoral Liturgy*, third edition, ed. Placid Murray, O.S.B. Dublin: Furrow/Gill, 1967), p. 214.

to a deeper receptivity of the word which he has to hear in his situation. A question of 'a compound of the eternal gospel and specific need'.

This demands a deep human sensitivity on the part of the preacher. It is a process of sharing, of mutual discovery, of listening to people as unique individuals, sharing their doubts, fears and anxieties without imposing a ready-made solution. The preacher helps the hearers to attune themselves to the world of God in the church, in scripture and in the world.

DIALOGICAL

In preaching, the word of God is enfleshed. Spoken word becomes speaking word. It occurs within a dialogical situation and involves a speaker, a listener and an object spoken about. The word spoken aims at transformation both of speaker and listener alike. The preaching expresses, communicates and signifies the reality of God's presence and of his saving acts leading to participation in the reality spoken about in cultic act response. The word cannot be enfleshed or responded to unless there is mutual speaking and hearing. The preaching word follows the pattern of revealing word which involves gift and receptivity, proclamation and hearing, call and response. It occurs not in isolation but in the context of a believing, worshipping community. The community experiences what Desmond Fennell confesses he misses in sermons — 'a man speaking'.⁹

According to Wicker the intensity of Christ's presence in the community will be according to the degree to which the assembly has succeeded in constituting itself as a true human community in the exchange of words. The reality of the eucharistic presence of Christ does not depend upon dialogue but the intensity of Christ's presence within the assembly is going to be determined by it. Dialogical preaching makes for greater receptivity towards the presence of Christ.¹⁰

CREATIVE

The homily in its deepest element is a work of art. Like the poet, the preacher listens to life, listens to the anguishing of his people, identifies himself with it and compassionates it. His words reveal a

⁹ Desmond Fennell 'What I Miss in Sermons', *Doctrine and Life* (Oct. 1964), p. 282.

¹⁰ Brian Wicker, 'The Ministry of the Word', *The Mass and the People of God*, ed. J. D. Crichton.

genuine intimacy with the brokenness of the times'. He unfolds the invisible dimensions of reality, gives meaning even to the absurd and even creates a new language. Good homilies are like good poetry. Like a revelation they plummet straight to the heart of the matter. Those who would reduce the homily to handing on the content of faith or try to combine it with catechetical instruction lose sight of the unique character of the homily which like any great work of art can never be repeated again. John Killinger compares the task of the homilist to the experience of the artist who discovers something as he paints or to that of the poet who discovers something as he composes.

There is a kind of mystery involved in the process. The artist does not know at the outset where he will end up. He begins with his technique and an idea but the idea is not inert; it grows, conceals itself, reveals itself, dodges, faints, comes on strongly: before long it absorbs the artist, controls him, uses him. The more practised an artist he is, the more this is true. In the end, he knows that he did not really make the work of art: he has been the instrumentation by which it has come into being, a kind of midwife to its birthing: it possesses an integrity of its own: it has fulfilled itself, that is, has filled out the lines of its own promise and potentiality, and the artist is enriched for having spent himself in its realization.¹¹

INTEGRAL

Word and sacrament complete each other and belong to a unified whole. The proclamation of the word is entwined with the celebration of the sacrament. Rooted in the life of the Church it occurs in its fullest form in the liturgy. In the liturgy the Church utters the word of God and this utterance is 'an inner moment of God's salvific action on man'.¹²

The proclamation converges towards the centre which is the speaking of the eucharistic word and the eating of the bread. This demands that the homily be integrated with the rest of the celebration. The homily establishes continuity and creates receptivity. Occasionally the celebrant may choose to speak on the liturgical rites themselves, or on a scriptural theme, rather than on the particular readings. In every case, the purpose is the same: viz, to build up the worshipping community which is in constant need of re-commitment. The focus is not on immediacy but on the larger issues that face both

¹¹ John Killinger, *op. cit.*, p. 22.

¹² *Ibid.*, p. 23.

the Church and mankind. A eucharistic community opens out to the larger community of the world and must therefore have a vision of political and social objectives. The homilist engages the community in a dialogue which includes a yes to the task of building up the secular city.

TESTATORY

The word of God is mediated through the human voice of the homilist. This puts a necessary emphasis on the need for him to be sincere. To preach with the conviction that comes from experience, his own house must be in order. He must have experienced God in his own life. He must be a man of prayer, 'not just a man who says prayers but a man slowly, painfully growing to that degree of honesty and self-awareness that can risk silent exposure to the mystery of God'.¹³

To discover the meaning of contemplative prayer demands that he live in an atmosphere of receptivity to the word of God.

A man testifies in a thousand ways. Dress, speech, reaction show him to be the kind of person he is. Preaching in times past easily gave the impression of a pseudo remoteness from life when a man adopted the preacher's tone. This pastoral manner of speech, a changing of gears to transmit the message falsifies and compromises the word of God. The original Greek from which the word homily comes does not mean to shout oneself hoarse, or to take on an unctious tone or to be hypnotized by a concern for eloquence but to speak in the tone of ordinary conversation. "Though good diction is certainly necessary, our vocal schooling should be rather that of the popular singer, than of the operatic artist."¹⁴ The preacher would be well advised to listen to how men are saying things today in the language of poetry and film to avoid the ever-threatening possibility of the cliché-ridden language of theology.

KERYGMATIC

C. H. Dodd's analysis of apostolic preaching is a profound one and marked the beginning of a renewed theology of preaching.¹⁵ Dodd's

¹³ J. J. Von Allmen, 'Le Saint-Esprit et le Culte', *Prophetisme Sacramental* (Neuchâtel, 1964), p. 300.

¹⁴ J. J. Von Allmen, *Preaching and Congregation* (London: Lutterworth Press, 1962), p. 29.

¹⁵ C. H. Dodd, *The Apostolic Preaching and its Development* (London: Hodder and Stoughton, 1936), p. 21.

classification of early Christian preaching and teaching includes kerygma (proclamation), didache (teaching), homilia (discussion), paraclesis (exhortation). Every homily will contain something of all of these except that the emphasis will change. The two central categories, however, must always be homily and kerygma. The latter becomes the unifying element in preaching, since it relates the separate elements to the central category which is the paschal mystery.

Kerygma helps to approach the preaching task synthetically and to bring a total vision to bear on preaching. It helps to distinguish the essential from the accidental, co-ordinating disparate elements within a single perspective. It is the kerygmatic or paschal aspect of preaching which is decisive and shows that Christianity is fundamentally different, that it is not a question of doctrine or of morals alone, nor of God, man or his world. It is on Christ and his resurrection that the Christian attitude is founded. This is the richest, most rewarding and most fruitful focus for preaching since it answers man's deepest problems in the world today, confronted as he is with the enigma of human existence with its attendant suffering, anguish, evil and death. God has already intervened in the heart of the world through Christ to transfigure the whole universe. The man Jesus stands at the very centre of humanity to mark a new beginning, a new birth, a new creation for eternity. Such emphasis enables people to see everything in the light of the resurrection; God and Christ, the Church and the sacraments, their faith and hope, their strivings, sacrifices, work and play, the world, the sweep of history, and to express their deepest longings in eucharistic celebration.¹⁶

SECULAR

Even though the Eucharist is celebrated by a believing community and is a celebration of faith, this does not exclude the human values of life. Eucharist is at the heart of life, never remote from it. The new prayers at the presentation of the gifts are marvellously expressive of human values. The homilist therefore, when occasion demands it, will foster man's human aspirations, encouraging him to find new spheres to conquer, to cultivate the facility for appreciating creativity in himself and in others, to develop self-awareness.

The shallowness of living where one does not relate to other people by showing understanding and thereby becoming less a person oneself; the need for qualitative living as being more important than

¹⁶ *Gaudium et Spes*, 28 and 39.

quantitative; the fundamental unity of all mankind in the building up of the secular city; the need for tolerance are all central Christian convictions — can raise aemic and jaded preaching back to life. Life is a call to share in the world's making. Gabriel Moran would add the more things become truly themselves the more they lead to God.¹⁷

Worship is not going off into a world which we call a religious world. Worship is the understanding of the wealth of things: it is the understanding of the wealth of ourselves, the worth of the world, the lack of worth when there is not true understanding and appreciation of life, the lack of worth in ourselves when we live at a lower level than our true nature. Worship is not intended to make us religious. It is intended to make us human. For to be human is to be made in the image of God. To be human is to be measured by the full stature of Jesus Christ.¹⁸

ESCHATOLOGICAL

Man is no longer at home in his world. His own achievements have alienated him from the world. He is in fear of what he might yet accomplish. A new vision of reality is foisted upon him. Man sees himself trapped in the world of his own making which will not permit him to exercise his freedom. Human endeavour is exposed to breakdown, enervation and total collapse. This hopelessness is at the root of a great deal of enquiry today even at the less sophisticated levels of society. It is for the homilist to recapture the Christian vision in word, which is already present in what is ritually being performed — the vision of proclaiming the death of the Lord Jesus until he comes; to re-ignite man's hope in himself, in his world and in history. The preacher must not be afraid to face ultimate issues that torture man today.

What does it mean to be a *homo technicus* today? What are we sharing in? Where are we going together? What is the meaning of this life and its collective experience? The scientific quality of our work? When, for example, a great scientist shares

¹⁷ Gabriel Moran, F.S.C., 'The Liturgy and a Theology of the Secular', in 'The Theology of Secularity: What Happens to Worship?', *Worship in the City of Man* (Washington, D.C.: The Liturgical Conference, 1967), pp. 80-90.

¹⁸ Douglas Rhymes, *Prayer in the Secular City* (London: Lutterworth Press, 1967), p. 156.

in the production of an atomic bomb and does not consider the consequences of his act for the future, that is tragic. Who is going to say that it is tragic? The theatre? The liturgy? The role is the same though they may play it in different ways.¹⁹

PORTRAIT OF THE PREACHER

Such qualities as we have tried to list for eucharistic homily will make extreme demands upon the homilist. The homilist leads man on a voyage of self-discovery and search for meaning. It demands that the homilist himself be transparent, that he be a man of great humanity with an outgoing love of people. He must not only be aware of the relevance of modern theological writings for his apostolate but also of the cultural and spiritual milieu in which he is called upon to minister. Such qualities as we have described for the homily are indicative of the homilist's own outlook and priestly calibre. The portrait of the minister of the word drawn by Vatican II is suggestive of a man who is sensitive too to what can twist the transmission of the word. He avoids intellectualizing it, especially for the children of the post-literate age whose information no longer comes from literary sources. He equally avoids institutionalizing it, presenting his hearers with a static version of the word. He avoids erstwhile heresy of exaggerating a part at the expense of the whole. He avoids above all employing the word as a means of manipulating people, not respecting their basic freedom to say no. Political clericalism induces an individual to use the influence derived from priesthood and mission for the good of political factors.²⁰

CONCLUSION

There is always the credibility gap between the vision and the tactics: between what is proposed and what is acted out in the pastoral situation. Some will object that no homily could possibly contain the changing kaleidoscope of qualities described. While a phenomenological approach will always tend to assemble what optimum qualities it will discover in contemporary trends, it must be asserted again that the homily is a work of art and like every art piece, it may capture

¹⁹ Rene Laurentin, 'Theatre and Liturgy', *Worship*, XLVII, p. 386.

²⁰ Yves Congar, *A Gospel Priesthood* (New York: Herder and Herder, 1967), p. 37.

very strongly one aspect of the total reality while barely outlining or even shadowing a great deal more. Yet we have to face the reality of the situation. An article on communication in the Church today in *The Furrow* for May 1967 carried the following condemning sentence: 'Sermons on the whole are being prepared with less care and listened to with less attention.'²¹

The problem ultimately may not lie with a preacher or preachers as such but in the whole concept of ministry today. Padovano asserts that we have tended to define priesthood too closely in relation to the Eucharist (which is not the central role of the priest) and preaching. The problem raises many issues. What in the last analysis forms a Christian community and in the articulation of its worship?²²

Padovano would see preaching as being more closely related to confirmation than to holy orders as being of its nature the sacrament of Christian witness and proclamation. This is a critical area to explore, he holds, and while the present author finds Padovano's theory a bit outlandish the American bishops in their pastoral on the Church in our world have left the question very wide open when they followed the line of thought of Jean Guitton: viz, development of the faith depends on the Church as a whole, especially on the laity, but only on the bishops for its definition. Or else is it a question of preaching like Christianity itself not having failed but never having been tried?

(PUBLISHED IN DOCTRINE AND LIFE, JULY 1973)

²¹ Desmond Forristal, 'Communication in Church', *The Furrow*, XVIII (1967), p. 239.

²² Anthony Padovano, 'Theological Implications in Current Preaching Trends', *Preaching*, III (1968), pp. 49 and 50.

BLESSING OF CHRISTIAN GRAVES

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INTRODUCTION

The blessing of Christian graves on All Souls' Day is a universal practice in the Church. For the Filipino people, however, it is more than a ritual; it is an expression of their communion with their beloved dead whose memory they revive on this day by cleaning the graves, lighting candles on them and decorating them with flowers. The practice is to be recommended and encouraged, for it fills the people's need for manifestation of piety towards the departed, and in an implicit manner, of their faith in the after-life. But in the spirit of Vatican II it is our purpose to provide the parish priest with a form of communal blessing of the graves. This, we hope, will be of service to our pastors, and in a special way, to our poor faithful who are embarrassed to request for a "gratuitous" blessing of the graves.

The place for the blessing can be any convenient place, e.g., near the gate of the cemetery, or in the cemetery chapel. It is to be desired that the parish priest preside although he may designate any other person. The announcement of the celebration should be made at least a week before November 1. If possible, a paschal candle should be lighted during the celebration.

COMMUNAL BLESSING OF CHRISTIAN GRAVES

OPENING HYMN:

Psalm 129 – "Out of the Depths I Cry to You O Lord" (or any other appropriate song)

GREETING:

Celebrant: Blessing and peace to you from God our Father, who promised us life that will never end in his Son Jesus Christ.
May his love be always with you.

All: And also with you.

INTRODUCTION:

The celebrant addresses the people in these or similar words:

Brothers and sisters in Christ, death is an event that we cannot fully understand despite the fact that once in a while, we are reminded of it by the death of someone we know or love. Yes, we believe in the resurrection of the dead; but we also realize that this belief does not give us all the answers to the mystery of death. This is brought home to us by our uneasiness when we are confronted by death. We do not even have the right words to say to console the people who lost someone they love.

But somehow every time this day comes, we prove that love is stronger than death. We do this by our presence here in the cemetery today; we do this by coming to visit the graves of our loved ones; we do this when we relive loving memories we have of them. Love bridges the gap brought about by physical separation.

For us Christians, love is the strongest of binding forces because this bond comes from God; in fact this bond is God Himself, for God is love. God's love binds the departed and us together. The closer we are to God in love, the closer we are to one another. How else can it be when it is God Himself who binds us?

But this day is also a reminder for us that death does not put an end to everything. We all wait with faith for the resurrection. This we believe, that, having died with Christ in baptism, we shall rise with him to a new life. Though we grieve the loss of a loved one, we still hold that love triumphs over death as Jesus triumphed over it by dying on the cross and rising again in victory.

READING:

The celebrant or a lector reads one of the following readings:

Now when Jesus came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha

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said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world." (John 11:17-27)

Other Texts: 1 Thes. 4:13-18; John 5:25-29; Romans 5:5-11; Romans 6:3-4, 8-9; 1 Cor. 15:20-23; 2 Mac. 12:43-46; John 6:37-40; John 6:51-55; John 12:23-26.

SILENT REFLECTION

RESPONSES:

Leader: By your death and resurrection, you conquered death and gave meaning to our life on earth.

All: Lord, you are our life and resurrection.

Leader: By your death and resurrection, you assured us that we will not die in vain.

All: Lord, you are our life and resurrection.

Leader: By your death and resurrection, you won for us and all our dead eternal life.

All: Lord, you are our life and resurrection.

BLESSING OF ALL GRAVES:

Celebrant: Brothers and sisters, we are gathered here in this cemetery to pay our respects to our beloved dead. Keeping our eyes on the cross of Jesus Christ, we say with faith that this is not the end, that our God is a God of the living. As a sign of our hope in the resurrection, let us pray that God will bless these graves.

(SILENT PRAYER)

God our Father,
in fulfillment of your will

our Lord Jesus Christ conquered death and rose to life,
and made holy the graves of all who believe in him.
Even though their bodies lie in the earth,
they trust that they, like Christ, will rise again.

Give our brothers and sisters
peaceful rest in these graves
until the day when you will raise them in glory.
This we ask of you through Christ our Lord. Amen.

(The priest sprinkles the graves with holy water. If the graves are to be blessed individually, the priest may designate other persons, such as seminarians, sisters, lay leaders, to go around after the ceremony to sprinkle the graves with holy water.)

BLESSING OF THE CANDLES AND FLOWERS: (Candles are lighted)

Celebrant: We have also brought here candles and flowers as expressions of our love and care for our departed loved ones. Let us pray that God will bless them.

(SILENT PRAYER)

God our Father,
you cause the sun to shine and the flowers to bloom.
May the candles and the flowers we place on the graves
be a sign of our communion with our beloved dead
and of our joy in the promise of the resurrection.
This we ask of you through Christ our Lord. Amen.

(The priest sprinkles the candles and flowers with holy water.)

PRAYERS OF THE FAITHFUL:*

Celebrant: Because it is a "holy and wholesome thought to pray for the dead that they may be loosed from their sins" let us now offer our prayers for all the faithful departed.

* 100 Prayers of the Faithful, (Manila: Catholic Trade School, 1972). pp. 62.64.

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- Leader: Let our response be: Lord, hear our prayer.
- Leader: For all who live in our memory for the good they have done to us, for our parents, relatives and friends and all who taught us to be good, let us pray to the Lord.
- Leader: For all who gave their lives for others: for the freedom of their nation and the dignity of men, that God may accept the sacrifice of their life and grant them the happiness and joy of his own eternal life, let us pray to the Lord.
- Leader: For all the dead of our parish (community) and all who have gone before us, marked with the sign of faith, that they may find the place of happiness and peace, let us pray to the Lord.
- Leader: For all of us gathered here to honor the memory of our dead, and reflect on our death, that after a life of fraternal love, we may finally experience what no eyes has seen, what no ear has heard, what God has prepared for those who loved him, let us pray to the Lord.

FINAL PRAYER:

- Celebrant: God our Father,
in your loving mercy, you forgive the sins of those who ask forgiveness.
We ask you to remember our brothers and sisters who have passed from this life.
May they share the fellowship of your love.
And may we, who grieve their loss,
find hope in the resurrection of your Son.
May we rise with Him
and with all who have gone before us to new life of love and happiness.
This we ask through your Son our Lord, Jesus Christ.
Amen.

FINAL HYMN:

- "I Am the Bread of Life" (or any appropriate song)

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

PART TWO

THE CULTURAL DEVELOPMENT

CHAPTER 39

THE PRINTING PRESS

I. The Dominicans and the Press in the Philippines.

The first printing press in the Philippines was built by Father Domingo de Nieva in 1593, with the help of a Chinese Christian convert named Keng Yong. It was a xylographic press, that is, of fixed characters engraved on a block of wood. The first book that issued from this humble press was the bilingual catechism entitled *Doctrina Cristiana, en lengua española y tagala, corregida por los religiosos de las Ordenes, impresa con licencia en San Gabriel, de la Orden de Santo Domingo. En Manila, 1593.*¹

Historians, following the opinion of Father Aduarte agree that the movable type press, semi-created in the Philippines by the Chinese Juan de Vera under the inspiration of the Dominican Father Francisco Blancas, traces its origin to the year 1602. About the part played by Juan de Vera Father Aduarte has this to say: «Juan de Vera was not only a very religious man... considering the great fruit he would gather through pious and devout books, he undertook the labor needed to come out with a press in this land, where there has been no printer

¹ Jesús Gayo, O.P., *Doctrina Christiana. Primer libro impreso en Filipinas, Manila, 1948.*

to guide or teach him the European style of printing, which is very different from what they use in the Kingdom of China. With the Lord's help for such a pious undertaking, he set himself to the task unceasingly and without sparing any efforts, employing all the powers of his talent, which was not insignificant, and he succeeded in accomplishing what he wanted to do. He was the first printer in these islands, for there had been no printing press here, nor anyone who had attempted it, much less knew about it...»²

The same Father Aduarte speaks of Father Francisco Blancas: »He edited for them many devotional books. Since there was no printing press in these islands, nor one who knew about printing, nor a printer, he drew up a scheme by which one could be made with the help of a Chinaman, a good Christian who, seeing that the books of Father Francisco would be of great use, gave such great care to this task that he was able to produce (aided by a few who, they said, knew something needed for printing, and he did print, these books.»³

Thus, the Chinese Christian Juan de Vera was the first builder and semi-inventor of the typographic press or movable type press in the Philippines, under the guidance of Father Blancas, aided by some Spaniards who knew a little about the art of printing. This press was housed in his residence in Binondo.

The first books that came off this press were the *Libro de las excelencias del Rosario de Nuestra Señora y sus misterios*, written in Tagalog by Father Blancas himself;⁴ *Postrimerias, o Libro de los cuatro novisimos*, also by Father Blancas; *Ordinationes Generales*; *Memorial de la Vida Cristiana*, written in Chinese by Father Domingo de Nieva

² Diego Aduarte, O.P., *Historia de la provincia del Santisimo Rosario de Filipinas, Japon y China* (Zaragoza, 1693), 99-100.

³ *Ibid.*, 410.

⁴ This is affirmed by Father Alonso Fernandez in *Historia eclesiastica de nuestros tiempos* (Toledo, 1611), 303: "Father Francisco Blancas has printed in Tagalog and using Tagalog letters of the Philippines a *Libro de Nuestra Señora del Rosario* in 1602, the first ever printed on this subject". See Mariano Velasco, O.P., *Ensayo de biobibliografia*: APSR, MSS, Tomo I, 75; also Jesus Gayo, O.P., *Ordinationes generales, Binondoc, 1604; Incanabule filipino* (Manila, 1954), 31. It is almost certain that Father Fernandez obtained his information from Father Diego Aduarte, who was then the Procurator at the Court of Madrid, or perhaps from the letters he had sent from there.

in 1606; and *Símbolo de la Fe*, also in Chinese by Father Tomás Mayor in 1607.⁵

During the next three years, 1609-1612, the press may have been transferred to Bataan and, perhaps, to Pila, Laguna. It may also have remained all this while in Binondo, where it printed several works, using for the molding or making of the types the same matrices of the original press set up in Binondo. In other words, in 1610, there could have been two presses, one in Binondo, the other in Bataan, both using types cast in the same mold.⁶

Father Blancas this year printed in Bataan the *Arte y Reglas de la Lengua Tagala*. This year also marks the disappearance of the Chinese managers, and the press seems to have become the property of the Dominican Order. It is not certain whether they sold the press first to the Franciscans in Pila and then, in 1618, to the Augustinians in Lubao, Pampanga. In 1622, it returned to the Dominicans and, by 1625, it was housed at and belonged to the College of Santo Tomas, where it has since been until the present.⁷

In 1640, the meticulous and, for its age, scholarly history of the Dominican missions in the Far East by Father Diego Aduarte issued from this press. By the middle of the seventeenth century, however, the Santo Tomas press began to decline, reaching its lowest point by the end of the century. The printing of the *Vocabulario tagalo* of Father Domingo de los Santos, funded by the Franciscans, had to be suspended as a result. This paved the way for a typographer to produce a new mold from which the Franciscan Printing Press developed.⁸

In 1701 the Santo Tomas Press, using the Franciscan matrices of the casting of new types, began to recover from its former state of prostration. Then a second period of decadence set in the second half of the eighteenth century until by 1821, the press recovered and

⁵ Thus Father Antonio de Remesal, O.P.: "These ordinations I saw printed in such beautiful characters and as well corrected as in Rome, or Lyons in France, by the Chinese Christian convert Francisco de Vera of Binondo in 1604." See *Historia general de las Indias occidentales: Biblioteca de Autores Españoles*, CLXXXIX, 403, col. 1. Nonetheless, Father Remesal is mistaken, for the printer's name should be Juan, not Francisco.

⁶ Mariano Velasco, O.P., *Ensayo de Bio-bibliografía*, MS en APSR, Sección "Bibliografía, Vol. I, 71.

⁷ *Ibid.*, 75.

⁸ W. E. Retana, *Orígenes de la imprenta filipina*, Madrid, 1911, 59.

soon it not only equalled its activities in the previous centuries, but exceeded them by far. In the first quarter of the 19th century, the condition of the press in the Philippines was at such a low ebb, as if for two long centuries no progress in printing had ever been achieved in the Philippines. The period of recovery in the middle of the nineteenth century regarding the Dominican Press was due to Brother Marcial Funcia Ramos.

By 1836, due to Brother Marcial's activity, a new system of casting was installed with the help of materials acquired from the Casa Aguado of Madrid. Also new types were imported both by the press of Santo Tomas and others. Likewise, the use of stereotype was introduced at this date. And, in 1845, due also to the initiative of this friar, four iron presses and one hand-operated machine were purchased for 20,000 pesos, as well as a complete set of types, vignettes, ornamental borders and clichés, plus all the needed equipment in a modern printing press. In this desire to expand the sphere of activity and the production of the press, Brother Marcial set up a lithographic shop which later, however, had to be closed for lack of skilled workmen.

From 1884 to 1890, orders were sent to Germany for two of the most modern giant presses, two *minervas*, new types, as well as vignettes, orles, and clichés of designs. These improvements continued to be introduced until 1901, when an electric machine was installed. It was during this period of modernization that two notable works were printed, the six-volume history of the Dominicans written by Father Joaquin Fonseca, of which strangely only seven copies were printed, and a great part of the collection *Correo Sino-Anamita*.⁹

II. The Augustinian Press.

About this press Fray Gaspar de San Agustin has the following to say: "Some intermediate chapters were held in this convent (at Lubao), and for a long time minor studies in grammar and rhetoric were held there. We also had a very good press brought from Japan, which printed many books both in the Spanish and in the Pampango and Tagalog languages."¹⁰ Father Agustin Maria de Castro adds in his *Osario Venerable* that it was sold to the Jesuits in 1614 because of the high expenses and the little profit that resulted from it, "as

⁹ Manuel Artigas y Cuerva, *La primera imprenta en Filipinas* (Manila: Tipo-litografia, 1910), 16-18.

¹⁰ *Conquistas de las Islas Filipinas* . . . (Madrid, 1698), 249.

can be seen in the *Libro de Consultas*.”¹¹ Retana claims that Father Castro must have been mistaken. Missionaries were expelled from Japan in 1614, and there were no Jesuit publications until more than 20 years later. But there were some by the Augustinians during the years 1617 to 1621. Father Velasco thinks that the similarity of the type points to the possibility that the Augustinian press had not been brought from Japan, but made from the matrices of a press already in the Philippines, probably the Dominican press.¹²

This Augustinian press seems to have been moved to Bacolor and Macabebe according to one or two title-pages of some printed works. One thing is certain, that these presses produced little, but cost much for their maintenance. There was probably little to print, and this explains the frequent transfer of hands and locations.¹³ These words of the Provincial Chapter of the Dominicans in 1621 are noteworthy: “Get rid of the press because it entails more expenses than profit.”¹⁴

III. The Jesuit Press.

The Jesuit printing press probably dates back to the year 1639. Father Murillo Velarde comments: “The press has various types and letters of various sizes, and works are printed quite perfectly, as neatly and beautifully as in Spain, with less careless and more tolerable errors.”¹⁵

In 1768, when the Jesuits were expelled, the Archdiocese took over this press:

The press was occupied and registered as the property of this College. Within it was a machine with all the necessary instruments, managed by a lay master printer, the total value of the molds, plates and equipment being 4,034 pesos, 7 reales, 6 granos. On the representation of His Grace, Archbishop Basilio Sancho de Santa Justa y Rufina, Metropolitan of Manila, it was, by decree of 8 November 1768, ordered to be handed over for keeping, and the Provisor, Doctor Don Tomas de

¹¹ Retana, *Op. cit.*, 36-37.

¹² Velasco, *Op. cit.*, I, XCIX, CIII.

¹³ Artigas y Cuerva, *Op. cit.*, 76.

¹⁴ *Acta Capitulum Provincialium Provinciae Sanctissimi Rosarii Philippinarum* (Manila, 1874), I, 125.

¹⁵ *Historia de la provincia de Filipinas de la Compañía de Jesús*, (Manila, 1749), 198.

Quevedo, received it, with the obligation of keeping it until His Majesty should make arrangements for it. Presented before the Royal and Supreme Council in Extraordinary through the representation of the Most Reverend Archbishop, His Majesty deigned to assign it through a decree dated 23 January 1771, in perpetuity to the Conciliar Seminary, on condition that it be housed and used in a non-religious site and all its workers and printers without exception be seculars, with no privileges, all subject to the observance and fulfillment of the laws, orders, and rules to which they are bound by their occupation.¹⁶

IV. The Franciscan Press.

This can be briefly described in the following words:

In 1692, this Province of Saint Gregory established at this same convent (at Sampaloc) a printing press which for a long time was of great use to these Islands, until by 1808, it became the property of the Brothers of our Third Order of Penance, who finally disposed of it because it had deteriorated and could not compete with the modern establishments set up in Manila not long after.¹⁷

V. Remarks.

Given the primitive instruments and the types, the quality of the printing was naturally inferior to that in Europe. The presses were almost always worn out, "for they were used at times for one whole century to print books,"¹⁸ not to mention the lack of technical training of the directors and type-setters.¹⁹

The books that issued from these presses have almost all disappeared, and the majority have become rare. This was due to causes

¹⁶ AUST, "Folletos", tomo 117, fol. 85.

¹⁷ Felix de Huerta, O.F.M., *Estado geográfico, topográfico, estadístico, histórico, religioso de la santa y apostólica provincia de San Gregorio Magno en las Islas Filipinas* (Binondo, Impr. de M. Sanchez y Cia, 1886), 59.

¹⁸ Velasco, *op. cit.*, I, 2.

¹⁹ According to Father Acuña in the prologue to the Sevilla edition of Juan de la Paz, O.P., *Consultas y resoluciones*, there were not lacking among the Dominicans in the Philippines scientific works which were not printed due to "not only lack of funds (as expected, we live on alms), but also to a friar to take charge, or help in printing them . . . To this lack of personnel is added another plague, not small . . . and it is the ignorance of our printers. Velasco, II, 108.

also found elsewhere, but especially in the Philippines: the poor quality of the paper used, which was commonly quite fragile; the heat which through the years made the paper even more brittle; the anay and book worms; the excessive humidity of the tropics. These last two causes damaged the books more than their actual use; but the best preservative seems to be to use the books constantly. Besides the above, we must add the frequent typhoons, fires, earthquakes. In Mindanao, the Visayas, and some parts of Luzon, we can mention the Moro raids. We cannot discount the several uprisings, especially the revolution of 1896. And, then, the secularization of the parishes and the British occupation of Manila in 1762-64.

VI. The Publications.

During the 16th, 17th, and 18th centuries, the publications were, above all, works of immediate religious, linguistic, or pastoral use, as catechisms, devotional manuals, novenas, grammars, dictionaries, sermons, circulars, etc. Only by the second half of the nineteenth century does one note an increase in publications of scientific, philosophico-theological, or literary works.

VII. Royal Interest in the Philippine Press.

Many copies are preserved in Spain and Europe. In 1653, Philip IV decreed through a royal cedula dated 19 March 1647, that twenty copies of every publication should be sent to the Secretariate of the Council of the Indies. Charles II issued on 14 May 1668 another royal cedula confirming the same.²⁰

²⁰ Velasco, XXX, 13.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

FR. REGINO CORTES, O.P.

31st Sunday of the Year
(November 4)

Theme 1: THE GREATEST OF ALL COMMANDMENTS
(Dt. 6:2-6; Mk. 12:28-34)

There is a golden thread which runs across the Old and New Testaments and unites them so cogently. It is the commandment of love forcefully expressed in Deuteronomy and in the gospel of St. Mark (cf. also Mt. 22:34-40; Lk. 10:25-28), the first and third readings respectively of today's Mass: "This is the first (commandment): Listen, Israel, the Lord our God is the one Lord, and you must love the Lord your God with all your heart, with all your strength. The second is this: You must love your neighbour as yourself (Lev. 19:18)."

As a matter of fact this text in Deuteronomy is the opening phrase in the Jewish prayer called the *Shema'* a hebrew term translated into english as *Listen!* which is the first word in this prayer. As a whole the *Shema'* is made up of Dt. 6:4-9, 11:13-21, and Nb. 15:37-41. It is the customary morning and evening prayer of a pious Jew. It is not therefore surprising that the scribe agreed wholeheartedly with Jesus' answer.

In his answer Jesus combined two Old Testament texts. The love of God in Dt. 6:4 and love of neighbor in Lev. 19:18. But our Lord gave a new interpretation to the word "neighbor." It is not as the Jews understood the term only their "fellow countryman." It embraces all men whether they are Jews or Gentiles, Greeks or Barbarians. This in fact was the point of the story in the parable of the good Samaritan (Lk. 10:29-37):

a Samaritan helping a Jew who was not only not of his kindred but even an avowed enemy of his people.

Love of neighbor (as meant by Christ), we could truly say, is the hallmark of an authentic Christian.

Theme 2: CHRIST THE EVERLASTING PRIEST OFFERING THE ONE SACRIFICE
(Heb. 7:23-28)

In contrast to the temporal character of the levitical priesthood transmitted from generation to generation and confined to only one tribe the priesthood of Christ is unchanging since he himself remains forever. He becomes our eternal Savior, our eternal Intercessor since he himself is eternal.

The culmination and perfection of the priesthood was once and for all realized in Christ: "holy, innocent and uncontaminated, beyond the influence of sinners, and raised up above the heavens." He offered the one perfect sacrifice that is infinitely acceptable to the father different from the sacrifice of the Old Testament priesthood which had to be repeated year in and year out during the Feast of the Atonement. The Mass is not a repetition of Christ's sacrifice which could not be repeated any more but an actualization of the same sacrifice.

32nd Sunday of the Year
(November 11)

Theme 1: THE TALE OF TWO WIDOWS
(1 Kgs. 17:10-16; Mk. 12:41-44)

Holy Scripture has generally shown a special predilection for widows. Because of their unstable economic situation bereft of someone to support them they need protection from want and oppression. They are classed among the strangers and orphans according to that stereotyped expression: "the stranger, the orphan and the widow." See for example Ex. 22:21; Dt. 14:29; 16:11,14; 24:17-19; 26:12; 27:19; Is. 1:17; 10:2; Jer. 7:6; 22:3; Ez. 22:7; Zach. 7:10; Ps. 94:6, etc.

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Because of their poverty, widows were much nearer to God than the rich, more honest and virtuous than those who pride themselves as doctors of the law.

When drought came to Israel foretold by the Prophet Elijah as a punishment for King Ahab's idolatry introducing the cult of Baal to Israel, due certainly to the influence of his Phoenician wife Jezebel, the Prophet was told by Yahweh to go to Zarephath, a Sidonian town. There according to Yahweh's promise a widow would give him food until the end of the drought.

In the gospel another widow was the object of our Lord's praise. He did not praise those rich people who contributed a great deal to the temple treasury, but the poor widow who only place two *lepta* (the smallest copper coin during Roman times weighing about 1.5 grams usually translated in english as mite). Our Lord saw not the amount but generosity of the giver.

Theme 2: CHRIST'S SACRIFICE IS FINAL (Heb. 9:24-28)

Once again the epistle to the Hebrews makes a glaring contrast between the priesthood of Christ and the priesthood of the Old Testament. Christ by his sacrifice entered not a man-made sanctuary, referring to the Holy of Holies, which the Jewish high priest used to enter once a year during the Day of Atonement, but heaven itself being able to appear in the actual presence of God.

33rd Sunday of the Year (November 18)

Theme 1: PROPHECY OF THE SECOND COMING AND FALL OF JERUSALEM (Dan. 12:1-3; Mk. 13:24-32)

Two prophecies seem to be intermingled in this text of St. Mark also found in St. Matthew and St. Luke: Mt. 24:29-36; Lk. 21:25-33. It speaks of the coming of the Son of Man and the signs that would accompany his coming. In verse 30 how-

ever the allusion seems to be pointing to the fall of Jerusalem which occurred in the year 70 A.D. since our Lord said that "before this generation has passed away all these things will have taken place." Certainly many of those who were listening to him witnessed the destruction of Jerusalem which in the beginning of the chapter, 13:2 he foretold that "not a single stone will be left on another: everything will be destroyed."

The prophecy of the coming of the Son of Man is clothed in apocalyptic language reminiscent of the visions of Daniel, 7:9-14 and 12:1-3. It does not actually mean that the portents mentioned in the gospel will happen literally, that "the sun will be darkened, the moon will lose its brightness, the stars come falling from heaven and the powers in the heavens will be shaken." It symbolizes the intervention of God and in the second coming of Christ he will manifest himself to the world in all his glory and majesty, a joy to the saints but fearful to the wicked.

Theme 2: CHRIST'S ONE SINGLE SACRIFICE OF ATONEMENT

The Old Testament sacrifices are different acts. Each sacrifice is distinct from one another and yet incapable of taking away sins. On the other hand the sacrifice of Christ was made only once, could not be repeated, and expiatory for the sins of all men. There is, therefore, only one sacrifice in the new dispensation: the sacrifice of Christ. All the Masses are not repetitions of the sacrifice of Christ. They are just commemorations, re-presentations, actualizations of the same sacrifice at Mount Calvary, applying the fruits of that sacrifice to everyone's needs.

Another difference is that Christ made a perfect atonement only once while the Jewish high priest had to do it every year, not only for the people but also for himself. Christ did not atone for his sins but for the sins of others. Christ's work therefore, with regards to the atonement of sin was already finished, but the economy of salvation continues until his second coming when he will reward everyone according to their work.

**34th Sunday of the Year: Solemnity of Christ the King
(November 25)**

Theme: CHRIST OUR KING

(Dan. 7:13-14; Jn. 18:33-37)

Christ who attributed to himself the title "Son of Man" seemed to indicate a messianic interpretation of the vision in Daniel 7:13-14. If this is so then the prophecy of the "Son of Man" in Daniel having been conferred "sovereignty, glory and kingship" would be referred to Christ receiving his kingship for all eternity. This is certainly the spirit of the liturgy which has placed these two readings side by side in today's Mass. It is however exegetically doubtful whether our Lord in using the title Son of Man was really alluding to the text of Daniel. The individual called the "Son of Man" in that text could refer to the Chosen People in general.

The title "Son of Man" may also signify, as it is frequently found in the Bible, "a mortal", a human being with the connotation of weakness (cf. Is 51:12; 56:2; Ps 8:5; Jb. 25:6). In this way the title used by our Lord may acquire another meaning especially when he uses this title in His discussion with the Pharisees who indeed considered Him only a mortal man: even though you consider myself only a weak human being, "son of man", lacking in the necessary authority, still be a witness to my works, my miracles, my teachings and see behind those works the hand of God. Not only that, some day "you will see the Son of Man (this mortal man whom you consider to be) seated at the right hand of the Power and coming with the clouds of heaven." (Mk. 14:62).

Christ before his passion confessed before Pilate that he was king, but his kingdom is not of the worldly type. He is not therefore a king like Tiberius nor the other emperors so that he could not be accused of treason against the emperor. His kingdom is of the truth and those who are on the side of truth are his subjects.

II. HOMILIES

FR. REGINO CORTES, O.P.

31st SUNDAY OF THE YEAR: NOVEMBER 4
Mk. 12:28-34: Love of God and Neighbor

LOVE STILL THE UNKNOWN?

There is one measure of love which I believe is fool-proof. It is called sacrifice. The greater the sacrifice, the greater the love, and vice versa, the lesser the sacrifice the lesser the love. If we are afraid to sacrifice then we are just plainly and simply afraid to love. "A man can have no greater love than to lay down his life for his friends (Jn. 15:13)."

If we want to love, then we must be ready to sacrifice. This sacrifice need not be the heroic type like risking one's life for the sake of the beloved. It may come in small tid-bits in our day to day existence.

What if the beloved does not respond? In this case by its nature love should grow more intensely as sacrifice becomes more intense. Precisely the greatest test of love is brought about in a situation like this, when the beloved does not respond at all to one's love. It is here unfortunately where many fail in their love. Love becomes perfect when one can say "I am you."

One of the most thought-provoking piece in arabic literature is the story of *The Friend Who Said "I"*.

A certain man came and knocked at a friend's door; his friend asked him, "Who art thou, o trusty one?"

He answered, "I." The friend said, "Begone, 'tis not the time for thee to come in; at table like this there is no place for the raw."

Save the fire of absence and separation, who will cook the raw one? Who will deliver him from hypocrisy?

The wretched man went away, and for a year in travel and in separation from his friend he was burned with sparks of fire.

That burned one was cooked: then he returned and again paced to and fro beside the house of his friend.

He knocked at the door with a hundred fears and respects, lest any disrespectful word might escape from his lips.

His friend called to him, "Who is at the door?" He answered, "*'Tis thou art* at the door, O charmer of hearts."

"Now," said the friend, "since thou art I, come in, O myself: there is not room in the house for two I's.

32nd SUNDAY OF THE YEAR: NOVEMBER 11

Mk. 12:41-44: The Widow's Meager Donation

LOVE IS GIVING EVERYTHING POSSESSED

We may form a riddle from the incident of today's gospel: "she who gave little has given plenty, while he who gave plenty has given little." The answer of course lies in the generous heart of the giver. "The widow has given everything she possessed, all she had to live on."

When we were in grade school we have heard with edifying admiration the story of a loving couple who desired so much to buy a christmas present for each other but lacked the needed money to purchase the gift. The husband possessed a watch for which the wife wanted to buy a chain as her gift. The wife on the other hand had beautiful tresses of hair which she treasured with pride. The husband wanted to adorn that with a set of beautiful combs as the most fitting present for his wife. Lacking the necessary amount to buy their respective gifts the wife cut and sold her hair to buy the chain as a surprise gift for her husband while the man not knowing what his wife did sold his watch to buy the set of combs. As a result the husband received the chain without his watch and the wife the combs without her hair. Their presents might have become useless for the purpose by which they bought them but their love for each other was given a tremendous boost. It is this kind of mutual love which fills the world with enduring hope.

In ancient Egypt there are illustrations showing the gods leading souls to the world beyond and weighing their hearts. The gods do not weigh their possessions nor their riches. It is the person's heart, his generosity, his love which is placed in the balance.

What matters most then is less to have than to be, less to possess, than to live with love. Heaven may be bought with a centavo but only if one's whole heart goes with it; it may not be bought even by millions if a corner of one's soul is kept reserved.

33rd SUNDAY OF THE YEAR: November 18

Mk. 13:24-32: Christ Foretells His Second Coming

THE FUTURE IN OUR HANDS

There are some things in our day to day living which we can control and some things which we cannot control. For example we can perfectly control whether to work or not to work, to play or not to play, to watch TV or to go to sleep, to go to the office or not to go to the office. We cannot control the passage of time. After reading this sentence you are already some seconds older. We cannot control the rising and setting of the sun, the approach of tomorrow becoming today. The future has millions of possibilities for us but it is coming. It is not at all a tyrant. It allows its shape to be molded depending on our efforts and decisions today. Seventeen years ago I could calmly say I had a hand in shaping my future as a priest which has become a reality today. I could have decided then to be a teacher, or a lawyer, or a doctor, or any other thousand and one possible life situations. This would not in any way alter the passage of the year 1973 although it could have been quite a different year for me.

Our Lord in the gospel of today has told us the coming inevitable future which is perfectly beyond our control. A day will come when we "will see the Son of Man coming in the clouds with great power and glory; then too he will send the angels to gather his chosen from the four winds, from the ends of the world to the ends of heaven." (Mk. 13: 26-27). As inevitable as the coming of death which we know is a change of life, the future will also come when the present world order

will be changed into another world order. This is called the *parousia* or the second coming of Christ.

Still we have a say with regards to our state of life in the *parousia*. There are a thousand and one possibilities opened to us. But whatever possibility we choose let us just be certain that we will be on the side of Christ.

It is simply intriguing to think how that day will be. Would it be a day of wrath and terror as the officiating priest used to recite during the last blessing of a corpse? Or would it be rather a day of glory, the same as the apostles experienced during the moment of the Transfiguration? The differences of experience would surely depend on a greater degree upon each person's preparation. "Be watchful and ready, therefore, you know not when the Son of Man is coming." (Mt. 24:42).

**34th and LAST SUNDAY OF THE YEAR:
SOLEMNITY OF CHRIST, THE KING OF THE UNIVERSE:
NOVEMBER 25**

Jn. 18:33-37: Jesus Christ, our King

THE REIGN OF TRUTH

The greatest tragedy that can befall a person is the moment when he is afraid of the truth. It begins when he abuses the truth through lies, cheating, dishonesty, and every kind of insincerity. He tries to get farther and farther away from the truth. But he could not. The truth will keep staring at him in the face. He will be like a person walking in the midst of a desert trying to convince himself that there is no sun. In vain may he try to avoid the scorching heat but he could not. Then he gets afraid. When someone gets afraid of the truth he tries all kinds of escapes: alcoholism, drugs, sex, violence, etc. But in escaping the truth he fall into a quicksand, the more he moves the more he gets bogged down.

Christians are not afraid of the truth. The truth is their liberator, the truth sets them free. Christ's kingdom is truth. When a man knows the reality of his destiny then he feels secure, he loses his fear, he moves freely towards the attainment of his goal. When a physician knows the truth of human anatomy, human physiology, the nature of diseases and all things per-

taining to his profession, then he feels confident, he would not fear to prescribe medicines, to operate, to cure. An engineer who knows the truth of construction laws is perfectly secure in his building work. Astronauts are undaunted in space since they know the truth of space-physics and have protected themselves from the hazards involved.

The characteristic of truth is unity, while falsehood has a thousand faces. Persons who are hypocrites and insincere easily develop split personalities. They show one face in public another in private; one face to their wife, another face to their mother-in-law and still another to their friends. Their real face only shows in time of crisis. Usually this is the time when truth overtakes them. Would that this opportunity they open themselves to reality, grasp at the extended hand of truth. When Pilate asked our Lord, "what is truth?" he had reached that critical stage, but unfortunately he stopped there.

Christ's kingdom is characterized by truth. To be the subject of Christ the King means, therefore, to live in truth, to be free, to live life to the fullest.

EVENTS AND INFORMATIONS

ASIAN BISHOPS' REGIONAL MEETING

TAIPEI — Representatives of various bishops' conferences forming the Federation of Asian Bishops' Conferences (FABC) met in the last part of August at the Fu Jen University. The meeting, whose general theme was Evangelization in Asia Today, was held in preparation for the general assembly of Asian bishops to take place in May of next year in Hong Kong.

The five-day meeting was presided over by Paul Cardinal Yu Pin, exiled archbishop of Nanking. Stephen Cardinal Kim of Seoul, Korea and Archbishop Paul Binh of Saigon were among those who attended.

Though no statement was issued at the conclusion of the meeting and the final draft of the conclusions awaits further study before publication, the acting secretary of the Federation, Archbishop Stanislaus Lokuang of Taipei, said: "We have reached many common decisions on problems affecting evangelization in our region".

Bishop Javier Labayen of Infanta and Bishop Mariano Gaviola, Secretary of the CBCP, who head the offices of the FABC for human development and education, respectively, attended the meeting as observers.

Great interest was shown in the report of Bishop Paul Cheng of Tainan on the FABC's theological committee's work regarding the adaptation of Catholic philosophy and theology to Asian Culture and Church indigenisation in general.

PEACE AMONG INDIAN CATHOLIC RITES

TRIVANDRUM, India — Bishop Peter B. Pereire of the Latin-rite diocese of Trivandrum told his priests to adhere strictly to the new norms established by the Kerala Bishops' Council concerning the conduct of the various Catholic rites working in the same diocese.

There has been considerable friction for many years between the three principal rites in India, particularly in Kerala state — Latin, Syro-Malabar and Syro-Malankar. Some Catholics had suggested the formation of a single rite to end the conflicts.

The code of conduct approved by the Kerala bishops is an attempt to end the longtime feud between the rites. In cities, the code says that new mission stations, dispensaries, schools or religious houses must not be opened by one rite within one kilometer of any of those already existing under another rite. When new missions are to be opened, the authorities are advised to meet and work out a programme so that efforts of the Church bear maximum fruit, but this has not been made mandatory.

MOSLEMS OUTPACING CHRISTIANS IN MISSION EFFORTS

MADRID — According to the Madrid daily **Pueblo**, Moslems are outpacing Christians in missionary efforts among millions of black Africans. After a survey of its correspondents in Africa, the paper claims that all around the Sahara, Moslem missionaries, funded by Libya and Uganda, are spreading the Koran, and with it, its political influence.

The paper recalled that 20 years ago the then secretary of what is now Congregation for the Evangelization of Peoples, Bishop Filippo Bernardini, estimated that conversions to the Moslem belief doubled those to Christianity, and predicted that “well prepared and organized proselytisers will succeed in penetrating black Africa”.

According to the daily's sources, the work of Moslem missionaries is stronger in Chad, Dahomey, Southern Ethiopia, Ivory Coast, Nigeria, Senegal, Sudan, Tanzania and Uganda.

Pueblo published extensive quotes from the recent World Islam Congress in Tripoli, Libya, at which black African delegates said polygamy, as permitted by Mohammed, responded better to their traditions than Christian monogamy. Furthermore, the delegates also stated that some of the tenets of the Christian faith were hard for them to understand. Nor could they forget either that during the times of slavery their masters were Christians.

It was also reported by **Pueblo** that Muammar Kaddafi, Libya's head of state, is channeling earnings from oil exports into proselytism efforts in other African countries. Most of the funding goes into opening Moslem schools.

RECORD ORDINATIONS IN YUGOSLAVIA AND CZECHOSLOVAKIA

VIENNA—A record number of ordinations to the priesthood has been reported in the Yugoslav republic of Slovenia. In the three dioceses of the republic, 42 diocesan and 17 religious priests have been or will soon, be, ordained to serve the area's 1.5 million Catholics.

Almost half of the candidates for ordination were from families of industrial workers; the other half come from rural areas.

Reports said that the Yugoslav government, alarmed by this development, is planning to intensify its campaign of atheistic propaganda in public schools.

In neighbouring Czechoslovakia, a record 112 candidates for the priesthood were ordained over the year. This number, double that of the previous year, is the highest since World War II.

Not unlike in Yugoslavia, the Communist regime in Czechoslovakia is feared to be more strict in allowing an increase in the number of priests engaged actively in the ministry. Communist party leader Jan Tojtik was reported to have called for greater zeal and vigilance in counteracting "religious hostility to socialism".

NEW TESTS FOR HOLY SHROUD

TURIN—The "Holy Shroud" of Turin, venerated as the burial cloth in which Christ was wrapped after the Crucifixion, is to be subjected to a new series of tests before the end of the year in an attempt to establish its authenticity.

Dr. Giovanni Iudica Cordiglia, president of the International Center of the Holy Shroud, announced that Pope Paul VI, King

Umberto, former king of Italy, and Cardinal Michele Pellegrino, Archbishop of Turin, have all approved the submission of the Shroud to tests.

The shroud, a cloth about 13 ft. long and $4\frac{1}{2}$ ft. wide, is believed by many to be the cloth in which Christ was wrapped when His body was laid in the tomb on the evening of Good Friday. It bears the imprints of the body of a man who was crucified and crowned with thorns, who had his side pierced, and who had been brutally whipped. The major objection to claims that the shroud is a genuine relic is that its history can only be traced to the 14th century, although earlier reports of a similar relic have been found.

The new tests will be conducted by a commission appointed by the Archbishop of Turin. According to Dr. Cordiglia, the first step would be a private viewing of the relic by the assembled commission and various scholars and scientists. The shroud has not been displayed publicly since the extraordinary jubilee year of 1933. The property of the former kings of Italy, the House of Savoy, it is preserved wrapped in silk in a silver casket in a chapel in Turin. During the private viewing of the relic, some television films of the process would be made, but would only be released publicly with the approval of the Archbishop of Turin.

Results of the private examination would determine when and exactly what type of further tests would be applied to the shroud. It was thought that the material of the relic could be examined to determine more closely its age, area of origin and the like. Another series of tests of the stains on the cloth might also be carried out. These tests, now much more advanced beyond what was possible in 1933, could include chemical analysis of blood, spectroscopic analysis of possible human tissues or cells and x-ray analysis. But, the "carbon 14" test for determining age is definitely ruled out, since this test involves destruction of the material being tested.

OUR LADY OF LA NAVAL, PATRONESS OF QUEZON CITY

QUEZON City — Our Lady, Queen of the Most Holy Rosary of La Naval, whose image is venerated at the Church of Santo Do-

mingo, Quezon City, has been adopted and petitioned by the City Council of Quezon City to be its Patroness.

On October 12, 1973, the 34th foundation day of the Capital City of the Philippines, the image of Our Lady was fetched from Santo Domingo and brought to the New Quezon City Hall Quadrangle. There, the petition-resolution adopting Our Lady as Patroness of Quezon City was formally read by Mayor Norberto S. Amoranto, signed and presented to Bishop Artemio Casas, Vicar Capitular of the Archdiocese of Manila to which Quezon City pertains. A concelebrated Mass, with Archbishop Bruno Torpigliani, Papal Nuncio, as main concelebrant, followed. The image of Our Lady of **La Naval** was then brought to the different parts of Quezon City in a motorized procession.

The adoption of Our Lady, Queen of the Most Rosary of **La Naval**, on the part of the Capital City of the Philippines now awaits of the corresponding official declaration on the part of the Holy See, which is eagerly expected by all.

MSGR. ESCRIVA DE BALAGUER'S OPUSCULUM IN TAGALOG

Santo Rosario, a short opusculum by Msgr. Josemaria Escriva de Balaguer, founder and President-General of **Opus Dei**, may be considered a classic in spiritual books and it has now found its way into the Tagalog language

Msgr. Escriva de Balaguer has tried in many of his writings to revitalize some of the traditional Christian practices of piety which have been falling into disuse because they have been taken for granted by the people who practise them.

The praying of the Holy Rosary is one such case. Instead of emitting sounds like an animal, Msgr. Escrivá de Balaguer suggests in another book, we have to mean the Hail Mary's we pronounce and deepen our participation in the Mysteries to which the vocal prayers correspond.

He writes: "But in the Rosary . . . we always say the same things. Always the same? And don't people in love always say the same things to each other . . . ? Might it not be that you find the Rosary monotonous because, instead of pronouncing words like a man, you

mumble noises while your mind is very far from God? Moreover, listen: before each decade we are told the mystery to be **contemplated**. Have you ever contemplated these mysteries?"

One striking characteristic of the ideas contained in **Santo Rosario** is that they are very much like those of a small child.

For instance, the meditation on the first Joyful Mystery (the Annunciation) begins with: "Don't forget, my friend, that we are children. The Lady of the sweet name Mary, is withdrawn in prayer. You, in that house, are whatever you want to be: a friend, a servant, an onlooker, a neighbor . . .—I, at the moment, don't dare to be anything. I hide behind you; full of awe, I contemplate the scene."

This childlike attitude contrasts with what the author declares in the introductory dialogue with the reader: "these lines are not written for little women. They are meant for full-grown men, and very . . . manly men, who at times, no doubt, have raised their hearts to God, crying to him with the Psalmist: "**Notam fac mihi viam, in qua ambulem; quia ad te levavi animam meam**: 'Teach me the way I should go, for to thee I lift up my soul' (Ps. 142:8)". In the practical resolutions which end each of the Mysteries, Msgr. Escrivá de Balaguer urges his readers to "love the Cross"; and to resolve "never more" to strike the Lord; and to work like the Apostles "as though drunk" with the Holy Spirit.

In effect, this book is very much for those who would like to rediscover the simplicity of one of the most traditional practices of piety in the Church.

The Tagalog version brings to about 90,000 the total number of copies printed of this book. These correspond to the 23 editions in the following 9 languages: Spanish, Portuguese, Italian, English, Gujerati (one of the dialects in India), Braille (for the blind), German, Japanese, and Tagalog.

The Sinag-tala Publishers who had the book translated and published are selling it at an accessible price of ₱2.