

# **BOLETIN ECLESIASTICO de FILIPINAS**

**PEACE DEPENDS ON YOU TOO**

**Paul VI**

**POPULATION PROBLEM AND FAMILY LIFE**

**Philippine Hierarchy**

**MORAL NORMS FOR CATHOLIC HOSPITALS  
AND CATHOLICS IN HEALTH SERVICES**

**Philippine Hierarchy**

**GUIDELINES AND OPERATING PROCEDURES  
FOR THE HOLY YEAR CELEBRATION 1974-75**

**National Holy Year Committee**

**HOLY COMMUNION AND THE WORSHIP OF  
THE EUCHARIST OUTSIDE THE MASS**

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

# BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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## EDITORIAL NOTES

# ON THE WORLD POPULATION YEAR

In designating 1974 World Population Year, the United Nations intends to draw all men's attention to the tremendously growing population of the world and the consequent problem this entails: the actual increase in birth rate is greater than the world can adequately support. As men then become more and more population-conscious, it is equally desirable that they also become better acquainted with, and subscribe to, the different measures devised to keep birth rate down. Hence, at the very outset of this World Population Year, a major thrust of the UN is the advocacy of birth control measures.

It appears that, as among many demographers and social scientists, the problem of population is still considered in terms of numbers and its solution found in population control, more specifically in population decline or even zero population growth.

But, population growth cannot be considered apart from the overall problems of human development which, though inter-related, are multi-faceted. Population, for example, is related to the problems of poverty and underdevelopment; but, it is not their only cause. And it would be sheer illusion to imagine that a reduction in population growth will, by itself, assure a raise in living standards. Similarly, it is also not right to treat the inter-related problems as simply problems of economics and science. Populations are people and no solution is valid that does not take into consideration certain inalienable rights of the human person, like the right to marry and to have a family, the choice of the number of children, the right to be born and to education . .

Since the problem of population is intimately related to the question of development, we find it fitting and pertinent to mention at this stage the call made by the Vatican's Justice and Peace Commission, in connection with the World Population Year, for a renewed attention by rich nations to their responsibility in worldwide justice to the needs of the poor nations. For, a better distribution of the riches of the world is already a part of an answer to the problem of population.

Likewise, the stand of the Philippine Bishops on the problem, as expressed in their latest pastoral letter, is worthy of mention. Considering the population problem, not as a problem of numbers, but primarily as problem of the care of peoples, our bishops do not in any way "approve the unlimited procreation of children", nor "permit a manner of rearing children that is dictated by chance rather than choice". But, neither do they believe that the only solution to the problem is the massive spread of birth control measures, specially those which subvert the law of nature and even cause harm to the human person. Our bishops remind us furthermore that, since the ultimate goal of population control, even for those who advocate birth control measures, is the improvement of the quality of human life — human development itself, specifically human qualities, like spiritual endowments: conscience and freedom and moral integrity, must not be violated.

Population explosion is no imagined peril, but a reality to wrestle with. Population-conscious then all men must be. And all men must strive to seek for an effective remedy to it. But, we repeat at the risk of being tagged as annoyingly dogmatic, this remedy is definitely not the control of birth alone, but the integrated promotion and obtention of the different facets of human development.

## IN THIS ISSUE

Pope Paul VI, on the occasion of the celebration of the day of Peace on January 1, 1974 issued a message in which he repeats his conviction that peace is indeed possible. Not a mere wonderful idea nor a poetic dream, nor a utopian fallacy. But a reality, and a reality that depends on all men, specially those who in one way or other control the destiny of the world. These the Holy Father exhorts "to give to your action a strong and wise orientation towards Peace".

Many persons, specially those involved in one direct or indirect manner or other in the present drive for massive family planning (control perhaps is a better word) in the country, surely welcome the pastoral letter of the Philippine Bishops, in which they re-emphasize the Church's position on the matter, as well as express their sentiments on the population problem. Equally welcome, we are sure, are the norms, concrete and practical norms, which doctors, nurses, administrators of hospitals and others concerned should use in the face of problems of conscience and human freedom arising from programmes constituted to control birth.

The National Committee for the Holy Year has circulated to the bishops of the Islands a set of guidelines and operating procedures for the celebration of the Holy Year. We deem it proper to put said guidelines and procedures in print to give them a wider exposure among our priests in the parishes, who have to spearhead the move for a worthy and fruitful celebration of the Holy Year at the grass-roots level.

Father Hermann Graf, S.V.D. writes on holy Communion and the worship of the Eucharist outside the Mass. Actually, he explains and comments on the new fascicle of the Roman Ritual on the extra-liturgical cult of the Eucharist. The initial article appearing in this issue of the **Boletin** will be followed by one or two more.

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**PAUL VI**

## **PEACE DEPENDS ON YOU TOO\***

Listen to me again, you who have arrived at the threshold of the new year 1974.

Listen to me again: I am before you making a humble entreaty, a strong entreaty.

Naturally, as you will have guessed, I wish to speak to you once more about Peace,

Yes, about Peace. Perhaps you think you know all there is to be known about Peace; so much has already been said about it by everybody. Perhaps this obtrusive term provokes a feeling of satiety, of boredom, perhaps also of fear that it conceals behind the charm of its name an illusory magic, an abstruse and over-indulged rhetoric, even a dangerous spell. The present moment of history, marked as it is by fierce outbreaks of international conflict, by implacable class warfare, outbursts of revolutionary freedoms, the crushing of human rights and fundamental liberties, and by unforeseen symptoms of worldwide economic instability, seems to be destroying the triumphant ideal of Peace as if it were the statue of an idol. In place of the pale and timid abstraction with which Peace seems to be marked in recent political experience and thought, preference is once more being given to the realism of facts and interests, and man is once more thought of as a permanently insoluble problem of living self-conflict: man is like this, a being who bears in his heart the destiny of fraternal strife.

In the face of this crude and re-emerging realism we propose not a purely notional concept of Peace, undermined by new and crushing

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\* Message of His Holiness, Pope Paul VI, for the celebration of the Day of Peace, January 1st, 1974.



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experiences, but an indomitable idealism — that of Peace — destined for progressive affirmation.

Brethren, men of good will, wise men, men of suffering, believe our humble and repeated words, our untiring plea. Peace is the ideal of mankind. Peace is necessary. Peace is a duty. Peace is beneficial. It is not a fixed and illogical idea of ours; nor is it an obsession or an illusion. It is a certainty. Yes, it is a hope; it holds the key to the future of civilization and to the destiny of world. Yes, Peace.

We are so convinced that Peace is the goal of mankind in the process of its growing self-awareness and of the development of society on the face of the earth, that today, for the new year and for future years, we dare to proclaim, as we did last year: Peace is possible.

Basically, what compromises the stability of Peace and the movement of history in its favour is the unspoken and sceptical conviction that, in practice, Peace is impossible. A wonderful idea, people think, without putting it into words, an excellent synthesis of human aspirations, but a poetic dream and a utopian fallacy. An intoxicating drug, but enervating. There returns once again to men's minds, as though with inevitable logic, the thought that what matters is force; man will at best reduce the combination of forces to a balance of opposition, but organized society cannot do without force.

We must pause for a moment over this crucial objection, in order to clarify a possible misunderstanding: the confusion of Peace with weakness (not just physical but also moral), with the renunciation of genuine right and equitable justice, with the evasion of risk and sacrifice, with cowardly and supine submission to others' arrogance, and hence with acquiescence to enslavement. This is not real Peace. Repression is not Peace. Cowardice is not Peace. A settlement which is purely external and imposed by fear is not Peace. The recent celebration of the Twenty-fifth Anniversary of the Declaration of Human Rights reminds us that true Peace must be based on a sense of the untouchable dignity of the human person, from which arise inviolable rights and corresponding duties.

It is indeed true that Peace will accept obedience to just law and legitimate authority, but it will never be alien to considerations of the common good and man's moral freedom. Peace can also lead to serious sacrifices: in the struggle for prestige, in the arms race, in

## PEACE DEPENDS ON YOU TOO 7

overlooking insults and in cancelling debts. It will even lead to the generosity of forgiveness and of reconciliation: but never by way of abject betrayal of human dignity, never by safeguarding selfish personal interests at the expense of others' legitimate interests, never by way of baseness. Peace will never be without a hunger and thirst for justice; it will never forget the effort that has to be made in order to defend the weak, to help the poor, to promote the cause of the lowly. Peace will never betray the higher values of life in order to survive (c. Jn. 12:25).

• But this does mean that Peace should be regarded as a utopia. The certainty of Peace is based not only on being but also on becoming. Like man's life, Peace is dynamic. Its realm extends more and principally into the field of moral obligation, that is, into the sphere of duties. Peace must not only be maintained; it must be produced. Therefore Peace is, and must always be, in a process of continuous and progressive realization. We shall go further and say: Peace is possible only if it is considered a duty. It is not even enough that it be based on the conviction, in general perfectly justified, that it is advantageous. Peace must take hold of the consciences of men as a supreme ethical objective, as a moral necessity, an *ἀνάγκη*, deriving from the innate demands of human coexistence.

This discovery, for this is what it is in the positive process of our reasoning, teaches us certain principles from which we ought never again to depart. And in the first place it enlightens us about the original nature of Peace: that Peace is above all an idea. It is an inner axiom and a treasure of the spirit. Peace must grow out of a fundamentally spiritual concept of humanity: humanity must be at Peace, that is, united and consistent in itself, closely bound together in the depth of its being. The absence of this basic concepts has been, and still is, the root cause of the calamities which have devastated history. To regard struggle among men as a structural need of society is not only an error of philosophy and vision but also a potential and permanent crime against humanity. Civilization must finally redeem itself from the ancient fallacy, still existing and active: *homo homini lupus*. This fallacy has been at work from the time of Cain. Modern man must have the moral and prophetic courage to liberate himself from this inborn ferocity and to arrive at the conclusion which is precisely the idea of Peace as something essentially natural, necessary, obligatory and therefore possible. We must hence-

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forth consider humanity, history, work, politics, culture and progress in terms of their relationship to Peace.

But what is the use of this spiritual, subjective, interior and personal idea? What is the use of such an idea, so defenceless, so remote from the actually lived, effective and frightening happenings of our present time? While the tragic experience of the last World War recedes into history, we unfortunately have to record the reappearance of a spirit of rivalry between the Nations as well as in the political dialectic of society. Today the potential of war and struggle is far greater—not less—than that which was at mankind's disposal before the World Wars. Can you not see—any observer could object—that the world is moving towards conflicts even more terrible and horrible than those of yesterday? Can you not see the lack of effectiveness of propaganda for peace and the insufficient influence of the international institutions that were set up while the bloodied and weakened world was recovering from the World Wars? Where is the world going? Are not ever more catastrophic and abhorrent conflicts being prepared? Alas, we should hold our peace in the face of such pressing and implacable reasoning, as in the face of a desperate fate.

But no. Are we blind too? Are we ingenuous? No, brethren, we are certain that our cause, the cause of Peace, must prevail. In the first place: because in spite of the folly of a contrary policy, the idea of Peace is already victorious in the thought of all men in posts of responsibility. We have confidence in their up-to-date wisdom, their energy and ability. No head of a nation can today wish for war; every one yearns for the general Peace of the world. It is something great! We dare to exhort leaders never again to deny their programme, indeed the common programme, of Peace.

Secondly: it is ideas, far more and before particular interests, that guide the world, in spite of appearances to the contrary. If the idea of Peace effectively wins men's hearts, Peace will be safe; indeed it will save mankind. It is unnecessary for us in this our message to waste words in demonstrating the present-day power of the idea which has now become the thought of the People, that is, of public opinion. Today this thought of Peace is the queen that in practice rules the Peoples; her imponderable influence forms them and guides them; and it is the Peoples (that is, active public opinion) that rule the rulers. At least this is so to a large extent.

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The third point: if public opinion is the element that determines the fate of the Peoples, the fate of Peace also depends on each of us. For each of us forms part of the civic body operating with a democratic system, which, in varying forms and degrees, today characterizes the life of the Nations organized in a modern manner. This is what we wished to say: Peace is possible, if each one of us wants it; if each one of us loves Peace, educates and forms his own outlook to Peace, defends Peace, works for Peace. Each one of us must listen in his own conscience to the impelling call: "Peace depends on you too".

Certainly individual influence on public opinion can only be infinitesimal, but it is never in vain. Peace lives by the support, though individual and anonymous, that people give it. And we all know how the phenomenon of public opinion is formed and expressed: a strong and serious statement can be easily disseminated. The affirmation of Peace must progress from being individual to being collective and communal; it must become the affirmation of the People and of the Community of Peoples. It must be translated into conviction, ideology and action; it must aspire to penetrate the thoughts and actions of the rising generation, and to penetrate the world, politics, economics, teaching, the future and civilization. It must do this not by instinctive fear of flight, but by the creative impulse towards future history and the reconstruction of the world; it must do so not by cowardice and egoism but by moral strength and increased love for mankind. Peace is courage, it is wisdom, it is duty; and in the end it is, even more, concern and happiness.

This is what we venture to say to your our brethren, to you men of this world who in any way are in control of its destiny, to you, men of command, men of culture, men of business: you must give to your action a strong and wise orientation towards Peace. Peace has need of you. If you want to, you can succeed. Peace depends also and especially on you.

\* \* \*

And for our brothers and sisters in faith and charity we will reserve a word even more trusting and compelling. Do we not perhaps have our own original and superhuman possibilities of cooperating with those who are promoting Peace, and of making their efforts —our common efforts— efficacious, so that Christ, in accordance with the beatitude

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of the Gospel may call both them and us "sons of God"? (Cf. Mt. 5:9). Are we not able to preach peace, above all else, to people's consciences? And who is more obliged than we are to be teachers of Peace by word and example? How shall we be able to lend our support to the cause of peace, in which man's causality reaches its highest level, except through insertion into the divine causality, ready to be invoked by our prayers? And are we going to be insensitive to the inheritance of Peace, transcendental and inexpressible Peace, which Christ and only Christ has left to us who live in a world which does not know how to give perfect Peace? Can we not, perhaps, reinforce our prayer for Peace with that humble and loving power which the divine mercy does not resist? (Cf. Mt. 7:7 ff; Jn. 14:27). It is a wonderful thing: Peace is possible, and furthermore it depends, through Christ our Peace (Eph. 2:4), on us.

May our Apostolic Blessing of Peace be a pledge thereof.

8th December, 1973.

PAULUS PP. VI

**PASTORAL LETTER OF THE CATHOLIC HIERARCHY  
OF THE PHILIPPINES**

**ON THE POPULATION PROBLEM  
AND FAMILY LIFE**

Grace and Peace from our Lord, Jesus Christ.

As pastors, we are charged with the responsibility of helping to guide in the formation of consciences of the Christian community. It is our task first to alert consciences to the continuing happenings affecting our lives, and then to help in the critical examination of these happenings in the light of our Faith.

For our Lord Jesus Christ has made us associates with Him in directing the march of our history, and therefore, of interpreting its events in so far as they affect the establishment of His Kingdom, the kingdom of justice and of peace and of love.

The need for critical examination never ceases, for both our experience and our faith teach us that the mystery of evil is ever at work. It seeks to infect not merely the hearts of men, but even the institutions and structures that men establish.

**POPULATION CONTROL AND MISGIVINGS**

One notable happening has been insistently clamoring for our attention. The extensive drive for population control has given rise to anxieties and misgivings among our people — parents, teachers, educators, the rural as well as the urban folk.

This anxiety stems not so much from a felt need for the management of family size — readily verified in many families — as from certain features of the total program that is being promoted.

**OUR EXPRESSED VIEWS**

On this population problem, we had already stated the teaching of the Church and set down guidelines for a Christian population policy.

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This we later followed with a nationwide program of education and service in responsible parenthood, sponsored jointly with the Bureau of Public Schools and the private sector. To date, this program has covered 11 provinces, and plans to service more provinces this fiscal year.

### REFLECTIONS

But current developments are beginning to reveal misconceptions about the true character of the problem and the ultimate goal that is the only valid goal for the Christian. We take this occasion then to invite you to reflect with us on the causes of these anxieties, on the guidance necessary for you to come to a Christian understanding of various aspects of the problem.

At the same time we pledge to place at your service our moral resources to support you in the moral decisions that you will feel obliged to make, and in the steps that as Christians, you must take.

### POPULATION PROBLEM: BASICALLY THE CARE OF PEOPLES

Let us now reflect, first, on how we view the population problem in its true character. This problem has to do with human beings. While the rapid growth rate of population has given rise to the problem, it does not of itself constitute the problem. The population problem is the problem of **the care of peoples**. Failure in the proper care of people is not always caused by increase in numbers. At the heart of the problem of scarcity of goods is the inner attitude of brother towards brother, an attitude of selfishness and of injustice. When confronted with a family that is unable to care for the children, the accusing finger should not always be pointed at the family. When the structure of the community encourages affluence of a few at the expense of the many, destitute families are victims rather than culprits. And what is true of families is also true of larger communities, of regions, and of nations.

### THE PROBLEM OF NUMBERS

This is not to say that we approve the unlimited procreation of children, or that we permit a manner of rearing children that is dictated by chance rather than choice. It is possible to succeed in cutting

down the size of families of our people, and yet in the end remain with the population problem still unsolved. And all because the problem was not attacked at the roots.

There is not by any means a consensus among reputable scientists that shortage in resources is caused principally by increase in numbers of peoples. When a people constituting 6% of the world's population consume 40% of its goods, the scarcity suffered by the 94% is not due to their large number. There is an expert opinion which holds that the shortage of food in the 70's can be traced to affluent habits of eating.

No program then that merely plays with numbers to solve the population problem can succeed unless there takes place a change of heart, a change from the covetous to the generous. This change must be effected in all, in the leaders as well as in the citizens of the community.

#### COMMON GOAL:

#### **"IMPROVEMENT OF THE QUALITY OF HUMAN LIFE"**

A second reflection. The stated goal of the worldwide drive for population control has been the "improvement of the quality of human life". Here we invite you to reflect with us on this question — what, for us, are we to cherish and to cultivate as qualities specific to the human way of life? Is it only food, clothing and shelter? Or is not the human way of life specified rather by spiritual endowments such as conscience and freedom and moral integrity? Will we be improving the qualities of the human way of life if in the process of ensuring a sufficiency of food and clothing and shelter, violence is done to conscience and those other endowments of the spirit?

#### CONSCIENCE, FREEDOM AND MORAL INTEGRITY

It is precisely in this domain where muted cries are heard in anguish. These cries reach us. Whatever be the validity of the individual cries, there are features in this program that would lend credence to them. To mention some — the bias in the program for the promotion of the pills and the IUDS and its repercussions on the training of conscientious objectors, the adoption of the quota system of acceptors with the consequent exploitation of the economic needs of the workers and the



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temptation to tamper with reports, the suppression of relevant medical information regarding these contraceptives, the insufficiency of adequate medical protection, much less of medical norms in the dispensation of the pill and the IUD.

All of these militate against respect for the individual conscience, against freedom in decision making<sup>1</sup>, against the exercise of moral integrity. With respects to these matters, we invite the Population Commission, in line with the New Society's commitment to moral integrity, to declare publicly in explicit terms its policy of respect for the consciences, particularly of government workers, engaged in family planning activities and allied services.

### TOWARDS A RADICAL AND DEPERSONALIZING CONTRACEPTIVE MENTALITY

A third reflection. In our country there has been adopted as the principal solution to the population problem, massive conception control through the artificial contraceptive approach. This approach has followed a common pattern of development in countries where it has been spoused. The patterns show an escalation from the less radical to the more radical measures of sterilization and abortion. Only recently, the Department of Justice has removed all legal impediment to contraceptive sterilization by officially granting it legal clearance. Where formerly the population policy of the country explicitly gave the pledge not to encourage contraceptive sterilization, that reservation has now been dropped.

Another evil in the contraceptive mentality may be seen in the direction that it takes towards depersonalized response. Its dynamism leads progressively towards measure that call for less and less personal interventions — from repeat-decision contraceptives to the one-decision surgical sterilization. It also follows a movement from the voluntary towards the compulsory. All this clearly leads towards the gradual depersonalization of people.<sup>2</sup>

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<sup>1</sup> "In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created. It follows that he is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in matters religious." (II Vatican Council, Declaration on Religious Freedom, No. 3).

<sup>2</sup> *Justice in the World*, on obligation of pastors to speak out where human rights are violated.

**EXTERNAL VS. INNER CONTROL**

We are worried about the current massive campaign to talk couples into accepting a number of mechanical and chemical contraceptives which are but external means of control. We deplore the fact that all these methods depend on something outside man or on some external artificial control.

For we assert that any activity that seeks to solve a human problem such as population problem, must lead to the development and maturation of individuals as persons. But an indispensable element towards this is the gradual acquisition of inner mastery of one's behavior. And this is no less necessary in man's sexual behavior.

**INNER CONTROL NOT JUST A METHOD  
BUT A WAY OF LIFE**

This approach concentrates on building a more loving relationship between the couple, so that conscious inner control is exercised over the reproductive process. This approach makes use of natural internal-control techniques, such as Basal Body Temperature method (B.B.T.), Ovulation Method (Billings'), and combined B.B.T. and mucus method, to determine the pattern of ovulation.

But, this is not just another method, it is a way of life. It calls for deep mutual love and understanding, great mutual respect and sensitivity, voluntary periodic abstinence and self-discipline, and it works directly to strengthen the basic values of family life.

**HUMAN SEXUALITY AND NOT  
MERELY CONCEPTION CONTROL**

We believe that in this matter, what is crucial is sexual control, and not merely conception control. For we believe that for the maturation of the individual into a person he must learn to bring his sexual life under his conscious control. We believe that for the maturation of the human person, the couples' sexual life must find expression in a stable commitment in marriage. We believe that for the maturation of the human person, man's marital life must issue in the procreation of new human life. We believe that only when all these values are religiously taken into account can we truly speak of responsible parenthood

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### WE PRAY AND EXHORT YOU

At this time of greater moral leniency, we exhort you, dear People of God, and Children of the Church, to listen to the Voice of the Lord: "Enter by the narrow gate, since the road that leads to perdition is wide and spacious, and many take it; but how narrow is the gate and hard the road that leads to life, and only few find it." (Matt 7:13-14)

We earnestly pray that, through the loving intercession of Our Lady of the Immaculate Conception, the Holy Spirit will strengthen your Faith in Him so that, when sometimes you are tempted to think that what is right is difficult, you will readily choose the Way of the Lord and His Church.

FOR THE CATHOLIC BISHOPS CONFERENCE  
OF THE PHILIPPINES:

† TEOPISTO V. ALBERTO, D.D.  
President

December 8, 1973  
Manila, Philippines

## CATHOLIC HIERARCHY OF THE PHILIPPINES

# Moral Norms for Catholic Hospitals and Catholics in Health Services

We join all men of good will in their efforts to provide a higher level of human life for all our people. We know that the swift growth-rate of our population is a cause of national concern, and we are even more aware of the anxiety with which our individual families face this problem.

As Christians of the Philippines in this present era, we must find truly human solution to this problem: that is, a solution in conformity with the Divine Plan, which will genuinely advance the quality of our way of life. If we are to be true to ourselves, then our solution will be an expression of our basic values, including: the sacredness of human life, the primacy of love, the true nature of human sexuality, the stability of marriage and family life, and the unique value of every child.

We are proud to belong to a people with these deep spiritual values. If these values are weakened or lost, our people cannot hope to reach a higher level of human life. If we can refer to this heritage of human values as the 'soul' of our nation, then we cannot risk this 'soul' for the hope of greater material prosperity. Higher economic standards would bring little consolation if we become morally bankrupt. Because Christ has given us the task of teaching and guiding, we would like to share with you some thoughts about these matters.

### THE DOCTRINE

1. From the moment of its conception, life must be guarded with greatest care, while abortion and infanticide are unspeakable crimes. (Gaudium et Spes, 51)

Every procedure whose sole immediate effect is the termination of pregnancy before viability is an abortion, which, in its moral

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context, includes the interval between fertilization and implantation of the embryo.

- 2 Sterilization, whether permanent or temporary, for men or for women, may not be used as a means of contraception. (*Humanae Vitae*, 14).

Procedures that induce sterility, whether permanent or temporary, are permitted provided these two conditions are present: a) they are immediately directed to the cure, diminution or prevention of a serious pathological condition, and are not directly contraceptive, and b) a simpler treatment is not reasonably available. (*Humanae Vitae*, 15).

- 3 Similarly excluded is every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, whether as an end or as a means, is intended to render procreation impossible (artificial contraceptives). (*Humanae Vitae*, 14).

Individual priests or Catholics, even theologians, who hold divergent views from the doctrine enunciated above, act on their own capacity as individuals, and not as official extensions of the Pastors of the Church, the Bishops. Accordingly, their personal opinions do not constitute a solid basis for the formation of one's conscience.

### PRACTICAL DIRECTIVES

1. In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created. It follows that he is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in matters religious. (II Vatican Council: Declaration on Religious Freedom, No. 3).
2. How is the function of conscience to be applied to the task of transmitting human life?

The parents themselves should ultimately make this judgment, in the sight of God. But in their manner of acting, spouses should be aware that they cannot proceed arbitrarily. They must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive

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toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. (II Vatican Council: Declaration on Religious Freedom, No. 50).

3. Catholic health services have the responsibility of giving witness to their faith and moral convictions regarding specific procedure and their behavior.
4. This witnessing, in particular, must testify to respect for human life at every stage of its existence, for the integrity of the human person in all his dimensions, for the vocation of the human person to sanctity.

### **DIRECTIVES FOR CATHOLIC HOSPITALS \***

1. Catholic hospitals must give public notice of their commitment to the value and integrity of human life, and hence, of their refusal to provide facilities and services for induced abortion, contraceptive sterilization, or the administration of artificial contraceptives.
2. This policy must clearly be enunciated to all physicians holding privileges in the hospital, and to all health care personnel employed in the hospitals. Agreement to this policy is a condition for privileges in the hospital.

### **DIRECTIVES FOR RELIGIOUS ADMINISTERING HOSPITALS**

Religious may not continue to administer and/or work in a hospital which exploits their presence to create in the mind of the public the impression that they approve of immoral procedures being followed in the hospital. If this impression can be avoided, they may continue in the hospital, but they may not be directly involved in any of those procedures.

### **DIRECTIVES FOR CATHOLIC PERSONNEL EMPLOYED IN NON-CATHOLIC HOSPITALS**

1. In hospitals where services for direct abortion or contraceptive sterilization are offered, Catholic physicians, nurses and medical attendants should notify the hospital in writing, of their conscientious refusal to directly participate in such procedures.

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\* By Catholic Hospitals we mean: those that are owned, controlled and/or recognized as such by the local Ordinary.

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2. When compelled to do so, they should protest to the administrator or to competent superiors, this violation of conscience, as an act of injustice.
3. In their professional contact with colleagues of different convictions, they should, when questioned, explain candidly and with much tact, their own convictions, taking care not to pass judgment on the motives of their colleagues or patients. They must be prepared, moreover, to accept the sacrifices required by living according to their convictions, such as accepting consequent misunderstanding, unfair treatment, or alienation. In this they are merely following the lot of our Lord.
- 4 They must pay careful attention to patients suffering from the tension that a weakening conviction in society on the value of life in its incipient stage, tends to produce. The assistance of the chaplain may be suggested.
5. An aborted fetus at any stage of pregnancy, is entitled to baptism, at least conditionally.
- 6 An excommunication is attached to deliberately induced abortions. This applies to those directly responsible for creating the decision, and implementing the decision to induce abortion. In practice, this will involve: the mother of the foetus, her advisers, the and surgeon, and those whose cooperation was indispensable for the abortion to take place. Nurses and other assistants generally do not incur this penalty.

No excommunication is attached to contraceptive sterilization.

FOR THE CATHOLIC BISHOPS CONFERENCE  
OF THE PHILIPPINES:

† TEOPISTO V. ALBERTO, D.D.  
President

## **NATIONAL HOLY YEAR COMMITTEE**

# **GUIDELINES AND OPERATING PROCEDURES FOR THE CELEBRATION OF THE HOLY YEAR 1974-1975**

## **I**

### **HOLY YEAR 1975**

#### **A TIME FOR RECONCILIATION WITH GOD AND AMONG MEN**

"Today there is something we would like tell you, something which we believe is important for the spiritual life of the Church. It is this: after having prayed and meditated, we have decided to celebrate in 1975 a Holy Year." With these words Pope Paul VI announced on April 9, 1973 a very special event for the Church that recurs every 25 years. The last Holy Year was celebrated in 1950. The forthcoming one will be the 26th general Holy Year celebrated in the history of the Church.

#### **1. Historical background.**

The origins of the Holy Year go back to the recesses of history. In Pre-Exilic Judaism every 50th year was a Jubilee Year, or year of remission (Lev. 25. 25-54) in which debts were cancelled and slaves freed. After the Exile and until the year 70 A.D., the Jews continued to hold a Sabbatical Year in which debts of fellow Jews were remitted. The medieval Popes came to apply such a custom in a purely spiritual manner, decreeing a Holy Year or Jubilee, beginning and ending with special ceremonies. It was intended to improve the religious life of the faithful.



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The first Holy Year was celebrated in 1300 by Pope Boniface VIII and continued to be celebrated at various intervals of time until Pope Paul II in 1470 decreed that the time lapse between such events be 25 years. In 1500 Pope Alexander VI prescribed some ceremonies that have been observed essentially until our times: the opening of the "Holy Door" of St. Peter's Basilica and the appointing of three Cardinals to do the same in the other Roman Basilicas, using assigned rites and prayers. This was intended not only to facilitate the influx of penitents but also to symbolize easier access to divine mercy through the gaining of the Jubilee indulgence. At the end of the Holy Year, the Holy Door was again walled up.

### 2. RENEWAL, the essential concept of the Holy Year.

Times and circumstances have changed since that first Holy Year of 675 years ago but the spiritual force, the interior renewal that it can generate is still possible and necessary today. It is possible and necessary for the modern man who works and has come to realize that he no longer fully possesses communication with himself. The man who enjoys life and who so amuses himself that he soon feels bored and disillusioned with empty promises of happiness; the man who suffers and needs to find inward strength and a meaning to his pains and anxieties. To this man, and to society at large, the Holy Year will offer a period of reflection and grace where he can renew himself from within by means of faith and repentance.

### 3. RECONCILIATION, the fundamental theme of the Holy Year 1975.

The Holy Year 1975 attempts to bring spiritual renewal to every conscience, and consequently to society, through reconciliation. Reflection and prayer will help us to realize that our lives are disturbed by too many breaks, too much disharmony, too much disorder to be able to enjoy the gifts of personal and collective life according to their ideal finality. We need above all to reestablish a genuine, vital and happy relationship with God, to be reconciled with him in humility and love, so that from this basic harmony the whole world of our experience may express a need and acquire a virtue of reconciliation in charity and justice with men, to whom we immediately give the new title of brothers. Moreover, reconciliation takes place in other areas within the ecclesial community itself, in society, in the relations among nations, in ecumenism, in the sphere of peace.

**4. Principal objectives to be attained by the Holy Year 1975.**

1. A recommitment to conscience and personal reflection upon the human and Christian vocation and upon the demands arising from worship and faith in God.
2. A keener awareness of the problem of sin, of conversion and of salvation in the context of our modern world.
3. A re-evaluation of penance as an essential component of the Christian spirit and a restatement of the Sacrament of Penance as a means to nourish that spirit.
4. A fitting emphasis on the role to be played by penance, whether as a sacrament or as an element in Christian living, in attaining reconciliation with God and with our fellow-men both in the Christian community and in the entire human family. There should be a constant realization of the value of penance as a means to unity and peace.
5. A constant reminder that Christ is the Savior, from Whom come every grace, faith, conversion, good works, perseverance and rededication. In His name the Church exercises her entire ministry and offers to all men her services.
6. A strengthening of the union with Christ which should exist in the individual conscience, in the inter-relationships within the Church and among the Churches.
7. A reaffirmation of the mission and the obligation of Christians to live in the world and in every sphere of action (the family, the professional, social, political, cultural, etc.) as true workers for unity and peace following the Gospel way of brotherhood and forgiveness, introducing into each area of life and into each sense of values the Christian spirit of charity.

**II**

**THEME FOR THE HOLY YEAR:**

**CONVERSION: HOLINESS AND JUSTICE**

The Holy Father's invitation to the Christian community to observe the Holy Year is a summons to conversion, renewal and reconciliation. It is a summons to a deepening of the Christian life, and a renewed search for genuineness in our prayer and our practice of the life of

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faith, hope and love. It is a summons also, given to the Filipino Catholic Community, to examine itself in honesty and sincerity before the Lord to find out the concrete ways it must take towards conversion, renewal and reconciliation. In the nearly ten years which have followed the ending of the Second Vatican Ecumenical Council, how have we in the Church in the Philippines renewed ourselves? To what does the Holy Year's observance point for our reflection, resolve and action?

### HOLINESS

When God calls us to a renewed Christian life, He summons us to holiness, to walk before him and — in the depths of our being — to search for the living waters which flow from the heart of the Redeemer. He calls us to holiness: what does this mean? He summons us to prayer and penitence, to a turning away from sinfulness and a turning to him for purity of heart and blamelessness of life. Through all of the history of the Christian life the power of Christ's grace has brought believers to "die with Christ and to be buried with him" and "to rise again with Christ to holiness and good works" before God and man.

The renewal and reconciliation to which we are called by the observance of Holy Year surely renews this summons in our lives. We are called to personal holiness. Holiness may be a much-misunderstood word in our time: it means simply the search lived — in true freedom, in genuineness and depth — for God; the search to make God the center of our existence — a search to which God himself calls us, for which His grace is given us, and which can only be realized through His gift.

The search begins with a hearing of God's call to faith and conversion, to a turning-away — made in and through God's grace alone — from our selfishness and sin, toward God in sorrow and hope, in confidence and love (Council of Trent, decree on justification, 6). It is a search that goes on always with God's grace, towards an ever greater fidelity in keeping God's commands and the desire to follow His will throughout our lives.

Surely all of us, at some time or other, have had some experience of this longing for holiness, of this searching for God. In retreats, in the *cursillo*, in times of special grace, God's grace has stirred in our hearts, and "drawing near to him" has shone before us as the pearl of great price.

Surely every Christian must have a renewal of this experience of conversion and searching for God often in his life; the saints' lives were marked by this; it was the pattern of their days: this is why they were saints. And to this renewal the Holy Year calls all of us, sinners and those closer to the Lord, beginners and those more advanced in the way of the Lord. The Holy Father has spoken of a renewal of the Sacrament of Penance in our lives, as well as a renewal of the observance of Sundays as days of worship and Christian reflection and rest.

### JUSTICE

If the search for personal holiness were truly authentic, it would lead to the completeness of our Christian lives. But such an authenticity demands that we see in completeness what it means to love God with our whole heart and mind and soul: that, as Our Lord himself so clearly taught us, it involves the authentic love for our brothers, the gift of ourselves and our lives to them. For the Christian has been taught by Christ that the love of God and the love of neighbor are inseparably intertwined in the Christian life, joined as two segments of one circle. And recent Church teaching has clarified for us in our own time that sin and grace are not realities which affect the individual's life only, but the life of the community of men as well: sin and grace do not have an individual dimension only, but social dimensions as well.

A distinguished contemporary theologian has written that "it is only gradually, and in a pilgrimage far from complete in our own time, that the Church and her saints have come to appreciate and articulate the full implications of the intertwining love for God and love for man . . . One of the crucial development of the last century or so in the Church's understanding of her mission is the realization that it extends not only to the conversion of persons and the enlightenment of their consciences, but to a creative critique of social processes, structures and institutions: an extension of the searching light of the gospel to the total human environment which man, precisely as sinful man, shapes for himself."

The contemporary understanding of the teaching Church leads us to see that sin results not only in interior guilt and in the increased power of sin and selfishness in our individual lives, but that each of us and all of us write this sin and selfishness into the history of our communities, build this sin and selfishness into the structures and

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institutions of our society, our culture, our life together as men. Theologians today speak of "structures of injustice," "structures of sin," "demonic structures", "institutionalized injustice and institutionalized violence" . . . and in truth within our societies and our economic, social, political worlds these "structures of sin" are there to be seen, there—for men of good will, men committed to justice—to be opposed and struggled against.

But if sin has social dimensions, the grace of Christ has them also. Christ's grace is given to His community which is the Church so that it may make its way into men's lives: not into individual hearts only, but into society and its structures, that it may do battle (and be victorious) against the social dimensions of sin and selfishness. In and through communities of men which are truly Christian, grace is meant to be "projected into the surrounding society" to bring it into greater harmony with the gospel in truth and justice, in freedom, love and peace. Grace is God's gift for each man, and for the human community. It is meant to purify and heal, raise up, strengthen, renew, not the existence of individuals only, but the fabric of human community as well. For Christ's redemption is meant to reach men "where they are" — in society and its structures — and "as they are", struggling against untruth and injustice, against enslavement and unfreedom and hatred within the community of mankind.

Many of the most important recent documents from the Roman Pontiff and the Catholic episcopacy have affirmed for us this renewed understanding of the social dimensions of our Christian life. Perhaps one citation will suffice, the final sentence of the 1971 Synod of Bishops' introduction to its document on Justice in the World: "Action in behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel."

### CONVERSION: HOLINESS AND JUSTICE

These would seem to be, then, the two purposes to which the Holy Year summons us as Catholics, as Christians, as we seek conversion, renewal and reconciliation. **HOLINESS and JUSTICE:** reconciliation with God in holiness, reconciliation with our brothers in justice — in social justice above all — the justice that leads to love and peace. These two goals are seen distinctly, not that we may separate them, but precisely that we may, with God's help, begin to understand that they must imply each other, and that for the Church and the Christian

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today it is imperative that the passion for God, the passion for holiness, be seen as demanding in us the passion for mankind, for justice among men. The search for personal holiness can lead to a furthering of selfishness if it is not joined to the search for justice and peace among men. And the search for justice and peace among men turn into ruthless dominance and hatred of others unless it be joined to the love of God who is the Father of all men.

During this Holy Year let us, each one and within our communities ask ourselves whether our search for holiness is genuine, and whether — as Christ has taught us — leads us to seek God and Christ in our brothers in need, caught within the grip of poverty, injustice, exploitation by others. Let us ask ourselves too if our search for justice among men, within our own communities, is a search after the pattern of the Gospel: a search that is passionate, yes, but open to the dimensions of forgiveness, love and the giving of ourselves and our lives for others. If the Filipino Christian community can begin with the conversion that leads to the search for God in holiness, and the conversion that leads to the search for man in justice, then truly we shall make our pilgrimage through the Holy Year a pilgrimage of grace, a pilgrimage of liberation, a pilgrimage of brotherhood and peace in Christ.

### III

#### SUGGESTED NATIONAL PATTERN

The national pattern is composed of three distinct but inter-related stages, all meant to bring out effectively the objectives of the Holy Year.

1. The theme of the Holy Year within the framework of the Lord's Prayer.

Practically every Filipino knows his Lord's Prayer. It is then best suited to serve as a vehicle of communication, and an ideal frame within which we can develop the ideas of conversion, holiness and justice.

These ideas will be popularized through a series of catechetical sessions, biblical reflections, liturgical celebrations, missions, and Sunday sermons.

**2. The Sacraments of Penance and Eucharist**

This series on the Lord's Prayer will then be followed by another series on the sacrament of Penance. The Holy Year is the best time for a much needed re-clarification of the Sacrament of Penance in the Church today, its revival and practices.

**Metanoia**, which is the profound conversion of hearts, lies at the heart of the theme of the Holy Year.

The Eucharist which is the great event of reconciliation and a unique source of renewal, will then be explained.

**3. The Filipino Family and the Holy Year**

The third stage will concentrate on the dignity, responsibility, challenges and dangers of the Filipino Family today. This is being suggested for two main reasons: one, because any renewal of society must influence and be influenced by the renewal of family life; second, because the Holy Year coincides with the Population Year, which will most certainly challenge responsible parenthood. But the family should be considered within the larger framework of the renewal of the family of the People of God in the Philippines and of the national family, therefore with its interrelationships with and responsibilities toward the larger community.

## IV

### SUGGESTED PROGRAMS AND ACTIVITIES

1. Inasmuch as reconciliation is the key theme of the Holy Year, the program of activities should be concentrated during **ADVENT AND LENT**. To spread it out much over the year would weaken it and diffuse it. Advent and Lent could provide focus and concentration.
2. Preparation of materials for use by Parish Priest, school teachers, sisters, catechists.
  - 2.1. A CATECHISM FOR THE HOLY YEAR in brief question and answer form, for convenient classroom and

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parish-meeting use. This can be prepared by the National Committee through a proper committee, and can be translated by the various diocesan committees into the different dialects.

This should take a character of urgency, and the CBCP should immediately assign experts to prepare this as soon as possible.

- 2.2. A book of devotions, hymns, liturgical prayers and services for the Holy Year. The Liturgical Committee should start working on this also.
- 2.3. The major Catholic magazines in the Philippines: Boletín Eclesiástico, Philippine Priests Forum, Homelife, CCP booklets, Amen, Philippiniana Sacra, etc. should all be asked to publish a special Holy Year issue, concentrating on the themes of the Holy Year this year.
- 2.4. Preparation of a set of posters, perhaps one for each month of the year, calling attention to the objectives of the Holy Year.

The College of Architecture and Fine Arts of the University of Santo Tomas may be requested to prepare these.

### 3. Activities for the Theological Schools and Seminaries.

- 3.1. In each major city, let the local seminary be in charge of a series of public lectures, especially during Advent and Lent, on the meaning of the Holy Year.
- 3.2. In Manila, the UST and the Ateneo de Manila, can organize, either jointly or separately, a series of lectures on the themes of the Holy Year. The CBCP should call upon the Rectors of the schools and seminaries of these two institutions to agree on the details.

### 4. Activities for schools and parishes.

- 4.1. Renewal of the Religious Men and Women and Priests. It should appear in the pastoral letters to give the official sanction encouragement and health.
- 4.2. A triduum in Advent and Lent tied up with the Holy Year.



- 4.3. One major convocation dedicated to Holy Year with invited guest speakers from outside the school or parish.
- 4.4. The different Catholic Action Organizations and lay apostolate should be asked to prepare special events for the Holy Year.

### MECHANICS OF IMPLEMENTATION

The following is a proposed calendar of activities for the Holy Year which can be implemented by various individuals or groups such as

1. The Parish Priest, Sisters, School Teachers, or Catechists.
2. Theological Schools or Seminars.
3. Universities, Colleges, and Schools which are members of the Catholic Educational Association of the Philippines (CEAP) or the Association of Catholic Universities of the Philippines (ACUP).
4. National or Diocesan Committees.

The calendar lists down various activities and suggests their implementation during given months, with the proposed basic theme(s).

Please note that there are three themes:

Theme No. 1: The Holy Year within the Lord's Prayer.

Theme No. 2: Sacraments of Penance and Eucharist.

Theme No. 3: The Filipino Family and the Holy Year.

Also note that the bulk of activities are suggested to take place during:

1. Lent
2. Advent

so as to ensure the concentration required for celebrations of this nature.

### PROPOSED CALENDAR OF ACTIVITIES FOR THE HOLY YEAR

#### I. PREPARATION AND ORGANIZATION PHASE

1. Form committee and sub-committees (October, November 1973)
2. Establish programs; recruit speakers/writers, volunteers, etc. (November, December 1973; January, February 1974)
3. Specify timetables and budgets (December 1973; January, February 1974).

## II. IMPLEMENTATION PHASE

### 1. PRINT COMMUNICATIONS

#### a) Catechism:

Theme 1 (March, April, November 1974; March, April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1974)

#### b) Book of Prayers:

Theme 1 (March, April, November 1974)

Theme 2 (March, April, 1974)

Theme 3 (December 1974)

#### c) Set of Posters:

Theme 1 (March 1974; March 1975)

Theme 2 (April 1974; April 1975)

Theme 3 (December 1973; December 1974)

### 2. ORAL COMMUNICATIONS

#### a) Catechetical sessions, Biblical reflections, Missions, Sunday Sermons, etc.:

Theme 1 (March, April 1974; March, April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1973; December 1974)

#### b) Public lectures:

Theme 1 (March, April 1974; March April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1973; December 1974)

### 3. PUBLICITY CAMPAIGN

#### a) Special issues on the Holy Year by major religious publications:

Theme 1 (March, April 1974; March, April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1974)

#### b) Series for laymen in major newspapers:

Theme 1 (March, April, November 1974; March April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1974)

#### c) Arrange for radio/TV forums or interviews

**4. SPECIAL EVENTS**

a) Triduum:

Theme 1 (March, April 1974; March, April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1974)

b) Major convocation or ecumenical conferences

Theme 1 (March, April 1974; March, April 1975)

Theme 2 (March, April 1974; March, April 1975)

Theme 3 (December 1974)

c) Pastoral letter by the CBCP on the Holy Year  
(December 1973)

**5. DIRECT MAIL CAMPAIGN**

Sending of literature on the Holy Year by mail to parishioners,  
etc. (November, December 1973; January 1974)

**III. EVALUATIONS PHASE**

Submit summary of year's activities to the National Committee  
which in turn may submit a review report to Rome at the end  
of the Holy Year (May, June 1974; May, June, July 1975)

**V**

**HOLY YEAR CELEBRATION COMMITTEES**

**THE NATIONAL COMMITTEE FOR HOLY YEAR 1975**

**General Remarks**

I – **Central Committee in Rome** – “... does not intend either to replace or control the National Committees.” Its work is to provide unifying element, supplying information and coordination to the degree deemed strictly necessary.” (cf. Letter of Card. Furstenberg, May 20, 1973).

II – **National Committee** – Similarly, the NC does not intend either to replace or control the Diocesan Committees, but rather assist them:

A – by coordinating the forms of diocesan celebrations;

- B — by preparing and distributing to Diocesan Committees suggested
  - 1) catechetical programs
  - 2) homilies
  - 3) liturgical and paraliturgical rites
  - 4) theological treatises for popular use
  - 5) information, campaign materials, etc.
- C — by involving the COMMUNICATIONS MEDIA in the information campaign regarding the Holy Year;
- D — by making representations with PUBLIC AUTHORITIES regarding the celebrations of the Holy Year;
- E — by fostering the participation of other Christian and non-Christian Churches;
- F — by maintaining contact with the CENTRAL COMMITTEE IN ROME and passing on to the Diocesan Committees the communications of said Central Committee.

III — **Diocesan Committees** — This is the immediate arm of "local church" in the celebration of the Holy Year. Since the celebrations in preparation for the Holy Year are really centered in the diocese, it is the Diocesan Committee that will really do the planning and coordination and actual celebration in the Local Church.

A special task of the Diocesan Committee is the organization of pilgrimages to the Cathedral of the Diocese or other sacred sites (local shrines) and to the Tomb of St. Peter in Rome.

IV — **Parish Committee** — The Parish Committee, in cooperation and coordination with the Parish Priests, organizes the parochial celebrations. Some proposed activities are:

- A — parish missions
- C — religious rallies in the barrios or barangay levels;
- D — convention of parochial organizations
- E — "a review of the entire parochial situation... in order to supply new impetus"

## THE NATIONAL COMMITTEE FOR HOLY YEAR 1975

### Organization and Objectives

The EPISCOPAL COMMISSION FOR THE HOLY YEAR IN THE PHILIPPINES is the Administrative Board of the CBCP itself, chaired by Archbishop Teopisto Alberto, D.D.

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The National Committee has Bishop Artemio G. Casas, D.D. for Chairman. The Executive Secretary is Rev. Fr. Leonardo Z. Legaspi, O.P., with Rev. Fr. Jaime Boquiren, O.P., as Assistant Secretary. The office of the Secretariat is at the University of Santo Tomas, España St., Manila.

The National Committee has the following Sub-committees:

1. **Sub-committee for General Information**  
To conduct a general information campaign making use of the available media of communication.
2. **Sub-committee for Catechetical Programs**  
To prepare suggested catechetical programs (religious instruction programs) to be used in parishes and schools.
3. **Sub-committee for Liturgical and Paraliturgical Rites**  
To prepare suggested materials and activities related to Liturgy.
4. **Sub-committee for Homilies**  
To prepare suggested Homilies geared towards the goals of the Holy Year.
5. **Sub-committee for Theological Literature and Conferences**  
A group of theologians to prepare and publish articles and treatises dealing with the themes of the Holy Year and to organize special conferences and symposia on the Holy Year themes.
6. **Sub-committee for Ecumenical Participation**  
To promote the participation of other Christian groups.
7. **Sub-committee for Pilgrimage**  
To coordinate and arrange for possible pilgrimages to Rome.

### Members of Holy Year Committees and Sub-committees

#### I. EPISCOPAL COMMISSION FOR THE HOLY YEAR CBCP Administrative Board

#### II. NATIONAL COMMITTEE

Chairman: Bishop Artemio Casas, D.D.

Members: Fr. Jose Sorra

Fr. Feliciano Palma, Jr.

Fr. Benjamin Almoneda

Hon. Emilio Cancayco

Mrs. Imelda Dayrit

Executive Secretary: Fr. Leonardo Z. Legaspi, O.P.

Assistant Secretary: Fr. Jaime Boquiren, O.P.

### III. SUB-COMMITTEES

**1. For Information**

Chairman: Fr. James Reuter, S.J.

Members: Fr. Anthony van Santvoord, M.S.C.

Fr. Roberto Espinilla

Fr. Salvador Dimen

Fr. Patricio Lim

Msgr. Feliciano Santos

Hon. Emilio Gancayco

Dr. Vicente de Vera

Mrs. Imelda Dayrit

Fr. Jaime Boquiren, O.P.

**2. For Catechetical Programs**

Chairman: Fr. Jose Calle, S.J.

Members: Fr. Benjamin Almoneda

Fr. Lino Banayad, S.J.

**3. For Liturgical and Paraliturgical Rites**

Chairman: Fr. Camilo Marivoet, C.I.G.M.

Members: Fr. Anscar Chupungco, O.S.B.

Fr. Hermann Graf, S.V.D.

Fr. Pompeyo de Mesa, O.P.

**4. For Homilies**

Chairman: Fr. Efren Rivera, O.P.

Members: Fr. John Reily, S.J.

Fr. Patrick Talty, C.Ss.R.

**5. For Theological Literature and Conferences**

Chairman: Fr. Feliciano Palma

Members: Fr. Leonardo Z. Legaspi, O.P.

Fr. Deans of Studies of Major Seminaries

**6. For Ecumenical Participation**

Chairman: Fr. Pedro Achutegui, S.J.

Member: Msgr. Justino Ortiz

**7. For Pilgrimage**

Chairman: Msgr. Florencio Yllana

# **HOLY COMMUNION AND THE WORSHIP OF THE EUCHARIST OUTSIDE THE MASS**

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

The Constitution on the Liturgy of the Second Vatican Council stressed several important aspects of the eucharist: it pleaded for full and active participation of the faithful, extended concelebration and re-introduced communion under both kinds. In the Constitution on the Church the Council showed the close, even intimate connection of the Church and the eucharist.<sup>1</sup> Numerous other Council documents emphasized the importance of the eucharist for the spiritual life of the faithful in general or of special groups of the people of God.<sup>2</sup> Shortly before the last session of Vatican II, in early September 1965, Pope Paul published an encyclical letter on the doctrine and the worship of the holy eucharist ("Mysterium Fidei"). Two years later, the Congregation of Rites, in the Instruction "Eucharisticum Mysterium" established the general principles for a fruitful catechesis on this mystery and enumerated the criteria which are to make more intelligible the signs under which the eucharist is celebrated and worshipped.

Since the General Institution of the Missal and the new Order of the Mass (1969) had given the eucharistic celebration a new form in line with the prescriptions of Vatican II,<sup>3</sup> there remained only the reform of the worship of the eucharist outside Mass whose elements were scattered in different places in the former Roman Ritual: Chapter Four spoke on the sacrament of the eucharist, on communion outside

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<sup>1</sup> Const. on the Church, art. 3, 7, 11, 26, 28, 50.

<sup>2</sup> Decree on Ecumenism nn. 2 and 15; Decree on the Past. Office of Bishops, nn. 15 and 30; Decree on the Ministry and Life of Priests, nn. 2, 5-8, 13-14 and 18.

<sup>3</sup> They were further brought up to date in 1970 and 1973 (second ed. of the Missal).

Mass and on the communion of the sick. The section (titulus) on processions dealt with the more juridical aspects of the Corpus Christi procession. Its Appendix, finally, contained the litanies, preces and orations for the opening of the Forty Hours' Devotions.

All these dispersed elements have now been collected and reformed according to the principles laid down by the Constitution on the Liturgy in a new fascicle of the Roman Ritual, released by the Congregation for Divine Worship in late October 1973 under the title **Holy Communion and the Worship of the Eucharist outside the Mass**.<sup>4</sup> After a set of general, preliminary remarks (Praenotanda Generalia) the booklet speaks of communion outside the Mass (ch. I), on the rites to be observed by extraordinary ministers when they bring holy communion to the sick and the dying (ch. II), and on the worship of the eucharist as a permanent sacrament (ch. III). Readings from Sacred Scripture, prayer formulas, hymns, antiphons and responsories for the celebration of communion outside the Mass, expositions and processions bring this seventh fascicle<sup>5</sup> of the reformed Roman Ritual to a close.

We intend to give a first information and commentary on this new part of the Roman Ritual in the following issues of the **Boletín Eclesiástico**. Occasionally also the translation of pertinent rites and prayers will be given. We start with the opening section, which is outside the division of the chapters and contains the **Praenotanda generalia**. They form a kind of general introduction to the whole booklet. Their four paragraphs deal with the relation of the Mass to the worship of the eucharist outside the Mass (I), the reasons for the reservation of the eucharist outside the Mass (II), the place of the reservation of the eucharist (III) and the tasks of the Bishops' Conferences in particular rituals to be published by them (IV).

## I. The Relations of the Eucharistic Celebration to the Worship of the Eucharist outside the Mass

This first section is heavily indebted to the Instruction "Eucharisticum Mysterium" of May 25, 1967 which stated that "the celebration

<sup>4</sup> De Sacra Communionem et de Cultu Mysteriorum Eucharistici extra Missam (Typis Polyglottis Vaticanis 1973) pp. 69.

<sup>5</sup> Preceded by Infant Baptism (1969), Christian Initiation of Adults (1972), Matrimony (1969), Religious Profession (1970), Funerals (1969), and Anointing and Care of the Sick (1972).



of the eucharist in the sacrifice of the Mass is the origin and consummation of the worship shown to the eucharist outside the Mass' (n. 3,3). Christ, the Lord, "in the sacrifice of the Mass is immolated, when he becomes sacramentally present as the spiritual food of the faithful, under appearances of bread and wine." He is also "truly Emmanuel, which means 'God with us', after the sacrifice has been offered and the sacrament confectioned, when the eucharist is reserved in churches and oratories" (n. 3, b).<sup>6</sup> For he is in the midst of us day and night; he dwells in us with the fulness of grace and truth. This is the reason why all the faithful ought to show to the Blessed Sacrament the worship which is due to the true God, as has always been the practice of the Catholic Church. This does not do away with the principle established by the Council of Trent that the Lord instituted the eucharist "that it should be eaten".<sup>7</sup> We have to consider the eucharist in all its fulness: in the celebration of the Mass and in the devotion of the sacred species outside Mass, when they are reserved to extend the grace of the sacrifice to us.

## II. Reasons for Reserving the Eucharist

With words taken from the Council of Trent and the Instruction on the Worship of the Eucharist of 1967, the new Ritual says that the primary and original purpose for the reservation of the eucharist outside Mass is the administration of the Viaticum. "All baptized Christians are bound to receive the Viaticum," adds the new **Pastoral Care of the Sick**. "Those in danger of death from any cause are obliged to receive communion. Pastors must see to it that the administration of this sacrament is not delayed, but that the faithful are nourished by it while they are still in full possession of their faculties" (n. 27). If priests themselves are not able to do this they should train and, with the permission of the local ordinary, establish extraordinary ministers of holy communion. For the sake of Viaticum in the first place the Instruction "Immensae Caritatis" of January 29, 1973 gave the right to local ordinaries to establish extraordinary ministers of holy communion.

Even people who are not sick may still have serious reasons at times why they cannot take part in the celebration of the Mass. It

<sup>6</sup> Enc. "Mysterium Fidei" of Sept. 3, 1965, n. 67.

<sup>7</sup> Denz. 878/1643.

they want to receive holy communion outside Mass they should have the opportunity to do so. St. Justin, the philosopher and martyr reports in the middle of the second century that deacons brought holy communion to those who were unable to take part in the eucharistic celebration.<sup>8</sup> From this we may lawfully conclude that communion outside Mass is a secondary reason for the reservation of the eucharist.

The reservation of the sacred species for the sick led to the custom of adoring the Blessed Sacrament reserved in our churches. This practice of adoration has a valid and firm foundation. Belief in the eucharistic presence has as a natural consequence the external and public manifestation of that belief. Thus, the adoration of the eucharist is a third reason for its reservation.

This adoration of the sacred species took various forms in the course of time, occasioned by historical situations. When Berengar (11th century) denied the real presence of Christ under the sacred species theologians directed their attention ever more to the eucharistic presence and started to study it for its own sake.<sup>9</sup> This new attitude of the theologians influenced also the piety of the faithful, who wanted to see the host for the sake of adoration. This well-intentioned desire led, however, to exaggerations, so that for quite a time, simple people were content to see the host and did no longer go to holy communion. Seeing and adoring is no substitute for holy communion, declared the Fourth Lateran Council and prescribed that — as a minimum — all have to receive sacramental communion at least once a year, during the Easter season.<sup>10</sup>

The desire to see the host led to different forms of eucharistic devotion and certain rites within and outside the Mass. To it we owe the exposition of the Blessed Sacrament, sacramental processions, the Forty Hour's Devotion, and the elevation of the host after the consecration.

When Luther denied the eucharistic presence outside liturgical celebrations, the Church reacted by placing the tabernacle in the center of the main altar, especially in parish churches. This custom later on became law, and the Code of Canon Law (1918) prescribed

<sup>8</sup> Apology I, ch. 65.

<sup>9</sup> Cf. enc. "Mysterium Fidei", n. 52.

<sup>10</sup> Denz. 812/437(I).

that "the Most Blessed Sacrament should be kept in the most distinguished and honorable place of the church, and hence, as a rule, at the main altar, unless some other place be considered more convenient and suitable for the veneration and worship due to so great a sacrament . . . The Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar".<sup>11</sup> Exceptions were made for cathedrals and monasteries with choir obligation. These places had to erect a special altar of the Blessed Sacrament.

The liturgical movement raised the question whether the tabernacle should not be placed on another altar or in some other noble place in the church. Pope Pius XII rejected this proposal in an allocution to the participants of the First International Congress for Pastoral Liturgy, on September 22, 1956. His reasons were theological as well as pastoral. The person of the Lord must occupy the center of worship "for it is that which unifies the relations of the altar and the tabernacle and gives to them their meaning. It is by the eucharistic celebration which takes place on the altar that the Lord becomes present in the eucharist. He is in the tabernacle only as a memorial of his sacrifice and passion. To separate the tabernacle and the altar is to separate two things which should remain united by their origin and their nature."<sup>12</sup>

The "sacramentum permanens", i.e., the eucharistic presence under the sacred species, points to the past sacrifice of the Mass and the future sacrificial meal. Here two signs are combined: the altar and the sacrificial food resting on it. The Pope admitted that "one is fully justified in distinguishing between the offering of the sacrifice of the Mass and the cult of adoration . . . Nevertheless, it is **more important** to recognize the unity than the diversity: it is one and the same Lord who is immolated on the altar and honored in the tabernacle".<sup>13</sup> For Pope Pius XII the main reason for this type of argumentation was the danger of a lesser esteem for the presence of Christ in the tabernacle.

Consequently, to place the tabernacle on the main altar makes sense; also today. There are good theological reasons for doing so.

<sup>11</sup> C.I.C., can. 1268, par. 2 and can. 1269, par. 1.

<sup>12</sup> The Assisi Papers. Supplement to **Worship**. Collegeville 1957, p. 234.

<sup>13</sup> Ibid., p. 233.

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But there are also good theological reasons for placing the tabernacle on a side altar, or even some other noble place in the church.

For Pope Pius XII the "real presence" of Christ was that under the sacred species. After the Reformation, Catholic theologians, reacting against the denial of the eucharistic presence outside the liturgical celebrations so strongly emphasized this mode of the Lord's presence in his Church, that they lost sight of other modes of Christ's real presence.

Vatican II corrected this onesidedness when it stated that "Christ is always present in His Church, especially in the liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of his minister, . . . but especially under the eucharistic species . . . He is present in His word, since it is He Himself who speaks when the Holy Scriptures are read in the Church. He is present, finally, when the Church prays and sings, for He promised: 'Where two or three are gathered together for my sake, there I am in the midst of them' (Mt. 18:20)."<sup>14</sup>

In addition to the manifold modes of Christ's real presence, especially in the liturgical celebrations, the Constitution on the Liturgy tried to direct our attention to the sign-character of the sacraments in general, and of the eucharist in particular. Post-tridentine theology had neglected this aspect of the sacraments while overstressing their efficacy. We see now how in the celebration of the Mass the principal modes by which Christ is present to his Church are gradually revealed: "First of all Christ is seen to be present among the faithful gathered in his name; then in his word, as the Scriptures are read and explained; in the person of the minister; finally, and in a unique way (*modo singulari*) under the eucharistic species . . . This presence of Christ under the species is called 'real', not to exclude the idea that the others are 'real' too, but rather to indicate the presence *par excellence*.

"Consequently, because of the sign, it is more in keeping with the nature of the celebration that the eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the beginning of the Mass, as far

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<sup>14</sup> Const. on the Lit., art. 7.

as possible, through the reservation of the sacred species in the tabernacle."<sup>15</sup>

Pope Pius XII had said that "it is more important to recognize the unity than the diversity." The new Roman Ritual says that "it is more in keeping with the nature of the celebration" that the tabernacle is not on the altar where Mass is celebrated for the people. There are reasons for retaining the tabernacle on the altar, and there are reasons for separating the tabernacle and the altar. None of these opposing reasons is so strong as to exclude the opposing ones. Historical and pastoral considerations will add the needed weight to decide in favor of the one or the other side. If the eucharistic presence outside liturgical celebrations is denied, then this is a good reason to keep the tabernacle on the altar and not to separate two things which should in such a situation remain united.

If the faithful should be made aware once again of the multiple modes of Christ's active presence in the celebration of the Mass, then "it is more in keeping with the nature of the celebration that the eucharistic presence . . . should not be on the altar from the very beginning of the Mass." This careful wording of the Roman Ritual takes the eucharist in all seriousness as a sacrament, i.e., as a sacred sign. We should learn again to understand these signs.

Referring to nn. 285 and 292 of the General Institution of the Roman Missal, the Ritual wants that, on the one hand, sufficient consecrated hosts be kept in the tabernacle for sick calls and communion outside Mass. We have also to avoid the other extreme that too many hosts be kept in the tabernacle, and for too long a time so that, especially during the rainy season, they may become moldy.

Priests should here follow an exhortation of Pope Pius XII in his encyclical letter "Mediator Dei" (1947) to communicate their faithful with hosts consecrated during the Mass. Then holy communion is seen more clearly as a participation in the Mass that is being celebrated. Then the words of Eucharistic Prayer I (Roman Canon) come true that the faithful "receive from this altar" the body and the blood of Christ."<sup>16</sup>

<sup>15</sup> **Holy Communion and the Worship of the Eucharist outside the Mass**, p. 8, n. 6. — This text is taken over almost literally from the Instruction on the Worship of the Eucharist, May 25, 1967, n. 55.

<sup>16</sup> Cf. Instruction "Eucharisticum Mysterium" of May 25, 1967, n. 31.

The hosts reserved in the tabernacle should be kept in a ciborium, a vessel destined for food (*cibus*). Gradually we should not have chalices used for this purpose. The expenses connected with this change of vessels should not be too great, because ciboria "may be made of materials which are locally considered valuable and appropriate for sacred use, such as ebony or hard wood."<sup>17</sup> A genuinely Philippine solution, which is certainly in line with the above prescription of the Roman Missal is a vessel, whose inside is covered with capiz-shells. They are at present available in many stores.

Various reasons, notably thievery, led in some regions to the custom of keeping the churches and oratories closed on weekdays and outside the times of liturgical services. The new Ritual exhorts pastors to see to it that the churches and oratories, where the Blessed Sacrament is kept, remain open at least for several hours of each day, especially at those times, when people can easily visit the Lord present under the sacred species.

As long as the Blessed Sacrament is in the tabernacle as something to be eaten, our Lord is there and approaches us to be received. He is there as the tangible presence of our salvation, pointing **back** to the sacramental event of sacrifice, by which this presence has been established, and **forwards** to the appropriation of this salvation in full measure, in the reception of the eucharist. Thus a visit of the Blessed Sacrament in the tabernacle is the subjective prolongation of the Mass already celebrated, and the beginning of one's next communion.

When we pray before the Blessed Sacrament we should also remember that the Lord present under the species is the sacramental sign of the unity of the Church<sup>18</sup> by which Christ wanted all Christians to be united among themselves.<sup>19</sup> Hence in a visit we also encounter Him as the unity of the Church, and thus meet the mystery of the Church herself. "Tabernacle devotion" is not by any means an occasion for mere religious individualism, but if rightly carried out, it becomes the realization of membership in the Church, of one's responsibility for her and prayer for her.<sup>20</sup>

<sup>17</sup> General Institution of the Roman Missal, n. 292.

<sup>18</sup> Const. on the Lit., art. 47.

<sup>19</sup> Council of Trent, Denz. 873a/1635.

<sup>20</sup> Rahner K., *Visits*, in: *Mission and Grace*. Essays in Pastoral Theology (1963), pp. 301-323.

## III. The Place of the Reservation of the Eucharist

Many were the places for the reservation of the eucharist in the course of Church history. In earlier times the eucharist was reserved in the sacristy or in the church, sometimes in vessels, hanging over the altar (in the form of a dove), or in eucharistic towers, or in wall tabernacles, also called aumbries. In the sixteenth century it became ever more the custom, especially through the influence of St. Charles Borromeo, to assign to the tabernacle a permanent and immovable place on the main altar.

The first post-conciliar Instruction on the reform of the Liturgy (Sept. 26, 1964) broke this "monopoly" of the main altar. It repeated first the words of the Code of Canon Law that the eucharist should be kept in a tabernacle to be placed in the middle of the main altar. It gave also permission to keep it on a minor, but truly outstanding altar. For particular reasons, "to be approved by the local ordinary" the same Instruction opened the possibility to place the tabernacle "also in some other noble and properly adorned part of the Church." (n. 95)

Soon afterwards, Cardinal Lercaro as the chairman of the Council for the Implementation of the Constitution on the Liturgy, in a letter to the different national liturgical commissions<sup>21</sup> declared that it was desirable to have a special chapel for the tabernacle in larger churches. Finally, the new Missal declared: "It is highly desirable that the holy eucharist be reserved in a chapel suitable for private prayer. If this is impossible because of the structure of the church or local custom, it should be kept in an altar or some other place in the church that is prominent and properly decorated."<sup>22</sup>

Possible solutions to the problem where to place the tabernacle in a church or oratory, are: in a eucharist chapel; in the sanctuary on an altar; elsewhere in the sanctuary, or somewhere else in the church. Each church or chapel has to be studied carefully and the solution will vary according to the structure and style of the church and to other, varying circumstances; also the people's mentality has to be taken into consideration.

<sup>21</sup> *Notitiae* 1 (1965), 262 f.

<sup>22</sup> General Institution of the Roman Missal, n. 276.

A special chapel for the Blessed Sacrament is feasible only in larger churches. Such a chapel is necessary in places with frequent wedding celebrations and funeral services, in places of pilgrimage and in churches which, because of their historic or artistic importance, are frequented by many tourists. Only a chapel for the Blessed Sacrament can offer in these places the quiet atmosphere that is conducive to silent, personal prayer and spiritual encounter with the Lord.

In smaller churches the place of the tabernacle is preferably somewhere in the sanctuary. A place in the sanctuary lessens the risk of diminishing awareness of the unity of sacrament and sacrifice. At the same time it brings order and unity into the whole building.

The best place in the sanctuary is not necessarily the center, somewhere elevated and directly behind the altar. From the distance the tabernacle may then easily appear as resting on the altar table, thus obscuring the sign aspect.

Each church or chapel should have only one tabernacle. It should be dignified, properly ornamented, and of solid material. Transparent tabernacles, recently introduced in some countries, and modelled often after the medieval wall-tabernacles (aumbries), are ruled out by the new legislation<sup>23</sup> because they lead to a kind of perpetual exposition and obscure the sense for a true exposition of the Blessed Sacrament.

The priest in charge of the church or oratory should also keep the key of the tabernacle. One of the extraordinary ministers of holy communion of the place may now also be entrusted with a key. One wonders, however, why the Roman Ritual no longer mentions explicitly the prescription of Canon Law that the tabernacle should not be moved (*inamovibile*).<sup>24</sup>

A tabernacle veil or some other means should also in future indicate the presence of the Lord under the sacred species. As a sign of honor for the Lord in the Blessed Sacrament a sanctuary lamp should continually be lighted. It should be a living flame, nourished by oil or wax, not by electric light. Bee's wax, however, is no longer mentioned by the reformed Ritual.

<sup>23</sup> *Tabernacolo di Vetro: Notitiae* 7 (1971), 414-415.

<sup>24</sup> C.I.C., can. 1269, par. 1. — The Irish Liturgical Commission, *The Tabernacle, Notitiae* 8 (1972), 171-177.



## IV. Authority of the Bishops' Conferences

Local conferences of bishops have the task to draw up rituals in the local languages and to adapt them to local needs and customs. It is not enough to provide the people with a faithful translation of the Latin text. This is in effect the meaning of art. 63,b of the Constitution on the Liturgy to which the "Praenotanda Generalia" refer in their concluding section. Equally important here is the condition that these local rituals have to contain in full the theological, pastoral and rubrical instructions found in the reformed liturgical books. It was a deplorable shortcoming of the so-called "Collectiones Rituum," approved by Rome, especially after World War II, that they refrained from printing these valuable instructions which made of the former Roman Ritual "the most pastoral liturgical book" (J. D. Crichton) of the Roman Liturgy.

Here again, in the rites and practices concerning the worship of the mystery of the eucharist, the Ritual reminds us that the Council had opened the possibility of "baptizing" certain pagan or secular rites. Anything in the way of life of our people that is not indissolubly bound up with superstition and error may eventually be admitted into the liturgy as long as it is in harmony with its true and authentic spirit.<sup>25</sup>

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<sup>25</sup> Cf. Const. on the Lit., art. 37.

# HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

## CHAPTER 42

### PHILOLOGY: VISAYAS AND MINDANAO

#### I. VISAYAS

Almost always we hear people speak of Visayan as though it were only one dialect. In reality, it has as many differences as there are islands in the Visayas region. In Panay, for example, **Hiligaynon** is spoken in Iloilo as well as in Negros Occidental, but in Aklan, Cápiz, and Antique, people speak another idiom. Cebuano is spoken in Cebú and Negros Oriental, Boholano in Bohol, Waray (Samarëño) in Samar and Leyte. Cebuano was widely spoken in Mindanao; but with the continued migration from other provinces of the Philippines, Tagalog and Ilocano have already taken root in several provinces there.<sup>1</sup>

1. **Augustinians.** Two Augustinians succeeded in analyzing the structure of the Visayan language in its Cebuano and Hiligaynon forms. Fr. Alonso Méndrida became distinguished for his knowledge

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<sup>1</sup> There is an interesting note on p. 134 of *Las Misiones catolicas* (VII, 1899): "The Visayas are a group of islands between the southern end of Luzon and the north coast of Mindanao. Its longest extension is between 10 and 12 degrees north latitude. The principal islands are Panay, Negros Cebú, Leyte, Sámar, and Bohol. Although the language is substantially the same in all of them, there are nonetheless notable variants found in each island, especially the visayan of Panay and of Cebú. Two variants are found in Panay island both of them belonging to the **Hiligaynon** spoken by the people of Iloilo, Jaro, Molo, Mandurriao, Arévalo, and other towns on the north coast. This variant is more cultured and pleasant to the ear. The **Harayo**, more harsh and difficult, is spoken in the interior. The classical writings in Hiligaynon are principally those of Fray José Álvarez, O.S.A. In Harayo, we find several writings by Fray Hilario Santaren, O.S.A."

of Hiligaynon, and he published in 1618 an *Arte de la lengua visaya-hiligayna*. A second edition of this grammar appeared in 1818; later the Augustinian order reprinted the work several times in the 19th century. Of these editions, one is noteworthy because it has the additions and emendations by Fr. José Aparicio in 1894. The same Fr. Métrida wrote the *Vocabulario de la lengua visaya-hiligayna-hiraya*, published in two editions, the first in Manila in 1637 by Fr. Pedro Claver, the second also in Manila in 1841 by Félix Dayat.<sup>2</sup>

The second Augustinian specialist in Visayan was Fr. Francisco Encina. A gifted man, known for his facility in learning the dialects of the Philippines, he soon came to speak perfectly Tagalog, Pampango, and Cebuano. A fruit of the labors of this friar was *Arte de la lengua cebuana*, which Fr. Julián Bermejo synthesized and published in 1836. This work won from the Recollect Fray Zuco, the following praise: "The glory of being the first to analyze the construction of the Visayan dialect belongs to Fr. Encina completely, and this would suffice to remember him with respect and honor him in the annals of Visayan literature. The grammar, although written more than a century before, is very good, and is useful even for those who already know the language but wish to perfect themselves in it."<sup>3</sup>

2. **Franciscans.** Although this order, which continued the work of the Jesuits in Sámar and Leyte, was not as productive in the study of Waray or Samareño, we still have the *Arte del idioma de Sámar y Leyte* by Fr. Antonio Figueroa, first published in 1870. It is, according to Retana,<sup>4</sup> a work of little value. Likewise of mediocre quality, the *Gramática hispano-visaya* by Fr. Antonio Sánchez de la Rosa was also useful, especially for its practical exercises intended to help the native children learn Spanish.<sup>5</sup> On the other hand, the *Diccionario Visaya de Leyte y Sámar*, fruit of the research and efforts of the same writer, was considered a masterpiece in its time, according to Retana.<sup>6</sup>

<sup>2</sup> Pérez, 54, 55; Retana, *La imprenta en Filipinas*, 119-120; Aparato, II, 497, 573-575.

<sup>3</sup> Pérez, 275: In 1895, the *Arte Compendiado de la lengua cebuana* by Fr. Julián Bermejo (+ 1851) issued from the small printing press of the Asilo de Huérfanos de Nuestra Señora de la Consolación de Tambobong, based on the work written by Fr. Francisco Encina. Cfr. "Escritores agustinos," *La Ciudad de Dios*, XXXII (1892), 294.

<sup>4</sup> Retana, *Aparato*, II, 791.

<sup>5</sup> *Ibid.*, 1088-1089.

<sup>6</sup> *Ibid.*, I, 234.

3. **The Jesuits.** How did the Jesuits, who evangelized these regions, learn their dialects? In the opinion of Father Murillo Velarde, Father Pedro Chirino († 1635) became "eminent in Tagalog and Visayan, which he learned at great labor and perseverance because there were then no grammars or dictionaries."

Father Mateo Sánchez († 1618), a consummate Visayan expert, wrote in this dialect an excellent *Arte* and a copious *Vocabulario* "in the style of Calepino," plus a shorter version of the latter. These works proved greatly helpful to the missionaries and filled the need of that period. In 1711, the *Vocabulario* was printed for use of the missionaries in the Visayas.

Father Cristóbal Jiménez († 1628) spoke Visayan with as much ease as the natives, and even with more elegance. In the words of Murillo Velarde, "such was his mastery of Visayan that he composed all kinds of poetic compositions in it with greater grace and purer style than in his native language." The historian adds, "His translation into the dialect of Cardinal Bellarmine's *Catechism* was accurate, fluent and beautiful and it served at one time as an aid for preaching and learning the dialect." His contemporaries called him the Cicero of Visayan.

Father Juan Antonio Campión († 1651) wrote a lengthy dictionary of Visayan, but death came before he finished it. In 1663, Father Diego Ezguerra († 1670) published an *Arte de la lengua visaya de la provincia de Leyte*, with annotations on the Cebuano and Boholano dialects. And Father Juan de Torres († 1625) gave much effort to learning Boholano such that, even without grammars, dictionaries, or teachers, he became eloquent in the dialect.<sup>7</sup>

4. **The Dominicans.** The Dominicans administered only a few towns in Panay and Negros Islands as already mentioned. They stayed there only for a short time and produced no literature in the dialect. But Bishop Mariano Cuartero of Jaro, a man dedicated body and soul to his flock, became a master of Ilongo. Besides translating various devotional works, he personally edited an *Arte del idioma Hiligayno*, which was printed at least three times. A copy with notations in his own hand and writing to illustrate the printed text is preserved in the Biblioteca Nacional de Madrid. "His writings re-

<sup>7</sup> Murillo Velarde, *Historia de la provincia de Filipinas de la Compañía de Jesus* (Manila, 1749), 11v, col. 2; 40v, 2; 196v, 1; 303, 2; 30, 2; 31, 1.

veal that he acquired a deep knowledge of the richness, the nuances and niceties, the peculiarities and special turns of Hiligaynon. He is considered as one of the better writers in 'Panayan'.<sup>8</sup>

5. **The Recollects.** Little study has been made of the contributions of this order to Visayan linguistics, and we can only mention a few names.

Of those who wrote in Cebuano, Fray Tomás de San Jerónimo († 1686) left a manuscript dictionary in folio of the Cebuano dialect spoken in Cagayán de Misamis and Tagloan in Mindanao. Fray Nicolas González († 1892) revised the *Gramática visayo-cebuana* of the Agustinian Fray Francisco Encina. This revised edition issued from the press of the Amigos del País in 1885. Fray Juan Félix de la Encarnación († 1879), a gifted religious, widely read, and an eminent writer in Visayan, left a *Spanish-Visayan dictionary*, and another *Visayan-Spanish dictionary*. Both were printed and acclaimed by leading Filipinologists as having no rival in their class. He left in manuscript a grammar which was not printed for lack of resources. Likewise, we are indebted to Fray Ramon Zueco for this *Visayan-Spanish grammar*, written according to the method of Ollendorff.

About this time, Fr. Juan Juseu († 1868) wrote a grammar of the dialect of Cuyo, one of the Calamianes Islands. Once he learned the dialect, Fray Mariano Bernad wrote a dictionary containing the more indispensable words to understand the people of the Calamianes Island group. And Fray Jerónimo de la Virgen de Monserrat († 1803) wrote in 1789 the first *Spanish-Calamian dictionary* which was published in block letters in 1895. Fray Pedro Gibert († 1843) was known as a fluent speaker of Calamian.<sup>9</sup>

In order that foreigners, especially civil and military functionaries, might easily learn Cebuano, Fr. Miguel Vilches, also of the Recollect Order, wrote a *Gramática visayo-cebuana*, published in Manila in 1878 by the press Ramírez-Giraudier. The time could not have been more appropriate since the peninsular government had just decreed the establishment of a chair for the spread and knowledge of the two principal dialects of the country, Visayan and Tagalog, whose knowledge was made obligatory on all military personnel by order of the Captain General.<sup>10</sup>

<sup>8</sup> Retana, *Aparato*, II, 866-867.

<sup>9</sup> Sádaba 104, 445, 523, 408, 409, 468, 432, 346, 336.

<sup>10</sup> Retana, *Aparato*, II, 862-863.

## II. MINDANAO

In 1894, the known languages and dialects in Mindanao were: Aeta, Bagobo, Bilaan, Visayan, Bukidnon, Iligan, Guinanga, Lutao, Maguindanao, Mandaya, Manobo, Sámal, Subano, Tagacaolo, and Tiruray.<sup>11</sup>

The Jesuit Alejandro López (1655), wrote a *Gramática* and a *Diccionario* of the Lutao dialect. It was meant to help the missionaries so that they could exercise a salutary influence over the people for the latter's spiritual good.<sup>12</sup>

The Jesuits Isidro Batló and Juanmartí, although they belong to a much later epoch, succeeded in learning the Moro language to an extent that they were able to write a *Breve vocabulario en castellano y en moro maguindanao*. It was printed in both Arabic and Elseverian characters in Singapore in 1888. Father Juanmartí, besides, published in 1892 a *Gramática de la lengua maguindanao según se habla en el centro y en la costa sur de la isla de Mindanao*.<sup>13</sup> Father Bennasar, missionary for a long time among the Tirurays, also published a *Diccionario Tiruray-Español y Español-Tiruray*, and *Observaciones gramaticales sobre la lengua tiruray* in Manila in 1892. Finally, the missionary of Dávao, Father Mateo Gisbert, dedicated his leisure hours to write a *Diccionario Español-Bagobo* and a *Diccionario Bagobo-Español*, both of which were printed in Manila in 1892.<sup>14</sup>

Of the Recollects, we can mention only one name, that of Fray Juan Ruiz, who wrote a *Diccionario Malanao-español*. It was a rather thick volume and already in the process of being printed at the Asilo de Huérfanos in Malabón; but, with the outbreak of hostilities between the Filipinos and the Americans, and the subsequent disappearance of that establishment, this important manuscript also disappeared.<sup>15</sup>

<sup>11</sup> Retana, *Bibliografía de Mindanao* (Madrid, 1894), 10.

<sup>12</sup> Murillo Velarde, 145v.

<sup>13</sup> Saderra, 70; Retana, 55, 58, 77.

<sup>14</sup> Retana, 58, 80.

<sup>15</sup> Sádaba, 620.

## APPENDIX

LIST OF GRAMMARS IN FILIPINO DIALECTS IN MANUSCRIPT  
PRESERVED IN APSR

- Tomo 1. **Librong pagaaralan nang manga tagalog nang uicang Castilla.** En Bataán, por Diego Talaghay, impresor de libros. Año de 1610. (Handwritten copy of a printed work).
2. **Gramática ilocana.** Typewritten copy, author unknown, date unknown.
3. **López, Andrés. Arte de la lengua de Pangasinan,** compuesta por el R.P. Fr. . . . 138 folios.
6. **Gramática pangasinana.** 122 folios. Author unknown, date known.
7. **Gramática pangasinana.** 67 folios. Author unknown, date unknown.
8. **Pampliega, Cipriano. Gramática pangasinana.** 189 folios. Date unknown.
9. **Breve gramática pangasinana.** Author unknown. Date unknown.
10. **Pampliega, Cipriano. Apuntes sacados de la gramática escrita por el . . .** Manaoag, 1927. 62 pages.
11. **Iñiguez, Juan. Arte de la lengua cagayana-ibanag,** compuesto por el Rdo. P. Comisario Fr. . . Ciceron en este idioma. 127 folios. Date unknown.
12. **Cuevas, José Maria. Arte nuevo de la lengua ibanag,** compuesto por Fr. . . Vicario del pueblo de San Pablo Apóstol de Cabagan. Año de mil ochocientos veinte y cuatro. 192 folios.
13. **Gramática en gaddan, con ilustraciones modernas, índice en la página 60, y un pequeño Vocabulario en igorroto del Kiangán en la página 61, y un pequeño Vocabulario español y gaddan entre cubiertas 66 folios.** Author unknown, date unknown.

LIST OF PRINTED GRAMMARS IN FILIPINO DIALECTS  
PRESERVED IN APSR

- Tomo 14. **San José, Francisco (Blancas) de. Arte y reglas de la lengua tagala.** Manila, 1832.
15. **Hevia Campomanes, José, Lecciones de gramática hispano-tagala.** Manila, 1930.

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- Tomo 16. Vega, Galo. *Nociones de tagalog e infinitivario tagalog-español y español-tagalog*. Manila: Imprenta de la Universidad de Santo Tomás, 1971. 325 pp., in 4°.
17. Pellicer, Mariano. *Arte de la lengua pangasinana*. 1840, 198 pp. (Reprinted twice, 1862 and 1902).
18. Pellicer, Mariano. *Arte de la lengua pangasinana*. 1902. 268 pp. in 4°.
19. Amurrio, Fidel de. *Pangasinan Grammar*. Manila, 1969.
20. Anonymous. *Gramática español-ilocana*. Publisher unknown, Probably, 1880.
21. Naves, José. *Gramática hispano-ilocana, compuesta por el Padre Fr. . . . Baguio*. Catholic School Press, 1922.
22. Cuevas, José María Fausto de. *Arte nuevo de la lengua ibanag*. Manila: Imprenta de los Amigos del País, 1854, 2nd ed. 366 pp. in 8°. (It was first edited in 1826).
23. Cuartero, *Arte del idioma bisaya-hiligayno que se habla en Panay y algunas islas adyacentes*. Guadalupe: Pequeña imprenta del Asilo de huérfanos, 1890. 174 pp. in 8°.

### LIST OF DICTIONARIES IN FILIPINO DIALECTS IN MANUSCRIPT PRESERVED IN APSR

- Tomo 1. *Vocabulario de la lengua pangasinana*...1802. 352 folios. Author unknown.
2. Bugarín, José. *Vocabulario de la lengua ibanag*. Revised and corrected by Fray Antonio Lobato. 286 folios. Date unknown.
3. *Tesaurus de la lengua cagayana*. 219 folios. Date unknown. Author unknown.
4. *Diccionario ibanag-español*. Typewritten copy, 566 pages, with a supplement. Date unknown. Author unknown.
5. *Diccionario ibanag-español*. A typewritten copy of the above.
6. *Diccionario isinay-español*. Revised and augmented by Francisco Mendiola, Vicar of Aritao. 268 pages in 4°, date unknown. Original author unknown.
7. *Diccionario ibatán-español*. 1018 pp. in 4°, Date unknown. Author unknown.
8. *Diccionario batán*. 247 pp. in 4°, Date and author unknown.

### LIST OF PRINTED DICTIONARIES IN APSR

9. Noceda, Juan de and Sanlúcar, Pedro de. *Vocabulario de la lengua tagala, compuesta por varios religiosos doctos y graves, coordinado por el P. . . . ultimamente aumentado y corregido por varios religiosos de la Orden de agustinos calzados*. Manila: Imprenta de Ramírez Giraudier, 1860.



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- Tomo 10. Bergaño, Diego. *Vocabulario de la lengua pampanga, en romance, compuesto por el M.R.P. Lector, Fr. . . del Orden de los Hermitaños de N.P.S. Agustín, Manila: Ramírez y Giraudier, 1860 343 pp. in folio.*
- Tomo 11. Fernández Cosgaya, Lorenzo. *Diccionario pangasinán-español, compuesto por el M.R.P. Fr. . . . del Sagrado Orden de Predicadores, aumentado, ordenado, reformado por el M.R.P. Vicario Provincial y Foráneo, Fr. Pedro Vilanova del Colegio de Santo Tomás, 1865. 330 p., plus 117 folio pages.*
12. Carro, Andrés. *Vocabulario iloco-español, trabajado por varios religiosos de la Orden de N.P.S. Agustín, coordinado por el M.R.P. Predicador Fr. . . . Manila, 1888, 2nd ed, 295 folio pp.*

### LIST OF GRAMMARS IN FILIPINO DIALECTS IN MANUSCRIPT PRESERVED IN AUST

1. *Arte del idioma gaddang en la Mission de Paniqui. 132 pp. Author unknown, 1838.*

### LIST OF PRINTED GRAMMARS IN AUST

2. Ezguerra, P. Domingo. *Arte de la lengua visaya de la provincia de Leyte. 180 pp. Manila, 1663.*
3. López, Francisco. *Arte de la lengua yloca. 570 pp. Manila, 1973.*
4. Totanes, Sebastián de. *Arte de la lengua tagala y Manual tagalog para la administración de los SS. Sacramentos. 164 pp. Manila, 1865.*
5. Cuartero, Ilmo. y Rmo. Sr. D. Fr. Mariano. *Arte del idioma visaya-hiligayno, que se habla en Panay y en las islas adyacentes. 174 pp. Manila, 1878.*
6. Nolasco de Medio, Pedro. *Aguigukammuan tag cagui-gasila, o Gramática ibanag-castellana (segunda edición). 393 pp. Manila, 1892.*
7. *Un misionero de la Compañía de Jesús. Observaciones gramaticales sobre la lengua tiruray. 156 pp. Manila, 1892.*

### DICCIONARIES IN TAGALOG IN MANUSCRIPT PRESERVED IN AUST

8. Blancas de San José, Francisco. *Vocabulario de la lengua tagala. Four volumes. A photographic reproduction of the original preserved in the National Library of Paris.*
9. *A tagalo Dictionary (without title) of about 500 folios in thin paper, apparently dating from the year 1700 or thereabouts. Preceded by some pages of grammatical rules for its proper use and understanding.*

# **HOMILETICS**

## **I. BIBLICAL NOTES FOR HOMILIES**

**MSGR. MARIO BALTAZAR, O.P.**

### **FOURTH SUNDAY OF THE YEAR**

**(February 3)**

**Theme 1: GOD APPOINTS JEREMIAH AS HIS PROPHET**  
**(Jer 1:4-5, 17-19)**

Jeremiah lived through one of the most turbulent periods of the ancient Near East. He witnessed the fall of a great empire and the rising of one even greater. In the midst of this turmoil, the kingdom of Judah, then governed by deplorable kings, came to its downfall when it tried to resist the irrepressible forces of history.

Yahweh called Jeremiah to be his prophet to Judah and to the nations in the midst of these political convulsions. His ministry lasted about 40 years. Of the many prophets who at about this time delivered Yahweh's word (e.g. Zephaniah, Habbakuk, Nahum, Ezechiel) none reached the stature of Jeremiah in his great sensitivity to Yahweh's love for his people and in his profound understanding of this very people's duty toward Yahweh on account of the existing covenant between them.

Jeremiah recalls the covenant as basically a matter of love between Yahweh and Israel — a love symbolized by that which unites a man and a woman in marriage. If the chosen people does not convert itself from idolatry, its adulterous attitude will be punished by Yahweh through a disastrous invasion from the north.

After a long period characterized by vicissitudes that gave hope of pardon as well as despair of change of heart, Jeremiah in the end understood that a true conversion to Yahweh was humanly impossible. Yahweh himself had to change the heart of man, and only then (after a purification through an exile) could the New Covenant bind forever the people to its God.

Our pericope recalls the act of God by which he sets aside Jeremiah for his prophetic role to the chosen people and to the nations. The prophet is commanded to ready himself for immediate combat in which he is to show unflinching courage.

Three notes characterized Jeremiah's call for the prophetic office: it originated from God; it implied the existence of an ever growing intimate relationship between him and God; it stressed the inherent persecution following his mission. Jeremiah would carry his prophetic mission as a cross unto his grave.

## Theme 2: LOVE IS THE GREATEST OF THINGS (1 Cor 12:31-13:13)

This is one of the most sublime passages of the entire Bible. Here the loftiness of Paul's thoughts and the enthusiasm of his expression give themselves free rein as nowhere else perhaps in his other works.

Paul, answering to questions in the letter the Corinthian community addressed to him, in particular, the question on spiritual gifts, admonished to Corinthians not to seek after a lowly gift (like speaking in tongues), but rather a higher gift, viz. prophecy. However, on a later reflection Paul thought of a gift that they should really seek after, which would make even prophecy insignificant by comparison — and that is love.

Love is a supernatural virtue, distinguishable sharply from philanthropy and humanitarianism. While the other spiritual gifts are transient and temporal, of which we will have no need in heaven (just as a man has no use for his toys of childhood); charity on the contrary is eternal. Even in life on earth, love or charity, as the theologians call it, surpasses all other gifts in much the same way as the face-to-face vision

of God surpasses all other knowledge of Him acquired through spiritual gifts such as gnosis and prophecy.

Love comes from God to us in Jesus Christ. Creative and unconditional, it is not motivated by any pre-existing goodness in us; on the contrary God in Christ loved us as sinners. It is only fair that we open ourselves to that love, and allow it to be active in us by leading us to the unmotivated love of others. Thus, charity is the greatest of all in as much as the test of the relative value of the various spiritual gifts is estimated by their usefulness to others aside their owners.

### Theme 3: JESUS WAS SENT TO JEWS AND GENTILES (Luke 4:21-30)

Luke's story of the rejection of Jesus by his own town-mates combines three or at least two separate visits to the city. The evangelist records this incident to explain anticipatorily the reason of Jesus' rejection by his own entire people and the consequent call of the Gentiles. In the view of Luke the rejection by the Jews of the Gospel rang the moment of the beginning of a world-wide apostolate to the Gentiles.

The openings words of the pericope indicate that salvation is being fulfilled in the person of Jesus. Even as his listeners attend to his speech, the Isaian prophesies loaded with salvation promises are being implemented. Such is the power of the word of God, and of the person of Jesus, that by its very announcement salvation is being effected. Luke indicates also the continuing admiration and admiration of the people at the charm and eloquence of Jesus.

This admiring attitude however changed on a subsequent visit to Nazareth. After his miracles in the other places, the Nazarenes would want to see Jesus, their townmate, do some miracles in their presence although they lacked faith. Evidently their caprice could not be indulged upon, because the miracles of Jesus were intended to deepen faith in Messianic salvation, not to satisfy one's curiosity.

The conclusion of the episode is written in a language very similar to the Lucan accounts of the rejection of Stephen and Paul. Universal Church history is taking place anticipatorily in the person of Church. Having been rejected by his own

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people, Jesus walks out of their midst, and directs his steps towards other cities more appreciative of his message. Later on, the Apostles would take the same course of action. Clearly here is implied a theology of election. The Gentiles may not be as worthy as the Jews, but God in his mercy has chosen them for his own.

### FIFTH SUNDAY OF THE YEAR

(February 10)

Theme 1: HERE I AM, SEND ME.

(Is 6:1-2a.3-8)

Normally these verses, recounting Isaiah's prophetic vocation, should be found at the beginning of his written work. They now serve as a majestic prologue to the Oracle on Emmanuel (7:1-12:6)

Isaiah's prophetic career began in the year of Uzziah's death. His task was to guide Judah through one of the most critical periods of her history. King Uzziah's death spelled the decline of Judah's dizzying prosperity and national glory. Assyria, embarking on a policy of world-wide conquest, had swept away the northern kingdom of Israel and lay menacingly at the doors of the kingdom of Judah.

Its spiritual corruption being at the root of this impending disaster, the kingdom was vacillating between two options that its leaders were proposing for adoption in order to save it from physical destruction. One group advocated the seeking of accommodation with Assyria and its gods; the other proposed a resistance, in alliance with Egypt, that was nothing short of suicidal. But both moves were equally unspiritual, and they indicated a refusal to admit that the peoples' crimes against Yahweh were the real cause of the national crisis.

Isaiah's mission was to uphold the holiness of God, Creator and Master of the world, who cannot tolerate sin in any form. The threat on the nation was God's judgment against its wickedness, and so salvation can be had only through repentance and trust in Yahweh.

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Our pericope, describing Isaiah's overpowering encounter with the Holy One, gives us an essential clue for grasping the whole life and message of the prophet. The scene of the encounter took place in the Temple of Jerustlem, probably on some great feast. The utter holiness of God is emphasized (the triple repetition expresses the superlative), which includes the concepts of God's otherliness, utter transcendence, complete apartness from anything sinful or merely finite.

Isaiah, in this encounter, is overwhelmed by a sense of his own unworthiness, especially since he is one with a sinful people. However, still in vision, Isaiah is purified and his lips consecrated to the service of God's word by the touch of coal taken from the altar of incense. Isaiah must have for some time meditated on the prevailing immorality in the nation and on the need of speaking out against it. Thus we can easily understand why he so readily volunteered to act as God's mouth-piece before the people.

### Theme 2: BELIEVING IN CHURCH TRADITIONS (I Cor 15:1-11)

Paul knew that some Corinthians, carried perhaps by the Greek and Platonic concept of the body as a hindrance to the soul's activity, denied the resurrection of the body. The Apostle answered by declaring that if the dead do not rise, then it would follow that Christ, who died, did not rise, and there has been no redemption. But Christ has risen, a fact duly attested by chosen witnesses and which lies at the very heart of the apostolic preaching. His resurrection guarantees the bodily resurrection of those who are united to him by baptism. In short, the glorious resurrection of the body is a consequence of incorporation into the Risen Christ.

Paul faithfully transmitted (GK *paredoka*) to the churches he founded the Church fundamental doctrines of the death, burial and resurrection of Christ. This "tradition" (GK *paradosis*) is both contained prophetically in the Scriptures (cfr Is 53; Ps 16:8-11; Jon 2:1; Is 6:2) and fully attested by chosen and official witnesses. In this group of select witnesses, Paul is included since the Risen Christ appeared also to him at his conversion.

Humbly, Paul declares that he deserves only the lowest rank among the apostles, because he once persecuted the Church. But it makes no difference whether it is he or the other who preach, for all proclaim the same doctrine which puts the Corinthians, if they believe it and continue in it, on the way to salvation:

**Theme 3: THEY LEFT EVERYTHING AND FOLLOWED HIM**  
(Luke 5:1-11)

In his account of Jesus' Galilean ministry, Luke follows carefully the lead of Mark's Gospel. However, in this pericope on the call of Peter, Luke composes his own account introducing a more orderly arrangement of events. He combined several incidents, in order to highlight symbolically the fuller meaning of Peter's vocation. Just as the Nazareth incident (cfr Theme 3 of previous Sunday) prefigured the rejection of Jesus by his own people, the vocation of Peter is told in such a way as to symbolize the great number of Gentile converts in the Messianic community.

The miraculous haul of fishes is used effectively by Luke to exemplify the missionary life of the apostles and their successors. Jesus entering into Peter's boat and giving directions therefrom, points symbolically to Peter's leadership and the collegial assistance of his companions, whence truth and commands of Jesus are imparted.

The unexpected catch of fishes overwhelms Peter, and the shift of his word of address to Jesus from "Master" to "Lord" reflects Peter's religious fear before the awesome presence of the divine, while his own sinfulness appears in glaring contrast to Christ's holiness.

Jesus however reassures Peter, and assigns him the lifelong vocation of catching men in order to save their souls. The Lucas account is aptly concluded by the equally Lucan observation (the other Gospels being silent about this) that the Galilean fishermen, now associated to Christ's apostolate, left everything once they brought the boats to land. The abundance

of the catch which they renounced, highlights the heroic and single-minded purpose of these ministers of Christ, who sacrificed all in order to preach the doctrine of faith.

## SIXTH SUNDAY OF THE YEAR

(February 17)

Theme 1: A CURSE ON HIM WHO TRUSTS IN ANYONE  
BUT GOD  
(Jer 17:5-8)

This short pericope is a sapiential saying on what true justice is. It employs antithesis and the literary form of blessings and curses.

The just man reposes his strength in God, and for this reason he is compared to a green tree. The idea is well known in the wisdom literature, with Psalm 1 offering the closest parallel.

The sapiential saying intends to put across the real heart of true religion: God is man's sole refuge. Happy is the man who trusts in God alone.

Theme 2: IF CHRIST DIDN'T RISE, YOUR FAITH IS A  
WASTE.  
(I Cor 15:12, 16-20)

The pericope refers to an inconsistent position that some Corinthians have taken: though they believe in the resurrection of Christ, they deny that the bodies of the faithful would arise.

If men do not rise, Paul finds it illogical to believe that Christ rose, for he, too, was a man. If Christ did not rise, then there has been no redemption. Faith in Christ would have been fruitless: the faithful, who lead self-sacrificing Christian lives, would be the most pitiable of men, and the apostles would be liars.

Fortunately, Christ has really risen. And his risen body, now gloriously placed in heaven, is the guarantee of our own



resurrection. He is the first-fruits ( a Jewish cultic term) of all who have died, not only because he is the first to rise gloriously but also because his resurrection involves (symbolizes) the resurrection of all who are in him. As the entire harvest is symbolically dedicated to God by the offering of the first-fruits (the whole is in its part, the greater in the less), so also the general resurrection of the faithful is guaranteed by the particular resurrection of Christ.

Theme 3: HAPPY ARE THE POOR  
(Luke 6:17.20-26)

Luke began his account of Jesus' Galilean ministry with two symbolic events: his rejection by the Nazarenes and his reception by the Capernaumites, both symbolizing respectively his eventual rejection by the Jews and acceptance by the Gentiles.

Then he proceeds to relate the details of the establishment of the kingdom, especially the naming of the Twelve. From here he continues to recount how Jesus instructed his apostles to speak in his name. What was directed ORIGINALLY to the Twelve is adapted by the later evangelists (Luke included) to the various needs of their audiences and to their own special themes.

What interested Luke most in Jesus' Great Discourse is the fact that the poor and lowly are received outright into the kingdom. He pictures Jesus as coming down from the mountain and meeting a large group of disciples, of poor, and of disabled. He rewrites Jesus' words, widening their scope to include the Gentiles, underlining the social point of view and their essential thrust which is that of genuine love. For Luke the Great Discourse is but a great sermon on Charity.

Luke has four beatitudes and four woes (in contrast to Matthew who has nine beatitudes and no woes). The woes follow a reverse sequence to that of the beatitudes, an stylistic pattern typical to Luke's Gospel. To the blessedness of the poor, the hungry, the weeping, and the persecuted there corresponds the sadness of the popular, the happy, the full, and the rich.

Luke portrays Jesus as addressing himself directly to the poor, the hungry, the weeping and the persecuted, all of whom He declares happy, i.e. worthy to be congratulated since they are rewarded with immediate acceptance into the Messianic kingdom both in its earthly and heavenly stages.

The four woes seem directed to an absent audience. Wealth, satiety, joy and popularity sought and enjoyed outside of Jesus are roundly condemned as leading to unhappiness and moral bankruptcy.

## SEVENTH SUNDAY OF THE YEAR (February 24)

Theme 1: DAVID SPARES HIS ENEMY  
(I Sam 26:2,7-9,12-13,22-23)

It is not possible to give a precise date for the origin of 1-2 Samuel. However, these books certainly contain very ancient materials: some dating from the first years of monarchy in Israel. The entire work has probably given its definitive shape shortly before, or during, the Exile.

Samuel's name became attached to the work, not because he actually wrote the two books (his death is rather reported early in this work) but because of the dominant role he played in the events of the early part of I Sam.

Neither were these books written by one hand. The doublets (our pericope is one such), repetitions, and divergences throughout the text lead us to conclude that the whole work is rather a compilation of heterogeneous, literary pieces brought together and revised by various men.

Although hardly following one unified theme, 1-2 Sam raise many important theological considerations. They provide us with a vivid picture of early religious practices and they throw light on important religious institutions such as prophetism, priesthood, and messianism.

Our pericope reports how David saw himself in a position where he could have easily killed Saul, his stubborn persecutor.

However, he spared his enemy thereby showing an unusual nobility of character and respect for the sacral person of King Saul.

**Theme 2: AFTER BEING MODELED ON THE EARTHLY  
MAN, WE SHALL BE MODELED ON THE  
HEAVENLY MAN**  
(I Cor 15:45-49)

Paul has established the fact of the resurrection (cfr Theme 2 of the previous Sunday). It now remains for him to explain the nature of the resurrected bodies. What kind of bodies will the risen have? The Corinthians seemed disturbed by the fact that the body decays in the tomb. How then can it rise?

St. Paul answers that question by bringing in an analogy between the creation in Adam of mankind and its re-creation in Christ. In this life, man's body is *psychikon*, the instrument of the *psyche*, which is the principle of mortal existence. Man inherited this body from Adam, and with it corruption and mortality. Hence Adam is the model of mortal existence.

But the risen body will be *pneumatikon*, the perfect instrument of the *pneuma*, which in the life of glory will be completely possessed by and perfectly docile to the Holy Spirit. Man will receive his same but transformed body from Christ, and with it incorruptibility and glory. Hence Christ is the model of immortal existence. Christ, the new head of humanity (the last Adam) has become in his resurrection a life-giving spirit, who sends the Holy Spirit and makes men sharers in his risen, glorified life.

Even now the baptized share in the life of the risen Lord. By the action of the indwelling Spirit whom he has sent to them, they are being transformed ever more perfectly into Christ's image, until at the parousia their very bodies will become like his risen body, incorruptible and glorious.

**Theme 3: BE MERCIFUL AS YOUR FATHER IS  
MERCIFUL**  
(Luke 6:27-38)

One of the deepest mysteries of Christian religion is the charity, the kind of love, that Jesus demands of his followers.

The need to love one's enemies even to the point of heroicity is stressed by Jesus in this pericope. The disciples of Jesus must love other in a manner to become with him "sons of the Most High", manifesting the life of God among mankind.

The Christian love for others is modeled on the love of Jesus for us. Jesus loved us while we were yet sinners. His love did not depend on the loving qualities present in us (as sinners we didn't possess any) nor on our response to his love. His love was completely gratuitous. Hence we are told to love our enemies, because the enemy can give the lover nothing in return.

The ethical teaching of Jesus in this pericope, whose eschatological urgency Luke reflects here as elsewhere, is a constant reminder of the absolute claim the Kingdom of God makes on his followtrs. It assumes a simplistic view of reality, prescinding from all other circumstances and conditions. Nothing else matters or counts when compared to the reign of God proclaimed and inaugurated by Jesus.

Jesus does not propose a norm of conduct that must be observed by all Christians under all circumstances. There are times when the follower of Jesus might not be able to turn the other cheek or give to everyone who asks. But the radical and seemingly impossible ethical teaching of Jesus indicates the goal and direction that should characterize the life and actions of his followers.

## II. HOMILIES

**MSGR. MARIO BALTAZAR, O.P.**

### **FOURTH SUNDAY OF THE YEAR (February 3)**

**Unified Theme: LOVE ENABLES A PROPHET TO CARRY  
ON HIS MISSION FOR THE GOOD OF  
FRIENDS AND FOES ALIKE**

Among today's thankless jobs is that of having to remind others of their obligations to God and their fellowmen. Atheism, whether theoretical or practical, is so widespread that one who tries to discuss about God and inject him into a conversation will meet a disinterested audience if not a sneering one. On the other hand, selfishness is so ingrained in human nature that any talk of generosity or of justice is bound to be dismissed as impertinent or busy-bodying.

But a Christian, by his vocation, has simply such thankless jobs. He must witness to the belief in God and love for his fellowmen. He can draw comfort from the example of Jeremiah. This prophet, who carried his cross of prophesying down to his grave, drew his strength for his strenuous mission from the conviction that God had called him for such purpose. His dealings with God also had gradually added to that strength. He became like a fortified city, a pillar of iron, and a wall of bronze.

But the Christian does not march to battle with teeth gnashing against his enemies. God has equipped him with admirable qualities not to batter heads but to save souls. Among these gifts, whose increase he can always desire and pray for, the greatest is the virtue of supernatural charity. Love, which does not seek recompense nor expect any response, will do a

prophet a good stead by sustaining him in the face of an unappreciative or even hostile audience.

The prophetic Christian will not allow one or several failures to discourage him profoundly. The love, described above, will give him enough resilience to turn from one audience to another, and address himself to the new hearers with undiminished fervor. When his own townmates rejected him, Jesus simply went to other towns and preached to them the Gospel of salvation. He was unfazed by his failure to convince his own people; but there were other men who thirsted for the water of life, and to them he preached the Gospel.

## **FIFTH SUNDAY OF THE YEAR**

**(February 10)**

Unified theme: **THE TRUE APOSTLE VOLUNTEERS HIMSELF FOR THE WORK OF GOD, KEEPS FAITHFULLY TO THE DEPOSIT OF FAITH, AND RENOUNCES EVERYTHING FOR THE SAKE OF THE GOSPEL.**

A news item appeared recently in a local daily, reporting a dire scarcity in a certain Catholic country. While its roster of ordained ministers continuously diminishes either by natural death or defection, it is not replenished by sufficient number of new recruits to the priesthood. The alleged culprit for the critical shortage of priests is claimed to be the enforcement of priestly celibacy. Hence it is suggested that qualified married men be admitted to ordination to fill up the vacancies in parishes left by deceased or defected priests.

The problem just mentioned should excite the sympathy of concerned Catholics in that country and elsewhere. Even here we do have the problem to some degree. It is the kind of solution being offered that causes concern to the Church. If the suggestion is subjected to the acid test of the pericope readings of this Sunday, would it pass unscathed?

Is not the above solution rather hardly dissimilar to the solution being proposed by the political factions in Isaiah's time, in the sense that there is eagerness to resort to "natural" ex-

pediencies? The shortage of priests, as was the national crisis of Judah, stems from a religious motive. It is basically a religious problem. Should we confront it with a "natural" solution?

A decline of faith lies at the root of the crisis of priestly vocation. Solutions that breathe and bristle with faith can effectively grapple with the problem. One such solution can be that of presenting to our Catholic youth, by example and by word, the true picture of the priestly vocation, stressing the challenges that it offers. The priest's life is nothing less than a prophetic mission after the Jeremian pattern (cfr. Theme 1), and it requires absolute renouncement modeled on the Galilean fishermen's heroic leave-it-all for Christ (cfr. Theme 3).

## **SIXTH SUNDAY OF THE YEAR**

**(February 17)**

**Unified Theme: THE GOSPEL PARADOX OF THE HAPPY POOR AND THE POOR RICH**

It is very heartening to notice how in recent decades, through the insistent calls of popes, bishops and priests the Catholics have awakened to their social responsibilities towards the underprivileged classes of humanity.

Even more spectacular is the response of a great number of the clergy towards the social apostolate, carried to sometimes a fervid degree as to elicit (justifiably or otherwise) from their bishops the cry of "heresy of action".

Without intending to take the cudgels in favor of any side, we wish to recall the Lord's statement, "the poor you will always have with you. . ." While we do not claim that this is a prophetic enunciation to be valid until the end of time, it serves however to sober down any utopic dream one might be tempted to conjure up concerning the world.

When all is said and done for the underprivileged segments of mankind by church or secular institutions, the spectre of

poverty, sickness, sorrow and persecution will always haunt the world. It is the inherent limitation of human resources on the one hand and the stubborn malice of men on the other, that account for this dismal aspect of the story of man.

Now this is not an invitation to laziness and despair. This is but a recall to some Gospel values that risks being forgotten in the plethora of social activities eagerly pursued for the sake of the poor, allegedly that is.

Is poverty really a curse? Why did Jesus say, "how happy are you who are poor"? Are riches really a benediction? Why did Jesus exclaim, "alas for you who are rich"? And so on with the rest of paradoxes in this pericope. Against the backdrop of the irresistible implanting of the kingdom of God, whose urgency Luke never fails to stress on occasion, it really matters little whether one is poor or rich. Or if you want, the poor are in a better position to be included in that Kingdom than are the rich, and the rich are poor.

## SEVENTH SUNDAY OF THE YEAR

(February 24)

Unified Theme: EARTHLY MEN THAT WE ARE, WE  
HAVE BEEN MODELED ON THE HEA-  
VENLY MAN TO BE COMPASSIONATE  
TO ALL, ESPECIALLY TO OUR ENEMIES

With news items such as the Middle East war, the Vietnam debacles, the Arab terrorists' exploits, the Watergate recriminations, the Northern Ireland bloodletting and similar others repeatedly hitting the headlines, the biblical reading of this Sunday are a welcome respite and a telling lesson in human forbearance and pardon. The more men seem to be eagerly reaching for each other's throat, the more we should hold high the mirror of divine compassion for peoples to emulate.



In the campaign for tolerance and mercy in human society, the Christians are expected to constitute the vanguard. Their right and duty for this role stem from the fact that they are not merely earthly citizens patterned after the earthly man (Adam) but are now modeled on the heavenly man (Christ). They have received the Holy Spirit who begins transforming them even now on earth into ever more a perfect image of Christ.

To the world's slogan "an eye for an eye, and a tooth for a tooth" (today we would say, a bullet for a bullet, a missile for a missile), the Gospel contrast its "turn the other cheek to those who strike you on the left" or walk another mile with him who force you to walk one mile". One wonders whether the Christian ideal of forbearance is possible at all, given the stubborn malice of a great number of men.

The Christian may not be able to follow Christ's words at all times, it might even be dangerous to "turn the other cheek" on certain occasions, but just the same the ideal is there to remind humanity of the noble potentials that lie hidden in a man's heart if only he will lay it open to the transforming power of the Spirit.

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