

BOLETIN ECLESIASTICO de FILIPINAS

HISTORY IN THE OLD TESTAMENT BOOKS

Bernard J. Le Frois, S.V.D.

THE PRIEST IN THE PERMISSIVE SOCIETY

Joseph Card. Hoffner

COMMUNION OUTSIDE THE MASS

Hermann J. Graf, S.V.D.

MISSIONARIES AND THE STUDY OF PHILIPPINE GEOGRAPHY, HISTORY AND ETHNOGRAPHY

Pablo Fernandez, O.P.

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

EDITOR	POMPEYO DE MESA, O.P.
ASSOCIATE EDITORS	EFREN RIVERA, O.P. REGINO CORTES, O.P. JOSE MA. B. TINOKO, O.P.
EDITORIAL CONSULTANTS	FRANCISCO DEL RIO, O.P. JESUS MA. MERINO, O.P. QUINTIN MA. GARCIA, O.P. FIDEL VILLARROEL, O.P. LEONARDO LEGASPI, O.P. LAMBERTO PASION, O.P.
BUSINESS MANAGER	FLORENCIO TESTERA, O.P.

BOLETIN ECLESIASTICO DE FILIPINAS, Official Interdiocesan Organ, is published monthly by the University of Santo Tomas and is printed at U.S.T. Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates. Yearly subscription in the Philippines ₱20.00; Two Years, ₱36.00; Three Years, ₱54.00. Abroad, \$6.00 a year. Price per copy, ₱2.00. Subscriptions are paid in advance

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription inquiries should be addressed to the Business Manager. Orders for renewals or changes of address should include both old and new addresses, and will go into effect fifteen days after notification.

Address all communication to:

BOLETIN ECLESIASTICO DE FILIPINAS

Father's Residence
University of Santo Tomas
Manila D-403
Philippines

TABLE OF CONTENTS

EDITORIAL NOTES	72	ARCHBISHOP JAIME L. SIN ARCHBISHOP OF MANILA
BIBLE STUDIES	74	HISTORY IN THE OLD TESTAMENT BOOKS Bernard J. Le Frois, S.V.D.
PASTORAL	80	THE PRIEST IN THE PERMISSIVE SOCIETY Joseph Card. Hoffner
LITURGY	97	COMMUNION OUTSIDE THE MASS Hermann J. Graf, S.V.D.
HISTORY	110	HISTORY OF THE CHURCH IN THE PHILIPPINES Chapt. 43: Geography, History, Ethnography Pablo Fernandez, O.P.
HOMILETICS	121	I. BIBLICAL NOTES FOR HOMILIES
	134	II. HOMILIES 1st Sunday (March 3); 2nd Sunday (March 10); 3rd Sunday (March 17); 4th Sunday (March 24); 5th Sunday in Lent (March 31). Msgr. Mario Baltazar, O.P.

EDITORIAL NOTES

ARCHBISHOP JAIME L. SIN

Archbishop of Manila

Manila is not only the principal city of the Philippines because, among other things, the seat of national government is there; it is also quite appropriately the religious capital since the primary see of the Catholic Church of the Philippines is situated there.

Understandably, therefore, the man who heads the Archdiocese of Manila is expected to be a man of many-splendored talents. He must be a prelate who, by the shining exemplariness and spirituality of his life, can lead the faithful to their ultimate goal, which is God. But, because of the many complex and intricate temporal demands that he must satisfy, the archbishop must at the same time be a wise and prudent administrator, and even a financial wizard. All this he must be, if he is to attend, faithfully and efficiently, to the spiritual and temporal needs of the teeming millions in the archdiocese.

The Holy Father has named the Most Rev. Jaime L. Sin as Manila's new archbishop. And the question in everyone's mind today is: how will he measure up to the difficult challenge of the position?

Actually, very little is known about him. The write-ups on his appointment did not reveal very much except that he was a simple man and that, in the Archdiocese of Jaro where he is best known and loved, the faithful refer to him affectionately and fondly as the barrio bishop. This, presumably because he spent the bulk of his time and apostolic efforts among the barrio folk, "the least of His brethren."

It is true that, by present standards of exposure to mass media, Archbishop Sin is not a national figure. It is also true that his curriculum vitae is not sprinkled generously with spectacular accomplishments of a nationwide nature. It may even be true that, in an age



Bob's
Manicure

where people judge other people for their color and flamboyance, he may be deemed unimpressive.

But the world has known men who were "unimpressive." Men who, because they were modest and unassuming, buried their light under a bushel but who, when faced with a challenge, changed the world with the forcefulness of their actions and the vigor of their leadership.

Giuseppe Cardinal Roncalli was such a man. When he was elected to occupy the throne of Peter, he was dismissed by all as a transition Pope who would always have to act under the shadow of the incomparably glorious pontiff that Pius XII was. But, as John XXIII, Cardinal Roncalli left his indelible mark on the life of the Church and of the world. He was an unimpressive man — some people even thought him a peasant — but he made his pontificate certainly one of the most significant in this century.

On the surface, Archbishop Sin presents a simple, ordinary, unimpressive facade. But beneath that facade is a keen intellect, an understanding and compassionate heart, a profound intimacy with God and an unquestioned dedication to the ministry. These qualities were manifest and discernible in the administration of the offices entrusted to him from his ordination to his short stint as Archbishop of Jaro.

These are the qualities which could very well be the ones most needed now if the Archbishop of Manila is to do well in his chosen task of bringing his brothers and sisters safely home.

We welcome Archbishop Jaime L. Sin to Manila. Fervently and suppliantly, we offer our prayers for his success as he labors in the vineyard of the Lord in Manila.

HISTORY IN THE OLD TESTAMENT BOOKS*

BERNARD J. LE FROIS, S.V.D.

The Bible is a unique book. It is written by men but only under the impulse of the Holy Spirit. God speaks to us in its pages for it is his word. His message is a message of love. How could it be otherwise, for "God is love" as St. John tells us. Love desires nothing more than to communicate itself to others. God chose to do this through a People, to whom he communicated his plan for man, a plan of love which would eventually bring man to his highest fulfillment. This plan he unfolded through these were his mouthpieces and spokesmen, speaking the word of God, the prophets. Then it was written down by hagiographers or sacred writers who, under the impulse of the Spirit, wrote the words of God. After centuries of preparation, the plan culminated in the Christ-event, in which God's own Son became man's Brother, in order to incorporate him into his Body-Person and thus let him share in all the riches and love of God himself.

THE BIBLE: GOD'S WORD IN THE LANGUAGE OF MEN

This is the message of biblical revelation. It is presented in many and various ways, in books written before and after Christ, books which the Church has always upheld as the word of God. Yet it is only by faith and with faith that we approach the Bible properly, in order to experience the encounter with the Heavenly Father in its pages, (as Vatican II in *Dei Verbum* no. 21 reminds us). Moreover, since God made use of men to communicate his thoughts to men, it is necessary to read these books with the awareness of the cultural mentality of the authors who wrote them.

* For the busy parish priest whose time is limited, and who may find it difficult to keep up with modern Scriptural trends, the author offers a series of articles to help them better understand the views of scholars today.

The Bible is the product of the Semitic world of thought, for all its authors, with but few exceptions, are Semites who belong to quite a different cultural and language group than the Aryan-Indo-European cultural and language group which embraces Persia, Greece, Rome and all Latinized countries. The Semitic group embraced Accadians, Babylonians, Canaanites, Arabians and many others. They have their own Semitic mentality, their own ways of thinking and expressing thought, their own thought-techniques and thought-patterns. We call them literary forms or genres, and they often differ from the literary patterns employed in the Graeco-Roman mode of expression.

Though the Bible is the fruit of the Semitic cultural world of thought, with the destruction of Jerusalem under the Romans in 70 A.D. the Church moved westward, and in the course of a few generations, the Semitic world of thought was almost entirely forgotten, even though St. Jerome tried his best to keep it somewhat alive. Then for over 1,500 years the Bible was read and interpreted by a Graeco-Roman world with its own mentality, thought techniques, and literary forms of expression. At times this tended to obscure the real message of the sacred writers

But the last one hundred years have seen a great change. Excavations began to be made in great numbers in the Middle East. Team upon team was sent to Babylon, Mesopotamia, Palestine, Egypt, Asia Minor and other places, unearthing thousands upon thousands of clay tablets, documents, papyri, and other monuments of antiquity, one of the most recent being the famous Dead Sea Scrolls. All this, together with a much more intense study of the Bible in the languages in which it was originally written, brought to light again the customs, the manner of thinking, the various literary forms for expressing thought, in vogue in those ancient times and used by the writers who gave us the Bible.

WHAT SENSE IS THE BIBLE WITHOUT ERROR?

These results were at first both gratifying and alarming. Archeology had restored confidence in the Bible as a book that truly related to historical times and events, yet many were the assertions of the sacred writers in the Bible that did not correspond to the findings of archeology. Those who treated the Bible merely as a literary human work, like the majority of liberal Protestant scholars, had no difficulty

in claiming that the Bible was full of erroneous statements, fables, myths, and the like. The Church proceeded far more cautiously, because she always upheld the Bible to be not only the work of human authors but also the very word of God. Hence there was the serious problem of inerrancy of the Scriptures. For fully fifty years Christian scholars wrestled with this problem of inerrancy of the Bible, so that among Catholic authors it almost became an obsession. It was only with Vatican II that a real breakthrough came. In the decree on Divine Revelation (*Dei Verbum*), the Council Fathers assert that

“... since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching firmly, faithfully, and without error that truth **which God wanted put into the sacred writings for the sake of our salvation**” (no. 11)

We can hardly overestimate the importance of this statement of the Council Fathers. Whereas before, the sacred writer was considered as enjoying the charism of inerrancy in whatever he asserted, now it is clearly stated that what he asserts is a salvific message, and it is only in this respect that he enjoys inerrancy, namely, in **what God wanted communicated for the sake of our salvation**. He is not out to inform us about geography or chronology, nor even the political history of the Chosen People. That would be like any other people's history. The sacred writer is writing religious history, and he has a salvific purpose in mind. He enjoys inerrancy only in so far as this salvific message is concerned, for only in that respect did the Spirit inspire him. This inerrancy embraces historical or other related matters only when they are bound up with that salvific message which the Spirit is inspiring. If this is kept in mind, many misinterpretations will be avoided, and the statements of present day exegetes will more easily be understood.

ANCIENT LITERARY MANNERS OF EXPRESSING THOUGHT

Meantime non-Catholic scholars were turning more and more to **ancient literary forms** in interpreting the meaning of the Sacred writers. Here too the Catholic Church was at first reluctant to go along, held up presumably by an exaggerated notion of inerrancy in

Scripture. Prominent scholars like Lagrange and van Hummelauer in the first decades of this century were considerably hindered by ecclesiastical strictures in these matters. The break-through came in 1943 with Pius XII's encyclical on biblical studies, *Divino Afflante Spiritu*. He not only admitted the feasibility of literary forms in the Bible, but stated that no exegete could hope to interpret Scripture correctly without a thorough study of ancient literary forms. Vatican II in *Dei Verbum* took up the same defense:

Those who search out the intention of the sacred writer must, among other things, have regard for "literary forms." For truth is proposed and expressed in a variety of ways . . . The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture (no. 12).

Soon after this stand was taken by Pius XII in the aforementioned encyclical, there was a great upsurge of exegetical books and articles, many of which went along with the proposals of Debelius, Bultmann and others who were the chief propagators of "form criticism". Today however, after several decades have passed, scholars are more cautious and sober in their presentation of their conclusions. Catholic scholars utilize the best results of Protestant liberal scholarship, but at the same time decidedly part company with them when the analogy of faith or the century-old conviction of the Church leads in a different direction. This is also the tenor of the decree "*Dei Verbum*" which incorporates the positive results of the latest scholarship, but fearlessly parts with Bultmann and his school, should sound apostolic tradition convince otherwise.

BIBLICAL HISTORY

Many people consider the Bible as something like a chronicle of events of the world, especially of the Chosen People. A chronicle is a record of events of the past, **without any judgment passed on the significance or meaning of the events**. In this sense, the Bible is certainly not a chronicle. Those who literally interpret the descriptions given in the Old Testament books often fail to consider the type of literature employed by the sacred writer in his narrative, and do not arrive at what he is trying to tell us. Others project present-

day ideas of our developed scientific history into the Bible. Scientific history analyzes the events from the standpoint of logic, ethics, and other philosophical principles. Again, it would be a mistake to see the Bible in this light. The biblical writer also analyzed the events he is writing about, but his analysis is based on theological convictions. It is an interpretation of events according to the revelations made to Israel, and had better be considered a **theology of history**. This is in sharp contrast to our modern scientific history.

It is also in sharp contrast with the ancient pagan concept of history. The ancient pagans did not presuppose divine revelation. They determined their gods and the activity of their gods from observing the phenomena of nature. Those awe-inspiring events which recurred regularly, such as annual floods, frequent wars, reflected for the pagan a respective god: the storm-god, the war-god, and so forth. The ancient pagan desired union with the gods and endeavored to attain it through rituals which he considered as a reflection of the divine. History for him was not linear, moving toward a goal and a climax. It was found in the oft-recurring events of nature and man, somehow a reflection of the cyclic pattern set up by the gods. Therefore the ancient pagan tried not to disturb the status quo, the state of things existing. He strove to retain in detail the rituals of his forebearers, and he shunned any slightest change. Life for him was monotonous.

Israel did not determine her God through nature, but Yahweh first revealed himself to Israel. By his own interventions in her life and by his manifestation of himself, she came to know him more and more. He was the one supreme God who had a moral will, and did not act out of caprice. The events of life that were meaningful to Israel were not those that occurred over and over again in cyclic repetition, but the extraordinary events which were the results of Yahweh's intervention in historical time. Israel discovered Yahweh's loving care in his delivering her from the bondage of Egypt. In the Sinai theophany, she came to know that her relationship to her God was unique, a covenantal relationship of love. In the continuous interventions of Yahweh through the wilderness in which he manifested his salvific will to save her, she learned that he was a God who cared, a God of long-suffering and love.

The inspired writer works from premises that differ both from the modern historical and from the ancient pagan writers. It is the certainty of Yahweh revealing himself as well as his divine plan for Israel. He does not try to prove this, but accepts it on faith. Moreover, his chief concern is that his **readers accept on faith the divine interventions**. For this purpose he reconstructs the events or embellishes them with details, to bring out more and more clearly the divine element in them. By so doing he does not fabricate the divine, but he is less concerned with distinguishing fact from folklore in the accounts which give these divine interventions. If he reports details, it is not to report them as factual, but because such details, be they legendary accretions or not, help illustrate the religious conviction of Israel that their God Yahweh had truly intervened. Modern man writes the deeds of men. What Israel wrote were the deeds of God. If she wrote the deeds of her great heroes, it was always and only in relation to Yahweh with the covenant in view. Israel's history is the dialogue of Yahweh with his people, manifesting himself always as a Saving God and leading Israel to her destined goal.

SALVATION HISTORY

This is why Israel's history is called Salvation History. All biblical history is brought about by the word of God intervening in the course of human events, a saving act, bearing on man's salvation and fulfillment. Coming out of Egypt, Israel had no written Bible. But by the events that she had witnessed, Israel was convinced that Yahweh had delivered her from the enemy, that he was a God who cared, a Saving God. This realization grew all through the desert and subsequent years. She was also aware that Yahweh was leading her to a definite goal, though that goal was not so clear at first. At the outset, no doubt, Israel looked for possession of material land and offspring as the destined goal, a land flowing with milk and honey, to spend her days in prosperity and peace. This dream was shattered time and again, until Israel's hopes were purified and the aims of the people chastened. The real goal of Israel was to be reached in an event that shook the world and continues to this day to permeate every nation: the Christ-event, God becoming one of us, from the flesh and blood of one of Israel's little maidens, the divine choice of the Virgin Mother. With the Christ-event a reality, Israel had reached her destined goal. Salvation history climaxed in Christ, and now it is Christ who continues to live on in the nations.

THE PRIEST IN THE PERMISSIVE SOCIETY

JOSEPH CARD. HOFFNER

For two thousand years the priest has carried, or dragged, Christ's Cross through towns, villages, and provinces. If Christ fell three times under his Cross, we should not and we cannot be surprised if the priest also falls many times. A priest has always been considered to be different, a man apart. Many eyes are turned on him, eyes full of scepticism, rejection or pity, but also many eyes full of trust and love.

We know too little about the spirituality of those priests who preached the gospel in Asia Minor or in North Africa during the first centuries of the christian era. Often the bishop lived with them, as did Augustine in Hippo; others carried on their activity in lonely outposts, far away from the bishops.

Nor was the life of priests in the Middle Ages by any means easy; it was rendered more difficult by the system of benefices. They often did not present a good example of the christian life for want of theological and religious preparation. Nevertheless I must admit that, thirty years ago, when I wrote a book entitled "Peasant and the Church in the Middle Ages in Germany"¹, I learned to love those priests, referred to by Geiler von Kayserberg as "poor country priests, humble and impoverished".² Even those priests, sorely tried by their weakness and their poverty, and by the social system prevailing at the time, carried on their shoulders the Cross of Christ. And even if they fell, they always tried to rise up again and continue carrying their Cross.

¹ JOSEPH HOFFNER: *Bauer und Kirche im deutschen Mittelalter*, Paderborn 1938.

² GEILER VON KAYSERBERG: *Predigten teutsch vil gutter leeren*, Augsburg 1510, Folio 110.

MAJESTIC AND MENACED

Today we priests live in a world which, in this series of lectures, has been called a **permissive society**. This definition must not be considered as a condemnation, because we men must not see, in one epoch or another the warning signs of the Last Judgement. At the Second Vatican Council we bishops did not consider today's world as if it were only a universal source of temptation; a world defined by Pope Paul as one which is "majestic and menaced". We went towards it with great sympathy; we did not describe the world in an apocalyptic way, predicting calamities, rather we turned to it with messages full of trust.³ The world of today is **kairos**, a task assigned to us by God: God takes time and offers it to us as **kairos**, that is as a time of salvation.

On the other hand, at the Council the bishops did not embellish anything. In fact we realised perfectly that the world, in the words of the Holy Scripture, is not only visible creation; nor is it men as a whole, or simply the scene of history, full of defeats and triumphs. Powers hostile to God exist in the world also. Of this world, thus understood, the Scripture says: "Do not bestow your love on the world, and what the world has to offer . . . What does the world offer? Only gratification of corrupt nature, gratification of the eye, the empty pomp of living; these things take their being from the world, not from the Father" (1 Jn. 2, 15-16). John indicates to us the three great temptations facing men today: the violent desire to possess, to use, and to be held in high esteem. Man today has a power over nature that was unthinkable in past times. Modern technical industrial civilisation is moving towards the conquest of the world, and at first sight it might seem that it has affected the existence and the life of peoples much more than Christ's incarnation.

Modern society, from a religious and ideological point of view, is pluralistic, that is to say it is marked by an extraordinary variety in which the various interpretations of the great problems concerning man and history, clash and mingle with each other. From year to year we observe that this growing confusion is turning that society into what we call **permissive**, without restrictions or controls. Are there any moral values still universally recognised? Moral values in the sexual sphere, and also ethical values which protect human life, are crumbling. People openly discuss abortion and the murder of

³ Cf. PAUL VI: *Allocution*, 7, 12.1965.

infants who are born deformed. I still remember vividly the astonished silence in the Church when (as Parish Priest of Treves in the late Summer of 1943) I read the pastoral letter from the German bishops, condemning the authorities for their crimes, in the light of the ten commandments. "Whoever offends against an innocent life, offends against God himself, whether they are men suffering from hereditary diseases, infants seriously deformed, or people of a particular race".⁴ Would there be the same silence today? On the contrary new taboos are put forward, the teaching about chastity, sin, the devil and hell, are ridiculed. At this stage the permissive society ceases to be such.

OPEN AND EMPTY

A society which does not recognise any fundamental moral value but merely a formal order without any values would be condemned to ruin; in fact, in rejecting all values, it would opt for its own undoing. "Even if you can hide your rottenness, one day or another it will smell" is how the poet Arthur Cahsch puts it. But these words can be applied to only part of the present day reality; because if it is true that man have always been looking for the ultimate meaning of things, today they are searching more than ever. The words written by the Austrian poet Paul Celan, show it deeply:

**We are near, Lord,
pressed and embraced
as if the body of each one of us,
Lord, were your body.
Our eyes and mouths
are open and empty, Lord.⁵**

Priests live and work in a society which is permissive, but also open and empty, while searching in vain. They realise that this permissive element is going to penetrate into the Church also. Permissive ideologies question sin, virginity, the indissolubility of marriage and many other concepts, not the least of which is the priesthood as a mission. We must not be surprised if some priests wonder: Has my work any real meaning in this permissive society? Is it useful? What should I say to this society? The priest could be tempted as was the prophet Jonah: "Arise, go to Nineveh, that great city, and

⁴ Kölner Aktenstücke zur Lage der katholischen kirche in Deutschland, Cologne 1949, p. 301.

⁵ PAUL CELAN: *Tenebrae*, in *Sprachgitter*, Frankfurt a. M. 1959.

cry against it; for their wickedness has come up before me. But Jonah rose to flee to Tarshish from the presence of the Lord" (Jonah, 1, 2-3).

The priest is provoked and challenged by the permissive society. Indeed he himself is an incredible challenge to the permissive society. But I have no hesitation in saying that most priests accept the risk of being a daily challenge. From March to June 1971 I have gone to see the priests and people in several towns of my archdiocese. I returned from those visits full of new hope and new happiness. The priests and the most vital elements of the communities are completely different from what the mass media, and some theologians, maintain. This is also confirmed by the results of an enquiry set up among the priests by the Allensback Institute during the Spring of 1971. To the following question: "Are you satisfied with your present work?" 88% of the priests in the Archdiocese of Cologne answered positively, and only 5% answered in the negative. I doubt if we would have got the same results from an enquiry among professions such as teachers or government employees, and I am sure that the priests of Cologne are not an exception in the Church.

This is the reason why the priest in the modern world is an extraordinary challenge — because he does not announce himself but our Lord Jesus Christ, judge and saviour of humanity,

The decisive concept is contained in the following short but pregnant words from St. Mark's Gospel:

**And he went up into the hills,
and called to him those whom he desired;
and they came to him.
And he appointed twelve, to be with him,
and to be sent out to preach.
(Mk. 3, 13-15)**

Our gaze is turned above all to Christ who calls, whom "God has sanctified and sent into the world" (Jn 10, 36), not "to reject the world, but so that the world might find salvation through him" (Jn 3, 17). The whole christian salvation and mission takes its origin from that mission which the Father entrusted to Christ. The mission given by God the Father includes all that Jesus was ready to suffer for men, and all the pains and sufferings his apostles, and all those who have been sent by him, take on themselves.

THE MESSIANIC PEOPLE OF GOD

Christ, with his own blood has founded the new messianic people, the Church, and promised, in his prophetic preaching, the remission of sins and the coming of the kingdom of God. Therefore it is not only a question of a horizontal human solidarity towards the poor, as if he were a revolutionary figure who wished to overturn the social situation, in the way that the Zealots expected. Redeemed by Christ and reborn in baptism, the believers form the new people of God, the "royal priesthood" (1 Pet 2,9). The Church continually announces the Easter mystery, the good tidings of the incarnation, death and resurrection of Christ, and his return. For that reason the Church itself is fundamentally sacerdotal.

The priesthood of the new people of God becomes a reality when the faithful persevere in prayer and praising God (Cf Acts 2, 42-47); when they offer themselves as "a living sacrifice" (Rom 12, 1); when through the sacraments they become like Christ, and follow his example in their everyday lives. So they are called to render the Church present and active in those place and situations where the Church through them must be the salt of the earth (Cf. *Lumen gentium*, no. 33).

HE CALLED TO HIM THOSE WHOM IT PLEASED HIM
TO CALL

Christ founded the Church to carry out his own mission, and for this reason endowed it with various gifts and ministries. The priestly ministry is essentially different to all the other ministries. It is in fact founded on divine institution (Cf LG, no. 28) and is endowed with sacred power (ibid. no. 10), and thus constitutes in a special way a participation in Christ's priesthood.⁶

The priestly ministry cannot be interpreted only from a sociological point of view. In fact it is not democratically delegated from below; it is not a **chairmanship** which might fall to any believer; it is conferred by the sacrament of Order, through the sacramental communication of the Holy Spirit. Holy Orders, in its three degrees (episcopal consecration, priestly consecration and the consecration of deacons) is a gift for the whole Church, so that this divine gift, given to individuals, is for the whole people of God.

⁶ Cf. JOSEF PIEPER. Was unterscheidet den Priester. Ein notgedrungenener klärungsversuch, in *Hochland*, no. 63, 1971, pp. 1-6.

The ministerial priesthood is undoubtedly linked to the common priesthood of the faithful; nevertheless it differs essentially from the latter. Through Holy Order the priest participates in a special way in Christ's mission, to such an extent that in his ministry he acts *in persona Christi*; even though he continues to suffer from his own shortcomings, and must appeal to the infinite mercy of God, like all other believers, and in his turn needs the priestly ministry of others.

Whoever has experienced the call of Christ to the priesthood remains deeply marked in his soul. He no longer feels himself linked to the changing fortunes of the world, but to the final redeeming message. The priestly vocation is not a temporary agreement between one who has been chosen, and the community; it is the work of the Holy Spirit conveying an everlasting gift. In the christian life we can see many states: man redeemed, man baptised, man confirmed; the priest, as such lives forever in the priestly state. Sign of this definitive state is that distinctive sacramental character by which he is marked "by the anointing of the Holy Spirit".⁷ This character is valid not only on an intellectual level, in fact it is not a being of reason, but a reality based on the definitive calling by God. Priests are not born such, in the way poets are born: and it is impossible either to learn the priesthood, or to inherit it, as if it were just another profession. Christ calls those he wishes to call.

AND THEY CAME TO HIM

Mark continues "and they came to him" (Mk. 3, 13). The one who is called answers the authority of God, but in full freedom; he can answer the calling or not. The charisms of the priestly vocation and celibacy for the Kingdom of Heaven can be rejected or lost through the fault of the individual. Bishops will always turn with love, sorrow and solitude to a brother who renounces his priestly office, but they will never minimize the gravity of his decision. Nothing humiliates a man more than telling him: "You should not feel guilty, because you are only the resultant of a series of social and psychic pressures". Man is capable of taking a definitive and irrevocable decision: therein lies part of his greatness and dignity.

⁷ *Presbyterorum Ordinis*, no. 2; Cf. Council of Trent, sess. VII, canon 9.

St. Mark explains to us with admirable succinctness why our Lord calls priests: "to be with him, and to be sent out to preach" (Mk. 3. 14).

TO BE WITH HIM

Being **with him** is a *sine qua non* in order to be sent. We read that John and Andrew "went and saw where he lived, and they stayed with him all the rest of the day" (Jn. 1, 39)

The evangelist does not tell us what they said to each other. It was certainly a conversation about love and faith, and not a discussion like those which took place in the Areopagus, where the philosophers who argued with St. Paul asked each other "What would this babblers say" (Acts 17,18). The priest must be a man of God, a man who knows how to pray and meditate; we can apply to him what Peter Wust wrote to his pupils in his last letter before he died: "Were you to ask me if I know a magic key which would open the last door to the wisdom of life, I would answer you: of course, this magic key is not meditation, which is what you might have expected from a philosopher, but prayer".

At the present time people are looking for integrity, and authenticity, in the life and preaching of each priest. If the living example of the unity of life and teaching is missing, the priest may well find himself living, inwardly and outwardly, in a schizophrenic situation.

The Second Vatican Council has clearly indicated where the priest is to find the source of this unity of life. Neither fulfilling his duties in a purely external fashion, nor just taking care of his own spiritual practices, will enable the priest to achieve this unity of life. Priests will be able to live their lives in full authenticity and integrity only by uniting themselves to Christ, recognising the will of God the Father, and devoting themselves to the flock entrusted to them. This is a fundamental attitude, which springs from the eucharistic sacrifice, the center and root of the whole priestly life (Cf PO no. 14).

Although it is clear that just taking care of the souls entrusted to him is not sufficient to attain loving union with Christ, it can nevertheless be a source of grace and spiritual transformation. What is good for laymen is good for priests too: normally their sanctification is attained by the fulfilling of their professional duties in dedication to God. At the same time the priestly ministry offers a priest many opportunities to enrich his own humanity: in fact it requires

benevolence, frankness, firmness of character, tenacity, incorruptible honesty, good manners and courtesy (Cf PO no. 3), not to mention the ability to know how to listen.

Men want to find real priests who are, at the same time, real men, who not only talk about Christ but also live for him; priests who are witnesses and examples of a new life which is different from the earthly one (*ibid.*). Living in the world without being absorbed by it: priests live in this tense and often painful situation, which ends only with death. If they want to fulfill themselves they must be men who follow God and converse with him in prayer; they must be men of penance, and in their lives the sacrament of Penance will have a decisive place.

CELIBATES FOR THE KINGDOM OF GOD

Before God and men, the basic gift which priests offer to God finds its realisation in that way of living which we call celibacy. This way of life, lived for the love of God, reveals the firm will of priests to be united to God without reservation in order to serve more freely the people of God with their hearts free from other affections.

Celibacy lived for the sake of Christ will not escape the scandal of the Cross, and so the world will always find it hard to understand. The more faith weakens and the more love grows cold, the more bitter become the attacks against celibacy. Celibacy lived for the sake of the kingdom of heaven is neither a source of existential anguish, nor an offence to those who have chosen to live in the state of matrimony. The celibate priest is able, just because he is celibate, to be nearer to his brothers as minister of their joys (cf. 2 Cor. 1, 24). The martyr priest Maximilian Kolbe by the sacrifice of his life honoured the family in a special way.

And here we can consider a question which emerged more than once during the recent Synod of Bishops, namely the close connection between celibacy and the poverty of the priest. The diocesan priest in particular must, by reason of his function, live in the world among the people, and yet be detached and avoid involvement with the consumer society. He is in fact exposed to all its temptations like every other man. Certainly God gives us early goods, and it is consoling to reflect that in the Our Father we also pray for "our daily bread"; never-

theless Christ warned us that some people run the risk of not participating in the great banquet because they want to look after a piece of land or some cattle (f. Lk. 14, 15-24).

The loss of this interior detachment could give rise, in the case of a priest, to a transfer of interests: cars are no longer just a means of saving time and energies, but a temptation to waste time: instead of the *stabilitas loci* we find the *mobilitas vagandi*.

EVANGELICAL POVERTY

Harmony and interior equilibrium are positive elements: evangelical poverty is a spiritual ideal which cannot be pursued by juridical and institutional methods. The Justinian Law in the 6th century did not allow monks the right to own property, in this way it thought to help the achievement of evangelical poverty. But preventing individuals from possessing goods did not constitute an obstacle to the penetration of wealth and prosperity into the monasteries. Nor was the problem solved when St. Francis extended the rule of poverty to the monasteries of his own order. Evangelical poverty must not be sought by juridical and institutional means; in fact it is a renunciation detachment and dedication for the sake of Christ.

Sören Kierkegaard, who accused Christianity of being devoid of christian spirit wrote: "I have neither gold nor silver, Peter said, but what I have I give you: rise up and walk. Later the clergy said: 'we have gold and silver, but we have nothing else to give you'". The question of "what we have to give" takes us to the heart of the mission which Christ entrusted to the Apostles. He called them to announce the good tidings (cf. Mk. 13,15). The preaching of the gospel, the leading of the people of God, the administration of the sacraments, and the celebration of the eucharistic sacrifice are some aspects which are closely linked together so that they form a whole in the unity of the priestly ministry.

TO BE SENT OUT

Priests, the Second Vatican Council warns, should "teach not their own wisdom but the Word of God" (PO no. 4), the Word which through the lawful succession of the bishops and especially through the solicitude of the Bishop of Rome, is integrally conveyed,

retained in its purity, and faithfully interpreted in the light of the spirit of truth (cf. LG no. 24). Saint Peter's chair and not the professor's chair is the guarantee of the truth of the faith. If the Church were to forget this it would condemn itself. In fact the word of God would be abandoned to the confusion of interpretations, and sacrificed to theological relativism. Unless we are united to the Church our evangelisation will be empty and sterile.

Heinrich Schlier⁸ writes: "St. Paul does not consider a responsible Christian one who lets himself be swayed by every theory in fashion, but rather he who sustains the truth in charity" (cf. Eph. 4, 14-15). Theological science is entrusted with the task of working towards a deeper comprehension and interpretation of the Sacred Scriptures, so that the Church's judgement may mature on the basis of a preliminary scientific study (cf. *Dei Verbum* no. 12).

It is sad to observe that nowadays there are divergences of opinion among theologians even about important matters of faith. In fact one affirms that the Pope is infallible when he uses his supreme teaching authority to pronounce *ex cathedra* a final decision about the faith; another says that neither the Pope, nor the Councils, nor the Apostles can proclaim articles of faith which must be retained infallible.

CONFUSION ABOUT THE FAITH

One affirms that God has created not only the visible world but also the angels, another says that there are no angels, and that when the Holy Scripture talk about the angels they refer only to God's loving care of us. One believes that evil spirits exist and that God created them good, but that they rebelled against God, through their own fault. Another wants to eliminate the devil, and maintains that belief in the devil's existence is a questionable heritage of biblical representations which were conditioned by their times. One affirms that the Virgin Mary begot the Son of God on earth by virtue of the Holy Spirit, and without knowledge of any man; another says that Mary may have begotten her son with the intervention of a man. One professes that Jesus rose from the dead and appeared to his Apostles, others say that the Apostles remembered Jesus so well, so vividly,

⁸ HEINRICH SCHLIER: *Der Christ und die Welt*, in *Geist und Leben*, 1965, p. 423.

that even after his death they imagined he was risen again. Some affirm that marriage, sacramentally celebrated and consummated is indissoluble, others say that the indissolubility of marriage may be just a commandment proposed as an ideal, and that a second marriage should be permitted, even when the other partner is still alive, in the event of the first marriage being irreparably broken up, or dead.

Some hold that Jesus in his missionary mandate said that all men be made disciples of his, and be baptised in his name; others say that we should, for example, try to make a Hindu become a better Hindu.

As you can see there is no such thing as the doctrine of the professors of theology. They don't limit themselves to saying the same things in different ways, they say completely different things. We Catholics should bear in mind what Hans ten Doornkaat said about the reformed Swiss communities: "During the last two generations these communities have had to put up with all sorts of things: they have had, one after another, pastors of different spiritual outlook: social-religious, Barthians, liberals, representatives of the High Church, as well as positives in the usual meaning of the term, and sundry others".⁹

THE WORD OF GOD AND IDEOLOGIES

It is not Catholic to superimpose any philosophy or ideology on the word of Christ. On the second of October 1971 Archbishop Tsiashoana of Madagascar, speaking at the Synod of bishops, spoke in terms which struck me very deeply: "We will not tolerate certain authors, who have no special mandate or competence, trying to impose on us their problematical questions. We reject this imperialism of doctrine, which is the worst of imperialisms". It would indeed be theological neo-colonialism, if idealistic, nominalist, socialist and existentialist ideologies, which have arisen and flourished in Central Europe, were to be imposed on the faith of the Catholic Church. The young Churches which have grown in the so-called developing countries have become careful and vigilant.

Undoubtedly the good tidings must be explained in an understandable way. Pope John XXIII used to say that the word of God

⁹ HANS TEN DOORNKAAT: *Pfarrer von heute und morgen*, in *Neue Zürcher Zeitung*, 3.7.1971.

is capable of winning over men of every age and condition, thanks to its own deep interior strength. The word of God should nevertheless be presented in an interesting and convincing way, in a way which is related to the historical and cultural requirements of each epoch. Adaptation does not mean the mere acceptance of fashionable slogans, clichés and foreign words. Whoever preaches the gospel must start from man's present situation, and lead his hearers to the good tidings. I may add that this is ancient Christian wisdom. We can read, for example, in the writings of Pope St. Gregory the Great: "There must be a difference in the way we preach to men and to women, to the rich and to the poor, to the learned and to the simple people of this world. And it must be different for the weak and for the powerful, for the healthy and the sick".¹⁰

NOT CHANGE FOR CHANGE'S SAKE

In announcing word of God there cannot be adaptation at any price. Adaptation must end at the point where the word of God begins to be distorted or impoverished. Today it has become fashionable to consider the affirmations about the faith as so many rigid formulae, and to demand a new interpretation. This is nothing new. The chief ideologist of national socialism, Alfred Rosenberg, and the prophet of the German religion, Ernst Bergmann, during the Nazi régime formulated the following requirements: "Down with dogmas and worship unfit for our times, and with frustrated and wornout structures; down with obligatory articles of faith, with the irreformability of dogmas the metaphysico-religious affirmations which are foisted on us as proven truths".¹¹ In place of these empty formulae they wanted a new omnicomprehensive creation. today one would speak of a new interpretation. These voices rise up again today as if they were a novelty.

The danger is that, with the pretext of a new linguistic expression the faith may be deprived of its fundamental content.¹² Many people accept unquestioningly the most fashionable opinion; in this way they think they are up-to-date, and progressive. During the period

¹⁰ *Regula pastoralis* 3, PL 77, 50 c.

¹¹ ERNEST BERGMANN: *Die 25 Thesen der Deutschreligion*, Breslau 1934, pp. 10-11; ALFRED ROSENBERG: *Der Mythos des 20. Jahrhunderts*, München 1934, p. 602.

¹² Cf. HENRI DE LUBAC: *Die Kirche in der gegenwärtigen Krise*, in *Theologie der Gegenwart* 12, 1969, p. 193.

of national socialism there were some progressive professors of theology who saw in the events of 1933 a *kairos* of divine revelation, and held that the message of Christ should be inserted into the current of social developments. For them theology and the present moment were one and the same thing. Our students, a teacher of theology wrote in 1934, rightly believe that only the group of which they form part will be able to save us.¹³ At that time all who thought differently were considered conservative and reactionary.

The truths of faith revealed by Christ are always the same for all men and for all ages (identity and continuity of the faith). They are not fossilised in empty formulae; the propositions of faith are, on the contrary, rich in meaning and content, and for that reason always alive. They can be recognised and expressed in a valid way. A revealed truth, about which we cannot know whether what we say concerning it is true or false, would not be a revealed truth. Our knowledge never reaches an end. Therefore a decision of the ecclesiastical Magisterium concerning the faith means not only a certain conclusion to the theological discussion, but also constitutes a new starting-point for further theological research.

IN SEASON AND OUT OF SEASON

Priests announce the word of God "in season and out of season" (2 Tim. 4.2). Like Christ priest will come up against stern opposition: faced with the word of God spirits are divided. In Nazareth his listeners were enraged, and rose up and tried to throw Jesus over the cliff (cf. Luke 4, 16-30). Because of Jesus the people of Jerusalem were divided (cf. Jn. 7, 43). Many were scandalised, and he was amazed at their lack of faith (cf. Mk. 6,6). He said on one occasion: "For henceforth in one house there will be five divided, three against two and two against three" (Luke 12,52). The same thing happened to his disciples. When Stephen announced the word of God "they were enraged, and they ground their teeth against him" (Acts 7, 54). In Antioch of Pisidia those who were listening to Paul opposed him and insulted him (cf. Acts 13, 45). And today also, in the permissive society, those who preach the gospel find themselves opposed even in the family and in the school, so that they must shake the dust from their feet: "And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or

¹³ Cf. EMANUEL HIRSCH: *Die gegenwärtige geistige Lage im Spiegel philosophischer und theologischer Besinnung*, Göttingen 1934.

town" (Mt. 10, 14; cf. Mk. 6, 11; Luke 6, 11; 10, 11). The approval of people is not a yardstick by which we can measure evangelisation. Even Jesus does not always find a favourable reception during his preaching, and asks: "Why do you not understand what I say?" (Jn. 8, 43), and he gives the following answer: "because I tell the truth you do not believe me" (Jn. 8, 45).

THE EUCHARIST: ORIGIN AND SUMMIT OF ALL EVANGELISATION

The Eucharist is the origin and summit of all evangelisation; it is the center of the community of the faithful and contains in all fulness the patrimony of salvation of the Church. The other sacraments, as well as all other works of apostolate in the Church are subordinate to it (cf. PO no. 5). Without consecrated priests the Eucharist is not possible. As the Second Vatican Council stated, the original and complete reality of the Eucharistic mystery could not be conserved without the sacrament of Holy Orders (cf. *Unitas redintegratio*, no. 22). Whoever wishes to ignore this doctrinal difference would not facilitate the dialogue with separated christian communities, but would rather make it more difficult, and would be disregarding what unites us to the Eastern Churches. Since the preaching of the gospel, the guidance of the people of God, the administration of the sacraments, the celebration of the sacrifice of the Mass, are closely linked together in the one priestly ministry, the proposals which are often formulated today, that is to say the division among various persons of the different functions of the priestly office, must be considered with very much prudence, moderation and circumspection. Without any doubt tasks which do not pertain specifically to the priestly ministry and which indeed laymen can carry out, are, very often, entrusted to priests: for example the administration of goods or the organisation of charitable activities. There are also other functions of the priestly ministry, such as the preaching of the word of God, the reading of the Holy Scriptures during the Holy Mass, the distribution of Holy Communion, which, especially since Vatican II, are entrusted also to laymen. The participation of laymen in these offices renders visible the common priesthood of the faithful. The Church can assign those offices or services to laymen according to the circumstances and needs; but in so doing the Church does not deny that those tasks belong essentially and substantially to the priestly ministry. In fact we could consider some ministries mixed, keeping always in mind the following things: on the one hand

the hierarchy and the clergy are rightly requested not to restrict or limit the autonomy of laymen, on the other hand it is also necessary that the tasks peculiar to the priestly ministry be clearly defined, limited and recognised. Grave harm might result if this were not done.

Up to now the priestly state belonged to the category known in English as the "professions", in contrast to mere "occupations".¹⁴ These liberal professions, such as those of the doctor, the engineer, the professor, possess an authority based on a specific professional competence, which society recognises exclusively in them.

Sociologists observe that an excessive democratisation could limit the autonomy and the competence of priests more and more; it could nullify the professional "status" of priests and could affect the number of priestly vocations much more than the question of celibacy.

BROTHERS AMONG BROTHERS

Priests are one with all the faithful in a unity which finds its deep roots in Christ. With all the believers, they, Apostles of the Lord, are brothers among brothers, and all members of the one body of Christ (cf. PO no. 9.) As the Second Vatican Council tells us, they cannot serve their fellow men, if men in their activities are foreign to the priest. But the priest cannot remain separated from the people of God, not even from a single individual (*ibid.* no. 3). Today's disrupted, permissive, society requires close cooperation and contact between all who believe in God.

When, after the schism in the 16th century, many Catholics in the Central European countries could no longer distinguish between what was Catholic and what was not, two movements among many others, in my opinion, helped the Church to find herself. Many small communities who loved God and His Church appeared. They had the same aim, they prayed together and worked with a missionary spirit in their own surroundings. A second movement renewed the parish communities starting from small groups. I am talking about the popular missions. In both these movements laymen and priests worked together, helping, encouraging and stimulating each other.

¹⁴ WILHELM WEBER: *Soziale Statussymbole in der Kirche im Wandel der Zeit*, Münster/W. 1971. p. 261.

GROUPS OF CHRISTIANS LINKED BY THE DYNAMISM OF THE FAITH

A similar movement is more than ever necessary today to give new life to the Church, and to avoid it being destroyed by destructive criticism. Some people observe that such a movement of renewal is already in progress.

For the success of this movement it would be very important and necessary that priests and laymen, and priests among themselves and with the Bishops, understand and trust each other fully. We cannot ignore the fact that priests, as is understandable in a period of great ferment, sometimes find themselves at odds with the Bishops; but it is important to avoid this giving rise to a "root of bitterness" (Heb. 12, 15).

We will become stronger and more united if we feel "bound together by an intimate sacramental brotherhood" and by "special ties of apostolic charity of ministry and of brotherhood" (PO no. 8).

During my journeys to administer the sacrament of Confirmation, I have observed that the people do not want a **modern** priest who meddles in their ordinary affairs and the guidance of their lives, a priest who tries constantly to adjust himself to the world; they want a servant of Christ who is a witness and dispenser of a life other than that of this earth (cf. PO no. 3). The priestly function cannot be considered as a merely humanitarian or social activity, as if the Church were a kind of christian Red Cross. The mission of priests and the priestly ministry is not that of influencing the social structures or of modifying this world. Even if we succeed in overcoming poverty all over the world, and if all mankind had an abundance of wealth, the message of the Cross of eternal life and detachment from earthly life would be just as new, as necessary and as wonderfully stimulating as it is today. A change in the social system in itself would not unite men with Christ, nor make them better or holier. The earthly paradise is a utopia. And whoever pursues a utopia runs the risk of falling into the abyss.

IN THE SERVICE OF SOCIETY

Even if priests are at the service of the Kingdom of God, which is not of this world, nevertheless their ministry has deep repercussions also in the earthly sphere; and this is as it should be.

Unjust social conditions are not only evil but also an impediment: in fact they make it difficult for many men "to attain the only thing that really matters, that is eternal salvation".¹⁵ The priest announces the christian message about man's dignity, man who is called "from his origins" to the "dialogue with God",¹⁶ and who becomes, through redemption by Christ, "a new creation" (Gal. 6, 15). As he leads men to Christ and, through Christ, to God the Father in unity and love, the priest serves the whole human race and every person; no other man could offer this service.

Therefore it is more than justifiable to speak of the influence of the priestly ministry in the temporal sphere, on condition that we always remember the eschatological vision and warning of the New Testament: 'You must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect things' (Rom. 12,2).

REPRINTED FROM CRIS (CENTRO ROMANO DI INCONTRI SACERDOTALI), DOCUMENTI 3.

¹⁵ *Enc. Quadragesimo anno*, no. 130; cf. *Gaudium et spes*, no. 25.

¹⁶ *Gaudium et spes*, no. 19.

COMMUNION OUTSIDE THE MASS

HERMAN J. GRAF, S.V.D.

Under the influence of the liturgical movement people seldomer went to communion outside the Mass and more frequently during the celebration of the Mass, a practice strongly recommended by Pope Pius XII in his encyclical on the Liturgy.¹ According to the Constitution on the Liturgy "that more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly recommended" (art. 55).

This was welcome news to many priests and some tended to make of this recommendation a kind of prescription. This was the reason why the Instruction on the Worship of the Eucharist of May 25, 1967 had already to warn priests not to refuse people who come and ask for communion outside the Mass (n. 33, a). There are situations and circumstances which prevent people from taking part in the Mass. It would not be correct to refuse them communion when they come later on and ask for it. Since the sick and many of our old people are unable to come to church for the celebration of the eucharist, the Church wants that they should have frequently, if possible even daily, the opportunity to receive communion, even if they are not in imminent danger of death.

I. THEOLOGICAL MEANING

Communion, even when received outside the Mass, is not only the individual's union with Christ. It brings man into contact with the Lord's sacrifice, grants its benefits and renews the covenant which God has made with man once and for all through the blood of Christ. It unites man with and brings him the support of that community

¹ "Mediator Dei" of Nov. 20, 1947, n. 117.

which celebrated the Mass whose fruit is holy communion received outside the Mass. At the same time holy communion foreshadows and anticipates the eschatological banquet in the kingdom of God and is, therefore, in a certain sense also a proclamation of the Lord's death until he comes.²

The Church not only tolerates communion outside the Mass but sincerely desires it. This is shown by the fact that communion may now be given at any time of the day, and at any day of the year. There exist only certain restrictions for Good Friday and Holy Saturday.³ This generosity was made possible through the mitigation of the eucharistic fast, which has been limited to one hour before communion for the faithful in general and priests celebrating Mass, and to about a quarter of an hour for the sick and the aged.⁴

II. MINISTERS OF HOLY COMMUNION

1. ORDINARY MINISTERS

Ordinary ministers of communion are priests and deacons. This fact has to be stressed because priests may feel easily excused from distributing communion to the faithful when they observe that the Church is so eager to grant also to lay people the permission to distribute communion.

It is also not correct when a priest, after he himself received communion during Mass, retires to his seat and asks the faithful to come and receive the eucharist in "self service". This attitude neglects the Church's increased concern for the authenticity of the sacramental sign. The sacramental sign is intended not only to secure validity but to express the total meaning of the sacrament. The eucharist is the sign of the Lord's self-giving to us; it is his greatest gift to us. Acting in the Mass in "persona Christi", the priest makes Christ present in the assembly.⁵ He should, therefore, give communion, as the Lord did during the Last Supper. "He took bread, blessed and broke it, and gave it" to his disciples (Mk 14:25).

² Instruction on the Worship of the Eucharist, n. 3, a.

³ Ordo 1974 for the Philippines, pp. 88 and 92, n. 9.

⁴ Ibid., p. 19.

⁵ Const. on the Liturgy, art. 7.

2. EXTRAORDINARY MINISTERS

The Church's concern for the authenticity of communion as a sacred gift was one of the reasons, why she re-introduced the acolytate as ministry for the distribution of holy communion, and why it is no longer a mere stepping stone to the presbyterate. It was one of the main reasons why the Church further extended the circle of those persons who may act as extraordinary ministers of holy communion: in receiving communion from the the hand of another person the faithful should recognize it more easily as a gift of Christ.

As extraordinary ministers these persons are allowed to distribute communion only if a priest (or deacon) is not available, or if a priest is prevented by illness, old age or by some urgent pastoral ministry. In many of our great parishes, especially in the cities, the enormous number of those approaching the Lord's Table makes it often necessary to call on lay people to act as extraordinary ministers of communion. If the priest alone would distribute communion, the Mass would often be unduly prolonged.

Local Ordinaries have now the power to introduce the acolytate in their dioceses and to install other extraordinary ministers of holy communion, also women. For this they do not need any further permission from Rome. Sufficient reasons for the introduction of extraordinary ministers of holy communion are the spiritual good of the faithful and the absence or the insufficient number of priests and deacons.

It goes without saying that these extraordinary ministers have to be trained for their service, and should be installed by the bishop or his delegate in a special celebration in the community in whom they are to serve.

III. RITUALS FOR THE DISTRIBUTION OF COMMUNION OUTSIDE THE MASS

With the recent publication of a new section of the Roman Ritual⁶ also the rite for the distribution of communion outside the

⁶ De Sacra Communionem et de Cultu Mysterii Eucharistici extra Missam. Vatican City: 1973, pp. 69.

Mass has been reformed. This new ritual had also to take into account that extraordinary ministers now distribute communion and that they need rites of their own, since the rituals to be observed by priests cannot under every aspect be used by them.

1. COMMUNION OUTSIDE MASS WITH A FULL SERVICE OF THE WORD

This rite is to be used when holy Mass cannot be celebrated; it should also be the preferred form, when holy communion is given during priestless Sunday services. It should also be used by priests when they distribute holy communion at pre-determined times for the sake of a greater number of people who cannot attend Mass.

All the sacraments are sacraments of faith. Faith needs to be nourished, especially during the very celebration of the sacraments. This is the reason why the reformed Roman Ritual inserted into all sacramental celebrations a service of the Word of God. Receiving the word of God and nourished by it, communicants are led in thanksgiving to a more fruitful participation in the mysteries of salvation.

For these communion services candles should be lit, to signify the people's veneration of the Blessed Sacrament, and as a sign of the festive sacramental banquet. A corporal should be spread over the altar cloth. If a priest or deacon presides over the service, he should wear an alb, or a surplice over the cassock and a stole. Extraordinary ministers of holy communion should wear either the liturgical vestments prescribed by the local bishops' conference, or if no such prescription exists, should be dressed in a decent manner.

If communion has to be brought from one place to another, e.g., from the parish church to a barrio chapel, where the celebration is to be held, it should be carried in a pyx or some other closed container. The attire of the minister and the manner of carrying the sacred species from one place to the other should be appropriate to local circumstances. In East Germany the bishops' conference prescribed that the one brings the sacred species to the place of celebration should always be accompanied by some other, trustworthy person. He should never travel alone.

Introductory Rites

When the faithful are assembled the minister greets the congregation in the usual manner, as a priest does at the beginning of the Mass. For an extraordinary minister of communion the ritual foresees as **additional** introduction these or similar words:

**My brothers and sisters,
let us bless the Lord
who so kindly invites us (you)
to the Table of the Lord's body.**

To this greeting the people respond: "Blessed be God for ever." The greeting is to be followed by the penitential act as in Mass, whether the minister is a priest, a deacon or a lay person.

Celebration of the Word of God

The service of the word of God should usually be modelled after that of Mass. The readings may be taken either from the liturgy of the day — this should be the preferred choice if the priestless Sunday service is held regularly in the place. If the service is only an occasional one the readings may be taken from among those found in the lectionary for the votive Masses of the Blessed Sacrament, of the Precious Blood or the Sacred Heart of Jesus. The minister may also select freely other texts from the lectionary which are better adapted to the situation. After the first reading the responsorial psalm may be inserted or any suitable hymn may be sung. One may also observe a period of sacred silence instead. The celebration of the word of God comes to an end with the universal prayer.

Holy Communion

Then the minister goes to the place where the Blessed Sacrament is kept, takes the vessel or pyx with the Lord's body, places it on the altar and genuflects. Then he introduces the Lord's Prayer with the usual formula or with similar words.⁷ After the Our Father he may invite the faithful to offer one another a sign of peace. The communion rite proper is the same as in Mass, whether the minister is a

⁷ Cf. H. J. Graf, *Positive Aspects of a Negative Document*, *Liturgical Information Bulletin* 8 (1973) 84

priest, a deacon or a lay person. He shows a host to the people, saying: "This is the lamb of God..." The people answer: "Lord, I am not worthy..." If the minister himself receives communion he says in a low voice:

**May the body of Christ
bring me to everlasting life**

and communicates himself. During the distribution of communion a suitable chant may be sung. After distribution the minister purifies the vessel. If particles of the Blessed Sacrament are left, he places them in the tabernacle and genuflects. A period of sacred silence may then be observed, or a psalm or hymn of praise may be sung. Then the minister says the concluding prayer. In addition to the well-known prayer "Lord Jesus Christ, you left us the eucharist as the memorial of your passion..." the ritual offers now ten more orations for the time throughout the year and three additional ones for the Easter season. Here follow three of them, as a first information, in private translation:

**God, our Father,
pour out your love into our hearts
through the Holy Spirit.
Make us, who share the one bread from heaven,
one in heart and mind.
Through Christ our Lord.⁸**

**Father, you give us food from heaven.
By our sharing in this sacramental celebration
teach us to weigh carefully the things of this world
and to love the things of heaven.
Through Christ our Lord.⁹**

**Almighty and eternal God
you restore us to life through Christ's resurrection.
May the grace of this Easter sacrament
grow within us and strengthen our hearts.
Through Christ our Lord.¹⁰**

⁸ Second Sunday throughout the year, prayer after communion.

⁹ Second Sunday of Advent, prayer after communion.

¹⁰ Sixth Easter Sunday, prayer after communion. — The same prayer may be used in the time throughout the year, leaving out the word "Easter".

Concluding Rite

If the minister is a **priest** or **deacon** this celebration ends like Mass with the greeting "The Lord be with you", the blessing and the words of dismissal "Go in the peace of Christ." He may also use one of the more solemn formulas of blessing, found in the Missal, or one of the prayers over the people.

If the minister is a **lay person** he asks for God's blessing, making at the same time the sign of the cross over **himself**, saying:

**May the Lord bless us,
may he keep us from all evil
and lead us to life everlasting. — R. Amen.**

He may also say:

**May the almighty and merciful God
bless and protect us
the Father, the Son, and the Holy Spirit. — R. Amen.**

After the formula of dismissal ("Go in the peace of Christ") the minister makes the customary reverence and leaves.

2. RITE WITH A SHORT CELEBRATION OF THE WORD OF GOD

This shorter rite is to be used especially when only one person or few people go to communion outside Mass. In this case a true communal celebration of the word of God cannot be held. But even then the word of God should not be omitted in its entirety.

The introductory rites (greeting, penitential rite) are held as in the longer form of communion outside the Mass. A text from Sacred Scripture which speaks of the bread of life is then to be read by one of those present or by the minister himself.¹¹ After this short reading the minister takes the vessel or pyx with the Lord's body, places it on the altar, and genuflects. He introduces the Lord's Prayer, which was already in Christian antiquity the preparatory prayer for communion, with the usual words, and everything follows in the dis-

¹¹ Texts recommended by the ritual are: Jn 6:54-55; 6:54-58; 14-6; 14:23; 15:4; 1 Cor 11:26.

tribution of communion as in the longer rite. After communion a period of silence may be observed, or a psalm may be recited or a song of praise may be sung. The concluding prayer and the formulas for dismissal and blessing are the same as in the longer form.

3. COMMUNION OF THE SICK BY EXTRAORDINARY MINISTERS

The new ritual for extraordinary ministers of holy communion recalls first of all the fact that priests and deacons are and **remain** the ordinary ministers, also for the sick and the aged. They should not consider themselves excused from bringing communion to hospitals and the private homes of the sick, now that also lay people are allowed to do so.

When sick people are unable to receive the eucharist under the form of bread they may receive communion under the form of wine alone, also when lay people act as extraordinary ministers. In this case the precious blood should be carried to the sick in a vessel which is closed in such a way as to eliminate all danger of spilling. If some of the precious blood remains after communion it should be consumed by the minister; he (or she) will also perform the necessary ablutions.

A. ORDINARY RITE OF COMMUNION OF THE SICK

Opening Rites

The minister approaches the sick person and greets him and the others present in a friendly manner. He may use this greeting:

**Peace to this house
and to all who live in it.**

He may also use other words from sacred Scripture with which the priest usually greets the faithful in liturgical celebrations. Then he places the sacrament on the table, and all adore it, either by kneeling down for silent prayer, or by a short prayer of adoration in which those present should share, if possible.

COMMUNION OUTSIDE THE MASS 105

There follows the penitential rite in one of the forms used at Mass. Also here the proclamation of the word of God should not be omitted. One of those present or the minister himself reads a scriptural text on the bread of life (cf. n. 11).

With the usual words of introduction to the Our Father (or similar ones) the minister guides those present in the Lord's Prayer. Then he shows the holy eucharist to the people present, saying: "This is the lamb of God..." to which all respond: "Lord, I am not worthy..." First the sick person, then others present receive communion in the usual manner.

After communion the minister cleanses the vessel and may observe a period of sacred silence, to be concluded by a prayer, like the following:

Let us pray.

**God, our Father, almighty and eternal,
we confidently call upon you
that the body of Christ
which our brother (sister) has received
may bring him (her)
lasting health in mind and body.
Through Christ our Lord. — R. Amen.**

The concluding rite is the same as in the rite for communion outside the Mass given by an extraordinary minister.

B. SHORT RITE OF COMMUNION OF THE SICK

This short rite is to be used when communion is given in different rooms of the same building, such as a hospital or old folks' home. The rite described in the ritual contains the bare minimum so that it may be advisable at times to add elements from the ordinary rite for the sick.

The celebration begins either in the church, chapel or also in the first sick room. If the hospital has an intercom and many of the sick people receive holy communion, the minister begins the celebration preferably in the chapel, and the people in their rooms may share in the introduction: the minister could then greet the people and add the penitential rite. If this is not possible the rite begins in one of the places indicated with the recitation of this antiphon by the minister:

**O holy Meal
in which Christ is received,
the memorial of his passion is recalled,
we are filled with grace
and a pledge of future glory is given us.**

In place of this text, other suitable ones may be chosen, e.g.,

**Lord, how good are you:
you are so kind to your children
providing for them the most delicious, heavenly bread;
you fill the hungry with good things
and send the haughty rich away empty.**

On his round to the individual rooms the minister should be escorted, if possible, by someone carrying a lighted candle. To all communicants in the same room — or to each communicant individually — the minister says: "This is the lamb of God..." Those who are to receive communion say once only: "Lord, I am not worthy..." Then they receive communion in the usual manner. The concluding prayer may be said in the church, the chapel or in the last room.¹²

C. VIATICUM

It is a most unfortunate fact that, especially in our rural areas, relatively many of our faithful die without having the possibility to receive the viaticum. One of the most serious reasons why extraordinary ministers are now allowed to distribute holy communion is the need to receive viaticum.

It was always the praxis of the Church to give viaticum to the dying. Concerning excommunicated people the First Ecumenical Council of Nicaea (AD 325) stated that in danger of death they should not be deprived of the eucharist. After reconciliation on their death-bed they should be comforted with this "last and most necessary viaticum (ephodion)."¹³

In the Middle Ages some canonists attributed to lay people the right to bring to sick people communion in case of need, especially as viaticum. But during the 14th. and 15th. centuries the reverence

¹² See one of the texts given earlier.

¹³ Denz. 57/129.

before the Blessed Sacrament became so great that they were no longer allowed to touch the sacred species with their hands, even if a dying person was thereby prevented from receiving viaticum.

Now we are returning to a more sober and pastoral attitude because the conviction is growing among exegetes and theologians that the precept to receive viaticum is not only a law of the Church, but "iuris divini" (cf. Jn. 6:54).

Introductory Rites

The minister approaches the sick person and greets him in a friendly manner. He may use the greeting "Peace to this house" or the usual greeting from Sacred Scripture at Mass. He places the Blessed Sacrament on the altar and all adore it.

Then the minister addresses those present, using the following or words better suited to the sick person's condition:

**My brothers and sisters:
before He left this world
to return to the Father,
our Lord Jesus Christ gave us this sacrament
so that when the hour comes for us
to pass from this life to join Him,
we may be reassured and strengthened
by this pledge of our resurrection,
this provision of our journey
the Lord's own body and blood.
Now let us pray for our brother (sister),
one with him (her) in Christian love.**

This address is to be followed by the penitential rite (in one of its different forms) and a short reading from Sacred Scripture with the theme of the bread of life.

Baptismal Profession of Faith

Before the sick person receives viaticum it is desirable that he renew his baptismal profession of faith, a rite prescribed until now only for bishops before they receive viaticum.¹⁴ Instead of reciting

¹⁴ Caeremoniale Episcoporum, II, ch. 28, n. 3.

the Apostles' Creed it is better to use the formula for the renewal of the baptismal vows of the Easter Vigil, because then the sick person has only to give three short answers. This profession of faith is to be introduced by some words of the minister, in this or a similar form:

**My brother,
without faith it is impossible to please God.
God bestowed this gift on us when we were baptized.
So often we professed this faith in our lives.
It is the faith without which nobody can be saved.
So I ask you once again: Do you believe in God...**

If the condition of the sick person permits, a brief prayer of intercession is then recited, in these or similar words. Those present respond:

**My brothers and sisters,
with one heart let us pray
to our Lord Jesus Christ.**

**You loved us, Lord,
to the very end of your life
and you willingly accepted death
that we might have life:
listen to our prayer for our brother (sister).**

R. Lord, hear our prayer.

**You told us:
He who eats my flesh and drinks my blood
has eternal life:
listen to our prayer for our brother (sister).**

R. Lord, hear our prayer.

**You invited us to join in that banquet
where pain and sorrow,
death and separation will be no more:
listen to our prayer for our brother (sister).**

R. Lord, hear our prayers.

COMMUNION OUTSIDE THE MASS 109

After these intercessions the minister introduces the Lord's Prayer in the usual way and all recite the Our Father. There follows the distribution of holy communion with "This is the lamb of God..." and "Lord, I am not worthy..." Then the minister goes to the sick person, shows him the sacrament, saying: "The body of Christ." The sick person answers: "Amen. Immediately, or after giving communion, the minister adds:

**May the Lord protect you
and lead you to everlasting life. — R. Amen.**

Others present at the celebration may then receive communion in the usual way. After communion a period of silence may be observed. The minister says the concluding prayer:

**Let us pray.
God, our Father,
you refreshed your servant N.
with the body and blood of your Son,
who is our way, our truth and our life.
Now he (she) entrusts himself (herself)
to you and your promises.
Kindly lead him (her) to your kingdom in peace.
Through Christ our Lord. — R. Amen.**

Other, optional prayers are found in the ritual. In place of a formal, final blessing the minister says:

**May the Lord be always with you;
may his power give you strength
and his peace be your protection.**

Finally, he and the others present may give the sick person the sign of peace.

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 43

GEOGRAPHY, HISTORY, ETHNOGRAPHY

I. GEOGRAPHY

The scholarly contribution of the Spanish missionaries to the field of geography has not yet been studied, and all we can do at the moment is to indicate a few items that we are liable to take for granted.

The success of Legazpi's expedition to the Philippines and the discovery of a return route to New Spain (México) were due largely to the expertise of Fray Andres de Urdaneta, († 1568) an experienced cosmographer. Others before him had failed because, unlike Urdaneta who followed a more westerly route on the upper latitudes, they attempted a direct western voyage on the equatorial latitudes and so were forced to return to Moluccas by contrary winds that blew them back.

A Recollect, Fray Rodrigo Aganduru Móríz († 1626), famous for his personal austerity, learning and travels, left among other things a *Colección de mapas de diversas islas, mares y provincias*, a work so exact and well written that it causes admiration.¹

¹ Sádaba,

The Franciscan Fray Francisco de Barajas (1704) also left us a geographical and geological study of the mountains of Lanatin and Limotan located northeast of Tanay, which he explored personally.² The first detailed map of the Philippines was made by the Jesuit Pedro Murillo Velarde († 1753) and was published in 1734. He also presented to the Kings a map of the city of Manila, besides writing a *Geografía histórica de las Islas Filipinas Africa, y de sus islas adyacentes*, which issued from the press in 1752.³

To these works should be added the well known *Diccionario geográfico, histórico estadístico de las Islas Filipinas*, by the Augustinians Manuel Buceta y Felipe Bravo, a book in two volumes, rich in information about the cities and towns of the Archipelago.

II. HISTORY

The Augustinians

The first Augustinian to take up the pen and write a history of their activities in the Philippines was Fray Juan de Medina, (c. 1631) a tireless missionary in Panay, as well as a prolific writer. Among other products of his talent and industry which he left was a *Historia de los sucesos de la Orden de San Agustín de las Islas Filipinas, desde que se descubrieron y poblaron, hasta el año 1630*. In this work, the author gives special attention to the different provincial chapters held by his Order, treating only very briefly the public affairs and questions outside of the Order.

The second history in order of time, but which for its abundance of detail and its own merits can be classified as the first among the Augustinian works on the Philippines, was the *Conquistas de las islas Filipinas: la temporal por las armas del Señor D. Felipe II el Prudente; y la espiritual por los religiosos del Orden de Nuestro Padre San Agustín. Fundación y progreso de la Provincia del Santísimo Nombre de Jesús. Parte primera*. Covering only up to the first years of the 17th century, its author, Fray Gaspar de San Agustín, († 1725) was able to collect the material for the second part, which Fray Casimiro

² Platero, 285.

³ Saderra, 61; Retana, *Aparato* I, 334.

Díaz († 1746) wrote later. The first part was published in Madrid in 1698, the second in Valladolid in 1890.

Augustinian historiography entered a long period of quiet until the end of the 19th century, when several took up the pen to describe the fate of the religious prisoners during the Philippine Revolution. Such were Fray Joaquín Durán, *Episodios de la revolución filipina*. Fray Casimiro Castro, *Romancero de la Prisión*; Fray Graciano Martínez, *Memorias del cautiverio*. These are now available in printed form.⁴

The Franciscans

Fray Marcelo Rivadeneira († 1606) missionary to Japan and Procurator in Rome of the Franciscan Order in the Philippines, wrote *Historia de las Islas Filipinas, Japón, China, Tartaria, Cochín-china, Malaca, Siam y Camboja* which was published in Barcelona in 1601. About forty years later, Fray Antonio de Padua de la Llave († 1645) wrote the first part of the *Crónica de los franciscanos en Filipinas* in two volumes in folio. Covering the period from the foundation of the Franciscan Province of Saint Gregory in the Philippines up to the year 1644, it was never printed although the censors had approved it. Many years later, however, Fray Francisco de Santa Inés († 1713), worked on his *Crónica de la Apostólica Provincia de San Gregorio* in two Volumes in folio, covering the years from 1576 and 1627. It appeared in print, however, only in 1892. But it was Fray Juan Francisco de San Antonio, preacher and professor of theology, who wrote the best Franciscan History, the 3-volume (*In-folio*) *Crónica de la Apostólica Provincia de San Gregorio*, etc., issued in Sampaloc, the first volume in 1738, the second in 1741, and the third in 1744.⁵ A well-written resume of all the previous Franciscan histories was published by Fray Domingo Martínez († 1727), in Madrid 1756, also entitled *Crónica*, and extending the history to the first years of the 18th century. And it is in this latter century that we lose the line of Franciscan historiography in the Philippines. In the 19th century, the lacuna was partially filled by the *Estado geográfico, topográfico, estadístico, histórico, religioso*, por P. Félix de Huerta, and the *Nómina o Catálogo biográfico de los religiosos franciscanos*

⁴ Pérez, 84, 133-134, 223, 662, 686, 687; Retana, *Aparato*, I, 187.

⁵ Platero, 82, 74, 301, 407; Retana *Aparato*, I, 42-43, 48, 291-296, 360-361, II, 643, 716-717, 898-899.

de la provincia de San Gregorio Magno de Filipinas, covering from the beginning up to the year 1880.

The Jesuits

An account of the early apostolate of the Jesuits in the Philippines by Fr. Pedro Chirino was very well received as soon as it issued from the press in Rome in 1604. He also wrote a longer and more detailed history which was never printed but used by later historians of the Jesuit missions in the Philippines, like Fathers Colín and Murillo Velarde. This unpublished Chirino manuscript finally found its way through the years into the hands of the Dominican Bishop of Oviedo, Ramón M. Vigil, who donated it to the Jesuits, and it appears to be now preserved in the archives of the Jesuit province of Aragón.⁶

In obedience to repeated orders of the King, Fr. Francisco Colín (1660) took up the pen to write the history of the Jesuits in the Philippines. Besides a brief discussion of the condition and situation of the islands, their conquest, their natural products, their animals and other things, he writes about the coming of the Jesuits, their progress in their apostolic task, and the men who have distinguished themselves while working their from 1581 to 1615.⁷

Fr. Murillo Velarde famous writer and professor in the schools in Manila, was well as Procurator in Madrid and Rome for the Order, wrote *Historia de la Provincia de la Compañía de Jesús*, covering the period from 1616 to 1716. Written in a fluid and elegant style, it devotes many pages to the events in Mindanao and the evangelization of the Marianas Islands. Towards the end of this work, however, as though exhausted after so much writing and research, he seems to rush and merely reviews events in a superficial manner. Possibly, this is the best "Chronicle," from the literary point of view, and because of the abundance of details on the life and religious customs of the Filipinos.

⁶ Saderra, 55. Retana, *Aparato*, I, 48.

⁷ Murillo, 265v²; Retana *Aparato*, 134-138.

Sent to Rome as Procurator of the Jesuits, Fr. Diego de Bobadilla († 1648) printed in México the *Triunfos de Corcuera en Mindanao* and the *Martirio del P. Mastrilli en Japón*.

Fr. Juan Delgado wrote in the middle of the 18th century a *Historia sacro-profana, política y natural de las Islas de Poniente, llamadas Filipinas*, although it was printed in Manila only in 1892. The first part of the work is a compendium of the history, strictly understood, of the Philippines, with some additional details pertaining to the 18th century. The second part is properly a brief encyclopedia of the natural resources, the flora and fauna of the Philippines, undoubtedly of greater value than the first.⁸

Finally, we are all debtors to Fr. Francisco Combés who died in 1665 on his way to Acapulco, for his *Labor evangélica* etc., an excellent history of the Jesuit missions in Mindanao.⁹

The Dominicans

Bishop Domingo Salazar († 1594), left several short writings of all kinds: memorials, *informes*, *consultas*, *autos*, *expedientes*, *pareceres*, treatises, testimonials, letters to the King and other high personages. These cover diverse subjects, and they can be extremely useful for the profane and ecclesiastical history of the Philippines.

Likewise of great value are the works of another bishop, Miguel de Benavides († 1605). Writing towards the end of the sixteenth century, his essays, instructions, treatises, memorials, *pareceres*, *expedientes* and letters are primary sources for certain topics of historical import, like the encomienda system, the abuses of encomenderos against the natives, the payment and collection of tribute, the legitimacy of the conquest of the islands by the Spaniards, the methods of evangelization, the diocesan visitation, the stipends of the Royal Treasury to the Church and the religious orders, the tithes, the conquest of the Moluccas, the Chinese uprising, etc.¹⁰ And in a Memorial he

⁸ Saderra, 56, 58, 61; Retana, *Aparato*, 328-329.

⁹ Murillo, 284-2; Retana, *Aparato*, I, 140-141. 328-329.

¹⁰ Veasco, I, 22, 98, 111-157.

presented before the Office of the Holy Inquisition, he refuted the arguments of a contemporary writer who had favored the religious conquest of the newly discovered lands with the aid of armed force.¹¹

At the beginning of the 17th century, in obedience to the most Reverend Agustin Galamini, detailed reports of the activities of the Province of the Most Holy Rosary began to be sent to the general's curia in Rome; while provincial chapters took special care to appoint specific individuals to prepare for distribution among the principal houses of the Order in Spain monographic reports of the more important events of the Dominicans in the Far East. These served the dual purpose of publishing the heroic deeds of the missionaries an encouraging other friars to come to the Orient. These reports, plus the official documents of the period, and a few letters, together with eyewitness narratives, served as the sources for the chronicles of Fathers Aduarte, González, and Santa Cruz.¹²

The first efforts of the Dominicans to edit a general history of their activities in the Far East were attempted by Fray Francisco Carrero (died after 1630) who left a manuscript entitled *Historia general de la provincia del Santísimo Rosario de la Orden de Santo Domingo*. Fr. Echard on p. 444, Volume II of his *Scriptores Ordinis Praedicatorum* says that he saw this manuscript, probably now lost, in the convent of the Order in Antwerp. This work embraced the period from 1582 to 1638, and was divided in three books of 39, 68, and 90 Chapters respectively.¹³

Fr. Diego Aduarte († 1636) wrote the history of the province from its foundation until 1633. It was later continued by Fr. Domingo González († 1647) to the year 1637. Fr. Aduarte himself was a protagonist in some of the incidents he related, or, at least, an eyewitness; of the others, he had at hand the reports of creditable witnesses, the letters from his peers, and the official documents preserved in the archive of the convent of Santo Domingo. Many of the documents, written or printed on China paper (rice paper) have now disappeared. Besides the events referring to the Dominicans, Fr. Aduarte's work includes other information of great value for the historian of the Philippines. The work itself shows that the author

¹¹ Diego Aduarte, *Historia* (Zaragoza, 1693), 285, 286-1.

¹² Diego Aduarte, *Historia*, 296-2, 332.

¹³ Velasco, II, 81; Retana, *Aparato*, I, 111, 176, 177.

was a deeply religious man, besides being one filled with charity, as well as a gifted writer.

Fr. Baltazar de Santa Cruz († 1699) reports in a more diffuse style happenings of the Dominicans until the year 1669. He bases his work on another by Fr. Juan de los Angeles († 1686) entitled **Parte segunda de la historia de la provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China**. The latter, in his turn, drew most of his facts from the work of Father Victorio Ricci, († 1685), **Hechos de la Orden de Predicadores en el imperio de China**, which gives a detailed account of the progress of the Dominican missions, the Wars of the Tartars, and the deeds of Koksieng. This is also an important source for the history of the Philippines.

An order from the Dominican Master General made Fr. Juan Peguero († 1691), who was Procurator, engineer, historian and archivist all at once, to take up the pen to write a rather curious compendium of the history of the Dominicans in this part of the Orient, replete with useful details on the life, attitudes, houses, ministries, personnel, expeditions, etc. of the order.

Frs. Vicente de Salazar († 1754) and Domingo Collantes († 1808) chronicled the history of the Dominicans from 1669 until 1765. The work of Fr. Salazar, beginning with the year 1669 and ending in 1700, is the most complete and the best written of all Dominican chronicles of the most Holy Rosary province. That of Fr. Collantes, started by Fr. Pedro Luis de Sierra († 1768) ends with the British occupation of Manila.

In the middle of the 19th century, Fr. Juan Ferrando († 1854) wrote a history of the Dominicans in the Philippine from its beginnings to the year 1736. He is the clearest, most concise and methodical of all the Dominican historians in the Philippines. Fr. Joaquin Fonseca, († 1890) who wrote in a pretitive and full style, set aside the simplicity of Fr. Ferrando's work, and thoroughly revised the latter's manuscript giving full rein to his imagination in **Historia de los PP. Dominicos en Filipinas, y en sus misiones de Japón, China, Tungking, y Formosa**, which covers the period from the discovery of the Philippines to 1840.

Fr. Ceferino González († 1894) left in manuscript a continuation of Fr. Ferrando's work, covering the events in the province from 1735 to 1825. Fr. Ulpiano Herrero described in his **Nuestra Prisión**

the end of the Dominican apostolate in the tagalog provinces and in Pangasinan, as well as in Cagayan.

Still untapped, but very rich information has been preserved by the missionaries of the Cagayan Valley who reported on the evangelization of such an extensive region, especilly of the province of Nueva Vizcaya. Suffice it to mention: **Camino de Ituy y Paniqui** by Fr. Francisco Antolín († 1796), a complete history in itself of the region called Ituy and Paniqui by its ancient inhabitants and now Nueva Vizcaya, and covering the period from the time of its conquest to 1787; **Memoria sobre Nueva Vizcaya**, by Fr. Francisco Gaínza († 1879); **Descripción del Valle de Cagayan** of Fr. Jose Brugués († 1900) still in manuscript; **Conquista de Cagayán por los revolucionarios tagalos y padecimientos de los religiosos prisioneros** by Fr. Florentino Fernández († 1936), also still unpublished. We have, besides, three books of Fr. Malumbres on the provinces of Cagayán, Isabela, and Nueva Vizcaya. Although neither too orderly nor in the best style, they contain abundant data on the Dominican apostolate in that area.

By the end of the 19th century, Fr. Hilario María Ocio († 1903) issued in manuscript form a book entitled **Monumento Dominicano, o sea, Memorial de las casas que la adquirido la Provincia del Santísimo Rosario de Filipinas desde 1587 hasta 1898**, treating the beginnings and the progress of the towns founded by the Dominicans in the Philippines.

In formation regarding the missionaries themselves, and their work in the Province for almost four centuries can be obtained from the **Relación nominal de los religiosos que han venido a esta Provincia desde su fundación en 1587 hasta el año de 1857**, written by Fr. Julián Velinchón († 1871). Fr. Ocio on the other hand, undertook the laborious task of summarizing the biographies of the members of the province, resulting in a work consisting of two books entitled **Reseña biográfica de los religiosos de la Provincia del Santísimo Rosario de Filipinas desde su fundación hasta nuestros días**, printed in Manila in 1891, and **Compendio de la Reseña biográfica de los religiosos de la Provincia del Santísimo Rosario de Filipinas desde su fundación hasta nuestros días**, which was issued in 1895. Out of modesty, its author refused to append his name on the title page, but a grateful posterity could never forget that these volumes have issued from his fertile and masterful pen.

The hagiography of the province of Our Lady of the Rosary is quite notable for the number of martyrs it has had and the care shown in writing their lives. The most significant is without doubt the work of Fr. Evaristo F. Arias († 1908), **El Beato Sanz y compañeros mártires del Orden de Predicadores**. It was reviewed in the magazine **Santísimo Rosario**, a passage of which reads: "We had heard that Fr. Arias solved the most complicated mathematical problems with the same ease that he composed his brilliant poetry. After reading the present work, we can add that he possesses admirable gifts as a historian, that he is likewise a philosopher and a literary figure, who toys with the Spanish language as if he were its creator and master".¹⁴

The Tonkín missions owe to the pen of Fr. Manuel de Rivas († 1889) the work entitled **Idea del imperio de Annam**. This book reveals that the author had intimate knowledge of the conditions of the country and the manner of living of the people of Cochinchina and Tonkín.¹⁵

Bishop Juan de Arechederra's **Puntual relación de lo acaecido en las expediciones contra los Moros tirones en Malanao y Camucones; Relación de la entrada del Sultán Rey de Joló Mohamed Alimudin; Expediente formado sobre el bautismo del Sultán de Joló**, despite its long title, is an important contribution to Philippine historiography for its description of the first arrival in Spanish Manila of a Moslem datu and gives a clue to the traditions and festivals of that era. The same can be said of Fray, later Bishop, Gaínza's important work entitled **Memoria y Antecedentes sobre las Expediciones de Balanguí y Joló**, and **Historia de la expedición franco-española a Cochinchina**.¹⁶

Others that deserve mention are Fray Valentin Marin († 1921), an eminent journalist, poet, playwright, and historian, author of **Ensayo de una síntesis de los trabajos realizados por las Corporaciones religiosas en Filipinas**, which appeared in 1900 in two volumes. The work shows that he was a man with a facile pen and an excellent researcher into the prehispanic civilization of the Philippines.

The Recollects

Father Aganduru's **General History of the Western Indies adjacent to Asia**, called the **Philippines** was published in 1882 as part of the **Colección de documentos para la historia de España**.

The early chroniclers of the Recollect order were; Frs. Andres de San Nicolas, from the beginning to the year 1620, in **Historia General de los Religiosos descalzos del Orden de los Ermitaños del Gran Padre y Doctor de la Iglesia San Agustín** (Madrid, 1664); Luis de Jesús (Madrid, 1681), from 1621 to 1650; Diego de Santa Teresa (Barcelona, 1743), from 1651 to 1660; Pedro de San Francisco de Asis (Zaragoza, 1756), from 1661 to 1690. And Fray Juan de la Concepcion († 1786) left for posterity his **Historia general de Filipinas**, a work of 14 volumes in octavo, which was printed by the press of the Royal Conciliar Seminary of San Carlos of Manila in 1788 and the following years. It is a detailed piece of writing and is perhaps the most complete of all the histories that issued from the hands of missionaries up to this time. It is, however, obscured by its twisted style and the poor type used, as well as by its unconcealed hostility to one particular religious order. And from Fr. Patricio Marcellán († 1889) we have a brief history and statistical study of the Recollects in the Philippines published in Manila in 1879 with the title **Provincia de San Nicolás de Tolentino de agustinos descalzos de la Congregación de España e Indias**.

Finally, for information on the Recollect missions in Mindanao we have the pamphlet of Fr. Toribio Minguela, **Conquista espiritual de Mindanao**.¹⁷

III. ETHNOGRAPHY

Of the sciences which in the last century received an extraordinary impulse, the more important are anthropology, ethnography and ethnology, i.e., the study of the origins and then physical, cultural moral, religious, and social development of the peoples and races still in more or less rudimentary or primitive living conditions. To this interest contributed the explorers, colonizers, travellers, traders, but especially the missionaries who, since they lived among these people, sometime for decades, had to learn their language and understand

¹⁴ **El Santísimo Rosario**, 1894, p. 126.

¹⁵ Velasco, IV, 166.

¹⁶ Velasco, IV, 206.

¹⁷ Retana, **Aparato I**, 159, 313, 362, 362; Sádaba, 99, 201, 526, 490-491.

their customs. Thus, they were the ones whose writings from the 16th century best helped in the perfection of these sciences.

The chronicles of the religious orders are full of ethnographic data on the various peoples of the Philippines. But, besides the sporadic and scattered information available in them, there are numerous writings both published and still in manuscript form, generally short, where we can also find important material which has been written in a more or less systematic way. From among them we shall mention only a few. The first, of the tireless Fr. Juan de Plasencia († 1590), who, besides other monuments of his talent and apostolic zeal, bequeathed to posterity a treatise in Spanish regarding the rites, usages and customs of the Filipinos, dated at Nagcarlang, 4 October 1589. Approved by the Royal Audiencia. His Majesty the King ordered the officials to keep it always in mind in order to better govern the natives.

Then, we have from Antonio de San Gregorio, Bishop of Camarines from 1649 to 1661, an **Extenso y luminoso informe al Superior Gobierno de estas Islas sobre los usos y costumbres de los indios de Camarines**, etc., dated at Naga, 18 July 1658.¹⁸

And last, the **Relaciones Agustinianas de las Razas del Norte de Luzón**, by the Augustinian Fr. Angel Pérez, all replete with useful information about the Igorrot tribes which dwell in the fastnesses of the Cordillera Central.

¹⁸ Platero, 18, 203.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

MSGR. MARIO BALTAZAR, O.P.

FIRST SUNDAY IN LENT

(March 3)

Theme 1: THE CREED OF THE CHOSEN PEOPLE
(Dt. 26: 4-10)

The Book of Deuteronomy, whence our pericope is taken, is the result of a long process of formation, from earliest times to the post-exilic period. It can be characterized as a law book, covering the cultic, criminal and social aspects of national life, with appropriate introduction and conclusion, expanded by homiletic and poetic material of different kinds.

Its basic structure resembles that of the Book of Exodus. The most obvious difference between the two is that while in Ex the divine discourses predominate, in Dt the addresses of Moses to the laity abound. Their basic similarity is explained by the fact that both are derived from a common pattern, namely the covenant and its liturgical renewal.

Deuteronomy is one of the most theological of the OT books, composed as it is mainly of homiletical expansion of law. It gives a mature picture of the covenant and life under it, therefore also of revelation and the Word of God. This Word is addressed liturgically to the covenant community, on whom the moral demand is made to respond lovingly to the total self-revelation and self-giving of the covenant God. The book was evidently intended as a program for a great religious and national revival.

Our pericope deals with the cultic law on the offering of the first fruits. The offering is also commanded in the Book of Exodus, and the act probably took place on the occasion of the spring festival of the Azymes. For in the pertinent part of Ex, there is an injunction not to come into the presence of Yahweh on this occasion with empty hands. During such offering, the "credo" of the covenant community is recited which rings the keynote of the deuteronomic faith, namely that the possession of the land is the fulfilment of the divine promises.

Theme 2: THE CREED OF THE CHRISTIAN (Rom. 10: 8-13)

The letter to the Romans is not a summary of Christian doctrine, nor Paul's last will and testament, nor even a complete outline of Paul's view of Christianity. Paul the missionary reflects on the historic possibility of salvation now offered to all men through faith in Jesus Christ.

He came to realize, in the light of his eastern apostolate, especially the increasing Jewish opposition, that man's justification and salvation did not depend on the "deeds of the Law", but on belief in Christ Jesus, whom the Father did not spare out of love for men. The letter to the Romans is the record of the maturing thoughts of Paul, written on the occasion of his impending visit to Rome, in which he formulated the more universal implications of gospel he had been preaching.

Our pericope deals on the inexcusable failure of Israel to obtain uprightness and salvation through the new way in Christ, though easier and within the reach of all, than the old way proposed by Moses.

Moses promised life to men who strove for the uprightness deriving from observance of the law. In contrast with this arduous way, the new way in Christ does not ask of man anything so demanding. Man is not asked to bring about an incarnation and a resurrection, for example; that has already been done for him; he is asked only to accept in faith all that, and to identify himself with Christ, the risen Lord.

The man seeking justification and salvation is called on to acknowledge Christ as the risen Lord, that is, to utter the basic Christian

BIBLICAL NOTES FOR HOMILIES 123

confession of faith and mean it. An inward faith is demanded, but it also is an assent to an expression of that faith. As Paul puts it: "to believe in his heart, and to confess with his lips." The apostle then proceeds to cite the credal utterance current in the early Palestinian churches: "Kyrios Iesous" (Jesus is the Lord).

The title "Kyrios" was once reserved for Yahweh, but is now transferred to Christ. Salvation was expected by the Jews from the Kyrios of the OT (Yahweh); they are now told that that salvation comes through Christ, whom Yahweh himself made Kyrios by raising from the dead.

**Theme 3: JESUS, GUIDED BY THE SPIRIT TO THE DESERT,
WAS TEMPTED THERE.**
(Luke 4:1-13)

The Temptation story is narrated by all the Synoptics. Mark has the shortest account; already in this earliest narrative there exists a strong doctrinal orientation. Mark sees Jesus as re-living the Exodus experience of Israel in the desert. Also by going out into the desert, a place inhabited by beasts and demons, Jesus subdues the hostile powers and becomes a new Adam living in perfect harmony with the beasts.

Matthew, in his Temptation account, develops the two themes of Moses and the kingdom. Jesus is the new Moses, atop a very high mountain and fasting for forty days and forty nights. He rejects the kingdom of the devil, and ascends another mountain (of Galilee) to proclaim there the true kingdom.

Luke has his own doctrinal viewpoint too. The Temptation underscores the great eschatological movement in which the full force of the Godhead confronts the world of diabolical power. It is not only Jesus who meets and subdues the satanic power, but also the Spirit who accompanied Jesus during the 40 days in the desert, and the Father with whom he communed prayerfully in the same duration of time.

The Temptation centers on what kind of a Messiah Jesus will be. The devil suggested him to turn stones into bread, offered him a political messiahship over all the kingdoms of the world, urged him to exhibit the marvelous care his angels have over his person. Jesus

rejects every temptation to facile, gaudy and exhibitory messiahship, even though this is the kind of Messiah the people want.

Christ will win his people not by granting them what they immediately desire, but by challenging them to endure the sufferings the divine ideals would demand of them. Salvation is to be attained in the humble and at times sorrowful way of faith.

SECOND SUNDAY IN LENT (March 10)

Theme 1: THE COVENANT OF GOD WITH FAITHFUL
ABRAHAM
(Gen. 15:5-12. 17-18)

Our pericope deals on three connected themes: (1) the promise to Abraham of a great posterity; (2) the promise of a land; (3) the covenant ritual.

The promise of countless descendants appears repeatedly elsewhere in Gen. but in this pericope it is specified with Yahaweh's promise of a son to be born to the childless Abraham. The son of promise is to be the channel through which God's plan for a great people will be realized.

Abraham's belief in what seemingly was impossible earned for him a righteousness before God. Justice or righteousness is that conformity to the proper relationship between God and man which faith expresses. That conformity could only have meaning when proceeding from faith, the beginning of all justice. Faith, for Abraham, meant the complete and unconditional acceptance of God's plans for him though incomprehensible and seemingly impossible. It was this unqualified submission that made Abraham agreeable to God. Later on, St. James, citing this instance, would state that it was such an absolute faith, accompanied by works, which leads to justice.

When God also promised land to Abraham, he confirmed it with a covenant to underscore the unique relationship between himself and the father of the Hebrew people. Large animals were cut in two, and between the two sides passed the Lord in a fiery appearance as the OT is wont to represent him. Thus, Yahweh pledges himself to fidelity to his promise.

Theme 2: OUR BODIES WILL RISE LIKE CHRIST'S GLORIOUS BODY

(Phil. 3:17 - 4:1)

Writing from prison, Paul performs the Philippians (whom he considers his crown and joy) that he was sending them Epaphroditus, warned them against the Judaizers, and thanked them for their generous donations.

Inveighing against those who made dietary laws their fetish, prided themselves of their circumcised flesh, and valued only the earthly, Paul reminded his cherished community that they belonged by contrast to the heavenly city where Christ awaits the day of his parousia.

When the Lord will appear in glory, He will transform those who have been faithful to him. Paul therefore exhorts the Philippians to continue steadfastly in the Lord.

Theme 3: THE TRANSFIGURATION OF JESUS

(Lk. 9: 28b-36)

Luke climaxes his account of Jesus' Galilean ministry with acts or statements concerning the Eucharist, Peter's confession, announcements of the passion, transfiguration. All of these lay down the blueprint of the kingdom—Church.

The transfiguration confirms Jesus' previous statement that suffering is the way to glory. He headed to a mountain with his chosen disciples to pray as was his custom before every great event. While in this activity, the heavenly radiance which had once shown upon the face of Moses, now transformed Jesus, thus authenticating the new Moses.

The topic of Jesus' death became the conversation piece of two heavenly visitors. Moses and Elias saw Jesus' passion and resurrection as the real and perfect Exodus, a journey from the desert of suffering to the glory and peace of the promised land.

As the visitors were taking their leave, and the glory was moving in to develop the apostles, Peter impulsively talked about putting up "tents", a word rich in biblical meaning. It reminds one of Moses' tabernacle filled with God's glory; of God's constant care of his people

in the desert; of Solomon's temple also filled with God's glory; and of the Messianic day.

The proclamation by the Father rings an echo of the baptismal scene. As in the former, so now also God announces that Jesus is his "chosen Son," i.e. the suffering servant foretold by Isaiah.

THIRD SUNDAY IN LENT (March 17)

Theme 1: "I AM" HAS SENT ME TO YOU
(Ex. 3:1-8a-13-15)

Exodus received its Latin and English title from the Septuagint, which does not do full justice to its content. The book deals not only with Israel's departure from Egypt, but it is principally an account of divine choice of a people, its deliverance, and covenant. Viewed as a complex of all this, Exodus is the cardinal dogma of the OT religion. What the incarnation is to Christianity the Exodus is to the OT; without it, we cannot understand the history and religion of the Hebrews.

Literarily speaking, the book of Exodus is a religious epic. By this we mean that it contains historical facts constituting the groundwork of Israelite religion but which are frequently embellished with an epic tone. Such literary form served a twofold purpose: it enhanced the greatness of the God of Israel, and it put in bold outline the singularity of the people He has chosen.

Our pericope relates the account of a theophany in which God somehow makes himself known to his chosen human instrument. To Moses God reveals: (a) his relationship to Abraham, Isaac and Jacob; (b) his fixed resolved to deliver the descendants of the patriarchs from their oppressors; (c) his choice of Moses to be his instrument of deliverance.

In answer to Moses' question regarding his name, God replies with the famous "I am who I am," whence our theme: "I am" has sent me to you. The statement is certainly the occasion for the divine title YAHWEH, attested by its Greek transliteration in early Christian literature through such authors as Clement of Alexandria and

Theodoretus. Of the many suggestions on the meaning of Yahweh, the most satisfactory is: "He cause to be." Thus the verse "I AM sent me to you," may be interpreted in this manner: He-Who-causes-to-be-what-comes-to-existence has sent me to you.

Theme 2: ISRAEL'S DESERT-SOJOURN, A LESSON FOR CHRISTIANS
(1 Cor. 10:16. 10-12)

In our pericope St. Paul is teaching that God, the master of history and the inspirer of the Scriptures, has willed that OT history should serve for the instruction, admonition, and profit of his Church. The new People of God who live in the last days that precede the coming of Christ to complete his work, should read the Scriptures, even OT history, as God's work addressed to them.

Thus, the story of Exodus contains a typology that Paul takes pain to develop for the instruction of the Christians at Corinth. Even long before Paul, the prophet Hosea already had seen in the desert community a TYPE of restored Israel. In his discourse to the Sanhedrin, Stephen pointed to Moses as the ancient TYPE of Jesus, the Redeemer. Paul's contribution to this sort of typology is his discovery of the Christian sacrament of baptism and the Eucharist in the events of Exodus. Clearly then, Israel's Exodus history prefigured Christianity which is the new "Israel of God."

Paul describes the events of Exodus using expressions steeped in Christian sacramental terminology. Thus when the Israelites passed through the sea winning deliverance from Egyptian bondage under the leadership of Moses, Paul says that they "were baptized into Moses, in the cloud and in the sea." The phrases are clearly inspired by Christian baptism in water and in the Holy Spirit, by which Christians are delivered from sin and Satan, and are incorporated into Christ.

Paul calls the manna and the water struck from the rock by Moses' staff "spiritual food" and "spiritual drink" because they typify the Eucharist. They are "spiritual" not only because the prefigure or symbolize the Eucharist, but also because of their miraculous origin.

Finally, in comparing Christ to the rock that "followed" the ancient Israelites, Paul may seem to extend his typology to the extreme.

Apparently he finds the OT narrative a too narrow framework to serve as a type of the Eucharist. So he does not hesitate to use even a rabbinic legend of a rock rolling after the Israelites during their years in the desert, for his didactic purposes. He wanted above all the risen Lord, who is ever present to nourish him upon His substance in this life which is a journey to the land of peace and glory. The legendary rock following the Israelites during their wanderings in the desert as an ever-ready source of water accordingly becomes for Paul a fitting symbol of the Eucharist.

Theme 3: YOU ALL WILL PERISH LIKE THE OTHERS UNLESS YOU REPENT.
(Luke 13: 1-8)

Our pericope contains our Lord's exhortation treating of repentance or the consequences of the failure to repent.

The incident about the massacre by Pilate of some Galileans, mixing their blood with that of their sacrifices, is recalled here to underscore the need of repentance. Jesus does not so much condemn the action of Pilate as to comment on the guilt of those so murdered, or lack thereof.

Again the happening of the fallen tower of Siloam is mentioned by the Lord not as an endorsement to Zealot plots or to act of terror against Rome, but as an exhortation to repentance.

The parable of the barren fig, with which this pericope ends, serves to highlight God's mercy, symbolized in the familiar prophetic image of digging and manuring the tree. In spite of everything, Jesus does not think that Israel would always up to the end turn its back to Him.

FOURTH SUNDAY IN LENT (March 24)

Theme 1: ISRAEL OBSERVES THE PASSOVER UPON ENTERING THE PROMISED LAND
(Josh. 5: 9a to 12)

The Book of Joshua is a religious epic, telling the story of the conquest, division, and initial settlement of the Promised Land. The Book could not have been more treasured by the Israelites, inasmuch

as it was Jahweh himself who had promised this land to the patriarchs, and the entire conquest was carried out as a fulfilment of this promise through the agency of Joshua, Jahweh's faithful warrior.

The Book of Joshua welds imperfectly together a number of traditions, documents, listings, and bits of information, drawn from various and variant sources. Rather than pointing of a single author, we should think of several editors formed in the same school of thought and purpose that produced the Book of Deuteronomy.

Despite its compilatory character, the book shows a surprising unity and compactness. It is the person of Joshua and the belief that Israelite history is ruled by covenant-loyalty that bind together many loosely connected stories.

As a religious epic, the book simplifies and embellishes the events it is recounting, in such a way as to emphasize moral and especially religious values. Thus, for example, the Jordan-crossing is described as a liturgical procession to the shrine of the Promised Land with the participation of all the People of Israel, of which one becomes a member by circumcision and Paschal celebration.

Our pericope, in fact, deals with such Paschal celebration. It seeks to give a religious explanation on why unleavened bread and parched grains are eaten at the Passover feast, namely: to commemorate the cessation of the manna. It also indicates that the Promised Land is truly the possession of the Israelites; although they have just entered Canaan, they have already begun to enjoy the products of its fields.

The religious importance of the Book of Joshua lies chiefly in the evidence it provides of God's faithfulness to his promise, and in the issues of faith, obedience and purity it discusses in connection with the conquest of the land. In particular, the chief religious theme of the book is that Yahweh gave Israel rest, which their unbelieving fathers had failed to obtain.

Theme 2: GOD RECONCILED US TO HIMSELF THROUGH CHRIST
(2 Cor. 5: 17-21)

Unlike First Corinthians which is a series of well reasoned solutions to the day-to-day problems of a community trying to live its

130 BOLETIN ECLESIASTICO DE FILIPINAS

Christian faith, the Second Letter to the Corinthians is an impassioned outpouring of the emotions of the great Apostle who had to defend vigorously his apostolate from the calumnies hurled against him.

It is not an easy letter to read nor its plans clearly discoverable, for it flows from one subject to another in a torrent of emotions ranging from sarcasm to the tenderest of feelings.

We have in the Second Corinthians the most complete exposition of the nature of the apostolate, of which our pericope touches one point: the ministers of the new order. It was the opposition to the true apostolate that hurt Paul to the quick, drawing from him an apologia that is as convincing as it is most passionate.

The opponents were probably missionaries from Palestine who have come to Corinth. Regarding themselves as super-Hebrews, heavenly men, they sported a superior wisdom and an ability to make others supermen like themselves. For these the death of Christ made no difference; suffering and sacrifice had no use; only their success and wealth were the proof of their missionary prowess. Paul attacks these proud men, emphasizes the importance of the death of Christ and the sufferings of the true Christian missionary.

God has established through the risen Christ an entirely new order of reality. With Christ as his instrument, the Father has swept away our sin, and now continues his salvific activity with the apostles as his cooperators.

The apostles are nothing other than ambassadors of God sent to announce his gift of reconciliation and to persuade men to accept it. This offer of reconciliation, dangled freely before men, was bought dearly with no other price than Christ whom God made a sin-sacrifice effecting men's justification.

Theme 3: YOUR DEAD BROTHER HAS COME TO LIFE (Lk. 15:1-3. 11-32)

St. Jerome had written: "As often as the book of Luke the physician is read in the Church, so often does his medicine flow." Such is truly the case with our present pericope, where Luke's medicine flows to salve the wounded souls of sinners.

The parable of the prodigal son has been recorded only by Luke who in his Gospel shows a weakness for the gentiles, the poor, the outcasts and the underprivileged. In our pericope, which might be aptly described as a gospel within the Gospel, St. Luke presents the distilled essence of the good news, namely: the mercy of God towards sinners.

The parable is divided into two parts, verses 11-24 and 25-32, each concluding with the refrain of joy (Luke's Gospel has been called the Gospel of Joy). The first part narrates the brazenness, humiliation, and eventual repentance of the younger brother (the Prodigal Son); while the second part recounts the truculence, snobbish selfrighteousness, jealousy of the elder brother. But throughout all the lines looms the attractive figure of the forgiving and reconciliatory father, whose excessive goodness to both sons could earn for this great literary piece the title also of the "Prodigal Father."

FIFTH SUNDAY OF LENT (March 31)

Theme 1: I WILL DO A NEW DEED FOR MY PEOPLE
(Is. 43: 16-21)

Deutero-Isaiah introduces in this chapter, whence our pericope is taken, what many regard as his finest poem and richest presentation.

The pericope deals with the Prophet's favorite theme, the new exodus to which is combined Yahweh's kingly role.

With masterful use of the Hebrew grammar (employing the participle, the imperfect and the perfect as the case may be), Deutero-Isaiah presents in one burst of energy Yahweh enthroned as King, creating a new paradise, wondrously opening the waters of the Red Sea, levelling a way through the wilderness leading his people out of Babylon, and routing completely his helpless enemies.

Although none was more devoted to the redemptive acts of the past than Dt-Is, yet here he warns against glorying in the past without an application for the present. He bids his hearers to remember the new exodus from Babylon as a continuous redemptive act.

The Prophet is so secure in the hope of a new exodus, that even then he could gasp at the wonder of all nature, including wild beasts, standing at attention to God's word; hinting thereby at the more marvelous re-creation of the future. All this will induce Israel to praise, with missionary zeal, God before the world.

Theme 2: I AM PREPARED TO LOSE ALL FOR CHRIST'S
SAKE
(Phil. 3: 8-14)

On his second missionary travel, ca AD 50, Paul established his first European Christian community at Philippi. The Philippian Church was predominantly Gentile, and like other Gentile Christian churches, it had its share of visits from Judaizers who followed in the wake of Paul.

Our pericope contains Paul's warning to his beloved Philippians against the Judaizers, Jewish converts who could impose mosaic prescriptions on their Gentile counterparts. They seek in circumcision the reason for salvation. The goal of their lives is to be found blameless in the sight of God through a perfect observance of the Mosaic Law. It was a righteousness based on the Law.

Against an indoctrination which puts to naught the redemptive value of Christ's death and resurrection, Paul's raises his voice in vigorous protest. He throw back to the Judaizers the derisive term of "dogs" which they used for the Gentiles. He refers scornfully to circumcision as a mutilation comparable to the practices of the prophets of Baal, since it is no guarantee of salvation.

Compared to the knowledge of Christ accorded to him, he regards as rubbish all his Pharisaic culture to which Judaizers attach so much value. He prefers the righteousness that comes from God as a free gift and depends only on man's willingness and humility to accept the fact that he must seek his salvation not in himself, but in God through faith.

The Risen Lord possesses a power ("the power of his resurrection") which becomes the vital principle of the new Christian life, bringing about gradually the transformation of the man of faith into an image of Christ himself, and identifying him with Christ in his

suffering, death and resurrection. However, the destiny of the Christian (who is called to share in the life of Christ in glory) is not achieved here but must constantly be striven after, like the goal that a runner in the race is straining for.

Theme 3: LET THE SINLESS MAN IF THERE IS SUCH,
CAST THE FIRST STONE AT THE SINNER
(Jn. 8:1-11)

The story of the adulteress, of which our pericope is dealing, is an episode of Gospel tradition that is non-Johannine and interpolated. The inspired character and historical worth of the story are not called into question but it is not the work of John.

That it did not originally form part of John's Gospel may be seen from the fact that it is omitted in important papyrus manuscripts of John; in all the major codices (except Codex D); in many of the Gk cursives of Jn, which sometimes put it at the end of the Gospel or after Lk 21: 38; which is a better setting the story was unknown by the Gk Fathers and commentators before the 12th cent, and is not found in most of the ancient versions.

From internal evidence, its style is that of the Synoptics; especially of Luke, and most likely belonged to that Gospel originally. Various reasons have been given to explain its presence in John's "received text" Gospel, the most reasonable being that it was transferred here to illustrate the Lord's statement in v. 15 "You judge according to the flesh, I judge no one." The Latin Fathers, the *Vetus Latin* and the *Latin Vulgate* attest well its presence in John's Gospel. There, however, remains the possibility that we have here a truly Johannine story but preserved by a hand other than that which gave us the rest of the Gospel.

The lesson of the story is not that sin has no importance, nor that God does not punish sin but that God extends mercy to the sinner so that he may turn from his sin.

Jesus legalistic foes try to trap him by presenting a difficult problem. They hoped that whichever solution he gives will work to his disadvantage. Pressed for answer after indicating his disinterest in their proceedings, he asked them to think first whether their own consciences proclaimed them worthy to sit in judgement and execute the sentence. They all departed after realizing the effectiveness of Jesus' answer and perhaps ashamed of having used the woman's humiliation as a means of ensnaring a man.

II. HOMILIES

MSGR. MARIO BALTAZAR, O.P.

FIRST SUNDAY IN LENT (March 3)

Unified Theme: **THE NEW PEOPLE OF GOD RENEWS ITSELF CONTINUALLY IN THE SPIRIT.**

Recently a friendly advice was offered for a head of state to stage a spectacular feat in the field of foreign affairs, in order to regain popularity in the eyes of his people. The strategy could click, but would it help the ego of the person it is intending to help? Any self-respecting man would rather face the problem squarely than merely to resort to diversionary tactics.

Man naturally likes to attract attention to himself by some spectacular action no matter how hollow it rings within. The propensity of his curious fellowmen in gullibly applauding the unusual act only serves to feed his pride and to plan another and "better" act.

The devil make the mistake to lump Jesus into the general mold of men. He suggested gimmicks of the kind to turn him into a popular Messiah. But Jesus would rather win himself a people who will, when challenge, give expression to the divine ideals required of them through the humble and at times sorrowful way of faith.

The people of Israel, bound to Yahweh by the sacred ties of the covenant, responded lovingly to the moral demands He exacted from them as His Word was addressed to them liturgically. They felt they must be faithful to the Lord inasmuch as He was faithful to them in fulfilling His promise for possession of the land.

The new People of God, the Christians, also listen to the Word of God in liturgical assembly. Responding lovingly to the moral

demands of their Father, they confess with their lips and believe in their hearts that Jesus is the Lord. There is nothing spectacular in their concerted action as a worshipping community. Their credal utterance having nothing of the sensational that usually accompany joint statements by leading world powers.

Like their humble Messiah, whose telling victories over satanic powers were witnessed only by stones and beasts of the desert, they silently carry out their mission of transforming themselves and the world into a new creation, under the guidance of the Holy Spirit.

SECOND SUNDAY IN LENT (March 10)

Unified Theme: AS ABRAHAM'S FAITH DREW GOD'S PLEDGE OF POSTERITY AND LAND FOR HIM; SO ALSO THE CHRISTIAN'S FAITH EARNS THE ASSURANCE OF GLORIOUS TRANSFORMATION IN THE LORD'S PAROUSIA.

Would our generation merit the strong rebuke that Paul levelled against those of his contemporaries who made dietary laws their fetish and gloried in their "improved" flesh? When one sees how the world dreams of conspicuous consumption but panics at reports of population explosion, one wonders whether Paul would react differently if he were living today.

At the rate and in the manner population-control programs are sold and implemented nowadays, it would seem that a couple who would forego the comforts of affluent diet, manicured environment and relaxed living in order to raise a big family, can be held responsible for the shortage of world food supply, of pollution of the environment, and the anguish of countless social problems.

For such modern Judaizers, the "pills", the IUD's, the condoms are the arcane prescriptions, the 2.2% family-size posterity is the ultimate of values (Abraham with his big family would be shouted down), the freedom from routine household chores the reward of cleverness in the flesh. Once the concession to contraceptive artefacts is granted there is no telling how soon abortions would not be legalized, as one can see happening even in developed countries.

Before we should listen to words of worldly wisdom which leads ultimately to death of the flesh it intends to idolize and immortalize, let us hearken to the words of faith. Abraham's obedience and submission to God's words earned for him a great posterity (not the 22% family) and possession of a land, which earthly values are but a foretaste and a pledge of heavenly realities that they symbolize. Thus also a Christian's faithfulness to God's laws, in the midst of a diluvial indifference to them, will merit for him a transformation of his bodily existence in the day of the Lord's parousia.

THIRD SUNDAY IN LENT (March 17)

Unified Theme: GOD WHO REDEEMED US WITHOUT US,
WILL NOT SAVE US WITHOUT US, I.E.
WITHOUT OUR REPENTANCE.

The Old Testament books have been written for our instruction, according to Saint Paul. In particular the first two books, Genesis and Exodus, highlight the divine initiatives (fully gratuitous and unmotivated) in choosing a people, caring for it, redeeming it from captivity, and leading it to possession of a land.

That these initiatives were taken without the Hebrew people giving any motivation that could tip the scale in their favor, could be shown from the fact that the one who chose them was the "I AM". He is none other than the one who causes other things to come to existence. Just as he caused the star to become what they are without their leave, so also he could cause one that was not a people to become his own people.

The divine pattern is carried over into the New Testament times which is the definite and final stage before the Lord's parousia. Redemption was gratuitously and unmotivatedly accomplished for the sake of the new People of God. Prodigious and assiduous care was given to them in the form of the Eucharist. There was nothing that the new People of God could adduce as a deciding factor why so much has been done for them by the Lord.

Yet for all the prodigality of the divine mercies, one truth stands out very clearly: Jesus has stated that we will all perish unless we repent. Under the sky all sorts of mishaps and tragedies

are happening everyday: lives are thrown or taken in sickening abandon. Are the unfortunate victims more guilty than we are? Did they perhaps do something wrong to merit their fate? The Lord's answer is clear: unless we repent we also will perhaps like them.

FOURTH SUNDAY IN LENT
(March 24)

Unified Theme: **WHEN WE WERE DEAD IN SIN, GOD RECONCILED US IN CHRIST WHO IS OUR PASSEOVER.**

The Holy Father has once remarked that the sense of sin, unfortunately for men, is disappearing from the world. Now this is truly sad that while sin affects and corrupts us we do not sense its presence so as to take measures against it. How will you fight cancer in your body if you do not suspect its presence?

The prodigal son left his father (sin is the abandoning of our divine Father) thinking to find in his independence the best fun in his life. He had no sense of sin which was already in him, otherwise he would not have left his father at all. It would take the lowest of humiliations (starvation and caring for pigs) to knock him back to his good senses, to restore some sense of sin to him. Only then did he understand what a great mistake he did in separating from his father.

Dead that we were in sin, God has reconciled us through his Son Jesus Christ, whom he constituted our Passover. As the blood of the Passover lamb spared the Hebrews from the deadly stroke of avenger, so did the blood of Christ save us from our sins.

FIFTH SUNDAY IN LENT
(March 31)

Unified Theme: **GOD WHO DOES NOT DESIRE THE DEATH OF THE SINNER WILL DO A NEW DEED FOR HIS PEOPLE, ON ACCOUNT OF WHICH THEY ARE PREPARED TO LOSE ALL FOR HIS SAKE.**

In inviting the Christian peoples to celebrate the Holy Year, Pope Paul VI underscored the twin-concept of renewal and recon-

ciliation as at once the inspiration, the objective and the hoped-for fruit of this jubilee event. The Christians will find in the Holy Year celebrations the opportunity to feel in their lives the tender mercy that God has for sinners. His thoughts are not like the thoughts of men, who clamor for justice against their erring fellow-creatures as if they themselves do not deserve the same fate having committed the same act.

The prodigal children of God can raise up their heads and desire to be reconciled to their Father. He does not want to judge but to save them. If the gospel story of the adulteress is not enough (why shouldn't it?) to reassure them of God's willingness for a reconciliation, then they could take comfort from the words of Isaiah, who in today's reading, is at his best and finest. The prophet was sort of carried away by the unbelievable goodness of Yahweh.

Isaiah called on his hearers to view the new exodus from Babylon as continuous redemptive act of God. So sweeping and remarkable would be the divine intervention that the prophet felt creation (chiefly men) was being renewed from within, re-created according to that original pattern in Eden when peace reigned between God and man, and among the creatures themselves.

The Lord's blessings of renewal and reconciliation will become an occasion for God's people to praise Him before the world. The praise will highlight not only the excelling virtues of God's action, but also the superiority of God's offer of salvation over that of the world's titillating but inherently unsatisfactory display of happiness.