

BOLETIN ECLESIASTICO de FILIPINAS

CLARIFY CONFESSION

Editorial

LENTEN MESSAGE 1974

Paul VI

PASTORAL AIMS OF THE HOLY YEAR

NEW ORDO PAENITENTIAE

REFLECTION ON EVANGELIZATION

Philippine Bishops

GENESIS 1-11

Bernard Le Frois, S.V.D.

QUESTIONS OF FARMERS

BOLETIN ECLESIASTICO de FILIPINAS

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

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Clarify Confession

When the Vatican announced the revised rites of Penance, two different reports were published by the newspapers. The United Press International (UPI) picked highlights of the Vatican press release and managed to give fairly accurate information. But it failed to project the news forcefully. The Associated Press (AP), on the other hand, managed to make the news widely talked about. But to produce impact it almost put the Vatican document aside and relied more on the comments made by Msgr. Gilberto Agustoni during a press conference.

To choose between simple information and journalistic impact. This is often the dilemma of newspapermen. It is hard to say that the AP did a disservice to the Church. It got people to talk about the revised rules and rites for Penance and this is a help to the Church.

The news is spreading like wildfire. But unfortunately, the news is that "priests hearing confessions will question Roman Catholics less about sex and more about paying taxes." So people are asking: shall we no longer "tell" our sins to the priest but just wait for him to question us about our sins? Have sexual sins been abolished? These are not imaginary questions for we heard them from well-educated people.

The Vatican document is clear enough. Penitents still have to "tell" their sins because in individual reconciliation (the term now preferred instead of "confession") "the parts of the celebration are: reception of the penitent and the Sign of the Cross; an exhortation to trust in God; a possible reading of a text of Sacred Scripture; the **confession** of sins; the manifestation of repentance; the imploring of God's indulgence, through the ministry of the Church, and absolution imparted by the priest; the exaltation of God's mercy, and the dismissal." Not a word about the priest asking questions, because as all priests know, this is to be alone only when there is doubt about the sincerity of the penitent, the seriousness and frequency of sins.

No commandment has been abolished, much less the 6th and the 9th. The shift to the "social aspect" of sin simply means that the new document emphasizes that **all** sins, even the most hidden, always involve the community. "Sin is an offence against God **and at the same time against one's brethren**; Penance is therefore a reconciliation with God and with the Church." Efforts must be made "to take away from this Sacrament the impression that it is a purely individual matter."

When a group, let us say, of retreatants, desire reconciliation with God and the Church, "individual confession and absolution are inserted into a communal celebration."

No innovation has been made regarding the existing rules for **general absolution** "in very special circumstances, in order not to deprive the faithful for too long a period of the grace of reconciliation and of the possibility of receiving the Eucharist."

The Press has done its job of creating interest for the new ORDO PAENITENTIAE. It cannot be expected to play the role of religion teacher well. Whether confusion on confession will persist or not will depend on whether or not priests and religion teachers will abdicate from their role of clarifying Church doctrine and practice.

In This Issue

Modern man's effort to take trouble out of travel has only partly succeeded. He may have made his plane ride more comfortable, his car driving more pleasurable, but he is still worried over the lack of gas or the expensiveness of fuel, or about traffic jams and smash-ups. Similarly, modern man has taken away much of the penitential character of Lent, the journey to Easter. Nevertheless, Lent is still the time for breaking away from sin. The BOLETIN is happy to publish Pope Paul VI's thoughts on this, expressed in his **Lenten Message**.

Lent is also the time for ministers of Christ to rededicate themselves to the Master's yoke. Archbishop Jaime Sin, new pastor of the Manila Archdiocese, sets the example in his **Statement of Acceptance**. We also publish the list of **Officers and Commissions** that

resulted from the latest elections of the Catholic Bishops' Conference of the Philippines. Julio Cardinal Rosales was given the yoke of new president. To him and to his brother Bishops the Holy See has given directives on **The Pastoral Aims of the Holy Year**. All priests and laymen who share in the Bishops' pastoral concerns should be well acquainted with this document which opens vistas of a truly meaningful Holy Year.

In line with the contemporary Christian's search for meaning in the practices of religion, the Holy See has also published a **New Ordo Paenitentiae**, which underlines the social and communal aspects of Penance, now preferably called "Reconciliation", and a **Directory of Masses for Children**, designed to help the little ones meet Christ at Mass in their own simple way.

Pursuing the thought that Lent is a journey, it occurs to us that leisurely travel affords excellent opportunities for refectio. So, what Lent has lost in the minimization of penance it should gain in the maximization of meditation. Our Bishops have set the example in their **Collated Reflections and Recommendations on Evangelization**. We hope our readers will give us some feedback on this. We also hope that the **Questions From Farmers** will provoke thoughts that will enrich this year's lenten reflection.

Readers will notice new sections in this issue: **Our Mother**, wherein we will publish monthly meditations on the importance of Mary, our Mother, after the style of an "allocutio" in a Legion of Mary meeting; **Communication**, which invites an exchange of views on pastoral concerns. **Here and There** as well as **Short Notices on Books** revive dormant sections of the BOLETIN. These come in the wake of a change of editors. The former editor, Fr. Pompeyo de Mesa, O.P. has been installed as the new Rector of Letran College in Intramuros, Manila. We ask our readers to pray for him and his new ministry.

PAUL VI

LENTEN MESSAGE

1974

Dear Sons and Daughters,

It is some ten months ago that we announced the Holy Year. "Renewal" and "reconciliation" remain the key words of this celebration: they sum up the hopes that we place in the Holy Year. And yet, as we have said, they will have no effect unless a certain "break" takes place within us (cf. Address of 9 May 1973).

LENT REQUIRES BREAKING WITH SIN

We have now come to Lent, that special time set aside for the renewal of ourselves in Christ, and for reconciliation with God and with our neighbour. During Lent we share deeply in the death and Resurrection of Christ, through a breaking with sin, injustice and selfishness.

BREAK FROM ATTACHMENT

We wish therefore to stress today a "break" which is demanded by the spirit of Lent, a break from a too exclusive attachment to our worldly goods, whether they are abundant as in the case of the rich man Zacchaeus (cf. Lk 19:8), or meagre as in the case of the poor widow praised by Jesus (cf. Mk 12:43). In the vivid language of the time, Saint Basil preached to the wealthy in these terms: "The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts

of charity that you do not perform are so many injustices that you commit" (Homily VI In Lc, XII, 18, PG XXXI, col. 275).

Words like these make us reflect at a time when hatred and conflict are caused by the injustice of those who hoard when others have nothing, by those who put their own tomorrow before their neighbour's today, and by those who through ignorance or selfishness refuse to give up what they do not need for the sake of those who lack the bare necessities of life (cf. *Mater et Magistra*).

RENEWAL AND RECONCILIATION DEMANDED BY THE EUCHARISTIC MEAL

And how can we not recall at this point the renewal and reconciliation demanded and assured by the fullness of our single Eucharistic meal? If we are to share together in the Body of the Lord, we must sincerely desire that no one should lack what is necessary, even though this should involve us in some personal sacrifice. Otherwise, we would be heaping insults on the Church, the Mystical Body of Christ, of which we are the members. In his warning to the Corinthians, Saint Paul puts us on our guard against the danger of blameworthy conduct in this regard (cf. I Cor 11:17ff).

PROMOTE HUMAN DEVELOPMENT

We would be sinning against this oneness of mind and heart if today we were to refuse millions of our brothers and sisters the things that their human development demands. More and more in this time of Lent the Church and her charitable institutions exhort Christians to help promote this immense enterprise. Preaching the Holy Year means preaching that profound and joyful self-sacrifice which restores us to the truth of ourselves and to the truth of the human family, as God wants it to be. This is how the present Lent can bring, even in this life, besides the pledge of heavenly reward, the hundredfold promised by Christ to those who give with an open heart.

TWOFOLD ECHO

We wish you to hear in this our appeal a twofold echo: the echo of the Lord's voice speaking to you and exhorting you, and the echo of the pleas of mankind weeping and imploring help. All of us,

bishops, priests, religious, lay people — young and old, as individuals and as members of the community — we are all called upon to take part in the work of sharing in love, for it is a commandment of the Lord.

To each of you we impart our Apostolic Blessing: in the name of the Father and of the Son and of the Holy Spirit. Amen.

SACRED APOSTOLIC PENITENTIARY

DECREE

PRE-REQUISITE TO GAIN THE GIFT OF INDULGENCE IN VARIOUS CHURCHES ON THE OCCASION OF THE HOLY YEAR

The Cardinal President of the Central Committee for the celebration of the Holy Year has asked this Sacred Apostolic Penitentiary to determine the requirements for gaining the “gift of the Indulgence” which the Holy Father promised in order to strengthen the spirit of reconciliation and renewal proper to this Holy Year.

At the direction of His Holiness the Sacred Penitentiary makes the following provisions, namely that from the first Sunday of Advent of the present year until the day on which the Holy Year is solemnly inaugurated here in Rome, the faithful of the various local Churches may gain:

1) A Plenary Indulgence, at times to be determined by the Episcopal Conferences, if they make a pilgrimage to the Cathedral Church, or to other churches designated by the local Ordinary, where a solemn community celebration is to take place;

2) A Plenary Indulgence, also at times to be determined by the Episcopal Conferences, if they make group pilgrimages (e.g. families,

schoolchildren, professional associations, members of pious sodalities) to the Cathedral Church, or to other churches designated by the Local Ordinary, and there spend some time in devout recollection, concluding with the recitation or singing of the Lord's Prayer and the Apostles' Creed, together with a prayer to Our Blessed Lady;

3) A Plenary Indulgence if, being unable to take part because of illness or other serious reason, they join spiritually with those making the pilgrimage, and offer their prayers and sufferings to God.

With regard to the Diocese of Rome, which appropriately should serve as an example and encouragement to the other ecclesial communities in this matter, the Sacred Penitentiary decrees that the times and manner of gaining the above-mentioned Plenary Indulgence are to be determined by the Cardinal Vicar of the City.

Anything to the contrary notwithstanding.

Given at Rome, from the Sacred Apostolic Penitentiary, on the 24th day of September 1973.

J. CARD. PAUPINI
Major Penitentiary

J. SESSOLO
Regent

A DOCUMENT FROM THE CENTRAL COMMITTEE

THE PASTORAL AIMS OF THE HOLY YEAR

Recently the secretariat of the Central Committee for the Holy Year sent the Episcopal Conferences and National Committees for the Holy Year a Pastoral Document to draw their attention to some points duly fixed by the Central Committee itself, and partly made known already, but now confirmed by the news and testimonies coming from the local Churches about the first results of the Jubilee events and the preparation of the Pilgrimage to Rome.

The text of the document is as follows:

I. PRINCIPAL AIMS

The principal aims to keep in mind during the whole course of the Holy Year in the local Churches in preparation for its culmination in Rome, are the following:

1. awareness and personal reflection on the human and Christian vocation and on the commitments of worship and faith in God;

2. awakening to the problem of conversion, salvation, liberation from evil, proposed in terms adapted to the mentality, conditions and needs of the world today (also taking into account, where necessary, the psychological and sociological aspects of the problem);

3. a revaluation of Repentance as the essential element of the Christian spirit and a fresh

awareness of the Sacrament of Penance as a means of nourishing this spirit, in the practical forms of administration responding to the genuine tradition of the Church and to the psychological and social condition of men today, fixed by the Holy See in a document soon to be published:

4. suitable stress on the significance of Repentance as reconciliation with God and at the same time with brothers, the Christian community and the whole of mankind (taken as a community guided by a moral order corresponding to the divine plans), both in the Sacrament of Penance and in Christian practice, and therefore on its efficacy in bringing about unity and peace;

5. continual reference to Christ as the one Saviour, from whom comes all grace, also that of faith, conversion, good works, perseverance, continual renewal, and in whose name the Church carries out her whole ministry and offers her services to all men;

6. strengthening of communion in Christ at the level of personal conscience, of ecclesial and interdenominational relations, of groups and institutions of the Church as a *fact* already existing thanks to Christ and to which it is necessary always to refer and return to *put right* the ruptures that occur in this communion owing to personal and social failures in the past.

7. a reminder of the mission and of the duty of Christians to

be operators of unity and peace in the world — in all fields of action: family, professional, social, political, cultural, etc. — adopting the evangelical method of brotherhood and forgiveness and expressing the Christian spirit of charity in facts, values and institutions.

II. PRACTICAL INITIATIVE

The *initiatives* suggested by the Central Committee which are being carried out in many local Churches to attain the aims of the Holy Year better, are the following:

1. At the parish level:

a) holy missions—in old and new forms — to awaken in the faithful the spirit of repentance, reconciliation and unity, according to the requirements and aims mentioned above;

b) catechetical courses, sermons, study groups, discussions, etc. about these points and their practical applications;

c) revision of the whole situation of parishes from the aspects of religious practice, faith, works of charity, pious unions and apostolic associations, etc., in order to give them new impetus, with methods adapted to the psychological, sociological and religious conditions. (For this purpose it will be useful to establish agreements and programmes in deaneries or groups of parishes, with the participation of the religious men and women in charge of the various associations and works);

d) arousing the interest of pupils of the catechetical schools and of young people of every category in the aims and subjects of the Holy Year, by means of working groups, researches, discussions, competitions, etc.

2. At the diocesan level:

a) promoting and coordinating the initiatives of parishes and other pastoral centres, in the at-

tempts to keep them along lines that will make it possible to reach the aims proposed better;

b) stimulating the participation of Catholic schools and institutes, various associations, religious orders, etc., in the initiatives;

c) preparing and carrying out the diocesan pilgrimage to the cathedral church and to other holy places, particularly shrines, determined by the Bishops, with the following purposes:

— community celebration of a rite of spiritual and social reconciliation for the whole local Church;

— manifestation of ecclesial unity and commitment to express it in actual works before the local populations, even before non-believers;

— spiritual preparation of the pilgrimage of the local Church to Rome, representing the whole diocese in the meeting with the Roman Church and with the Pope. (For this purpose it will be useful for the Bishops to interest in this the pastoral offices, the Priests' and Pastoral Council, the Religious, the leaders of the various associations and institutions of the diocese).

3. At the national (or regional) level:

a) agreeing on common forms and ways for the diocesan celebration of the Holy Year in the various dioceses of the nation (or region);

b) drawing up and distributing the plans of catechetics and homilies, liturgical and paraliturgical texts, calendars etc., for the Holy Year in the various dioceses and in the pilgrimage to Rome, according to the model-schema prepared by the special Central Liturgical Commission and already sent to the Episcopal Conferences (in the "Ordo Jubilaei" and in n. 4 of the Holy Year Bulletin);

c) interesting the various organs public opinion and of social com-

munication in the subjects and aims of the Holy Year;

d) making any necessary agreements with the public authorities as regards freedom in the celebrations;

e) getting into touch and reaching agreements with the representatives of the various Christian churches and communions and perhaps other religions, for joint participation in the rites and other initiatives of the Holy Year of Reconciliation;

f) informing the Central Committee about everything. (The Episcopal Conferences should act in agreement with the Unions of Religious Superiors and with the leaders of the various associations and institutions).

III. PASTORAL PROBLEMS

Let us mention again some pastoral problems with regard to which it is suggested that initiatives should be taken on the plane of study, revision and programming, for example at meetings or congresses at the national and international level, according to the spirit and the basic points fixed for the Holy Year:

-) faith and religion in labour conditions;

2) faith and religion in the world of the young;

3) faith and religion in the world of culture and science;

4) faith and religion in the development of the business and consumer society;

5) faith and religion in the world of social communication and entertainment;

6) faith and religion in the use of one's leisure;

7) the problem of priestly and religious vocations in a new community awareness of the Church;

8) the missionary reawakening of the whole Church.

The Agencies, Associations, Movements etc. engaged in study

and the Apostolate in the fields mentioned, are urged to take initiatives at the various levels in order to promote a general revival of conscience, in the first place, but also of commitment of the Catholic groups and the Christian people as a whole, for an effective work of renewal, according to the spirit and directives of the Council.

THE "WEEK OF RECONCILIATION"

The climax of the Holy Year celebrations in the local Churches will be, however, the "Week of Reconciliation". The liturgical rite and the catechetical illustration of this "Week" are to be found in the "Ordo Jubilaei celebrandi" published by the Sacred Congregation for Divine Worship on behalf of the Central Committee, and already sent to the Episcopal Conferences.

Stress should be laid on the importance of Lent and Easter for this "Week", which will deal with the following subjects: I. The hope of the world and the kingdom of God. II. The Word become flesh. III. "Repent and believe". IV. "Through death to life". V. Celebration of Reconciliation. VI. The Church gathered in the Holy Spirit. VII. The mystery of unity.

The texts for this "Week" can use, however, in celebrations on other occasions (days, weeks, various liturgical times) throughout the span of the Holy Year.

The "Ordo" also contains the texts for "Easter in the Holy Year".

It is obvious, however, that the basis of all the celebrations indicated by the "Ordo" or outlined and fixed by the Episcopal Conferences in the various countries, is constituted by the principal aims of the Holy Year, which are expressed in the pastoral commit-

ment of Repentance, to be spread as the spirit and fundamental practice of Christian life in close connection with the faith.

Making this programme come to life calls for a preparation, about which we take the liberty of offering some suggestions.

I. SPIRITUAL PREPARATION

The Central Committee offers the groups interested in the preparation and course of the Holy Year some suggestions, also taken from the reports of various Episcopal Conferences, in confirmation of what the Committee itself had already drawn up and made known.

1. The "Holy Year Prayer" has been duly issued. It would be a good thing to recite it in the community and in all the churches, also among the "Prayers of the faithful", and spread it in families, institutes, religious communities and among the sick. It may serve a great deal to drive home the aims and the spirit of the Holy Year to the faithful of the whole world.

2. Presenting it to the faithful, it would be useful to set it in a framework of catechetics on the value of ecclesial prayer, on the Mystical Body and on the Communion of Saints.

3. The sick and other suffering and needy persons should be asked to offer up—always united to the mystery of the communion of the Saints—their afflictions and sorrows in union with Christ for the renewal and reconciliation of people in the Holy Year. A continuous work of enlightenment, consolation and exhortation with regard to the Holy Year should be carried out particularly among these united faithful.

4. Family and group meetings should be imbued with prayer and

the ideals of the Holy Year in order to leaven all environments with the spirit of renewal and reconciliation which are to be the outstanding characteristics of the Jubilee celebration.

5. The affirmation of this spirit will be the best way to avoid even the most remote appearance of mere show and triumphalism in the Jubilee celebrations. What is most important is to promote works, acts, interventions which reflect the one "glory" that is really beyond all question: the glory of the Risen Christ.

6. The stress on spiritual and charismatic subjects will also serve to make the intentions of the Church and the Holy See better known and appreciated. These intentions are all geared to reconciliation and not to partisan wordly interests.

7. For the movement to have really popular repercussions, it is necessary to find persons who bear witness to Christ in an outstandingly sincere way and get them to speak on all the channels available to interest public opinion in Rome and in the various countries. The problem is to choose persons — priests and laymen — of a real Christian spirit, if not actually saints.

II. PASTORAL PREPARATION

We wish to recall the great subjects of the Holy Year that have been proposed for study and discussion in Catholic schools and reviews, regarding living problems on the spiritual, ecclesial and social plane, from the biblical, dogmatic, moral, ascetic, liturgico-pastoral standpoint, etc., in terms of spiritual life. They can also supply the material for a catechetics of the Holy Year adapted to the various conditions of places and persons.

1. Faith and repentance as the

essence of the Christian message; Conversion to God and brotherly communion; Sin and its weight in human life and history; Reconciliation with God by means of Christ's blood and cross; Redemption and liberation; The mission of the Church as the minister of redemption and promoter of human liberation; The Church "sancta" and "poenitens"; Metanoia not so much in the structures as in man; Interior and complete conversion of the human person.

2. The ministry of forgiveness and the gift of remission; Personal value and ecclesial solidarity in conversion and repentance; Essence, ways and present-day problems of the sacrament of Penance; The relationship between Penance and indulgences as the expression and application of solidarity in Christ and in the Church; The right way to present indulgences today.

3. Human renewal as the fruit of reconciliation; Christian repentance and human values; Christian faith and the religious sense of life in the context of secular society; Christian hope and the commitment for development and social pacification; The viewpoint of eternal life and the temporal dimensions of Christian action for peace; The commitment of Christians at the various levels and in the various sectors of social action.

4. The great moments of reconciliation in the human heart, in human relations, in the Church and among the Churches, among all believers, among peoples and States.

5. The unity of the Church in prayer, charity, repentance; Brotherly charity in the world today; The actual methods to build peace in ecclesial and social relations.

6. The theological and pastoral meaning of the Roman Jubilee; The Pilgrimage as a penitential

practice; The "wish to see the successor of St. Peter" and the jubilee; and to see the provisional and ministerial function of Rome in the perspective of our pilgrimage to eternity.

III. PRACTICAL PLANS FOR ACTION

The fundamental theological and catechetical subjects connected with the Holy Year, should be dealt with and developed in the framework of today's ecclesiology and in relation to the spiritual demands revealed by the mentality of the men of today, with an approach faithful to the true Christian doctrine and open to all the rightful aspirations of the contemporary spirit.

2. It would be necessary to interest scholars in the various branches of theology so that they will elaborate the aforesaid subjects at the scientific level, and pastoral experts so that they will adapt them to the necessities of the ministry.

3. In the development of the subjects of the Holy Year it should be kept in mind that the primacy of the material and of social structure asserted in many movements of modern culture cannot be effectively contested by merely reaffirming the primacy of the transcendent and of the life of the Spirit. It must be shown that in the perspective of the Holy Year the importance of the material and of structure is not only not ignored but is even given greater value, just on account of what really has the primacy, that is, the values of faith and prayer.

4. The theologico-pastoral subjects proposed must be dealt with in such a way as to attract the present interest in a particular type of spiritual message, which corresponds to the essence of Christian spirituality. The elements of the latter, which arouse

very favourable echoes even in the laity, are bound up with the sanctifying potential of the Christian's historical commitment. This potential presupposes: *a)* the goodness of the natural order; *b)* the welding of nature and grace; *c)* the supernatural value of time; *d)* the catholic dimensions of the Incarnation; *e)* the perspective of history in the light of eternity.

These possibilities must then be connected with self-denial and the Cross.

5. The explanation of the value of the pilgrimage to Rome as a "sign", is of particular importance. The same can be said of Rome itself, as a bridge and centre of service with regard to a spiritual reality of individuals and of humanity, which is far more lofty and eternal.

6. The pilgrimage should be presented above all as the quest for a new meeting with God in the experience of contact with the Tombs or "Confessions" of the Apostles Peter and Paul (who sum up also the memories of the other Apostles), whose bodies rest in their basilicas, but whose faith lives in Rome and in the universal Church even in our own day.

7. In the local Churches the Pilgrimage must be to the Cathedrals, where the heart of the diocese and the presence of the Bishop will be rediscovered; to the Sanctuaries of the Blessed Virgin (local or regional); to the Churches where the Saints who founded them are buried. It is necessary to draw up in good time for these pilgrimages plans of liturgical celebrations and popular devotions with reference to the Holy Year.

8. Among the practices, in addition to the liturgical celebrations, mention should be made of the Rosary and the *Via Crucis*, with ideas suited for the Holy Year, according to the various liturgical times.

IV. PRACTICAL SUGGESTIONS FOR CATECHETICS

For good catechetics for the Holy Year, it would be useful:

1. to promote courses of lectures on the subjects of the Holy Year in the various dioceses and parishes, and in particular to stress the importance of the Sacraments, centred upon Penance, the Eucharist and the sanctification of feast-days;

2) to take the opportunity to dispel errors and confusion that are widespread among the people today, with regard to the Church, priests, religious life, indulgences, etc.;

3. to supply priests with short, concise theme on the subjects of the Holy Year, with biblical, liturgical and conciliar texts, and rapid explanation, as has been done by various Episcopal Conferences and in various dioceses;

4) to find really "inspiring" preachers and lectures and launch them (distributing them over large areas) for the Holy Year; and in any case to look for and send suitably trained preachers and lecturers, in agreement on the same schema of subjects;

5) the subject of Reconciliation should be developed in all instructions and celebrations. Also the readings for liturgical or paraliturgical celebrations should be chosen on this subject; for example the ones indicated in the "Ordo lectionem" under the heading "Concord". But the best rule is that of the "Ordo Jubilaei celebrandi".

THE HOLY YEAR AND NON-CATHOLICS

1. The Episcopal Conferences and the National Committees are exhorted to study opportunities and ways to invite to the Holy Year celebrations Christians not united with Peter's Chair and non-

Christians to interest also non-believers.

2. The general line to follow is to obtain the communion of souls around the fundamental values: conversion, prayer, charity; with the intention of opening up ways, giving opportunities, in order that divine grace may bring about the blooming of a closer unity in faith and in adherence to the Church.

3. It will be very important to study and show how the subjects

of the Holy Year coincide with certain fundamental motives of the mentality culture and religion of the various peoples; for example the followers of Confucius, Buddha, Mohammed.

4. Commissions or mixed study groups should be up to study the possibility and ways of a joint participation in the Holy Year in Rome and to present suggestions and requests, if any, to the Central Committee.

(To be continued next issue)

ARCHBISHOP SIN'S STATEMENT OF ACCEPTANCE

With deep humility and trepidation, I accept the appointment which His Holiness, Pope Paul VI, has deigned to confer upon me. I say humility, because this appointment has made me all the more aware of my limitations and frailties. And I say trepidation, because I am asked to fill the shoes of the late Rufino J. Cardinal Santos, a man who became the first Filipino Prince of the Church, a man who lived a full life of dedication and achievement.

To many people, perhaps, the pectoral cross that the Archbishop of Manila wears around his neck is a badge of distinction, a sign of high office and authority. To the man who wears it, however, it could be a yoke. For it signifies his stewardship of the spiritual welfare of the three million souls placed in his care. And no man, alone and unaided, can carry that burden.

But, even as I accept it, I am fortified by the thought I shall not be alone. For Christ Himself said, "My yoke is sweet, and my burden light."

It can be sweet if, as a saintly man once said, I pray as though everything depends on God, and if I work as though everything depends on me. This, I intend to do.

The burden can be light because I am fortunate to have four wonderful and able men helping me in Manila. I refer to Most Rev. Artemio G. Casas, Most Rev. Hernando Y. Antiporda, Most Rev. Bienvenido

Lopez, and Most Rev. Amado Paulino, the four auxiliary bishops whose acquaintance with the manifold problems of the Archdiocese is as vast as their goodwill and apostolic zeal. On them, I will have to depend heavily; to them, I will go for assistance.

To the priests in the Archdiocese, and to all the Reverend Sisters, I make this pledge: I shall at all times be a zealous co-worker in the vineyards of the Lord they are privileged to administer. I shall always be a father to them, ever willing to listen to their problems, always ready to render what assistance is in my power to give. I shall always strive to labor in the spirit of love for all.

And to the people of God in the Archdiocese of Manila, I shall be a brother and a friend. I extend my hand to them, and I ask them to take it, so that, together, we can make our pilgrimage to God, our Father in Heaven.

As I assume the responsibilities of my new office, I express my profound gratitude to the Holy Father for this expression of his confidence in me. I ask him to pray for me, and I ask everyone to join me in praying with him so that I will not fail in my task.

For my part, I can only say to Him, sincerely and from the depth of my soul:

“For all that has been, I bow my head in gratitude;

And to all that will be, I gladly offer my life in
sacrifice and in love.”

SANA'Y SUMAINYO ANG PINAKAPILING BIYAYA NG DIYOS!

(Sgd) Archbishop JAIME L. SIN, D.D.

INFORMATION

THE NEW ORDO PAENITENTIAE

SALIENT POINTS

- *The New Ordo Paenitentiae, in the latin text, comes into force immediately.*
- *Vernacular versions shall come into force at the date to be determined by the Bishops' Conferences.*
- *Doctrinally, it contains nothing new.*
- *It renews pastoral practice inasmuch as:*
 - a. *It makes evident the communal and ecclesial character of Penance, taking away the impression that it is a purely individual matter.*
 - b. *It gives great importance to the interior dispositions of conversion and sorrow, and then to the priest's absolution. Less importance is given to the confession or "telling" of sins, inasmuch as cases are allowed when absolution precedes confession. Less importance is also given to reparation.*
 - c. *It makes clear that forgiveness is brought about by means of the Church. It renews pastoral practice.*
- *It discourages the designation of the Sacrament of Penance by the term "Confession" because:*
 - a. *this term emphasizes the "private" celebration of the Sacrament.*
 - b. *this term emphasizes the accusation of sins.*
- *Even the term "Penance" is considered unsatisfactory, inasmuch as this sacrament is an encounter of God's action and man's but the term "penance" puts the accent on what is done by man.*

- *The preferred term is "Reconciliation." It serves to ensure an understanding of a fundamental aspect for the renewal of the sacrament of forgiveness of sins, namely that it is an encounter between a son and his Father.*
- *In the first part of the new Ordo there are:*
 - a. *doctrinal principles*
 - b. *pastoral and liturgical norms*
 - c. *rites*
 - 1) *for the reconciliation of the individual penitent.*
 - 2) *for the reconciliation of several penitents, with individual confession and absolution.*
 - 3) *for reconciliation of several penitent with general confession and absolution.*
- *In the second part the Ordo provides:*
 - a. *eight forms for penitential celebrations:*
 - comunal celebrations*
 - for the seasons of Advent and Lent*
 - for children, young people and the sick*
 - b. *a Catechistic form oriented towards the examination of conscience.*

The Sacred Congregation for Divine Worship is publishing a new book of the liturgical reform, approved by the Holy Father, with the Latin title **ORDO PAENITENTIAE**. It bears the date of 2 December 1973, the First Sunday of Advent, **AND COMES INTO FORCE IMMEDIATELY FOR THE LATIN VERSION, WHILE FOR VERNACULAR LANGUAGES THE DATE WILL BE LAID DOWN BY THE INDIVIDUAL EPISCOPAL CONFERENCES, AFTER THE TRANSLATIONS WHICH THEY APPROVE HAVE BEEN CONFIRMED BY THE HOLY SEE.**

Here, as in the case of the other liturgical books, the new aspect is not to be sought in doctrine but in the pastoral directives and indications for the renewal of the practice of the Sacrament.

The **ORDO** has two parts. The first, the official one, contains a number of doctrinal principles, the pastoral and liturgical norms and the rites for the celebration of the Sacrament of Penance in its various forms. The second, published as an aid for the bishops' conferences and liturgical commissions, gives eight forms of penitential celebrations.

The volume is the fruit of long and patient work carried out first by the experts and by the bishops of the **CONSILIUM AD**

EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA, and then by the Congregation for Divine Worship in collaboration with the other departments of the Holy See concerned in the matter. An initial phase of research, carried out between 1966 and 1970, studied exhaustively all the material in its doctrinal, historical and liturgical aspects, as well as in relation to the situation and needs of the present day. The first draft of the rites then had to await the pastoral norms on General Absolution issued by the Sacred Congregation for the Doctrine of the Faith on 16 June 1972. On this foundation the work entered its second phase; which has led to the determination of the rites now published.

The Title

The title of the book represents a new approach from the pastoral point of view. In fact the Sacrament of Penance is usually referred to by the term "Confession", because of the spread of the "private" celebration of the Sacrament and a certain emphasis widely placed on the accusation of sins. This does not convey all the richness of meaning which this Sacrament has in the life of the Church. Consequently the change of terminology in this new revised rite is a better indication of its content. The general title of the volume is ORDO PAENITENTIAE, to designate not only the sacramental rite but also the forms of penitential celebrations which are not concluded with sacramental absolution.

In order to indicate the sacramental liturgical action, the term "reconciliation" has been preferred in the individual chapters of the ORDO. This term also shows more clearly that sacramental penance is an encounter of God's action and man's while the term "penance" puts the accent rather on what is done by man. The term "reconciliation", already used in the primitive Church and later by the Council of Trent, will serve to ensure an understanding of a fundamental aspect for the renewal of Penance: that of encounter between a son and his Father.

Doctrinal and Pastoral Premises

As in all the liturgical books of the post-conciliar reform, the description of the revised rites is preceded by an ample introduction, which outlines their spirit, doctrinal basis and the goals to be achieved for the spiritual life of the faithful.

In the course of the centuries the Sacrament of Penance has undergone a certain variety of forms and of changes in practice. Historical research and theological reflection are continually progressing in this field. The ORDO PAENITENTIAE presents in syn-

thesis the solid and secure points of the Church's constant doctrine, within the perspectives opened up by the Second Vatican Council in regard to the spiritual and concrete needs of the faithful. The Council recommended that the revision of this Sacrament should be carried out in such a way that the nature and effects of the Sacrament might appear more clearly (cf. the Liturgical Constitution, 72).

Specifically, in the new rite the **communal** and **ecclesial** character of Penance is made evident: sin is an offence against God and at the same time against one's brethren; Penance is therefore a reconciliation with God and with the Church, which works together for conversion with charity, with example and with prayer (Constitution on the Church, 11). It had already been recommended in the Council that the reform of the rites of Penance should show, over and above the personal aspects, also the communal and social aspect of sin, in such a way as to **take away from this Sacrament the impression that it is a purely individual matter.**

The constitutive elements of the Sacrament are presented in accordance with the traditional teaching: sorrow, confession, reparation and absolution. All are necessary, but their order has not always been the same as above nor is it now. Today absolution usually comes before reparation, while originally the contrary was the case. Thus, in unusual cases determined by the bishop for collective absolution, the absolution comes before the individual confession of sins. Thus there emerges **the importance, above all else, of the interior dispositions — conversion and sorrow — and of the priest's absolution.**

The PRAENOTANDA clearly distinguish the case in which the celebration of the Sacrament is necessary, that is for grave or "mortal" sins, and the optional and frequent use which is recommended to assist the commitment to continual conversion and to perfecting the grace of Baptism.

In regard to the place of Penance and the vestments of the Minister of Penance, the ORDO refers all specification to the current law and to the bishops' conferences.

THE NEW RITES

The new ORDO PAENITENTIAE sets out three different forms, which make it possible to emphasize more clearly the various aspects of Penance and to adapt the celebration to the needs of the faithful.

1. RECONCILIATION OF THE INDIVIDUAL PENITENT. The form in use at present is adopted, but it is enriched with a number

of details. The parts of the celebration are: reception of the penitent and the Sign of the Cross; an exhortation to trust in God; a POSSIBLE reading of a text of Sacred Scripture; the confession of sins; the manifestation of repentance; the imploring of God's indulgence, through the ministry of the Church, and absolution imparted by the priest; the exaltation of God's mercy, and the dismissal. Some of these elements are optional, but taken as a whole they tend to give Penance a character which is one of liberation and salvation, and not of preoccupation with oneself. Besides the admission of sin, there is the proclamation of the power of God who saves and who makes confession an encounter of joy and peace.

2. RECONCILIATION OF SEVERAL PENITENTS, WITH INDIVIDUAL CONFESSION AND ABSOLUTION. In the second type of rite for Penance individual confession and absolution are inserted into a communal celebration, in which the faithful listen together to the word of God, admit their sinfulness and invoke the mercy of the Lord. There are three basic parts: liturgy of the word and prayers; individual confession and absolution; thanksgiving and proclamation in common of joy at the reconciliation that has taken place.

As in every sacrament, the communal and personal aspects are thus given due emphasis.

3. RECONCILIATION OF SEVERAL PENITENTS WITH GENERAL CONFESSION AND ABSOLUTION. The "Pastoral Norms" of the Sacred Congregation for the Doctrine of the Faith on general absolution provided that, in very special circumstances, in order not to deprive the faithful for too long a period of the grace of reconciliation and of the possibility of receiving the Eucharist, general absolution may be given, at the discretion of the bishops, with the individual confession of sins being postponed to a future time. Naturally, for the efficacy of the Sacrament of Penance there required the interior dispositions, especially conversion, true repentance (also expressed by some external sign to be determined by the episcopal conferences), the intention to make an individual confession, the willingness to make up for the offenses committed and the resolve to renew one's life. In order to ensure these dispositions, general absolution, always in the cases provided for in the existing legislation, is normally inserted into a penitential celebration.

PENITENTIAL CELEBRATIONS

In an Appendix, the ORDO provides eight forms for penitential celebrations: these are communal celebrations, for the liturgical seasons of Advent and Lent, for various categories of people: children, young people and the sick. These forms are simply models for

encouraging and orienting the creation of other forms better adapted to local needs and the various categories of people. They can serve for preparation for confession and also for deepening and expressing in common the continual commitment to conversion. They are also useful for places where there is no priest, in order to stimulate the faithful to a sense of sin, to conversion and to repentance. In these cases the penitential celebrations can be organized by a deacon, a catechist or by a lay person.

In another Appendix there is a catechistic form oriented towards the examination of conscience. This can also be adapted according to circumstances and individuals.

VACATIO LEGIS OF THE ORDO UNCTIONIS INFIRMORUM EXTENDED

A Decree given by the Sacred Congregation of Divine Worship states that the latin text of the new Order for the Sacrament of the Anointing of the Sick (released on January 18, 1973, is already in force, but with regard to vernacular editions — which should also have been in force since January 1, 1974 — it makes new dispositions. Episcopal Conferences should come up with vernacular translations as soon as possible. Then they shall determine the date when such translations shall be put into use, after they have been approved by the Bishops and confirmed by the Holy See. Once the vernacular editions are in force the old rites (of Extreme Unction) of the Sick, either in latin or in the vernacular. The decree was given by special order of the Holy Father on January 1, 1974.

NORMS FOR THE DISSOLUTION OF MARRIAGES

The Sacred Congregation for the Doctrine of the Faith has given new Norms for the Dissolution of Marriages "In Favorem Fidei", fruit of a new and deeper study of the question.

DIRECTORY FOR MASSES WITH CHILDREN

The Holy See has issued a directory for children's Masses, designed to initiate the young gradually into participation in Community Masses.

The directory, drafted at the request of bishops' conferences, is addressed to all concerned with liturgical ceremonies for children. Decisions concerning certain details, however, such as on the music and what gestures the children are to use, are reserved to bishops' conferences or to individual bishops.

HUMAN VALUES

Children, the directory says, must first grasp the human values that are bound up with the Mass, such as acting in community, greeting, listening, asking forgiveness and forgiving, giving thanks, and experiencing simple symbolic acts.

"The Christian family has the biggest part in inculcating these human values."

The purpose of special Masses for children is to enable them to participate at Mass with the whole community. "For this reason," says an explanatory document given to the press, "adaptations are to be based upon the *Ordo Missae*" — the order of Mass established for the entire Church.

ADULT PRESENCE

In Masses specially adapted for children, some adults should always be present, so that the children "may learn that the Mass is an act of the whole Church community and may see adults praying with them and expressing the same faith."

Where possible, a special liturgy of the Word for children be held separately while the community Mass is proceeding. The children can be introduced into the community assembly's liturgy of the Eucharist.

VARIETY

Normally, the children's Mass takes place in church but it may also be held in another suitable place. Small groups of children as participants are recommended.

"Sometimes it may be preferable to make use of other kinds of celebration, such as prayer and meditation in common, or a liturgy of the Word," the explanatory document states.

The directory specifies that the general structure of the celebration and certain texts must remain identical in all Masses. It lists possibilities of changes in the introductory rites, in the liturgy of the Word and in some of the prayers said by the priest.

PAPAL APPROVAL

The Pope has given explicit approval to the directory. It bears the signatures of Cardinal Jean Villot, papal secretary of state, and of Archbishop Annibale Bugnini, secretary of the Congregation to Divine Worship. It has been published in *L'Osservatore Romano*, February 14, 1974, pp. 6-8.

CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES

RESULT OF CBCP ELECTIONS — 1974-1975

The newly elected Officers, Members and Episcopal Chairman of the Catholic Bishops Conference of the Philippines (CBCP) on the occasion of its General Assembly on January 21-25, 1974, are shown below:

Administrative Council

Julio R. Cardinal Rosales	— President
Archbishop Jaime L. Sin	— Vice-President
Archbishop Ricardo J. Vidal	— Member
Bishop Artemio G. Casas	— Member
Bishop Mariano G. Gaviola	— Member
Bishop Carmelo F. Morelos	— Member
Bishop Jesus Varela	— Member
Bishop Cirilo R. Almario	— Treasurer
Very Rev. Jose C. Sorra	— Secretary General
Very Rev. Benjamin Almoneda	— Assistant Secretary General

Commission on Family Life

Archbishop Teopisto V.
Alberto — Chairman
Bishop Cipriano V. Urgel
Bishop Bienvenido Tudtud
Bishop Bienvenido Lopez

Bishop Mariano G. Gaviola
Bishop Gerard Mongeau
— ex-officio Member
Archbishop of Manila
— ex-officio Member

Commission on Seminaries

Bishop Cirilo R. Almario
— Chairman
Bishop Teotimo C. Pacis
Bishop Rafael Lim
Bishop Godofredo P. Pederal

Commission on Lay Apostolate

Bishop Miguel Purugganan
— Chairman
Bishop Jose T. Sanchez
Bishop Albert van Overbeke
Bishop Vicente P. Reyes
— ex-officio Member

Commission on Mass Media

Bishop Jesus J. Sison
— Chairman

Commission on Education & Religious Instruction

Bishop Felix Perez
— Chairman

Bishop Philip Smith
 Archbishop Manuel Salvador
 Bishop Emiliano Madangeng
 Bishop Concordio Sarte
 Bishop Felix Zafra

Commission on Christian Unity

Bishop Cornelius de Wit
 — Chairman
 Bishop Rafael Lim
 Bishop Jesus Tuquib

Commission on Liturgy

Bishop William Brasseur
 — Chairman
 Bishop Miguel Cinches
 Bishop Leopoldo Arcaira
 Bishop Celso N. Guevarra

Commission on Social Action

Bishop Antonio Y. Fortich
 — Chairman
 Bishop Antonio Nepomuceno
 Bishop Celso N. Guevarra
 Bishop Jose Querexeta
 Bishop Julio Xavier Labayan
 — ex-officio Member

Commission on Missions

Archbishop Federico G. Limon
 — Chairman
 Bishop Epifanio B. Surban
 Bishop Henry Byrne
 Bishop Salvador Lazo
 Bishop Joseph Regan
 Bishop Reginald Arliss
 Bishop Jose Querexeta
 Bishop Gregorio Espiga

Commission on Clergy

Bishop Concordio Sarte
 — Chairman
 Bishop Pedro N. Bantigue
 Archbishop Antonio Mabutas
 Archbishop Jaime L. Sin
 Archbishop Francisco Cruces
 Bishop Juan Nilmar

**Commission on the Colegio
 Filipino in Rome**

Bishop Carmelo F. Morelos
 — Chairman
 Archbishop Antonio Mabutas
 Bishop Reginald Arliss
 Julio R. Cardinal Rosales
 — ex-officio Member
 Bishop Miguel Purugganan
 Bishop Mariano G. Gaviola

**Commission on Immigration
 and Tourism/Apostolate of
 Sea and Air**

Bishop Porfirio R. Iligan
 — Chairman
 Bishop Victorino G. Ligot
 Bishop Gerard Mongeau
 Bishop Juan B. Velasco
 Bishop Nicolas Mondejar

Commission on Unbelievers

Bishop Francisco Claver
 — Chairman
 Bishop Felix Perez
 Archbishop Jaime L. Sin

Commission on Religious

Bishop Simeon O. Valerio
 — Chairman
 Archbishop Patrick H. Cronin
 Bishop Francisco Claver

Commission on Vocations

Archbishop Ricardo J. Vidal
 — Chairman
 Bishop Artemio G. Casas
 Bishop Amado Paulino
 Bishop Antonio Frondosa
 — ex-officio Member
 Bishop Emilio Cinense

Elected Delegates to the 1974

Synod of Bishops in Rome

Julio R. Cardinal Rosales
 Archbishop Jaime L. Sin,
 Alternate
 Bishop Francisco Claver

REFLECTION

ON EVANGELIZATION

BACKGROUNDER

- Evangelization will be the topic of the forthcoming Synod of Bishops in Rome in October of this year.
- Evangelization will be discussed in its *missionary* and *pastoral* sense.
- In the missionary sense Evangelization is the first proclamation of the Gospel to non-Christians, whereby *faith is awakened*.
- In the pastoral sense Evangelization is the proclamation of the Gospel to those who are already Christians *for the flowering and fruiting of faith in their individual and social life*. Catechetics, homiletics, etc. are expressions of Evangelization in the pastoral sense.
- Other meanings of Evangelization related to the foregoing but not directly considered for the purposes of the Synod:
 - (a) Evangelization means every activity whereby the world is *in any way transformed* in accordance with the will of God the Creator and Redeemer.
 - (b) Evangelization is the priestly, prophetic and royal activity whereby *the Church is built up* according to Christ's intention.
- The Catholic Bishops' Conference of the Philippines (CBCP) received a document from Rome called "Lineamenta" or Guidelines on Evangelization. The Bishops were asked to reflect with their local churches on these Guidelines as applied to their local situation and send to Rome the result of such reflection.
- In July 1973, the CBCP Administrative Council formed a Committee to adopt ways and means of getting the reaction of Filipino Catholics to the Guidelines on Evangelization. The Committee consisted of Archbishop Jaime Sin, Bishop Felix Perez and Bishop Jose Sanchez.
- The reactions gathered by the Committee were subjected to a content-analysis and formed into a synthesis with the help of the expert service of the Asian Social Institute.
- With the aid of all the foregoing work, the Bishops, meeting in Baguio on January 21 to 25, came up with the "Collated Reflections and Recommendations on Evangelization."
- As a follow up, the Administrative Council formed a committee of experts and theologians who would help the Philippine Bishops in

submitting recommendations to the General Secretariat of the Synod of Bishops in Rome. The deadline of the Committee's work was February 28.

- The period of reflection is not yet over. The thoughts and feelings of the Bishops and Theologians have met with the thoughts and feelings of those who spoke for the people — who were, unfortunately, quite few in number. Now we are ready for a second round of dialogue. It would do the Church much good, if we could now, in some way, get the reactions of people on the Bishops' Collated Reflections and Recommendations on Evangelization.

COLLATED REFLECTIONS AND RECOMMENDATIONS ON EVANGELIZATION

(CBCP ANNUAL MEETING — Jan. 21-25, 1974)

I. STRUCTURES

1. In the task of evangelization, the formation of the family as a primary cell of Christian communities, merits prior attention.
2. For the effective evangelization and participation of our people, the formation of small basic communities (in our barrios) and other natural groupings in coordination with the wider communities of the parish and the diocese, is indispensable.
3. Bishops should not let their administrative work isolate them from the people. They should be close to the people, visible, approachable and available and be the sign and link of unity. As a help towards this, a survey on how the priests and faithful look upon their Bishop, will be very helpful.
4. For the formation of communal leadership, the Bishop must take initiatives in forming a community with his priests marked by a life-style permeated by simplicity, humility and sincerity, so that they become a credible sacrament of unity to the people in their pastoral activities and decisions affecting society.
5. The programming of pastoral work on the diocesan level must be highly participate, from the base to the leadership.
6. In the resolution of conflicts, basic human rights should not be sacrificed to preserving external unity.
7. Diocesan financial books should be accessible to parties according to their level of participation.

II. FORMATION OF CLERGY

1. In view of current changes in the life and ministry of our priests, greater concern should be exercised over their spiritual formation, over and above the attention that needs to be given to their theological and pastoral updating, and their growth in the sense of mission.
2. On account of the many changes in the Liturgy there should be a program of continued liturgical formation for our priests in the diocese.

III. ON RELIGIOUS EDUCATION

A) Fundamental Doctrines

Following the National Catechism as our official guide, we should a) emphasize fundamental doctrines and the common prayers of the Church, in our task of evangelization e.g. catechism, sermons, etc.); and b) orient our evangelizing activities towards the formation of Christian communities.

B) Adult Education

1. The catechetical aspect of education should not be limited to teaching truths but be geared towards total human and Christian development.
2. To develop mature and responsible Catholics, we the Bishops, foster and promote a catechism for adults for use in pre-sacramental evangelization.
3. There is need for research and study of local religious and cultural practices to serve as vehicles for evangelization.
4. The Bishop, with a help of a team of priests, issues a series of homilies relevant to the actual needs of the people.
5. While improving the catechesis of the young, more attention should be given to catechesis of adults, such as family enrichment programs, liturgical seminars, scripture services, etc.
6. Catechists should be given their mission and commission through some liturgical ceremony.

7. Importance should be given to men by providing them with special training course, retreats and liturgical celebrations and by reaching them in their working places.

C) Catholic Schools

1. Catholic schools should be geared more toward the community and Christian social living.
2. There should be greater contact between parish priests and the schools, Catholics or not, in their parishes.
3. There is need for ongoing spiritual formation of teachers and administrators and development of their sense of community.
4. Catholic colleges and universities and the religious in charge of them should be involved in the pastoral planning of our dioceses, and therefore also be represented in our diocesan Boards of Education.
5. More attention should be given to vocational education, particularly for such students as are not capable of passing the National College Entrance Examination, so that they may play a useful role in their communities.

IV. PURSUIT OF JUSTICE AND DEVELOPMENT

1. A Christian Community must realize its obligation to see to it that all families in the community live a decent, respectable, human life.
2. The task of evangelization demands formation of conscience of all social sectors regarding justice, human rights, and the meaning of human life in the light of the Gospel so that they can form their own judgment and solve their own problems in a Christian way. For this work it is necessary to have a feel, on the part of the pastors, of the sub-human life situations of many of our people.
3. The task of proclaiming the Gospel requires that we periodically examine ourselves on the Council's exhortation to have a special predilection for the poor, e.g. the category of people to whom the greater portion of our available time, or of personal service, is devoted — the social status of the friends to tend to cultivate — the types of weddings we make of, etc.
4. The task of proclaiming the Gospel requires too that we periodically examine ourselves on the clarity of our "witness-

sing to justice," particularly in our relationship with our priests, relationship between pastors and assistants, the treatment of church helpers and their remuneration, the sharing of resources between rich and poor parishes, between rich and poor parishes, between rich and poor dioceses, the availability of church resources for tasks of development.

5. The Church should not sacrifice her credibility by identifying herself with political and economic powers. Critical cooperation is recommended in projects benefiting the common good.
6. In order to be more credible, the Church must make representation with regard to human rights which are violated, such as the right of free speech, association, hearing, specially in prolonged detention of prisoners without trial.
7. The moral authority of the Church does not arise from status but from commitment to the poor. It must be used not for gaining ecclesiastical privileges but for the benefit of all people.
8. While we are concerned to bring the full message of the Gospel without compromise, we are also aware of the fears of Moslems that they will be forced to become Christians; therefore, we wish to state that we respect their freedom of conscience and their human dignity.

V. LITURGY

1. It is proposed to have a liturgical renewal seminar for bishops, with emphasis on the wide pastoral opportunities which the liturgy offers for evangelization so that they may inspire their priests and people.
2. The mandatory preparation for the sacraments and rights should be planned and organized effectively in our dioceses. Priests and laymen have to be prepared for this.
3. Laymen should be effectively prepared to exercise liturgical and paraliturgical functions in their communities. The community should be prepared to accept them.
4. In a spirit of collegiality and mutual respect we should ask the Holy See to give to Bishops' Conferences more latitude for pastoral adaptation in matters of lesser importance.
5. It is recommended that the National Liturgical Commission should not limit its role to just transmitting Roman decisions, but also encourage native liturgies and adaptations

(continued on p. 205)

Bible Study

Second of a Series

PRESENT-DAY TRENDS WITH REGARD TO THE FIRST ELEVEN CHAPTERS OF GENESIS

by

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

More intense study of literary forms in the Old Testament has thrown new light on many sections of Scripture, but especially the first eleven chapters of Genesis. Our discussion will revolve around the following questions:

1. Are these eleven chapters to be considered historical?
2. What do they tell us of the formation of man and of woman?
3. Do they exclude the possibility of there being more than one pair at the outset?
4. Do these chapters tell us of the origin of sin, and what it consisted in?
5. What does the image of paradise stand for, a symbol of past innocence or future fulfillment?
6. What is the religious message of the story of Cain and Abel?
7. Did the men of old live to hundreds of years?
8. What is the message of the flood?

At the very outset, it must be noted that an exegete is not speaking as a scientist on evolution and polygenism, nor as a theologian, proposing the latest theories on original sin. The exegete endeavors to give the **SCRIPTURAL BASIS** for those who accept evolution and polygenesis, and likewise the scriptural basis for the theologian who accepts new views on the origin of sin.

THE NATURE OF THE FIRST ELEVEN CHAPTERS

PROPER PERSPECTIVE.: Abraham, the father of the chosen people, is a historical figure. This no reasonable man will doubt. But he comes on the scene in chapter 12. From chapter 12 to the end of Genesis are some 38 chapters, and they give us the accounts of Abraham, Isaac, Jacob and his sons, especially Joseph. The time span is hardly 150 years. On the other hand, chapters one to eleven reach back thousands of years to the very origin of mankind, and they have all the world for their stage. From this it evidently flows that these first eleven chapters are an introduction or a preface to the story of Abraham, who is the outstanding personage in Genesis, and they act as a backdrop or stage-setting for the accounts about Abraham and his descendants, which in turn is only preparatory for the real beginning of Israel's history, namely, deliverance from Egypt and the Sinai covenant in the book of Exodus.

IN WHAT TYPE OF LITERATURE ARE THESE ELEVEN CHAPTERS WRITTEN? The style of these chapters is evidently different from those that give the accounts of Abraham, Isaac and Jacob in the rest of Genesis. Here you have an idyllic paradise, a speaking serpent, all animals living in peace together, perfect weather which needed no shield against heat or cold, a house-boat full of animals and only seven people to care for them, and so forth. For a long time, many attempts were made to pinpoint the type of literature of these chapters. Some suggestion were: fables, myths, pagan stories taken over from other nations, symbolic presentation of deeper truths, and so forth. For the creation poem alone, at least six interpretations were offered.

In 1950 Pius XII in his encyc. "Humani Generis" gave three directives:

1. These eleven chapters do pertain to history in a true sense; yet not history in the style of later Greek and Roman writers; it is left to the exegetes to determine HOW they pertain to history.
2. The language and wording used in these chapters is figurative and not to be taken literally. These chapters are pictorial in their make-up, and they intend to give a deeper message.
3. The message is salvific, pertaining to man's salvation. As to the origin of man and woman, the description is not scientific but popular.

These were excellent guidelines. Much became clear through their application. If this is pictorial and figurative, then paradise is a symbol, not a place. If the message is salvific, then the creation

poem does not give us HOW the world came into being, but theological realities about God, and man's relation to him as well as to the world. Likewise, the formation of man is given in figurative, not scientific language, and so forth. But the exegetes also went further in order to determine just how these chapters pertain to history.

HISTORICAL IN THE SENSE OF FACTUAL: For a long time exegetes considered these chapters to be eye-witness accounts, giving us remnants of information about Early Man. In other words, these were real events handed down from early man, as primitive tradition. Of course there was a primitive revelation, and consequently a primitive tradition when that revelation was handed on, because that is bound up with the salvific will of God to save all men. But do these chapters give us that primitive revelation and tradition, finally absorbed by the authors of Genesis into the inspired book at a much later date?

This can no longer be upheld. Sober scientific investigation of fossilized man brings the age of man on earth to hundreds of thousands of years, if not more. As the Jesuit scholar Fr. Renckens states: "No human tradition can last such a long span of time." Furthermore, Israel entered the scene at the end of a long historical development of man, and into a background that was definitely pagan, for Abraham's ancestors were polytheistic, and these chapters are definitely monotheistic. Hence, these chapters in their present content, cannot have been merely taken over from those ancestors, who in turn would have had them from Early Man.

Yet, Israel did absorb something from her heathen ancestors in Mesopotamia or the surrounding pagan countries which she put into the Bible. The story of creation, of paradise, of a flood, a flood hero, or genealogies, are not Israel's sole possession. Many were already in existence before Israel even came into existence. At some ancient time, this or that account was composed. Many such accounts have been discovered in the clay tablets dug out in those lands. Israel took over the story accounts, but not their polytheistic and often immoral content. That content was pagan in outlook. Israel's accounts of the same have a religious message of Israel's outlook. Where did Israel get her religious message? There was a twofold source: 1. the revelations made by Yahweh in word and deed at Sinai and in her subsequent history. 2. her own theological insights, gleaned by study and reflection by her priests and sages and prophets, in the long course of her development.

If these eleven chapters do not give us eye-witness accounts, remnants of primitive tradition, they can only be the other alterna-

tive namely, Israel's RECONSTRUCTION OF THOSE TIMES, in order to forge a link between her father Abraham and mankind at the outset. In the light of the revelations made to her, as well as in the light of her own insights, Israel, by means of long theological reflection, reconstructed the origins of early man, especially in relation to her own ancestral history. She used the stories which she found already in existence about early mankind as a vehicle, to communicate her own religious message, but not as intending to present them as a chronicle of those events. Hence the STORY FORM IS THE TYPE OF LITERATURE to be found in these chapters, the SALVIFIC MESSAGE IS ISRAEL'S CONTRIBUTION. These chapters are most likely the very last part added to the entire first five books (called the Pentateuch), which came into its present shape as late as 450 B.C., almost a thousand years after Moses gave the prime movement to the Sinai and subsequent traditions embodied in these books.

CONCLUSION: Formerly these chapters were called "primitive history" but scholars today prefer to call them "reconstructed history." They prefer to state that these chapters are "factual" rather than historical. To call them historical is misleading. But they do contain facts about early man. However, these facts Israel gleaned from her insights into the nature of her God (that he is almighty, all-good, etc.) and the nature of man (that he must have been good coming from God's hands, but that at present he is burdened with sin universally). They are not eye-witness events handed down from earliest times. Thus "Humani Generis" is borne out: these chapters do pertain to history in a true sense, in that they tell us something that actually happened to early man.

THE FORMATION OF MAN

Evolution of man from lower forms, at least with regard to his body, does not militate against the description of man's formation in these chapters. Not only did the Biblical commission as early as 1909 clearly state that Genesis chapter two gives a popular and not a scientific account, but the encyclical Humani Generis in 1950 stated that it was perfectly in order to discuss whether the human body came from pre-existing and living matter, namely, the higher forms of mammals. Whether it is a fact or not will depend on the finds and conclusions of the natural sciences. The purpose of the popular account in Genesis is not to tell us HOW man came on earth, but to clearly state that it was God's doing, as well as other theological reflections about man.

It is the same with the formation of woman. Let us keep in mind that we are not dealing with a chronicle of eye-witness events,

but with figurative and pictorial language. The sacred writer has a definite message to tell us in the way he depicts the scene. First he shows us that man was not the same as the beast animals, for he has all the animals parade before Man so that Man would name them, but he found no one like himself. Only then is the formation of woman described, after which Man exclaims: This is at last bone and flesh of my flesh. This need not mean that the Woman was taken from the body and flesh of man, but that she is of the same make-up (nature) as Man. When Laban sighted Jacob in Gen. 29, 14 he cried out: "You are my bone and my flesh" and they were not even from the same mother, but were cousins. The biblical account has no intention of giving the scientific "how" woman came into being. Its message is religious, salvific. Both are the work of God. It may well be an etiological explanation, that is, the natural strong urge of man to unite and be one with woman is explained by making them one at the outset. But the etiological aspect is not the religious message of the inspired author.

POLYGENISM

Monogenism, the traditional view, holds that from one pair the rest of mankind descended. Genesis ch. 2 gives this impression at first glance. Polygenism, which is often proposed or held today, continues along the line of evolution, arguing that it is reasonable to suppose that when the conditions were present, more than one pair evolved at the same time. Thus mankind would descend from various pairs of men at the outset. Our question is, is this supposition compatible with Scripture?

From the angle of literary presentation, one man, one woman, this alone would not demand monogenism. The man is simply called Man until 4, 25. No proper name is given him until then. He was always called "Ha-Adam," or The man. Taking away the article, he is called Adam, which means man. So man and woman can well be corporate personalities, representing early mankind. Even if it is objected that they act as individuals, it can still be said that the one-pair-image belongs to the literary structure, not necessarily to the religious message conveyed.

However, "Humani Generis" reminds us that such a stand as polygenism bears a relation to the doctrine of original sin. If original sin is derived from several couples, that is to say, if sin originated not with one first parents but several, how was it passed on to all mankind? That is why Pius XII in 1950 stated: "It is by no means clear how polygenism can be reconciled with the doctrine of original sin, as it is taught in the sources of revelation and by the Magisterium." By these words, Pius XII did not reject or con-

demn polygenism, but stated that it is not clear how polygenism is able to be reconciled with what the Church holds on the origin of sin. Today, theologians hold that such a reconciliation is possible. The Council of Trent, on closer examination, did not define that the sin of the first parents was transmitted by human generation. Today exegetes examine more carefully what Genesis Chapters one to eleven say on sin.

CONCLUSION: Till now it has been emphasized what these chapters are not. But from a positive angle they afford the reader or the teacher very much. At a time when the surrounding countries were given to adoring idols of stone and wood, or living animals, or the sun and moon, Israel presented her people with a theology of the One True Supreme Being a teaching which was truly superb. All things came into being through him alone, and by a mere act of his will. How greatly this differs from the other ancient accounts of creation can only be seen if we read them. The God of Israel made all things with order and harmony, all things were made good. Evil did not come from him. Man he made unto his own likeness, and gave him dominion over all the rest of creation. Man is his final work, his masterpiece. He himself willed to make man male and female, and thus sex in itself is God-willed and very good. His loving care for man is shown in the second account, which is given in chapter two, preparing a garden of delights for him. Woman he gave man as a helper, and basically she has the same make-up, the same aspirations and longings as the man. Marriage is God-willed, sacred, and monogamous, forming closer ties than parent and child. Man is NOT COMMANDED to multiply but HE IS BLESSED IN ORDER THAT HE BE FRUITFUL. These and other religious lessons are the purpose of these chapters. Such a theological outlook and moral attitude must have been a development over centuries and presents Israelitic thought at a later date.

(to be continued)

For a practical easy-to-read commentary, see B. Vawter, C.M., *A Path Through Genesis* (Sheed and Ward 1956); V. Hauret, *Beginnings, Genesis and Science*, 1955; H. Renckens, S.J., *Israel's Concept of the Beginnings* (Herder and Herder 1964); A. Laepple, *Key Problems of Genesis* (Dens Books, Paulist Press, 1967).

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 44

MEDICINE AND PHARMACY

"The state of medicine in Manila up to the middle of the 18th century can be guessed from the remark that there were physicians only in Manila, and these were the ones who had been requested from Mexico or transported by chance there. In Cavite, Cebu, and the rest of the country, in the galleons, fleets and military outposts, there were only a few quacks who could not receive a license to practice medicine in any Spanish village. But they are put to service in the Philippines out of sheer need and at the risk of life and health. Thus, when the missionary "is sick, there is no physician or drug store to run to, and all his help is in the indio quack who applies some herbs and whose prescriptions are shortly exhausted. If his illness worsens, he has to go to Cebu, a sailing distance of 30 or 40 leagues, with the chance that he might not find one to bleed him. If a more radical cure is needed, there is no other remedy than to sail 100 or 200 leagues to Manila, where the disciples of Galen are not always in excess".¹

A journalist of the second half of the 19th century confirms what Fr. Murillo Velarde, the Jesuit historian, writes much earlier: "Until 1870, the physicians who went to the Philippines to exercise their honored and charitable profession could be easily counted, and they could all be reduced to the very few professionals who belong to the *Cuerpo de Sanidad Militar*".²

¹ Murillo Velarde, 1711, 156v².

² J. Valinau, "La Universidad de Manila", *La Política de España en Filipinas* (1891), 63.

In the face of this need, what did the missionaries do with their limited means to remedy the physical sufferings of their Christians in the midst of such precarious circumstances? Two Augustinian missionaries, Frs. Juan Tombo and Francisco Arriola, were apparently the first Europeans to discover the curative power of some springs in what is now Los Baños, Laguna. But it was the Franciscan missionary and martyred saint, Fr. Pedro Bautista, who popularized it later.³ And in order that the Franciscans might exploit the springs as a health center, the Augustinian friars handed over the administration of the region to the Franciscans in 1613.

Elsewhere, Fr. Cortazar, O.S.A. announced the medicinal powers of five other springs in Sinisian, Lemery (Batangas), later known as San Raimundo.⁴ In Magsingal, Ilocos Sur, Fr. José Vázquez, O.S.A. started the construction of a road to the medicinal springs of San Guillermo, also known as a cure for diabetes. And in Cebu province, the sulphuric waters of Sibonga were discovered by Fr. E. Díaz, O.S.A., and those of Mainit by Fr. M. Alvarez, O.S.A.⁵ Fr. Mariano Gil, O.S.A., discovered the medicinal waters of Minuya, Norzagaray (Bulacan), while the same Frs. Tombo and Arriola mentioned above discovered that in Sibul there were springs of sodium-bicarbonated water, good for skin diseases and disorders of the digestive system. To exploit these waters as much as possible, they built a solid edifice to house the sick, but, this unfortunately was soon destroyed in time.⁶

The famous Augustinian missionary of the Italon tribe, Fr. Alejandro Cacho, who began evangelizing Caranglán and Pantabangán (northern Nueva Ecija) in 1707, was also known for his detailed study of the curative value of several plants. The fruit of his diligence, beside the expertise that he soon acquired in curing ailments, is embodied in several essays or *tratados* on the medicinal plants found in Buhay (Aritao), and today apparently still unpublished and preserved in manuscript.⁷

Fr. Ignacio Mercado, O.S.A. of Spanish-Filipino parentage but born in Parañaque, Rizal, also made several studies of the medicinal properties of plants which he collected. Fr. Elviro Perez, O.S.A., writes of him: "... he never wanted to apply those herbs on the sick before

³ Marín, II, 161

⁴ Op. Cit., 69.

⁵ Op. Cit., 112, 116.

⁶ Op. Cit., 74-75.

⁷ Elviro Pérez, 175

having experimented with them on his own body, by which he sometimes discovered quite marvellous cures which he duly noted down. In this way, by great effort and care, he succeeded in putting together a collection of more than 300 different plants and flowers, about which he wrote his famous *Libro de Medicinas* which for a long time served as the basis of Philippine pharmacopoea".⁸

There were other Augustinian missionaries who spent time and energy studying the flora of the Philippines. Brother Juan Biso, O.S.A. (+1750) had no teacher, but he had a keen sense of observation and analysis, which enabled him to write the still unpublished *Tratado de Arboles y Hierbas de Indias*. Fr. Joaquín Calvo, O.S.A., parish priest for years in Bulacan and the suburbs of Manila, was also a collector of plants found in the forests of Bulacan. With patience and scientific intuition, he classified them, and put down his observations in a *Tratado*, which unfortunately has disappeared. He died in 1823. Fr. Julian Bermejo, O.S.A. otherwise known for his military prowess against the Moslem attacks on the town of Boljoon, still found time to write *Instrucciones para las Parteras, a fin de evitar los abortos y que los niños mueran sin el bautismo*. This was printed in Manila in 1838.⁹

In an effort to offer some remedy for the absence of physicians and the lack of medicines in the Philippines outside of Manila, Fr. Blanco, author of the *Flora Filipina*, translated Tissot's *Medicina casera en Francia*. The friar hoped that the Filipinos might make use of the medicinal powers of the herbs and plants in their own country, and at the same time indicate the plants that were identical or similar to those in Europe. This translation, still unedited in manuscript form, passed from hand to hand for a long time, and was the panacea for all ills, the reference book for the several quacks and medical practitioners at the time.¹⁰

The missionaries who turned out to be good botanists in the Philippines are few, except the Augustinians who formed what we might call the "Augustinian School". The chief figure is Fr. Manuel Blanco, O.S.A., the "Prince of Philippine Botanists". Born in Mavianos, Zamora (Spain) in 1778, he came to the Philippines in 1805. After studying Tagalog in Angat, he served as parish priest in San José and Tanauan (Batangas), and Parañaque (Rizal). Without neglecting

⁸ Op. cit., 204-206. This was published in Tomo IV of the 1880 edition of the *Flora*, with the corrections and illustrations by Fr. Celestino Fernández-Villar.

⁹ Op. Cit., 280, 370.

¹⁰ Marín, 159-160.

his priestly duties, he spent his free time studying the rich flora of the country, with the double purpose of helping advance the science with his own personal contribution and of curing the infirmities of the native Filipinos. Among his numerous writings, some on Botany and others on religious themes, the best is **Flora de Filipinas** which was printed three times. The first printing in-cuarto was by the UST press in 1837, followed by a second edition also in-cuarto in 1845; while the third, in 1877, was edited by Fr. Andrés Naves, O.S.A. This edition included an unedited work of Fr. Mercado, O.S.A., the writings of Fr. Antonio Llanos, O.S.A. and an Appendix listing all the botanical works written till then in the Philippines.

The edition came out in four thick volumes in-folio of text, and two more volumes of plates and illustrations. Highly praised by his brothers in the habit, this work did not escape the criticism of both contemporaries and scientists of today. Omissions of many other species of Philippine plants have been pointed out, as well as the inclusion of others which have been said to be not of Philippine radiation. But we must keep in mind that Fr. Blanco was an amateur, not a professionally trained scientist. His was the first scientific attempt in this difficult branch of learning, and his botanical studies were merely of secondary interest to him who was primarily a priest and a religious missionary. Dr. E. Merrill, one of his modern critics, says: "Considering the circumstances under which it was written, Blanco's **Flora de Filipinas**, even if it is a curious work, is also a remarkable book in some respects. Few botanists in any country or in any time have labored under greater disadvantages, and Blanco must be credited with initiative, industry and perseverance. Most of the facts recorded are the result of his own observation and even if he did make numerous grave errors in the interpretation of species, his descriptions as such, in the whole (sic), compare favorably with those of his contemporaries."¹¹

Fr. Blanco fortunately, found in the younger Fr. Antonio Llanos, who arrived in the Philippines in 1829, a love for botany combined with a clear mind and an unusual memory. Formed apparently in the style of Blanco, his tutor, the young priest also worked among the Tagalogs for many years. Like his teacher, and in order to help him, Fr. Llanos became an enthusiastic collector of plants which he gathered from the thick forests and forwarded to Fr. Blanco. To

¹¹ Karganilla, "The Religious orders and Botany in the Philippines", *Unitas*, February, 1932, p. 468.

improve his own knowledge, he corresponded with major botanists abroad, especially the famous A. Candolle. Fr. Celestino F. Villar, O.S.A. praised Fr. Llanos in these words: "We have the deepest belief that the world will praise Fr. Llanos and honor him when they realize his important work carried out with no other teacher than Fr. Blanco; with no other books than those he had at the end of his life, namely, the last volumes of Candolle's *Podrumus*; with no greenhouse other than the open fields and forests; with no other time for trips and studies than what his parochial ministry — in no small parish — leaves him; and with no aids other than an iron will and a tireless diligence."¹² He died in Calumpit, Bulacan in December 1881. His written work, studies and descriptions of some Philippine plants that were either unknown or only vaguely by botanists, were included almost in their entirety in the third edition of Blanco's *Flora de Filipinas*.¹³

Fr. Celestino Fernández Villar, O.S.A., parish priest for 10 years in Igaras, Panay, was similarly interested in botany, to which he dedicated his free hours. This interest which eventually won him fame, led his superiors to name him to collaborate with Fr. Naves and continue Fr. Flanco's work and issue the third *de luxe* edition of the *Flora*. This is said to be a "monument in typography", and has been praised by centers of learning, even winning in Amsterdam a first prize in science. Fr. Fernández Villar also translated the book into Latin, wrote the biographies of Frs. Mercado and Llanos, corrected and illustrated the latter's *Libro de medicinas*, and enriched with his scientific classifications the fifth Book on the special native trees, plants, palms, vines, etc. of Fr. Juan J. Delgado's *Historia general sacro-profana*, etc.¹⁴

The last figure in this group of outstanding Augustinian botanists is Fr. Andres Naves, briefly alluded to above. Besides his corrections of Blanco's *Flora*, he wrote down his personal observations and conclusions which were added to that work.¹⁵

Of the Franciscan Order, the first name that comes to us is that of Fr. Blas de la Madre de Dios (+1626), author of a *Flora Filipina*, seemingly the first treatise written in the Philippines on this subject,

¹² Pérez, 434.

¹³ *Op. cit.*, 432-435.

¹⁴ *Op. cit.*, 512-513, 514-515.

¹⁵ *Op. cit.*, 432-435.

according to Platero. He also wrote a *Tratado de medicina doméstica*.¹⁶

In his desire to do good, especially for the sick for whom he wished to find some remedy for their ills at minimum cost to them, Brother José de Valencia, O.F.M. (+1669), started his own search for medicinal plants, herbs and roots native to the Philippines. Of his discoveries, he printed drawings, together with observations on their virtues and the ills to which they could be applied. These soon formed a book which became a common reference, not only of physicians and surgeons, but especially of missionaries of the gospel who, in their solitude and helplessness, had no other recourse but the good Brother's book. It is said that the cures effected by this friar's charity aided by the book were unbelievable to physicians and surgeons of Europe.¹⁷

In Palo, Leyte, the Jesuit missionary Fr. Cristóbal Enriquez used his ingenuity to win souls for Christ, by serving as a roving physician for the bodies of his flock. He had to learn the cures of some local native quacks and medical practitioners whom he generously paid. Because he offered his cures gratuitously, unlike the local quacks who imposed excessive fees on their patients, the Jesuit soon won the good will of the people.¹⁸

More uncomplicated was the approach of Fr. Tomás de Montoya, S.J., who was sufficiently acquainted with the powers of some herbs and domestic cures, and also served as a physician to cure the many ailments of the people.¹⁹ But it was the Moravian Jesuit Brother Georg Kamel who established a center for drugs and medicines in the Jesuit college in Manila, which prepared the medicines for the Jesuit missions in the Philippines. The poor also received free treatment at the center, where Brother Kamel served as nurse-infirmarian-physician, all combined. Besides, he sent several botanical specimens to Europe, with their descriptions, and these were published by his friends in the *Philosophical Transactions* of London. Finally, Fr. Paul Klein, S.J., known as the confessor of Mother Ignacia del Espiritu Santo who founded the native congregation for women known today as the Religious of the Virgin Mary (RVM), wrote *Remedios*

¹⁶ Platero, 53.

¹⁷ D. Martínez, 296, No. 804; Platero, 271.

¹⁸ Murillo Velarde, 372.

¹⁹ Murillo Velarde, 372.

fáciles para diferentes enfermedades, which was printed in Madrid in 1712.²⁰

In 1768, the Jesuits were expelled from the Philippines and all their property went to the government. They had a center for medicines intended for general use, kept in crystalline forms or in Chinese and Japanese jars; but these, too, were confiscated and transferred to the Royal Hospital in 1770.²¹

Just as the other friars and missionaries, the Dominicans also had to make do with the remedies and cures that nature provided for them to help alleviate the physical sufferings of their Christian flocks. This was the aim of Fr. Fernando de Santa Maria's book, *Manual de medicinas caseras para consuelo de los pobres indios en las provincias y pueblos donde no hay médicos ni botica*. Written in clear, concise style, its contents are exclusively about how to apply local remedies to sicknesses. Naturally, the manual is not perfect; yet, it was reedited five times after its first publication and it was translated into the Philippine dialects. This success can be attributed to the author's 38 years of missionary experience in the country, plus the written observations he received from several other missionaries. Interestingly, Fr. Blanco, O.S.A. wrote a rather unfavorable comment the prologue of his translation of Tissot's *Aviso al pueblo*: "... except the brief and curious explanation of the qualities of the plants of the Philippines, it is a worthless guide for curing sickness and, in certain cases, the practices that it proposes can be very dangerous."²²

Another Dominican can be mentioned, Fr. Juan de Vergara, O.P. (+1775), who wrote in 142 pages a *Tratado sobre medicinas caseras*. He was for years missionary to the town of San Fabian in Pangasinan.

The Recollect Fr. Miguel Aganduru (+1626), a conscientious and detailed writer, composed a *Manual de medicinas caseras para consuelo de los pobres indios*, which was later published by Don Juan Alvarez de Guerra. Another book entitled *Manual del mediquillo visaya* by Fr. Manuel Vilches, O.R.S.A. was published in Manila in 1877. But the most important work perhaps on this matter of local cures and medicines was the *Embriologia sagrada*, published in 1865 by the parish priest of Mandawe, Cebu, Fr. Gregorio Sanz, O.R.S.A. as a tribute to the curates and assistant priests in the Philp-

²⁰ *Op. cit.*, 1982.

²¹ Retana, *Aparato*, 650-654. This act was later confirmed by the King on 31 of Jan., 1783.

²² *Op. cit.*, II, 491, 951.

pires. Bishop Jimeno of Cebu issued a Circular in praise of this book on 12 of January, 1857.²³ But Fr. Joaquin Coria wrote: "In reality, the people in their distant towns, except when the curate visits them and he knows something, have no other help in their illnesses than the so-called *mediquillos* (medical practitioners), an ignorant group of quacks who are a veritable calamity in that land. In general, they do not know what they administer, and at times they believe they can get out of their difficulties by declaring that the sick person is bedevilled . . . How many persons, how many tributes are daily lost to the Treasury because in the Philippines they are ignorant of the minimal information of child-birth . . ."²⁴

In Negros, Fr. Fernando Cuenca, O.R.S.A. distinguished himself by his charity and help to all kinds of sick people — religious, secular priests, Spaniards, Filipinos, foreigners, who presented themselves for his special "water treatment." He attended to all and provided them with free lodging and food as long as they stayed. Among those who came were physicians and pharmacists of note, who were forced, despite themselves, to praise him highly.²⁵

Finally, Fr. Felix Guillén (+1899), also a Recollect friar, possessed no mean knowledge of medicine, especially in what is known as homeopathy. When he was named Vice-Rector of San Millán and had to return to Spain, he brought back with him a collection of medicinal plants and leaves from the Philippines, with their corresponding index and brief annotations on their curative value, and how to apply them. These he subsequently donated to the College of Medicine of the University of Zaragoza.²⁶

²³ Sádaba, 41, 769, 424-425.

²⁴ *Memoria sobre Filipinas*, MSS in AUST, Sección de "Folletos", 177, fol. 21.

²⁵ Sádaba, 447-448; Marin, 191-192.

²⁶ Sádaba, 589.

HOMILIES

The Boletín Ecclesiástico publishes herewith seven sermons on the Sacrament of Confession and Holy Eucharist. They were prepared upon the request of the NATIONAL HOLY YEAR COMMITTEE. In this Committee's plan, sermons on the Sacraments of Confession and Holy Eucharist should be preached to the people in March and April.

To maintain the principle of having sermons suited to the Sunday Scripture Readings, we have drawn up paragraphs to tie up Palm Sunday (April 7), Easter (April 14), the Second Sunday of Easter (April 21) and the Third Sunday of Easter (April 28) with the first, fifth, sixth and seventh sermons respectively. The second, third, and fourth sermons can be used on Monday, Tuesday and Wednesday of Holy Week (April 8, 9, 10).

Our Biblical Notes for Homilies and the Sermons written by Msgr. Mario Baltazar, O.P., will be resumed in our April issue.

PALM SUNDAY (April 7)

Luke 22:14-23:56 (or shorter 23:1-4a). The Passion of the Lord

BITTER-SWEET

Bitter-sweet Sunday could be a suitable second name for Palm Sunday. In the solemn blessing of the palms we recalled the triumphant entry of Jesus to Jerusalem. This to him, was sweet. It was, in a way, his "recognition day," for the people recognized him as the Messiah. Everyone craves for recognition. So also Jesus, being truly human, savoured the sweetness of recognition day.

But Palm Sunday is not without bitterness. We have just read the Passion of Christ and this is the bitter cup that Jesus had to drink. Even during his moment of triumphal entry into Jerusalem, Jesus already knew that his cross was not far away from him.

People who, on Sunday, cheered Jesus as the Messiah, were around again on Friday but this time to boo the Son of God dying on the cross. Never before, perhaps, was before, perhaps, was the flicker of the human heart more forcefully portrayed. Let us not think that we are not in the picture. How many times have we

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resolved to follow Christ "all the way" and then just a few steps afterwards, we quit following him by committing sin!

God knows our weakness. He knows that inspite of all our good resolutions we fall again and again. After offering him some sweetness we follow up by offering him bitterness. So he, too, offers us something bittersweet, the Sacrament of Confession. It is bitter for us because we have to take the the trouble to tell our sins to the priest, be truly sorry for them and receive a penance. It is sweet because it is an encounter with God's forgiving love.

(Continue in p. 186, First Sermon).

EASTER (April 14)

John 20:1-9: He must rise from the dead

A SURPRISE

I guess all of you expect me to greet you a Happy Easter and talk to you about the triumph and glory of Our Lord Jesus Christ. I do wish all of you a Happy Easter! But, in keeping with the spirit of Easter, I want to give you a surprise. I say this is in keeping with the spirit of Easter because the Resurrection was the greatest surprise in the life of the disciples. In spite of all the predictions that Jesus made about his Passion and Resurrection, his disciples were completely surprised when it happened.

My surprise for you is this. Instead of talking about the triumph and glory of Christ, I wish to talk to you about Confession as a Social Sacrament. This topic is not really out of place because emphasis on the social aspect of confession is in line with the renewal going in the Church. Such renewal ultimately has its source in the Resurrection of Christ. If Confession and Renewal mean anything, they mean NEW LIFE. And this is what the Resurrection of Christ made possible for us.

(Continue in p. 194, Fifth Sermon).

SECOND SUNDAY OF EASTER (April 21)

John 20:19-31 Jesus among disciples after the Resurrection.

HERE I AM

The Gospel story we have just read may be called the story of Jesus Absent and Present. When Jesus was absent the disciples

were so afraid that they, who used to gather in the open, in public places, now started to meet behind locked doors. But when Jesus became present, the disciples were "filled with joy," they experienced Peace and received the gift of the Holy Spirit.

In the second part of the story we learn that when Jesus is absent, a man like Thomas can be quite outspoken in his disbelief. But when Jesus is present even a doubting Thomas would exclaim: "My Lord and my God."

The presence of Jesus among us gives joy, peace, the Holy Spirit, and it erases doubts. In brief, it gives us a foretaste of eternal life. For this reason Jesus instituted a sacrament in which we can "palpably" experience his presence. He prepared a table where he could say: Here I am, come to me, and I shall give you life.

(Continue in p. 196, Sixth Sermon).

THIRD SUNDAY OF EASTER (April 28)

John 21:1-19 (or shorter 21:1-14) Post-resurrection meal.

HERE WE ARE

When Simon Peter, Thomas, Nathaniel, the sons of Zebedee and two other disciples went out fishing at the beginning of our Gospel story for today, they were a group but not a community. There is a big difference. A group may gather because of a present need, a present project, a present liking for each other's company. But they do not have anything that binds them permanently. And so their relationship remains shallow. A community, on the other hand is a "common-unity." It has a unity that is strong and permanent and a common life that goes deep down to the roots.

To teach the disciples a lesson about community, God in his providence saw to it that Peter and his companions did not catch any fish as long as they were just a group and not a community. Then Jesus came. By his word he gave a lasting unity to the group. From then on, they were effective. So effective in fact, that their net got "so many fish that they could not haul it in."

Christian community is built first by the Word or preaching of Jesus. The next step is to build it up by means of the Holy Eucharist. In our Gospel story for today, this was symbolized by the meal that

Jesus took with his disciples on an early morning by the lake of Galilee.

(Continue in p. 198, Seventh Sermon).

SEVEN SERMONS ON PENANCE AND EUCHARIST DURING THE HOLY YEAR CELEBRATION

FR PATRICK TALTY, C.S.S.R.

FIRST SERMON Confession, the Sacrament of Sinners

GOD LOVES SINNERS

HE WAITS FOR THEM: HIS CHURCH WELCOMES THEM BACK

A. **God loves sinners.** God is our Father and he continues to give us a father's love no matter what we do. This will be true always, unless we freely and finally reject that love forever in hell.

The greatest proof of this is the Passion of Jesus Christ. "God did not spare his own Son, but gave him up for us all." (Rom. 8:32). "Perhaps for a good man someone will be ready to give his life; but God shows his love for us, because, while we were still sinners, Christ died for us." (Rom. 5:7,8).

By the sin of Adam we became a lost race, condemned to eternal death without hope of pardon. By his death Christ took that guilt on himself and blotted it out; and by his Resurrection, he opened heaven and eternal life for men.

This is the gift we receive from God in baptism: **pardon of sin and loving sonship of God** that makes us **heirs to eternal life**.

But God wishes us to be saved as free men; he wishes us to do our part in our own salvation. Baptism is like the planting of a seed, the seed of the tree of life. We must nurture and cultivate that tree till it becomes a tree of eternal life. We are like prisoners who were —condemned to death. The death sentence has been lifted and we are free. But now we are expected to lead lives worthy of that freedom. "Men must repent and turn to God and perform deeds worthy of their repentance." (Acts 26:20).

The sentence of sin and death has been taken away; but our nature still retains its weakness and inclination to evil; we can still fall again. And so our loving Father has provided a "plank after shipwreck" in the sacrament of confession. It is almost another baptism for the sinner.

B. In this sacrament God waits for the sinner. We meet Christ there in the person of his priest, as truly as Mary Magdalene did when she knelt in tears at Jesus' feet in the house of Simon the Pharisee. And when we meet Jesus Christ, we meet our Father through him. "I and the Father are one and he who sees me, sees my Father also." ((John 14:9; 10:30). "Thou art merciful to all...thou dost overlook men's sins, that they may repent...thou sparest all things for they are thine, O Lord who lovest souls." (Wis. 11—:23,26). In Confession we worship the Fatherhood of God.

Every sinner, like the Prodigal Son, sooner or later, feels the misery of his state. Sin weighs like lead on the heart. "There is no peace for the wicked, says the Lord." (Isa. 48:22). "The wicked are like the raging sea, that cannot rest." (Isa. 57:20). But Jesus says: "Come to me all you who labour and are heavily laden... and you shall find rest to your souls." (Matt. 11:28). Like the Prodigal every sinner can say: "I will arise and will go to my father." (Lk. 15:18). And he can be certain that this loving Father awaits him with open and forgiving arms.

This sacrament is one of the treasures entrusted by Christ to his church. It is only there that we can find it. And **the Church, like her Master, loves and welcomes back every sinner who repents.** She is the Mother of Saints, but she always remains the Mother of Sinners, too.

How can she forget that her Master allowed himself to be called "the friend of sinners"? That he said: "Those who are well have no need of a physician but those who are sick; I have not come to call the just but sinners to repentance." (Lk. 5:31). If there is "joy before the angels of God over one sinner who repents", is there not equal joy in the earthly kingdom of God, his Church?

Like the Widow of Naim, the Church weeps and prays over each dead son, begging the merciful Christ to raise him to life and give him back to his mother.

The sinner humiliates his mother, the Church. He puts her to shame and she is blamed for his evil life. She is despised because of him; her work for good is hindered and the very name of God is blasphemed.

But she does not disown him; she does not cast him off. She only longs and sighs for his return. And once he receives God's pardon in confession, she forgets the past and puts her arms around him and welcome him back fully into her fold. For her, every confession, is a **celebration** of joy.

And the Church's model, Mary, Christ's blessed Mother loves sinners for whom her Son gave his blood. She is their most powerful pleader with him for mercy and pardon and peace. She is truly their refuge.

Every year, in the season of Lent, God offers special grace and mercy to the sinner. But in the Holy Year of Jubilee, this grace is even more abundant. The Jubilee offers a free pardon and lovingly invites all to be reconciled with their God. "We are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ: Be reconciled to God. (2 Cor. 5:20).

SECOND SERMON

Confession, Sacrament of the Week

Confession is not only the sacrament of sinners, it is also the sacrament of the weak. What do we mean by sinners, and what do we mean by the weak? Sinners are those who love sin and do not wish to give it up. The weak are those who do not love sin; they wish always to be in God's grace and love; but weakness of nature, joined to the attraction and fascination of temptation, causes them to fall from time to time or even frequently. Confession is particularly helpful for such souls: it gives them **courage, strength and hope.**

A. Confession gives courage to weak souls. Some people, especially the young, easily lose heart; they become discouraged and give up confession. It seems to them useless; they only fall again and they fear that God will think them insincere. What is the result? They become more discouraged, they become weaker and they commit more sins.

God does not consider them insincere. Like a good Father, he understands their weakness and sees their good will. Confession is not just for the perfect; it is especially for the weak. It is cowardice to stop going to confession; it is real courage to keep battling on, even though there seems to be no result. Confession is like a medicine; it often works slowly. If a doctor prescribes a medicine and it does not cure at once, will the patient stop taking it?

St. Peter was given the power of the keys of heaven, the power to release from sin. When he asked Jesus how many times he should grant pardon, would it be seven times? Jesus answered: until seventy times seven, which means without any limit. God allows our weakness, to force us to come to him; to make us realise that we are helpless and he is our only strength. As long as we come with sincere good will, he welcomes and pardons and encourages us every time. Confession is a mighty act of courage for weak souls; the oftener they go, the more their courage grows.

B. Confession gives them strength. It teaches men not to trust themselves, but to rely only on God. Peter felt confident of himself when he was ready to go and die with Jesus. Our Lord warned him that before many hours, he would deny his Master three times. He gave Peter the remedy: "Watch and pray, lest you enter into temptation." Peter thought he was strong; it was the night of his ordination as a priest and bishop, it was the night of his first Communion. But he neglected the warning of Jesus. He slept instead of praying; and instead of being on the watch, he foolishly went among Jesus' enemies. After the weak and shameful denial, Jesus looked on him, not with reproach but with mercy and love. Peter went out and wept bitterly.

Confession will teach us little by little where our weakness lies. It will teach us to pray at once in time of temptation and turn away. It will teach us to avoid foolish dangers that only weaken us more. There is only one mistake the weak can make: this mistake of staying away from Jesus, the mistake of neglecting confession.

C. Confession gives hope. True hope in God only begins when we are completely hopeless. When things go well, we think we are trusting in God, but in reality most of our trust is in ourselves. When there is no hope left, then we are forced to throw ourselves into the arms of our almighty and all-loving Father. We pray with holy Judith: "O God, who art mighty above all, hear the prayer of those who have no other hope but Thee." What a loving and forgiving Father we have. "Thou dost correct little by little those who trespass, and dost remind and warm them of the things wherein they sin, that they may be freed from wickedness, and put their trust in thee, O Lord". (Wis. 12:2). That loving Father leads us to Jesus, Our Saviour in the confessional; "No one comes to me unless the Father who sent me draws him, and I will never drive away anyone who comes to me." (Jn. 6:44.37).

The Blessed Virgin, his Mother, is rightly called "the hope of those who have no hope." She is truly so, because she is all powerful over the heart of her Son and her prayer for us is always heard.

THIRD SERMON

Confession, the Sacrament of Sorrow for Sin

The Holy Year is concerned with conversion or change of heart and change of life. Conversion means turning away from sin and turning back to God and his love. It means repentance for sin and reconciliation with God. It means genuine sorrow for the evil we have done against God and genuine opening of our God's love. Confession is the sacrament in which we do this; and so, sorrow for our sins is the first thing required for a good confession.

To have true sorrow for sin, we must first know **what sin really means**. Sin is not just selfishness; it is not just cruelty or injustice to our fellow-men; it is first of all an insult to God. Sin is committed in man's heart before it becomes an external action. And what happens in his heart? He rejects God; drives the love of God out of his heart and puts in its place some evil thing that he now worships and loves as if it were his god.

King David was loved and favoured by God. He was God's friend, God's favorite. But he sinned grievously. He stole another man's wife by adultery; then to cover his crime, he had her husband killed. Like a good father, God sent his prophet to show David what he had done in the sight of God. David repented with bitter tears. He wrote a prayer of repentance; but he did not mention the woman he had wronged or the man he had murdered; he thought only of what had caused all this: the evil he had first done to God in the secret recesses of his own heart. He prayed: "Have mercy on me O God . and cleanse me from my sin . for I know my transgressions and my sin is ever before me . against Thee, against Thee **only** I have sinned . Create in me a clean heart, O God, and put a new and right spirit from me . for a broken and contrite heart thou wilt not despise." (Ps.50). God sent his prophet again to tell David that he was pardoned.

What are the steps we must take to have such sorrow, and to secure this precious pardon from our heavenly Father? They are three: fear, humility and love. Jesus gives us an example of each of them in the gospel.

1. **Fear of God:** Two brigands were crucified with Jesus Christ. They were dying cursing God, cursing Christ, cursing their fellow-men. One of them was converted. He said to his companion; "Have you no fear of God? We are getting the punishment we deserve, but we should not be cursing this man, because he has done

no evil." Then he turned to Christ and prayed: "Jesus, remember me when you come in your kingly power." And Jesus forgave him at once; he answered: "This day you will be with me in paradise. (Lk. 23:403. The just do not have to fear; but sinners should fear God. He is not only their Father, he is their Creator and Judge, who will require an account of their lives. He pardons the penitent now; he condemns the guilty at the end.

2. **Humility:** God resists the proud, but he has mercy on the humble. Humble sorrow always obtains pardon from God. He was so loaded with sins that he was ashamed to be there. He stayed at the back and would not even lift up his eyes to heaven; but with eyes fixed in shame on the ground, he struck his breast and said: "O God be merciful to me a sinner". Our Lord says that he went home pardoned and the friend of God. (Lk. 18:13).

3. **Love:** If we realise God's love for us, we shall easily be deeply sorry for anything we have done against him. Sin is so bad, precisely because God is so good. He says to us: "Is this how you repay the Lord, O foolish and senseless people? Is he not your Father who created you? You forget the God who gave you birth." (Deut. 32:6,18).

And if we think of the Passion of Jesus Christ, we see his love and the love of the Father who sent him to save us: "He was wounded for our iniquities, he was bruised for our sins . and the Lord laid on him the iniquity of us all . . . he poured out his soul to death . he bore the sins of many and made intercession for those who break God's law." (Is. 53:5,6,12).

This is not a mere sentimental love. It is a firm turning of the heart and will to God. Even though our emotions may be still attracting us towards sin, we firmly decide that we are finished with sin; we want God and his love. And we will take practical steps to avoid future sin.

All this, of course, applies mostly to serious sin. Serious sin alone drives God's love from the heart. But even smaller sins lessen that love and even dispose us little by little to more serious faults. Every sin is against God's love; and every sin is a cause for sorrow.

Magdalene had this deep sorrow that springs from love. Simon, the host of the banquet, condemned her in heart and condemned Jesus for allowing her to touch him. But Jesus defended her in these wonderful words: "Many sins are forgiven her, because she has loved much." (Lk. 7:47).

May Mary, the sinless Mother of our Redeemer, obtain for us true sorrow for every sin.

FOURTH SERMON

Confession, Sacrament of Holiness

Vatican II more than once recommends to all the frequent reception of the sacraments, which of course means confession and Holy Communion. The Council reminds us that **the sacrament of Penance contributes much to developing the christian life.** "This sacrament", it says, "prepared for by a daily examination of conscience, greatly fosters the necessary turning of the heart towards the love of the Father of mercies." (cfr. Const. on the Church, Decree on Bishops, Decree on Ministry and life of priests.)

In spite of these words of the Council, opinions have spread that lessen the importance of frequent confession. Pope Pius XII had already spoken strongly against such **erroneous opinions** in one of his encyclicals. "Those who make light of, —or weaken esteem for frequent confession, should realize that what they are doing is foreign to the Spirit of Christ and disastrous for the Mystical Body of our Saviour." "Mystici Corporis . . . 103).

Everyone, of course, should know well that **we do not have to confess before every communion.** Those who have committed **serious sin** should, as the Church lays down, confess before receiving Communion, even though they already have true sorrow in their heart. Such confession is ordered by the Church out of special respect for the Blessed Sacrament. At times also, general absolution may be given. This will take away sin, if we are genuinely sorry, and we may receive Holy Communion. But in our next confession, we must tell any grievous sins not yet confessed.

But those who are **not aware of any serious sin on their conscience**, can always make an act of contrition for smaller sins, and receive Communion even daily without confessing. But even to these devout souls, as well as to priests and religious, the Church recommends frequent confession, as a **powerful means to holiness.** Confession does a work for the soul that is not done even by Holy Communion.

What are these **benefits of frequent confesison**, even for the devout? Pope Pius XII says that this practice of frequent confession, though not found in the early days of the Church, was introduced later by the Church, "not without the inspiration of the Holy Spirit." He adds that by frequent confession "**self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are conquered, the conscience is purified, the will strengthened and a salutary self-control is obtained**". (Mystici Corporis.)

But if we are **not aware of any sins**, how can we confess? That is true. Without real sin and real sorrow, confession would be a useless and meaningless routine. But we have committed **sins in our past life** and even though they have been confessed and pardoned, it always pleases God when we renew our sorrow for them. And so we can always accuse ourselves of our past sinfulness, mentioning some particular sin if we wish. In this way we can have **at every confession a deep sorrow** like that of Magdalene. Peter wept when Jesus looked on him. Though he was pardoned, tradition says that he continued to weep all his life for his denial of his Master, so that his cheeks became furrowed with the flowing of his tears. David was pardoned, yet he tells us that he repented of his sin "seven times a day" and that his bed was watered by tears of sorrow every night.

Children set us an example. They love confession. Their consciences are very delicate. They can easily repent, especially of faults against their parents, of which they are particularly aware. They know that the fourth commandment has been given especially to them by God and it is here that they please or displease him most.

But if we are not aware of any sin, **perhaps we should be a little uneasy**. St. Paul says: "I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me." (I Cor. 4:4). Perhaps a **more careful and honest examination of conscience** would reveal many things to us. In the act of contrition at Mass we strike our breast and admit that we have sinned in our thoughts and in our words, in what we have done and in **what we have failed to do**. That last little phrase "what we have failed to do" can convict most of us. How much more, for example, we could have done to help others.

At any rate **we always have our past sins**. They are not something to be anxious about, because God has pardoned them; but they are something to be sorry about; and we can never have sorrow enough for anything we have ever done against the love of God. **Sorrow for the past gives us a deep humility**, which is the foundation of holiness. It gives us **immense gratitude** to the loving God who has pardoned us and so **turns our heart in trust and love to the Father of mercies**. He wills to make of our misery the throne of his mercy, and humble sorrow brings him near to us at once.

May the spotless Mother of our Saviour, who had no sin of her own, but who sorrowed at the foot of the cross for the sins of the world, help us to use this sacrament of sorrow as a sacrament of holiness and closer union with God.

FIFTH SERMON

Confession, a Social Sacrament

Confession is very much a **personal sacrament** and it is concerned first with the primary dimension of man's personality: **his relationship with God**. Sin is first of all between man and God. It is committed in the depths of each man's heart before it touches others. By serious sin man breaks with God and rejects God's love in the inner sanctuary of his own heart. And so, it is to God that apology must be made, and from God alone can pardon come.

But man is also by nature a **social being**; he is not a hermit or solitary, he lives in mutual association with others; he needs others and they need him. Whatever he does, whether good or bad, has its effect on others. God takes this very much into account when he gives his twofold commandment: **love God with your whole heart and above all, and your neighbour as yourself**. He takes it into account also when he grants pardon. He teaches us to pray: **"Forgive us our sins as we forgive those who sin against us."** And he tells us: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; **first be reconciled to your brother and then come and offer your gift.**" (Matt. 5:23,24).

This **second dimension of man's personality** is as wide as the world. It embraces his own family, his friends, his neighbours, those he works with and associates with, his country, as well as all mankind; and last but by no means least, the Church, his Mother, which is also the Mother of Mankind and the universal ship of the world's salvation.

Hence if a man is right with God, he will be right with all men; and if he breaks with God, he will soon break with his fellow-men.

This highlights the importance of confession as a **social sacrament**. Those who are guilty of cruelty and injustice and other crimes against their fellow-men, do not go to confession. Or if they occasionally confess, they do not do so frankly and sincerely and with real sorrow. If only people would use this sacrament well, how soon the world would change.

Sin is the **root cause of the great social evils of the world** and **repentance by means of confession** is the first step to solve and remedy them. When a man ceases to love God, he will no longer love his fellow-men, because the love of the neighbor is only an extension of the love of God. When man repents and is reconciled with God, he necessarily begins to love his fellow-men. This **recon-**

ciliation with God and with our fellow-men is the chief purpose of the Holy Year. This is what it is all about; this is what it means.

Let us take a close look at these evils. God sums them up under three headings: pride, greed, lust. When a man loves any one of these, the love of God is no longer in his heart. (I Jn.2:15,16).

1. **Pride.** The proud man worships himself; there is no room in his heart for God or for his fellow-men. The rights and needs and miseries of others leave him indifferent, cruel and cold. He is a bitter critic of all, even of the Church, his Mother; he blames everyone except himself. He can hate but cannot love.

2. **Greed.** "The love of money", says God, "is the root of all evils." (I Tim.6:10). To how much injustice and cruelty it leads. Even in our daily life we need to examine carefully and see if any wrong is being done to others. A good question to ask ourselves is this: "How would I like others to treat me in this situation?" It is the rule given by Christ: "Whatever you wish that men would do to you, do so to them." (Matt. 7:12).

This is something at which we all need to take a very hard look. For a hundred years the Popes have been proclaiming the christian principles that underlie social justice; yet many, even among Catholics have paid little heed. Some who consider themselves good Catholics still aid and abet injustice in one form or another, and continue to live on its fruits. There are exorbitant rents, slave wages and unjust practices that are a grievous burden to the poor.

3. **Lust.** What havoc this causes in the permissive society of to-day. It destroys family life and corrupts the hearts of youth. The Pope has complained of a "ravaging wave of eroticism that threatens to destroy human love." The words love and lust are almost interchangeable and soon men will be incapable of love like the beasts.

Thank God, we have a sovereign remedy for all these evils in the sacrament of penance. There our Father awaits us, not in reproach but in pardoning and strengthening love. He will give us deep concern for others.

May the Immaculate Mother, Queen of the Philippines, obtain us grace to make good use of this purifying sacrament of mercy during this Holy Year of Reconciliation with God and men.

SIXTH SERMON

Holy Communion, the Bread of Eternal Life

This is the wonderful promise and pledge given to us by Our Lord: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." (Jn.6:54).

Jesus had fed five thousand people by miracle. Next day they sought him out on the other side of the lake. He said to them: "You seek me because you ate your fill of the loaves. Do not labour for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give you . . . your ancestors ate heavenly bread in the desert but they are dead . . . I am the living bread which came down from heaven, if anyone eats of this bread, he will live forever, and the bread which I shall give for the life of the world is my flesh." (Jn. 6).

Man was created for eternal life with God; he forfeited that life by sin; Christ restored it by our redemption.

This whole mystery of Redemption is truly contained in the sacrament of the Eucharist, where he is truly present. In the Mass he is offering his life for sin, the same offering he made at the Last Supper and on the Cross; and God is accepting this offering giving him eternal life for us, just as he did on the day of the Resurrection. And all this, Jesus gives to us in a kind of climax or summary, when he gives us himself in Holy Communion. He takes the form of food to show that he really is the Bread of Eternal Life.

How the Body of Christ rebuilds eternal life in us?

In the beginning man was made for eternal life with God his Creator and Father. He was made in God's image, far superior to the beasts, and only "a little less than the angels". (Ps. 8:5). He was the image of God principally in his marvellous soul or spirit. This spirit was intelligent and could know its God; it was free, and could choose and love him, master of its own destiny, responsible to no one but its Maker; and it was immortal, it would live forever. All these things the beasts lacked.

But man was not destined to remain forever on this earth, he was a pilgrim whose true home was to be with his Father in heaven. "We have not here a lasting city, but we seek one that is to come." (Heb. 13:14).

To prepare man for this God gave him a foretaste of it by another and truly heavenly gift, which has been called "heaven on earth" or "eternal life already begun." God came and dwelt in man's heart by love, making man his earthly temple, and giving him a mysterious and intimate sharing in God's own life, because "God is love". (2 Pet. 1:4; 1 Jn. 4:8).

This gift was life the bright "cloud" that enshrined God's special presence in Solomon's temple. 2 Chron. 7:2,3). We call it the "gift", the "biyaya", the "gracia", the "grace" of God.

This heavenly gift of loving union with God is what man lost by sin. He did not lose his intelligence, or his freedom, or his immortality; he lost God and he lost eternal life, he lost heaven. He would still go on forever in the misery of being separated from his God.

But what of man's body? Surely this cannot be the image of God. God is an infinite Spirit and has no body. This is true; but out of love for man, God took man's body. The body of Christ is God's Body, because Christ is God. Indeed the very model followed by God in creating the first man was actually the future Body of Christ fashioned by the Holy Spirit in Mary's immaculate womb. Christ was and is and always will be the Perfect Man, the Perfect Son of God, the Model according to which we are to be gradually transformed into sons of God. "To those who received him he gave power to become sons of God." (Jn. 1:12). "He destined us in love to be his sons through Jesus Christ." (Eph. 1:5). He predestined us to be conformed to the image of his Son." (Rom. 8:29).

By dying in our flesh, Christ expiated the sins of all flesh; and by his glorious Resurrection, God restored him body and soul, and with him all who follow him, to the original dignity and destiny of man.

All this he gives us, when he gives his glorious Body in Communion.

Our part in this mystery

When we draw near this mystery of our Redemption, when we come to Mass, we come as God's own people, his children. Baptism makes us so; but our salvation is only begun and God wills that we take part in our own salvation by following the path trod by Christ. "Christ suffered for you, leaving you an example that you should follow in his steps." Pet. 2:21).

And so, we come with our crosses, our problems, our weakness, and even our sins. We unite them with him, who took them all on himself for our sake on the Cross. We ask him to transform us through the cross, to be with us in our daily pilgrimage, and bring us at last to eternal life.

Holy Communion does for the soul what food does for the body: it builds up lost energy, preserves from sickness and death, increases life and vigour, and gradually transforms us into the image of Christ. Like the bread given by the angel to the prophet Elias, it strengthens us to climb even to the mountain of GOD. (I Kings 19:8). May Mary Immaculate obtain us reverence like her own for the Body of her blessed SON.

SEVENTH SERMON

Holy Communion, Banquet of Unity and Brotherly Love

Holy Communion is pre-eminently a sacrament of unity, charity, peace and brotherly love. It is a **community** sacrament, and the foundation stone, the **only** foundation stone, of the Christian Community. "We who are many, are one body, for we all partake of one bread." (I Cor. 10:17).

BUT it becomes a community sacrament by being first a **personal** sacrament for each one. Christ gives himself to each and he gives himself to all. To each he gives the same love that he gives to all; and it is by **uniting each one with himself** that he united them with one another.

It is as if you were invited to a banquet. You receive a personal invitation addressed to you alone. You are received personally by the one who invited you. Then you find that your host has invited other close friends as well, each of them invited personally like yourself. Because they are his friends, they become yours also. All are united through friendship with him.

Also, Christ comes to you under the appearance of food. Now the taking of food is entirely personal . . . no one can take your food for you . . . and so the reception of the Body of Christ is first of all **for yourself**. But not just for yourself; food is not merely to eat, but to give you energy that you may work for others. He gives the infinite treasure of his love that we say share it with others with all the world. "You received without pay, give without pay." (Matt. 10:8).

Unless we realise this personal love of Christ for each one of us, unless we remember what he does for us personally, we shall never be able to give that same personal love to our fellow-men. Yet this is what charity means: it is not just kindness or benevolence, or good-feeling towards others; it is the love of Christ welling up in our own hearts and overflowing on our fellow-men. HE tells us so expressly: "Love one another as I have loved you." (Jn. 15:12).

Consequences for the Community

We are never closer to his love than in Holy Communion. In giving us himself, he gives us all that he has done for us, our whole Redemption and eternal life. This same love he has for each and every human being. "HE will have all men to be saved and to come to the knowledge of the truth." (I Tim. 1:4). He asks us to be channels of that love to our fellow-men.

"As I have loved you." This is his standard and measure; and it is without measure. "He laid down his life for us, and we ought to lay down our lives for the brethren." (Jn. 3:16).

The mercy and compassion and understanding and patience he has shown to us, we must show to others. "I forgave you all that debt because you besought me; and should you not have had mercy on your fellow-servant, as I had mercy on you?" (Matt. 18:32, 33).

Not only to the good, but to all; not only to friends, but even to enemies. "Be perfect, as your heavenly Father is perfect . . . he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. If you love those who love you, what reward have you? . . . If you salute only your brethren, what more are you doing than others? Do not even the pagans do the same? But I say to you: Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Matt. 5:44 etc.).

The example of the Saints

John the beloved disciple, who leant on Jesus' breast at the Supper learned the Master's lesson best of all. His three letters speak of nothing else. For years, it is said, he preached on love alone. When some asked for a change, he said: "How can I?" "It is the Lord's command. "This is my commandment, that you love

one another." "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Let us not love in word and speech but in deed and truth." I Jn. 3:17).

St. Paul writes: "Love does no wrong to a neighbour". (Rom. 13:10). "Sinning against your brethren, you sin against Christ) . the weak man is destroyed, the brother for whom Christ died." (I Cor. 8:11, 12).

St. Teresa exclaims: "O Jesus, how great is thy love for the sons of Adam. Never can we please thee more than by leaving thee, for the sake of aiding and consoling them. Then indeed we enjoy the less, but we love thee more. He who loves not his neighbor, loves not thee, O Lord; for all the blood that thou hast shed, proves thy love for the sons of men."

In practice we should begin in our own home. Some who engage in many good works outside, neglect their nearest and dearest. There is fidelity to our own work; bearing with others as God bears with them. "Bear you one another's burdens and you shall fulfill the law of Christ." (Gal, 6:2).

Mary, Queen of Saints, had no sooner received Jesus in her womb than she set out on an errand of charity to her cousin Elizabeth.

In the Council the Church urgently called for this practical christianity to-day. Its only source is the Eucharist.

OUR MOTHER

This is a new section of the Boletín Eclesiástico, dedicated to a monthly meditation on the importance of Mary, our Mother, after the style of an "allocutio" in a Legion of Mary meeting. To start with, **Fr. Regino Cortes, O.P.**, shares with us some reflections based on the Introduction of the American Bishops' Pastoral Letter on the Blessed Virgin Mary, "Behold Your Mother: Woman of Faith."

PASS IT ON

The American Bishops have lamented the decline of Marian devotion, due to a great extent to "the special temptation that affects Christians today, Catholics and Protestants alike... the temptation to turn the central truths of the faith into abstractions, and abstractions have no need of mothers" (Behold Your Mother, 85). We Filipinos are starting to be affected by this special temptation, but fortunately we are not yet very badly infected.

To the worldwide community within our reach due to modern communications, we Filipinos have something which we can proudly offer: that unflinching love and devotion to the Blessed Mother of God that is a prominent trait of our spirituality. This devotion comes in various forms: dedicated cells of the Legion of Mary; the daily "Angelus" which many of us still say as the evening shadows fall, recalling the greatest event that ever happened, the Incarnation of the Son of God in the womb of a Virgin; well-attended solemn processions year after year in famous marian shrines of our country; recitation of the family rosary around a small altar in many of our homes, etc. So, psssst, Filipino devotees of Mary, pass on your great love for our Mother.

We give, but we also take. We give to others the example of our tenacity in honoring Mary. But from other Churches like the American Church, which has more Theologians than we have, we take the fruits of scholarly initiatives and research. These can fertilize our marian devotions. In our forthcoming meditations we shall borrow from what these Theologians have to say about Our

Lady in the Bible, the Church's understanding of the Mystery of Mary, her title of Mediatrix and Spiritual Mother, her place in our life, her role as Mother of the Church, etc.

Right now, we join the American Bishops in proclaiming that "the Second Vatican Council in no way downgraded faith in or devotion to Mary. On the contrary, the eighth chapter of the Constitution on the Church is a clear and penetrating account of the Catholic teaching on the Blessed Mother of God."

We would like to add that the role of the Blessed Mother in the salvation of the world has become more and more manifest in our modern times. Her messages in various ecclesiastically approved apparitions in our times are concerned with peace, the worldwide welfare of the human community. Her message at Fatima is truly the message of the century. Simply stated, it is $P + P = P$: Prayer and Penance equals Peace. This, in fact, is also the message of the final Holy Year of our century, the Holy Year 1975. It should be clear enough that Mary has a special role to play in the Holy Year.

The anxiety expressed by some, that devotion to Mary may detract from the position of Jesus, needs special consideration in the Philippine context. It is true that we tend to be carried away by our devotional practices and we easily allow superstitious elements to creep into our best practices. But as long as our marian devotions remain filial, sincere, and obedient to ecclesiastical authorities, Mary's love will cover up all our failings and transmit to Christ, in purified form, our ardent devotion.

COMMUNICATION

A priest from the Diocese of Imus, Rev. Inocencio B. Poblete, suggested the creation of this Section. The name also comes from him. Originally, the word "communicate" meant "to make (something) common, to participate, to share." Hence this Section will serve as a forum for exchange of views. It will also attend to questions that do not require scholarly study but call for practical advice.

On Marriage Annulment

Dear Father:

I have practically been living in desolation ever since that day three years ago when I made a very crucial decision to call an end to a marriage that has only offered nothing but heartaches and disappointments, until God in His kindness showed His infinite mercy by willing it for me to come across an article in the January, 1973 issue of your organ, the *Boletín Eclesiástico de Filipinas*. It has really given me a tremendous amount of consolation, so much so that I've taken a new lease in life — life in its real sense.

Father, please give me enlightenment on how to go about getting a church annulment of my marriage. I wonder if there is a marriage tribunal in Cebu, because it would be more easily accessible to me.

Very truly yours,
L. B.

Dear L.B.:

Thank you for your letter and the deep concern you have to straighten-up your christian life. Regarding your query, no complex problem is involved. As an initial step, I would suggest that you do either of the following:

First, you may approach your Pastor and tell him your particular problem. If, your Pastor finds that there is sufficient grounds for the annulment of your marriage, he will direct you to the Matrimonial Tribunal of the First Instance in your diocese. This latter will investigate your case and take care that it is justly solved;

Or, second, you may approach the Matrimonial Tribunal of the First Instance in your diocese directly, which in your case is in Cebu City. The easiest way to find out where this is located is to approach the diocesan Chancery. The Matrimonial Tribunal of the First Instance will examine your case and decide whether an annulment is possible. The rest of the process will just follow.

Here's hoping that I have satisfied your query. Good luck and may God bless you.

Very sincerely in Christ,
Fr. Jose Tinoko, O.P.

Questions from Farmers

A priest from Agusan has sent us 57 questions gathered from farmers. Here are 14 questions, our first installment. We invite our readers to send us their answers, even just to one or two of these questions. We will publish the best answers. They can be long or short, as you wish.

1. If God is everywhere, is he also present in hell?
2. If God loves us, why does he permit floods, typhoons, earthquakes, to afflict men?
3. If God is really just, why does He allow some wicked people to enjoy the wealth and pleasures of this life while there are good and pious people who suffer a lot due to poverty and oppressions? Why are there rich and poor in this world?
4. If God created everything, therefore, he created also the evil things.
5. Why should God forbid a certain fruit in paradise? If there was really a forbidden fruit there, that must be a bad fruit. If so, God must have created evil, the bad tree.
6. If the soul is breath of God (according to the Bible), therefore, if that soul goes to hell, part of God goes to hell.
7. What exactly is the name of God?
8. Does God really listen to our prayers?
9. What exactly was the original sin of Adam and Eve? I believe it was sexual sin because it is said that the forbidden fruit was in the *Middle* of paradise.
10. It was good our first parents sinned, otherwise, we will not exist today. True?

11. If Adam and Eve were in the state of grace before the fall, why were they tempted so easily?
12. If Adam and Eve had only two children, how come people multiplied?
13. If Adam and Eve were our first parents, how come there are so many races?

On Evangelization

Elsewhere in this issue of the Boletin you will find the Philippine Bishops' Collated Reflections and Recommendations on Evangelization. What are your reactions? Could you share them with us?



(continued from p. 168)

growing from the grassroots. The Secretariat should also be an office of exchange of what is happening in different parts of the country.

6. Regional Pastoral Secretariats should help in the implementations coming from this meeting.

VI. FAMILY LIFE

In view of the widespread dissemination of a materialistic outlook on sex, love and marriage, brought about by the current drive for family planning, there is an urgent need for evangelization on these realities. To this end, a catechesis (on sex, love and marriage) is indispensable, as also a concomitant program for training the evangelizers.

HERE AND THERE

COMMUNICATORS MEET

The first meeting of the Chairmen of Episcopal Committees for Communications representing the Episcopal Conferences of 12 South and East Asia countries was held in Hong Kong January 9-11. All pastoral problems relating to TV, Radio, Cinema and Press were discussed at the meeting, with special attention to specific problems related to overseas broadcasts by Radio Veritas, Manila.

If properly organized, programming from Radio Veritas could help the Catholic Churches in many countries of Asia, notably: India, Mainland China, Sri Lanka, Pakistan, New Guinea, Burma.

The Bishops of Asia are interested in Radio Veritas and are willing to accept collegial responsibility for short-wave broadcasting to South and Southeast Asia.

BISHOP GAVIOLA MILITARY VICAR

The Catholic Bishops Conference of the Philippines has announced the appointment of His Excellency Bishop Mariano G. Gaviola as Mi-

litary Vicar of the Philippines by His Holiness Pope Paul VI, succeeding the late Rufino J. Cardinal Santos in the position.

SPIRITUAL RENEWAL PROGRAMS FOR PRIESTS

The Association of Major Superiors of Men, in cooperation with San Jose Seminary (Quezon City), has established a Pastoral Renewal Center. Its purpose is to provide seminars and programs for Brothers and Priests, both religious and diocesan, who are engaged in the active ministry.

Present plans of the Center are to hold five-week renewal described as an effort to help the personal, spiritual renewal of the participants in the context of their pastoral ministry as it is lived in the situation of today's Church in today's Philippines. Among the ele-

ments that are included are the following: reflections on personal faith as the faith is experienced by the priest today; reflections on the understanding and use of Sacred Scripture in the life and ministry of the pastoral minister; reflections on priestly ministry in the Philippine Church of today; reflections on pastoral liturgy as it affects both the priest and the community entrusted to him; current questions of moral theology; reflections on the theology of liberation and other areas of pastoral theology.

Great importance is therefore

given to the spiritual renewal of each participant. The program begins with an effort to form a faith community among those taking part. Regular spiritual direction is available for the five weeks of the program. Helps are offered for the renewal of the participant's life of prayer. One week of the program is devoted to a spiritual retreat.

Programs have been scheduled on the following dates: April 16-May 18; June 10-July 13; July 22-August 24; September 2-October 5.

Practical Information

1. *Location:* Sacred Heart Novitiate in Quezon City.
2. *The fee:* ₱1,000.00 for board and lodging, the cost of the ordinary materials for the program, fees for the staff and for special lectures, fee for the one week retreat and

for the work of the spiritual directors.

3. *Scholarship aid:* A substantial amount has been made available by the Association of Major Religious Superiors of Men for priests who are unable to pay the full fee. The policy of the Center is not to grant full scholarships but to be generous in granting partial scholarships according to need. In this way, the available funds can be of help to more priests. Requests for aid are made through one's Bishop or Religious Superior. Requests are made to the Director of the Center.
4. *Number of participants:* No more than thirty-five priests per program.
5. *Correspondence and further information:* Pastoral Renewal Center, Sacred Heart Novitiate; Novaliches, Quezon City D-506 (Tel.: 90-21-13).

NEW CARDINAL DEAN

The Pope has confirmed the election of Cardinal Luigi Traglia as dean of the college of cardinals in succession to the late Cardinal Amleto Cicognani who died on December 17, 1973.

The Pope also confirmed the election of Cardinal Carlo Confalo-

nieri as new assistant dean.

On the death of a Pope, the dean of the college of cardinals has the duty of informing the other cardinals that the office of Pope is vacant and of convoking them at the Vatican, where they elect a successor.

NUN CANONIZED

A Spanish nun who devoted her life to caring for the aged poor, Teresa de Jesus Jornet y Ibars, was canonized on January 27 by Pope Paul VI.

St. Teresa Jornet Ibars was born in Aytona, Spain, in 1843, and twice entered religious life but was forced to leave because of ill health. Spurred by her con-

cern for the sick, and particularly the poor, she founded the Institute of the Little Sisters of the Abandoned Aged in January, 1874. She died in 1897 and was beatified by Pope Pius XII in 1958.

Pope Paul VI remarked: "We have food for thought in the personification of the Church's genius for charity in this Religious

woman, followed by thousands of woman with hearts overflowing with love and courage, who dedicate their lives to a social work

that demands more than others a heroic spirit of service, kindness and sacrifices."

MINDSZENTY'S POST DECLARED VACANT

Pope Paul VI declared a vacancy in the Archdiocese of Esztergom, the main Roman Catholic church position in Hungary, thereby relieving Josef Cardinal Mindszenty from his responsibilities. The announcement was made on February 5. Previous to it, on January 30, the Pope informed Cardinal Mindszenty of his decision.

The Pope acted only "after prolonged evaluation of the circumstances, solely in view of the pastoral interest of some Hungarian dioceses."

The Pope's decision was thrown in bad light by some press reports, prompting the Holy See Press office to state that the Pope took the step of declaring Mindszenty's position vacant because the Church "wishes to meet the primary requirement for the life of every ecclesial community, namely to be able to enjoy the active, encouraging and strengthening guidance and presence of a Pastor of its own, under normal conditions of canonical administration."

Cardinal Mindszenty spent 30 years in Nazi and Communist jails and 15 years in asylum at the US legation in Budapest. In 1971 he moved to Rome.

In his letter to the Cardinal the Pope expressed his deep desire "to renew to you, beloved and venerated Brother, our great benevolence and paternal esteem." He recalled that Mindszenty exercised his pastoral ministry "in very difficult times, full of anxieties and responsibilities. Deeply carved in our mind is the vivid and painful memory of the time, now exactly twenty-five years ago, when you were subjected to a trial and condemnation, which were the culminating points of the increasing attack on your person, and which attracted the attention of the whole world, causing amazed surprise than your faithfulness to the Church of Christ, brought deep suffering indeed."

In a touching tribute and in true humility, the Pope further told the Cardinal: "We bow with profound respect before you and we thank you from the bottom of our heart for the numerous examples of virtues you have given, in so many long years, to the whole Catholic family."

Bishop Laszlo Tekai has been named "apostolic administrator" of the archdiocese of Esztergom pending further action by the Holy See.

SHORT NOTICES ON BOOKS

1. Philippine Books

Abriol, Msgr. Jose: *Pang-araw-araw na Misal Romano. Ikalawang Aklat*. St. Paul Publications, Pasay City. 1974. Paperbound ₱15.000; Cloth-bound ₱18.00.

The second volume of the Tagalog Daily Missal prepared by Msgr. Abriol contains the Proper of the Mass for weekdays, with readings, responsorial psalms and alleluia verses, from the First to the Seventh Week of the Year, and from Lent until Ascension.

The other volumes are: Volume I: For Weekdays of Advent and Christmas season (Clothbound ₱7.00); Volume III: Pentecost season (in preparation).

Maayong Balita Alang Kanimo. Philippine Bible Society. Manila, 1973. Clothbound, ₱7.50.

This Cebuano New Testament is the first fruit of the Philippine Bible Society's "Common Bible" translation projects started in 1968. The Old Testament is, as yet, unpublished.

It deserves the name of "Common Bible" at least on three counts: (1) it is the common work of translators from different Churches, (2) it has received the common support of the principal Christian Churches in the Philippines, Protestants and Catholics alike, and (3) it uses the common Cebuano *spoken* language (rather than literary Cebuano), used by people from 18 to 35 years old, and understood both by those who do not attend church services regularly and those who do.

This popular version is *not a paraphrase* but, by following the modern principles of *dynamic translation*, it manages to convey the biblical message effectively to modern man. In fact, it is patterned after the Today's English Version (TEV), popularly known as *Good News for Modern Man*. It is based on the *Greek New Testament* as explained to the translators by expert biblical consultants.

The translators were: Fr. Diosdado Camomot (Roman Catholic), Rev. Ignacio Cortel (Assemblies of God), Rev. Alexius Lopez (United Church of Christ in the Philippines), Rev. Napoleon Lumapguid (UCCP). At the initial stage of the project, Fr. Mardonio Honculada and Fr. Cesar Alcoseba, both Roman Catholics, were also members of the committee.

This Cebuano Common Bible has the imprimatur of his Eminence, Julio Cardinal Rosales, Archbishop of Cebu.

Mabuting Balita Para sa Ating Panahon. Philippine Bible Society. Manila, 1973 — 871 pages and 3 maps. — Clothbound, ₱7.50.

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This is the Tagalog Common Bible (New Testament) and what has been said above about the "Common Bible" is applicable to it.

The translators were: Rev. Fr. Emilio C. Palma (Roman Catholic), Rev. Honorio F. Rivera (Independent Methodist), Rev. Vicente Mar. Aguila (United Church of Christ in the Philippines), Mrs. Maria G. Romulo (Church of Christ), Mrs. Celia H. Marcelo (Far East Broadcasting Company).

This Tagalog Common Bible has the imprimatur of the late Rufino J. Cardinal Santos, Archbishop of Manila.

Naimbag A Damag Iti Agdama A Panawen. Philippine Bible Society. Manila, 1973. — 765 pages and 3 maps. — Clothbound, ₱7.50.

This Ilocano New Testament version shares with its Cebuano and Tagalog counterparts the above given explanation of the name "Common Bible".

The translators were: Rev. Fr. Godofredo Albano (Roman Catholic), Mr. Peter Julian (Roman Catholic layman), Mrs. Patrocina Tayaban (United Church of Christ in the Philippines), Rev. Juan Marigza (UCCP), Pastor Anacleto Guerrero (United Methodist Church), Rev. Gervacio Tovera (Assemblies of God).

This Ilocano Common Bible has the imprimatur of Most Rev. Juan C. Sison, D.D., Archbishop of Vigan.

2. Books From Other Countries

Boureau, Daniel: *El Futuro del Bautismo.* Editorial Herder, Barcelona, 1973. — 194 págs. — Rústica 150 pesetas.

In the more or less distant future, will the sacrament of baptism to be put off until every baptizand should personally ask for it, that is, at any time after the attainment of the use of reason, should he or she ever ask for it? Will baptism become some day what Extreme Unction used to be, that is, a sacrament best reserved for the dying as the lone passport to heaven? These and related bold questions are delved into in this brazen book, with canon 770 hard put on the carpet.

Congar, Yves y otros autores: *Vocabulario Ecumenico.* Editorial Herder, Barcelona, 1972 — 396 págs. — Rústica 375 pesetas.

Catholics and Protestants give different nuances of meaning to the same theological words, such as gospel, sin, justification, charisms, ministries, religion, Holy Spirit, grace, merit, liberty, tradition, etc. Thus any dialogue or discussion between them is apt to start with a reciprocal ignorance of what exactly the other side is trying to say. The end-result is further misunderstanding (*error in principio maximum in fine*), if not resentment or even perhaps a rhubarb. This book comes to the rescue to forestall or salvage similar incidents, for it defines accurately both the precise Catholic and Protestant meanings of a vast array of theological terms. This volume is a "must" for any one involved in, or concerned with, the ecumenical movement.