

# BOLETIN ECLESIASTICO de FILIPINAS

## **HOLINESS AND SIN**

**Editorial**

## **TO YOUNG PEOPLE**

**Paul VI**

## **A SONG OF SALVATION**

**Jaime L. Sin, D.D.**

## **WHY WE DO NOT WANT COMMUNISM**

**Julio R. Cardinal Rosales**

## **MASONS AND CATHOLICS TODAY**

**Mariano Gaviola, D.D.**

## **USE OF DRUG AGAINST LIBIDO**

**Francisco del Rio, O.P.**

## **APPEAL FROM ZAMBOANGA**

## **HOME BIBLE LEAGUE**

# BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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## TABLE OF CONTENTS

<b>EDITORIAL NOTES</b>	212 213	HOLINESS AND SIN IN THIS ISSUE
<b>DOCUMENTATION</b>	215  222  225 226 227 228	TO YOUNG PEOPLE Paul VI HOLY YEAR, CHARITY, AND YOUNG PEOPLE Holy Year Central Committee J. SIN, ARCHBISHOP OF MANILA M. PURUGGANAN, BISHOP OF ILAGAN M. GAVIOLA, MILITARY VICAR INSTALLATION ADDRESS Jaime L. Sin, D.D.
<b>FEATURES</b>	235  239	WHY WE DO NOT WANT COMMUNISM Julio R. Cardinal Rosales MASONS AND CATHOLICS TODAY Mariano Gaviola, D.D.
<b>REFLECTION</b>	243	WHAT THE CHURCH EXPECTS OF THE MINISTER OF PENANCE
<b>BIBLE STUDY</b>	246	ON GENESIS 1 — 11 Bernard Le Frois, S.V.D.
<b>HISTORY</b>	255	HISTORY OF THE CHURCH IN THE PHILIPPINES CH.45: PRACTICAL SCIENCES AND ARTS Pablo Fernandez, O.P.
<b>CASES AND QUERIES</b>	264	USE OF DRUG AGAINST LIBIDO Francisco del Rio, O.P.
<b>COMMUNICATION</b>	268 269 271 272	APPEAL FROM ZAMBOANGA ON THE PHILIPPINE HOME BIBLE LEAGUE ON MASONRY QUESTIONS FROM FARMERS — II
<b>HOMILIES</b>	273	EASTER: 4th Sunday (May 5); 5th Sunday (May 12); 6th Sunday (May 19). ASCENSION (May 26).
<b>OUR MOTHER</b>	279	MARY IN THE BIBLE Regino Cortes, O.P.
<b>HERE AND THERE</b>	281	NEWSBRIEFS
<b>SHORT NOTICES ON BOOKS</b>	287 288	PHILIPPINE BOOKS BOOKS FROM OTHER COUNTRIES

## EDITORIAL

# Holiness and Sin

Without mentioning the word holy or holiness, the new pastor of the Manila Archdiocese, Archbishop Jaime L. Sin, has pledged to be a holy man. This is to be understood in the post-Vatican II meaning of the word "holy", which, in biblical language, means "set apart". For in the Decree on the Ministry and Life of Priests, the Council said, "By their vocation and ordination, priests of the New Testament are indeed set apart in a certain sense within the midst of God's people. But this is so, not that they may be separated from this people or from any man, but that they may be **totally dedicated** to the work for which the Lord has raised them up. They cannot be ministers of Christ unless they are witnesses and dispensers of a life other than this earthly one. But they cannot be of service to men if they remain strangers to the life and conditions of men. Their ministry itself by a special title forbids them to be conformed to this world. Yet at the same time this ministry requires that they live in this world among men, and that as good shepherds they know their sheep. It requires that they seek to lead those who are not of this sheepfold so that they too may hear the voice of Christ and that there may be one fold and one Shepherd" (Art. 3).

For priests, and more so for bishops, holiness means being "totally dedicated to the work for which the Lord has raised them up". It is this thought that comes to mind in Archbishop Sin's words: "I promise, with the help of Almighty God, to give of myself generously and unstintingly, to count the cost neither in the time nor the effort spent, to plumb all my interior resources so that, as shepherd of the flock in the Archdiocese of Manila, I may prove worthy of the shining legacy that my distinguished predecessors have left in my care. More than this, I will not promise. Less than this, I will not do."

Holiness is often falsely interpreted as a separation from the ordinary concerns of men in order to have an extraordinary interest in spiritual heights. Conceived in this way, holiness is a wall, and Archbishop Sin will have nothing to do with such. He is saddened by

walls: "the wall that divides the priest from the laity, the wall that separates the clergy from the hierarchy, the wall that shields the young from the old, the schooled from the unschooled, the believers from the unbelievers." To remedy this unhappy situation, the new Archbishop of Manila has decided to do away with walls. At least in a figurative sense, he will tear down the walls that hem in the pastor of Manila within Villa San Miguel, and make the same a meeting place of pastor and flock.

What a blessing it would be for Manila should its Archbishop turn out to be a truly holy man — holy because he can look beyond particulars, but a man inasmuch as he keeps his ears attuned to the throb of individual hearts; holy because he can be calm in the midst of storms, but a man inasmuch as he has compassionate feelings for the little ones who are afraid; holy because he has the light of Christ, but a man inasmuch as he lets his light shine in the world.

To be holy is the most difficult challenge on earth. It is the challenge that Archbishop Sin has publicly accepted. Let us, therefore, help him meet that challenge with our continued prayers and cooperation so that, with the help of God, Manila's unique blend of holiness and Sin will succeed.

## In This Issue

Accent on youth could well characterize this month's **Boletín**. The Holy Father's **Message to Young People** occupies the place of honor in our documentation. After a few pages it is followed by the concluding portion of the Pastoral Aims of the Holy Year, which gives special attention to youth. The section concludes with a **Song of Salvation**, which, coming from the big as well as sincere and good humoured heart of Manila's newly installed Archbishop of 45 summers, will certainly find an echo in the hearts of our young idealists. To their minds, on the other hand, Cardinal Rosales offers food for thought on the evils and illusions of **Communism**. They may not be so concerned with the problems of **Masonry**, of more interest to their elders, but it is good for everyone to be reassured by Bishop Gaviola that the dawn of a new day is coming on this subject.

Our **Cases and Queries** Section, revived in this issue, carries remarks by Fr. del Rio on how the problem of libido — a special

problem for young bodies — can be alleviated by spiritual and psychological rather than by biological means. Of special interest to the generous young is the **Appeal From Zamboanga** in our Communication Section. To young people looking for good reading material, suggestions are given by teenagers (Monette Benito and Divina Cruz) and a young lady (Carmela Religioso) whose names enhance our Book Section.

We salute the young, while offering to all the lasting information, wisdom and inspiration that have found their way in our official interdiocesan publication this month. To one and all we extend Easter greetings in the hopes that, age notwithstanding, their spiritual youth, as Psalm 103 says, may always be renewed like the eagle's.

# TO YOUNG PEOPLE

## MESSAGE OF THE HOLY FATHER FOR WORLD VOCATIONS DAY

I am speaking to the young people — to you young people. Yes, I am speaking in a special way to you, because once again this year it is Vocations Day.

### A Young Teacher Calls

It is my day, that is, the Day of the Fisherman, since this is the first notable aspect of today's celebration. Today there is achieved — almost with tangible realism — a Word, a promise of Jesus Christ. He spoke it to Peter and to Andrew his brother, those fishermen who were casting their net in the Lake of Galilee. Walking along the bank Jesus saw them and said to them: "Come with me and I shall make you fishers of men". What tone did his voice have? What figure did the young Teacher strike at that moment — the young Teacher whom the two fishermen had met a little while before, down towards the mouth of the Jordan, in that mysterious atmosphere of the messianic preaching of John the Baptizer? Who knows? The fact is that the two fisherman — think of it! — immediately left their nets and began to follow the Teacher that they had hardly come to know. A few steps later the scene repeats itself in regard to two other brothers, James and John, sons of Zebedee; they too abandon their nets; they too leave their father, the boat and those helping them and follow Jesus, who is drawing to himself a small group (cf. Mt. 4:18-22) in order to preach the coming of the kingdom of heaven.

It is a symbolic scene, a prophetic scene. Is it too fantastic to think that it is reflected in my own present situation? Think of the Pope, who portrays very imperfectly the profile of Jesus and the likeness of Peter; and yet he is the Successor of Peter and the Vicar of that very same Christ. The Pope is standing not on the bank of a tranquil lake but on the edge of a swelling and whirling river, the river of history, the overwhelming river of

modern life, in which you, the young people of this rising generation, are carried along by the delirious violence of our time and in which, like everyone else, you are searching for satisfying experiences, however marvelous or frightening they may be.

### **Come With Me**

I am issuing a call; I am calling you. I know that this is rash on my part, perhaps vain, perhaps annoying; but I must raise my voice, as Jesus did: Come with me. I shall say something more: my call is serious. To come with me means making an extremely precious gift: the personal gift of yourselves to our Lord; it means a sacrifice without limit. But it is like that. I must be sincere: my call, which I would like to be a vocation for you, is something intensive and demanding. (And I shall mention to you — although you understand it anyway — how much affection there is in this call. The one who follows it will have this seemingly contradictory experience: a vocation — penetrating and profound, hidden within the secrets of conscience — is something very gentle, something thrilling; there is nothing — no pleasure, no love — that can surpass it. But this comes later.) Now it is enough for me to call out: Is there anyone who wants to come? Is there anyone who, amidst the confusion of a thousand sounds in this world of ours, hears and listens to my voice?

### **Listen**

At least do not refuse this invitation: try to listen!

You ask me: to listen to what? Listen, in my call — as a first invitation — to the call that rises up from mankind which still cries out today and expresses, usually in suffering, its most real needs. It cries out for truth, it cries out for light, it cries out for help. Do you not perceive in this call the cry of hope, followed by the lament of disillusionment, confusion, suffering and despair? Do you not hear the cry of so many unhappy children, so many lonely poor people, so many needy sick, so many weak and oppressed? Do you not recognize the fearful and languishing call of the person who does not know to whom to confide some jealous and sorrowful secret that he has. And do you not hear the call of the worker, the student, the one who is restless, and in the end does not know why? — the why of life, or who it is that can awaken him, or who can say to him as to a brother: "the one who walks in my footsteps does not walk in darkness" (cf. Jn. 12:25)? Who can console mankind for the vanity of its efforts, for the absurdity of its vanities, for the fleetingness of its days? Who can give sense and value to hu-



man knowledge, who can purify and fortify love, who can teach the true secret of beauty, who can realize the precious value of tears, who can open the door to the dreamed-about possibility of a supernatural life?

## Two Stages

These questions and a hundred others connected with ideals and with the sublimation of human life make up the symphony of a vocation. God calls through the word of mankind aspiring to the transcendent fullness of its life — a fullness that would otherwise be lacking.

Who knows how to listen to this pleading chorus? This is the first characteristic stage of a modern vocation: the sociological-religious stage.

Are you afraid of becoming fascinated by human compassion?

Young people, listen a little longer. But this time you must listen to another wise and friendly voice. This is the second stage: the psychological-religious one. Here an expert is needed, that is, a teacher of the soul, a spiritual director; here there is needed a friend who is an expert in the secrets of hearts.

## Your Day

Today then, young people, Vocations Day becomes your Day. It becomes the Church's Day; we are speaking now of the Church as a Teacher

It is your Day. I am speaking to you young people — to every one who is able to understand the language of an extraordinary vocation, that of a total giving of self to the love and service of Christ. It is a case of catching the most mysterious signals of the Holy Spirit. It is not something easy. One must be knowledgeable in a technique (excuse the expression) which reads signs; that is, one must possess "the discernment of spirits", the discernment of spiritual signs; we could use a term which is relevant today, adapting it to the religious sphere, by saying: a psychoanalyst of the Gospel is needed. We would even add, one needs a charism (cf. 1 Cor 12:10). This is an essential need, but the solution is not that difficult if the choice of the person needed falls on someone wise and holy — and this type of person is certainly not lacking in the Church of God.

### Two Voices

But yes, the question becomes dramatic in the sense that the voice that calls is twofold: there is the external human voice of one person and the personal, internal inspiration of someone else. Which one prevails? Which one is of greater importance? This phase is the decisive phase in reaching certainty about a vocation — and on this there can depend the destiny of one's life and a thousand other consequences. A certain tension arises. But there is no cause for fear; and this for two reassuring reasons. The first is provided by a characteristic experience in this tormenting but only apparent ambiguity. This is so because when the vocation is genuine the two voices coincide and their harmony produces an indescribable certainty. We could quote the comment of Saint Bede the Venerable about the vocation of the Apostle Matthew (known as Levi), as told by the Evangelist Mark: "The Lord himself who called him (Levi) outwardly by a human voice to follow him, inwardly inflamed him by a divine inspiration to follow quickly the one who called" (cf. Bede, *Venerabilis*; PL 92, 150). The other reason comes from the fact that the divine call to the priesthood is definitively expressed through the responsible and reassuring voice of the hierarchy and through the imposition of the hands of the bishop, who certainly must judge whether the candidate is motivated by the right intention and has the essential qualities for the priestly ministry (cf. 1 Cor 12:7; and cf. the controversy about the opinion of Canon Lahitton, decided authoritatively by Saint Pius X, in 1912). We are in the realm of a personal freedom concerned with an exceptionally great and responsible choice, because, strictly speaking, a vocation in itself does not constitute either an imperative obligation or an optional right. The moral bond springs from the sincere desire for a higher ideal and a greater reward: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me" (Mt. 19:21). And this is the third stage, which can be called the canonical-religious moment.

### Three Spheres of Objection

But the puzzling uncertainty of vocations — young people, admit it — is manifested today no longer in stages but in other spheres. Here my discourse should pause, or, even better, here your reflection should linger. Let us simplify it: there are three of these sectors in which are found such strong objections against a vocation saying that although a vocation is hypothetically possible today it easily dries up as the sterile grain of the parable.

### Is It Worth It?

What are these spheres? The first is the specifically religious one; it concerns not just strictly priestly vocations but also the vocations of men and women to a state of perfection. The objection is formulated in a common question: Is it worth it? Thereupon the objection touches the critical analysis of religion, that is, of the truth of our faith, which today is assailed and challenged by the most radical philosophical and biblical views; the objection concerns also the moral evaluation of the sacrifices which a vocation involves. Is it worth it to stake one's own existence on a life-formula that the Church presents as a sure interpretation of absolute fidelity to the following of Christ? And Christ — who is he, that he has to have a unconditional oblation of my life? This objection is so powerful and complex that it engages the entire explorative, speculative and moral capacity necessary for attaining a certainty, a victorious truth. And this truth, young people, is not difficult to attain through study, reflection, counsel, prayer, and above all through grace. A vocation is a grace. By its nature it presupposes and requires that a voice should be heard — the voice of the Father through Christ and in the Holy Spirit, the wonderful invitation: Come! This is a grace that has in itself its own power of attraction, of conviction, of certainty. Basically, it is only a question of testing it and then of accepting it generously.

### Human Respect

And the other sphere? that of objections, difficulties and obstacles that often seem paralyzing and insurmountable? It is the sphere of the social environment. This environment grips us, absorbs us, conditions us in such a way that it is very difficult today to free oneself of it and to go out of it by adopting an ecclesiastical attitude, life style and commitment. At one time this "human respect" was not so strong and overwhelming. Today it is perhaps the most serious practical and psychological obstacle. Young people realize how outmoded, absurd and uncharacteristic it is for them to depart from common practice and to embrace a priestly or religious vocation without wordly compromises, which are so unworthy of such a vocation. This departure is a specially important moment. For some it is an agony. But it is the most free, most love-filled, most generous moment that could characterize one's life, one's Christian life. And it is only a moment, a moment of personal courage.

### Difficult Church

And then we come to third sphere: the Church. Yes, the Church, in her ordinary, human, historical, visible and canonical

reality. The Church with her permanent contradiction: between the ideal and reality. This contradiction is all the more annoying to the extent that the ideal is affirmed as sublime, evangelical, sacred and divine; and to the extent that the reality is often presented as base, narrow, defective and sometimes even egoistical and degenerate. But it is the Church! that social institution which each one, by belonging to it, can transform and which, human and limited as it may sometimes be, is always "the sign and instrument" of our salvation. The Church is always the dispenser of the divine mysteries; she is the true Church, holy Mother Church, for which Christ gave his love and his blood (cf. Eph. 5:29). The Church is always worthy of being loved by you young people! Yes, the Cross is put on your shoulders; but it is the Cross of Christ who waits for Simon of Cyrene to help him to bear its weight. It is the heroic drama of God's glory, of the salvation of the world and of the incomparable honour to which you young people are called.

Here we do not wish to add anything else, even if a longer message than this one is necessary.

### **To Others Too**

We cannot forget all the other persons to which this message should be addressed — perhaps with even greater reason. It has in fact the nature of an exhortation. To whom should it be principally addressed?

To the Bishops. But this year the Sacred Congregation for Catholic Education offers them the results of the Congress held last November and which had as its subject the question of vocations. This question was studied deeply by the episcopal conferences and discussed by the members of the Congress itself (bishops, educators and religious).

To Parents, to Families. Yes, they ought to have a special talk, but they can take it — in so far as the principal aspects of the problem of vocations are concerned — from the message addressed to young people.

To Superiors of Seminaries and in general to all Priests and Religious, to whom also is confided the fostering of vocations. For them also the problem requires specific consideration, which for the moment we confide to their wisdom, assuring them all of our special prayers for the increase of so lofty, urgent and delicate a ministry.

### **Conclusion**

Sons and daughters and friends, and you young people, know that it is the Pope who speaks to you. He regards you with immense affection, with anxious hope and with great joy. And greeting all of you who listen to this trusting message, he repeats as his own and as addressed to you the words of the Apostle Paul:

"For now we live if you stand fast in the Lord. For what thanksgiving can we render to God for you, for all the joy which we feel for your sake before our God, praying earnestly night and day that we may see you face to face and supply what is lacking in your faith?" (1 Thess 3:8-10).

And with this we send to everyone our Apostolic Blessing.

From the Vatican, 15 February 1974.

**PAULUS PP. VI**

**Note:** The "World Day of Prayer for Vocations" is held every year on the Fourth Sunday of Easter, the "Good Shepherd Sunday", which falls, this year, on May 5.

# HOLY YEAR, CHARITY, AND YOUNG PEOPLE

## THE HOLY YEAR AND CHARITY

1. In the celebration of the Holy Year a large place should always be given to individual and collective works of charity, understood in all its forms, reaching out as far as possible.

2. Particular care should be given to the poor, those living in shanty towns, the homeless, the aged, those suffering from loneliness.

3. Among the practices required for the Indulgence, stress should be laid on the necessity of carrying out works of charity, though the latter are freely chosen.

4. Among the works of charity recommended are payment of the fares of poor pilgrims and the provision of board and lodging for them, free of charge. For this purpose it will be a good thing to make warm appeals to private persons, families, parishes, Agencies and Religious Institutes.

5. Interdiocesan forms of aid should be promoted; in the sense

of help from the richer to the poorer dioceses, and particularly to dioceses in mission lands. This aid should pass through the Central Committee, which has set up a special Commission for solidarity among pilgrims. Some Churches have already committed themselves to this work of exquisite Christian and ecclesial brotherhood.

6. It is part of the tasks of this Commission to collect funds both to cover travelling expenses and assistance for poor pilgrims and for works of individual aid (for example medical treatment, victims of accidents or crimes); all Churches, Agencies, and Institutes of the various countries should contribute to this fund.

7. Many charitable initiatives, celebrations of "days", collection of offerings etc., which are now traditional, should take on a special character in the Holy Year with regard to the spirit and aims of the jubilee.

## THE HOLY YEAR AND THE YOUNG

Particular attention must be paid to the young so that they may receive and appreciate the message of the Holy Year.

A special Commission, presided over by Mons. Patrick Carrol Abbing, the founder and president of Boys' Town, is at work to study and give concrete form to the initiatives to be taken for the Holy Year of the Young in Rome. But here we offer some features of a "Holy Year Teaching" which may be of help also for specific

initiatives in the local Churches:

1. the first principle will be to use a language adapted to the young, and to propose to them a message responding to their aspirations. This message must:

a) be humanizing and promote solidarity of works, in favour of the whole of mankind.

b) be respectful of the essential values inherent in man and be charitable to all;

c) invite the Christian to be, in this context, the best witness of

Jesus Christ, the perfect man.

2. The message must take its place in a theology of the Church explained in a language that aims at discovering through the Holy Year, the dimension of the church. Basic points:

a) not so much a Church *above* or *opposite*, but immersed in the world, like yeast in the human dough; not *of* the world, but *in* world;

b) mankind has already been saved by Christ, present and visible in the Church;

c) men of goodwill are in union with Christ's Church;

d) a Christian is one who has chosen Christ, undertaking to renew himself and to renew all other men in him;

e) he who is most capable of operating, suffering and dying to serve others, is most in conformity with Christ;

f) the communion of the faithful is called forth, guided and symbolized by the Bishops and the Pope, in accordance with Christ's will.

3. *It will be necessary to respect many different forms, to insert the yeast of the Holy Year in the youth movement.* The following facts should be kept in mind:

a) every nation or ecclesial region expresses a youth with different problems, culture, sensibility and customs;

b) the demand of the young starts in the first place from the deep recesses of conscience and Christ's proposal reaches the individual first of all, then the group, then the local Church, and finally the whole Church.

c) it is useful to give new meaning and value, in the light of the "Holy Year", to many youth initiatives that have already won recognition at the international and local level (for example meetings, marches, the plight of refugees, etc.) and respect and use their ap-

peal, due to their spontaneous origin.

4. *A choice and a proposal of valid contents will perhaps be opportune*, passing over the traditional forms, if necessary, and using a new language. Thus for example:

*The Holy Year*

— a year of solidarity, fellowship, hopes, justice, liberation, love, trust, reconciliation, making all things new. . .

*Pilgrimage*

— a moment of truth or quest for it, passed together;

— a sense of common poverty to understand one another and plan a new path for humanity;

— meetings to share experiences with one another, to talk to one another, to express the joy of being together; together with one another, with the Bishop, or with the Pope, signs of unity.

*Repentance*

— checking and revision of the path of mankind, and of the contribution of the young to its progress;

— awareness of the human weakness, the inconstancy and inconsistency of youthful sincerity at times;

— the sense of general guilt, of mutual manipulation, of slavery to fashions and lack of authenticity in the group;

— reconversion towards the persons of the poor, the aged, educators, authority, recognizing their social role and always loving their persons;

— conversion from the idea of God who frightens and is of utility only, to the three living persons of the Father who loves us, Christ who saves us, and the Holy Spirit who is living love in us.

*Indulgences*

— spiritual solidarity among people, united by the one Saviour;

—confidence in others, opening to the Church which makes us capable of turning to men and to God;

—accepting the love of others which saves us by means of the communication of the merits by which Christians cooperate in redemption;

—recognizing that this exchange

of spiritual gifts was entrusted by Christ to Peter, who makes real their communication.

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In the near future the Central Committee will publish another Document on the difficulties of the young and will give the first outline of the organization of the Holy Year for the Young in Rome.

**Note:** This is the concluding part of the document, "The Pastoral Aims of the Holy Year". See the first part in our March issue.



# PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri **Jacobo L. Sin**, Archiepiscopo Jarensi, ad metropolitanam Sedem Manilensem translato, salutem et Apostolicam Benedictionem. Cum apostolicum, quo fungimur, munus supremi in Ecclesia magistri et pastoris id requirat, ut aptiore qua possumus ratione singulis Ecclesiis provideamus, delectis missisque sacris Pastoribus, censuimus optime fieri si, vacanti ob obitum Rufini Santos bo. me., archidioecesi Manilensi te, Venerabilis frater, praeficeremus sacrorum Antistitem. Rerum enim pastoralium usus, quem abunde adhuc consecutus es, Archiepiscopus Jarensis, spem optimam facit, vel maiora te esse in novo exercendo Dei agro operaturum. De sententia igitur Venerabilis fratris Nostri S.R.E. Cardinalis Sacrae Congregationis pro Episcopis Praefecti, deque apostolica Nostra potestate te, vinculo solutum prioris Sedis Jarensis, ad metropolitanam **MANILENSEM** transferimus, datis iuribus obligationibusque congruis impositis, officium tuum consequentibus. Ab iterandis autem catholicae fidei professione atque iure iurando fidelitatis erga Nos et Successores Nostros te eximimus, contrariis quibuslibet non obstantibus. Mandamus insuper ut hae Litterae Nostrae clero ac populo in metropolitano archidioecesis tuae templo publice legantur, die festo de praecepto; quos dilectos filios paterne hortamur, ut non solumte libenti animo accipiant, verum etiam mandatis tuis pareant, quae dederis, coeptis pastoralibus faveant, quae ineunda esse censueris. Quod profecto et summe Deo gratum, et iis ipsis utile erit. Sollicitudo denique omnium Ecclesiarum, qua, ut gentium Apostolus, urgemur, impellit quoque, Venerabilis frater, ut te Christo Jesu, sacrorum pastorum Pastori, precibus commendemus, ut, propitius tibi assistens, apostolicam tuam roboret atque in dies magis fecundet operam. Datum Romae, apud S. Petrum, die vicesimo-primo mensis Januarii, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

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**JOSEPHUS MASSIMI**, Proton. Apost.

# PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri **MICHAELI PURUGGANAN ET GATAN**, Episcopo titulo Egnatiensi, electo Episcopo cathedralis Ecclesiae Ilaganensis, salutem et Apostolicam Benedictionem. Venerabili fratre Francisco Raval Cruces ad metropolitanam Sedem Zamboangensem translato, iam cathedralis Ecclesia Ilaganensis, in Insulis Philippinis, vacabat atque debitum Episcopum poscebat. Cui dioecesi volentes per aptum pastorem providere qui, munus suorum diligentissimus, Christi populum et ab erroribus late serpentibus prohiberet, et christianae doctrinae lumine collutaret, et exemplo atque virtute plus quam verborum incitamenta ad beatam patriam duceret, bene fieri censuimus si te, quem novimus ingenii animique laudibus abunde ornatum, ad eam regendam et gubernandam mitteremus. Quam ob rem, de consilio Venerabilis Fratris Nostri S.R.E. Cardinalis Sacre Congregationis pro Episcopis Praefecti, deque Nostra Apostolica auctoritate, re bene considerata, te Egnatiensis Sedis titulo atque vinculo liberatum Episcopum **Ilaganensis** dioecesis constituimus, dato nempe regimine atque omni administratione tum rerum religiosarum tum bonorum, siqua Sedes illa habeat. Ad fidei professionem autem quod attinet, et ad ius iurandum fidelitatis erga Nos et Successores Nostros quod pertinet, hoc dabis, ab ea te eximimus, contrariis nihil obstantibus. Dilectos vero filios tuos de clero atque populo paterno pectore monemus, ut non solum te aequae excipiant, cum eorum pater atque magister iam sis constitutus, verum etiam, ut mandata tua facient, quae dare in eorum bonum censueris, cum nulla Ecclesia stet, nisi amabili nixa voluntate et concordia. Quibus prae-terea omnibus erunt hae Litterae Nostrae perlegendae, die festo de praecepto, in cathedrali templo. Ceterum, Venerabilis Frater, quamquam hortatione non indiges, has tamen beatissimi Augustini voces tibi meditandas proponimus: "Quantum quisque amat Ecclesiam Christi, tantum habet Spiritum Sanctum" — In Io. tract. 32, 8; Pl. 35, 1946 —. Quam ergo dives Episcopus qui Ecclesiam diligit! Datum Romae apud S. Petrum, die uno et vicesimo mensis Januarii, anno Domini Millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

JOANNES CARD. VILLOT  
Secretarius Status

EDUARDUS MARTINEZ  
Adressor

JOSEPHUS DEL TON, Proton. Apost.  
JOSEPHUS MASSIMI, Proton. Apost.

# **SACRA CONGREGATIO PRO EPISCOPIS**

## **REIPUBLICAE INSULARUM PHILIPPINARUM**

### **Decretum**

#### **Nominationis Vacarii Castrensis**

Ad consulendum spirituali curae catholicorum hominum, qui sub Reipublicae Insularum Philippinarum vexillis terra marique et aëria classi stipendia merentur, Summus Pontifex PAULUS, Divina Providentia PP. VI, praesenti Decreto nominat ac constituit Vicarium Castrensem Insularum Philippinarum Exc.mum P.D. **Marianum Gaviola**, Episcopum titularem Girbitanum, cum omnibus iuribus, facultatibus et privilegiis, muneribus et oneribus quae huic officio competunt ad normam iuris communis, Instructionis de Vicariis Castrensibus "Sollemne semper" die 23 aprilis 1951 a Sacra Congregatione Consistoriali editae, necnon Decreti Consistorialis de erectione Vicariatus Castrensis Reipublicae Insularum Philippinarum diei 8 Decembris 1950.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis pro Episcopis, die 29 Ianuarii anno 1974.

**SEBASTIANUS CARD. BAGGIO**

Praef.

Archiep. tit. Serdicensis

**ERNESTUS CIVARDI**

Secretarius

**Installation Address of His Excellency  
Most Rev. Jaime L. Sin, D.D., Archbishop of Manila  
Delivered at the Manila Metropolitan Cathedral  
March 19, 1974**

## **A SONG OF SALVATION**

It is with deep humility, and an intensified consciousness of my own inadequacy, that I accept this mandate which has been laid on my unworthy shoulders. My sense of unworthiness is heightened by an exacerbated awareness of my limitations, and by the realization that I am succeeding a man whose temporal and spiritual credentials were impressive, so impressive that he was made the first Prince of the Church of our beloved country.

**I repeat, I accept the honor most humbly. And all I can do at this point is to make a solemn promise to all of you: I PROMISE, WITH THE HELP OF ALMIGHTY GOD, to give of myself generously and unstintingly, to count the cost neither in the time nor the effort spent, to plumb all my interior resources so that, as a Shepherd of the flock in the Archdiocese of Manila, I may prove worthy of the shining legacy that my distinguished predecessors have left in my care.**

**More than this, I will not promise. Less than this, I will not do. By the grace of the good Lord, and with your prayers and support, my dear brothers and sisters, I will live up to what is expected of me.**

### **THANKS**

Most sincerely, I thank His Holiness, POPE PAUL VI, for this, the supreme manifestation of his trust and confidence. In return, I renew my pledge of loyalty, obedience and love, the three virtues that should characterize the extensions of his pastoral office. The Holy Father sits on the Chair of Peter, and it was to Peter that Christ said, "Upon this Rock I shall build my Church." I can do no less than to strive, within the limits of my frailness, to remain a humble instrument of that Rock, — **SO STRONG, SO SOLID, SO PERMANENT**, that "the gates of hell shall not prevail against it."

## INSTALLATION ADDRESS 229

Very sincerely, I thank His Excellency, Msgr. Bruno Torpigliani, the APOSTOLIC NUNCIO to the Philippines, for his patience and forbearance. He heard me out when I expressed my reluctance to accept; he reassured me when I hesitated. In the difficult months of soul-searching just passed, he was a tower of strength, a pillar of faith I could lean on.

I also thank, the FOUR AUXILIARY BISHOPS of Manila, who carried on so capably, so dedicatedly, during the painful inter-regnum following the death of His Eminence Rufino J. Cardinal Santos. To these four unselfish souls — Their Excellencies, the Most Rev. Artemio Casas, the Most Rev. Hernando Antiporda, the Most Rev. Bienvenido Lopez and the Most Rev. Amado Paulino, — I plead: Give me your understanding and your cooperation. Without you, I am helpless; on you I must depend heavily. From you, I ask the gift of friendship; to you, I give the gift of my humble self. Let the love we feel for our fellowmen be the bond that will unite us, let it be the catalyst to spur us on, in our concerted effort to attend to the needs of our brethren.

### TO THE CLERGY

To the members of the CLERGY, both diocesan and religious, who now labor in the vineyard of the Lord in this vast Archdiocese of Manila, I say: I have come to serve, not to rule. I have come as a father and a pastor, not as a governor. I have come to help, and also to be helped.

Fellow pastors: I plead for unity, solidarity, understanding and compassion. To all of you, I say: It is you who are privileged to be in direct contact with the countless souls entrusted to our care. It is to you that they run for help; it is from you that they seek counsel. If they see Christ in their fellowmen, it is because they see Him in you first. And if they involve themselves in social action, it is because they see you involved, it is because, by your concern and your dedication, you are serving as both an inspiration and a model. I say to you, keep it up, persevere in your praiseworthy endeavor. In return, I pledge to you all the support and assistance within my competence. But, through it all, I beg of you, do not forget: Before you can talk to men about God, you must first talk to God about men. Keep on praying. For indeed, more things are wrought by prayers than this world can ever dream of.

Reverend Fathers: I repeat what the great Mahatma Gandhi often said: "There go my people; I must follow them because I am their leader." Indeed, you are to me more than my people; you are

my brothers. Please regard me as an older brother, someone who loves you and is concerned about you. Come to me with your problems; perhaps, together, we can find happy solutions. Come to me with your joys so that we can praise the Lord together. Very truthfully, it has been said: Problems that are shared are diminished; joys that are shared are doubled.

### TO THE SISTERS

To the good SISTERS of the Archdiocese, I say: Remember what the wise man proclaimed. If a family is to be happy, the father must be the head, and the mother must be the heart. My dear sisters, in the big family of the Mystical Body of Christ, I urge you: **BE THE HEART**. With your gentleness and compassion, your concern and your dedication, demonstrate to everyone the true meaning of love. In the schools you teach in, the hospitals and asylums you toil in, the convents you pray in, reach out and show everyone your heart. The world around us, alas, has been hardened by anger and discord; soften it with your warmth, nurture it with your tenderness.

### TO THE PEOPLE

And to the good people of the Archdiocese, young or old, rich and poor, I address these words: In my undeserving hands has been placed the great responsibility of caring for your spiritual welfare. This is my ultimate concern and, with all my heart, I accept it. But I also accept the fact that in my preoccupation with the things of the spirit, I should not forget your material well-being. Christ said, "Whatever you do for the least of my brethren, you do unto Me." Please pray for me therefore, to be able to look after your immortal souls, without forgetting the receptacles that contain them.

To those of us who are blessed with abundance and **WORLDLY WEALTH**, I pose these questions: By our cupidity and selfishness, are we compounding the miseries of our suffering brethren? Do we use our money to flaunt our love for luxuries and our lack of concern for the less fortunate? Have we forgotten, perhaps, what Christ said to the rich young man who wanted to be His disciple: "Sell all you have," He advised, "give to the poor, and follow Me."

It is possible that the **POOR** among us feel disenchanting and neglected by God. And they vent their anger and their frustration by raising their voices against their faith. Or worse, they turn their backs on God. But it was Christ who said, "It is easier for a camel to pass through the eye of the needle than for a rich man to enter the Kingdom of Heaven." And it was He also who said,

"Blessed are the poor..." To you, therefore, who have less in life, I say: Be aware that our hearts are nearer to you. Our thoughts are with you everyday. But remember, you have to take it upon yourselves to contribute constructively in the betterment of our society. Make use of your energies and harness your talents and potentialities.

### TO OUR SEPARATED BROTHERS

To our SEPARATED BROTHERS, I plead: In the spirit of the fraternal brotherhood, let us all unite under the Godship of the Common Ultimate Being, so that, united, we can more effectively labor for the common good of all the People of God.

### TO CIVIL OFFICIALS

And to all the honorable CIVIL OFFICIALS here present, may I say these:

The separation between Church and State is a reality that I accept, a fact of political life that I have learned to live with. This separation I do not challenge, this I will not seek to change. But separation, I am convinced, should not necessarily mean isolation. Nor should it connote the absence of collaboration.

I say this, because the Church and the State are two entities working for an identical goal. Their labors, it is true, are on two different planes — one temporal, the other spiritual — but their goal is the same. And that goal is good citizenship. For the State, it is good citizenship in this world, this country, in the here and now. For the citizenship in this world, this country, in the here and now. For the Church, it is good citizenship too, in preparation for the next world, the hereafter. And because the ideal is the same, the means of achieving it can and often jibe.

The man who tries to be good citizen of the State, the man who obeys the laws of his country and pays his taxes; the man, moreover, who is aware of his duties and responsibilities, the man who values his freedom and uses it properly — that man is well on the way to establishing, at the same time, God's kingdom on earth.

Similarly, the man who directs his life towards Christ, the man who obeys His commandments and is concerned about his brothers; the man who abides by God's teachings and who does not abuse the moral freedom that was vouchsafed to him — this man likewise cannot but be a good citizen of the country he lives in.

Thus, if we accept the fact that the welfare of the whole man must be worked for simultaneously, then it follows that the Church and

the State must work in friendship and harmony. It follows also that the relationship must be collaborative rather than adversary.

Man achieves the fullness of his humanity when his dignity is respected, when his freedom to do good is protected. Working hand in hand, the Church and the State can do so much to prevent man's dehumanization.

### LET WALLS COLLAPSE

My dear brothers and sisters: The Old Testament in the Book of Joshua tells the story of how the impregnable walls of Jericho came tumbling down. Jericho, as we know, was a city that stood in the way of the Israelites in their trek to the Promised Land, the land of milk and honey. But, despite the repeated assaults of the Israelite armies, the walls continued to stand. And it was not until the Lord showed the way did the walls crumble.

I recall this story now, my friends, because as I look around me, I see many walls being put up. And I am saddened.

In the enclaves of the affluent, you see walls literally going up. Presumably, they are being built to protect the inhabitants within from the many unkind forces at work outside. In the colonies of the poor, similar walls are figuratively rising. They are there, I suppose, to protect the inhabitants from the embarrassment of being naked and hungry.

Everywhere, walls are rising. There is the wall that divides the priest from the laity, the wall that separates the clergy from the hierarchy, the wall that shields the young from the old, the schooled from the unschooled, the believers from the unbelievers. And the end-result is a country divided against itself, a people torn apart by conflicting loyalties, a nation so hopelessly disunited that the government was forced to take emergency measures.

What we have failed to realize, it seems, is that when we wall somebody out, we also wall ourselves in. When we protect ourselves from the evil that threatens us from the outside, we also stop the good from coming in. And so, without realizing it, all of us are living in our separate worlds, enclosed in our own individual Jerichoes, feeding on our selfishness, nursed by our bigotry.

And I say to you, my dear people of God, if we are to change the world, the change must start in ourselves. And we can begin by letting the walls we have built to crumble down. In the Bible, the walls toppled to the blare of trumpets and the shouts of the people. In the Church, the walls collapsed when Pope John XXIII opened a few windows "to let the fresh winds of change come in." And



the result was Vatican II, and all the sweeping, meaningful reforms that came with it.

Like the saintly Pope of happy memory, we can open a few windows in our life. Let the winds of love come in to blow away the cobwebs of hate in our hearts.

If we all do this, if we can all be more open to our fellowmen and less set in our opinions and our prejudices, then we can begin to change the world around us. And the walls that hem us in can begin to topple.

### INVITATION

For my part, I will do this: Starting tomorrow, and everyday thereafter, I shall open the doors of my residence. I will not lock you out, because I will not lock myself in. I will, at all times, keep my communication lines with you open, and I will be there to lend a sympathetic ear. I may not always be able to help, but I will always be there to listen.

But, if timidity on your part, you should not honor my invitation, then I shall go out and seek you. I shall invite myself into your homes and your places of work, into your churches and into your schools. For the place of the shepherd is with his flock. And if I stay away, then I will not be true to myself or to my ministry. More important, I will not be true to Christ, Who is the Good Shepherd.

### A REVOLUTION OF LOVE

My friends: Two years ago today, when I was installed as Archbishop of Jaro, I urged everyone to join me in a REVOLUTION — a revolution of love. I issued the call at a time when activists ruled the streets, when, in an orgy of violence against the Establishment, they raised their arms in defiance and their voices in a hymn of hate.

Their voices today are no longer heard, but the need for that revolution of love remains. There is still too much suffering and need, too much indifference and detachment, and there is still too little concern and involvement, too little love and too little peace.

I ask you now: Join hands with me in this revolution. Join me in the squatter barrios, accompany me to the jails, visit with me in the hospitals and the orphanages. There are so many of our brethren whose bodies are starved for food and whose souls are hungry for attention.

**Instead of raising our voices in a hymn of hate, let us sing a song of redemption. Instead of clenching our fists in defiance of the established order, let us extend our arms in heavenly supplication. Let us purge our souls of bitterness and recrimination, of passion and hatred.**

And, if in some of us, there is the temptation to give up hope, to wallow in the mud of despair; if in some of us, faith is not strong enough that the future seems bleak and desolate, then be reminded that there is no Easter Sunday without a Good Friday, no Resurrection without a Crucifixion. How can we feel the vigor and freshness, the relevance and the joy of our redemption if we do not first experience the degradation and the agony of evil?

If Good Friday is here, Easter Sunday is bound to come. And we can hasten its coming if, in our hearts and in our minds, we keep the light of faith burning. Only if we do this can the hymn of hate really fade away; and only by this means can we sing a **SONG OF SALVATION.**

#### **HOPE AND PRAYER**

As I start my work as head of this great Archdiocese, this is my hope and my prayer: I hope that the good Lord will grant me the grace to love abundantly, and I pray that he will endow me with the strength to work tirelessly. By myself, I can do very little. But with you beside me, and with Christ behind us, we can be an irresistible majority.

In conclusion, let me thank you for having come to share with me this, the greatest day of my life. Pray for me to Christ, through our Blessed Mother, Patroness of our Archdiocese, to grant me the fortitude and the strength to work with you in His service, for without Him, there is nothing that I can do. May God in His infinite mercy, shower upon us all His choicest blessings.

My brothers and sisters, let us not forget this day. Let this day live in all our hearts. Let it remain etched in our memories as the day when you and I — all of us — joined voices in this Song of Salvation. Let it remain in our memories as the day when we joined hands to renew our commitment to follow Christ. For God is Light. Christ is the Light of the world. And we who follow Him will never walk in darkness . . . till the end of time.

Thank you, and God bless us all.

## **FEATURES**

### **WHY WE DO NOT WANT COMMUNISM**

**Julio R. Cardinal Rosales**

**Speech delivered at the 1974 National Congress and 20th Anniversary Celebration of the Philippine Anti-Communist Movement, 17 March 1974. Abbreviated. Title and subtitles supplied by the BEF.**

Our government is using all the resources at its disposal to show that we do not have to be communists to attain a sufficient development of the social conditions and economic resources of our country. However, here and everywhere else, concerned citizens have to support actively the efforts of the government in order to accelerate our development and remove from under the feet of the communists any ground to justify their cause. This is the usefulness and the merits of the Anti-Communist Movement.

But why are you and I so much against a communist Philippines? What is there in communism that makes it so abhorrent to us? Communism is a complex topic to discuss and I would not like to sound simplistic in talking about it. However, in this speech I have to be brief, as concise as possible.

#### **SUPPRESSION OF BASIC FREEDOMS**

From the point of view of social and political life, our main objection to communism is the suppression of the basic freedoms of the citizens. The communist doctrine has been first embodied and institutionalized in the Union of Soviet Socialist Republics in Russia and her satellites and then in mainland China.

Now Article 125 of the USSR Constitution says: "In conformity with the interests of the working people and in order to strengthen the socialist system, the citizens of the USSR are guaranteed by law: a) freedom of speech; b) freedom of the press; c) freedom of assembly, including holding of mass meetings; d) freedom of street processions and demonstrations."

This sounds perfectly democratic. Russia could show it to the world and tell everybody that their socialist citizens have their basic freedoms guaranteed by law.

But then the world knows that what has been happening and what is now happening in Russia is the very opposite of this article of their Constitution. Freedom is a rare commodity in soviet political life. We are referring to the poets, writers and scientists who were sentenced to severe penalties this last decade for political dissent, for daring to exercise their freedom of speech and assembly. We are talking of the Khustovs and Bukovskys, the Ginzburgs and Galanskovs, the Dobrovolskys and Lashkovas and many others whose cases, including the protests against their trials signed by scores of intellectuals and workers somehow oozed out of the Iron Curtain and reached the free world.

### ONLY PARTY POLICY COUNTS

But how could this happen when their Constitution is quite clear in giving guarantee to the citizens of some basic freedoms? Stephen Weiner gives this explanation, and I quote: "Socialist legal consciousness as a criterios for decision-making directs the judge to look to **PARTY POLICY** in determining the propriety of applying a particular statute to a particular fact situation... Thus socialist legal consciousness provides the mechanism by which the political demands of the party, clothed in ideological garb, can impinge on the conduct of a trial." — (Socialist Legality on Trial, Problems of Communism, vol. XVII).

So it is not the Constitution as written that matters, it is not justice that the courts have to dispute, but it is only party policy that counts. The party, "having the monopoly of interpreting its own ideology," is the highest and exclusive rule for applying the law to the particular conduct of the citizens. There you have a chilling application of Lenin's dictum what is moral is simply that which is useful to the revolution.

Here is an example of how this system was applied to a particular case. Makhmed Kulmahambetov, a lecturer in philosophy, was arrested in 1962. He resigned from his teaching job four years before and became a mere laborer. The only testimony againts him was his own words: "I do not want to teach what I do not believe." The investigator had to admit to him, I quote: "Generally speaking, there is nothing to put you on trial for, but you have a dangerous way of thinking." Forthwith the Court of Kustanai sentenced him to seven years of imprisonment and three years of exile for "anti-Soviet activities." So even thinking can be an "anti-Soviet activity." Not even freedom of thought is available to a Soviet citizen. The travesties of justice in the Ukraine are described in paper written by Vyacheslav Chronvil about the way investigations, confrontations and interrogations of the accused and the witnesses are conducted,

the secret, trials, the limitations imposed on defense lawyers and the harsh sentence imposed. The paper was published in **PROBLEMS OF COMMUNISM**, August issue of 1968.

As regards Maoist communism, no official document are readily available. But the rigid regimentation of the political, social and economic life of the Chinese under Chairman Mao, coupled with continuous indoctrination, is no secret at all. Many Filipinos saw this with their own eyes in their recent visits to China.

Ladies and gentlemen, this is the kind of regime which we do not want to have in this country. We do not want to be jailed only because we do not want to teach what we do not believe. We want our courts to dispense justice, not political ideology. We do not want our Constitution to be a worthless scrap of paper. We want our basic freedoms to be operative realities, not mere words in our statutes. That is why you and I are anti-communists.

### COMMUNISM IS ATHEIST

Another reason why we do not want a communist regime in the Philippines is that we are believers. Christian, Muslims, Buddhists and others, we all believe in God. And communism is by nature atheist. In Russia there is a constitutional principle of separation of Church and State. This does not mean, however, that the Church, whatever its denomination, even the Orthodox Church, is given freedom to pursue its own religious life, even if freedom of religious has been openly proclaimed for the consumption of the free world.

We all know that religious persecution is an official policy of the Soviet Party. That is why, since the inception of the Soviet rule in Russia and her satellites, wave after wave of religious persecution has been launched. Belief in God is mocked at in the press and radio; believers are slandered and illegally dismissed from their jobs; articulate believers are imprisoned and exiled; more and more churches are either closed or destroyed; the internal life of the different denominations is subjected to illegal intervention by State organs and agents; congregations of believers are refused registration on flimsy grounds; and even private residence where religious services were held are confiscated or demolished.

One standing practice of suppression of religion is the strict prohibition imposed upon believing parents to educate their children in their faith. In the name of the Council of the Relatives of Evangelical and Baptist Prisoners, five wives of prisoners sent an appeal in August, 1967, to U Thant of the United Nations to send us committee to investigate the cases of the condemned believers in Russia. Among other things, these women say that Christian parents are

openly told that they must never teach religion to their children, otherwise — I quote — “society has the right to take any measures necessary to safeguard the children’s mind from religious poison.” Then they mention names of children who were forcibly taken away from their Christian parents to be educated elsewhere according to the official standards of the State, and of children who were interrogated about the religious life of their parents in the home and in church. In one case, two children, Sasha, 9 years old and Seriozha, 8 years old, were subjected to a questioning of this nature for three hours.

But why is communism, either Bolshevik or Maoist, atheistic? The reason is simple. Religious worship is in itself an act of recognition of God’s supreme right over man. But in a communist, regime the Party, under the guise of serving the worker, demands his absolute and unconditional submission to its power. So the Party looks at God as its most powerful rival over the citizen’s conscience, a rival whom it cannot hope to conquer. Therefore it becomes necessary for the Party Leaders to deny the existence of God and to present religion as the opium of the people. That is why institutionalized communism has to be officially atheistic and will always try to stifle the voice of religious worship.

This is another reason why you and I do not want to have a communist regime in our country. We are believers in God and we want to worship him freely according to the dictates of our conscience.

#### **NOT A MAGIC WAND**

One last point which I want to mention very briefly. Before the martial law, it was being taught openly in some circles that communism was the only system that could rescue from socio-economic debacle. The fallacy of this teaching become obvious right away just by looking at contemporary historical facts. Japan did not have to be communist to attain its extraordinary prosperity. Taiwan did not have to be communist to attain a high advanced economy. Singapore is not communist and it is going up by leaps and bounds in its economic development. And in Europe, just compare West Germany and East Germany to realize that communism is not a magic wand that conjures up economic prosperity in every country it touches.

That is why you and I do not and cannot believe in a communist Philippines.

# MASONS AND CATHOLICS TODAY

**Bishop Mariano Gaviola, D.D.**

**Speech delivered at the Scottish Rite Temple,  
Manila, February 16, 1974. Abbreviated. Title  
and subtitles supplied by the BEF.**

Over the past five years, a formal but quiet dialogue has been going on between official representatives of the Catholic Bishops Conference of the Philippines and of Freemasonry. Both groups have been meeting regularly almost every month, particularly in the first three years, after our first meeting on June 25, 1968. It was then a "love at first sight", I must confess.

But then, both panels are only the traditional go-between in arranging a marriage. To continue the simile, no parties should contract matrimony unless they know each other. No true marriage can be responsibly entered into, unless certain moral convictions, for example, of the contracting parties are recognized and properly understood. Differences and disagreements should be weighed with sincerity and good will, and with the help above all of the Supreme Arbiter of mankind. If these persist, it will be more often than not, nonetheless, that new paths of understanding and of discovering one another are opened.

## OFFICIAL BUT QUIET DIALOGUE

Our dialogue, I repeat, is official but quiet, and even confidential. Otherwise our humble endeavours could have been exposed to the possible exuberances or excesses of some extraneous elements, who might want to jump the gun, hoping thereby to force an issue. Some people are inclined to play the hero, not realizing, however, that what they may claim later to be a feather on their hats, had been in all reality the fruits of painstaking labour long before initiated by the proper authorities. Worse still, the same histrionics, aside from endangering or jeopardizing certain studies or negotiations, could also lead the undiscerning to believe that the decisions that eventually might be arrived at are the outcome of external pressure, and not of conscientious deliberations and prayers.

### MASONIC PROPOSAL

I am not at liberty to issue a communique, or to discuss in public the details of these encounters. I can say, however, since I am a member of the Church panel in this dialogue, that the talks have been very sincere and cordial — and at the same time very frank — because both sides are aware that problems and misunderstandings that have deep roots in history, cannot be ironed out overnight.

But, the panel representing your fraternity has allowed me to reveal that your highest authorities have gone so far as to show us the galley proofs of your proposed revised ritual for admission into the fraternity, and have offered to delete any word or phrase that may be offensive to Catholics or, for that matter, to Christians in general. They have even agreed that such an admission be preceded, for the benefit of Catholics and Christian believers, with the instruction that as such they are bound to observe and practice the teachings of their faiths.

### CATHOLIC PROPOSAL

For our part, I can also reveal now that three years ago, as a result of this dialogue, the Catholic Bishops Conference of the Philippines presented to the Holy See a formal petition which, if granted, will affect substantially the relationship between the Church in our country and the Free and Accepted Masonry of the Philippines. I cannot reveal the details of this petition, but I can say that should the time come, it will be welcomed by all concerned.

### STANDING PROVISIONS

I must explain, however, that in the Church we do not operate like Henry Kissinger, who can shuttle back and forth between two warring groups over a weekend, and hammer out a pragmatic arrangement between them. The subject of our petition happens to involve Church legislation, known as Canon Law, which is also now in the process of being reformed. All other episcopal conferences throughout the world are neither to be disregarded by the Holy See in any reform as would affect a universal legislation of the Church.

Until such time, therefore — and let us face the facts — the existing provisions of Canon Law on Masonry still stand.

But this should not discourage us. Institutions normally take longer to adjust to changed situations than individual persons can.



We have made a big leap forward on the personal level. But even on the institutional level, great progress has already been made.

### **SPANISH BACKGROUND**

You will admit that Masonry itself has developed differently, and found different expressions, in different countries, although inspired probably by the same principles. Thus in Spain — we are told — it developed under persecution, during the Inquisition, when religious and political interests were difficult if not impossible to dissociate; and there Masonry developed with a definitely anti-Catholic and even anti-religious bias. Eventually, the image of the Church became identified with what we would now call the Establishment; while Masons identified themselves with liberalism and the struggle for freedom. The relations between the Church and Masonry in Spain were carried over to the Philippines. The rest is history, but it took both sides a long time to get rid of the hang over.

### **EXCESSES ON BOTH SIDES**

In this whole story, we must admit the fact that individual churchmen, and individual Catholics in general, who were no doubt influenced by the situation and the temper of their times, were not without fault. There were excesses on both sides; but for our part, we must admit there had been failings in charity. Differences of opinion, on principle, on ideas there may be — and some are perhaps inevitable; but persons at all times should be accorded the charity, the good will, the love that we Christians profess to be the overriding motivation of all that we do. However much we may disagree, we fail as Christians to the extent that we fail in love and in giving due regard for the human person.

### **NEW OUTLOOK**

It is in fact our increased understanding and our growing insight into the dignity of the human person, based on our knowledge from contemporary social sciences as well as the developments in theology, that is responsible for the new outlook that is growing in the Church. It is not really new, but a renewal of our vision of what we have always believed in. The reality has not changed, but we now see it in a new and fuller light. In that light also we see where we might have made mistakes in the past.

### JOINT EFFORTS

Worthy of mention here are the efforts of the Knights of Columbus and of your fraternity in promoting brotherly ties through joint choral concerts and athletic activities. Joint efforts and resources towards community development and in social action are fields quite open to us all. The time is ripe for a dialogue on the grassroots level. Our Knights of Columbus is the natural counterpart towards this effect. This could be the engagement period for the marriage we seek to embrace.

### TOTAL VIEW

As we forge, however, closer ties through human and community development endeavours, may we never lose sight of the basic truth that man whom we seek to serve is composed of body and soul. To seek only the welfare of the body of man is the business of funeral parlors. To be concerned solely with the soul of man is a vain attempt to convert man into an angel.

People who do not believe in God and in human dignity can also feed the hungry, clothe the naked, give homes to the homeless. An economic leap forward can be achieved thereby, with one big difference. Their programs could only make slaves of human beings, comfortable slaves perhaps, if they succeed; but slaves all the same. Not persons, but tools of the State, instruments to be used, things to be manipulated, chattels to be disposed of when nuisances.

Unless our aim is to develop persons, we would be no different.

My friends, the horizon before us is crimson with the glow of our hopes. Let not the clouds of the past blemish it. We must ever look forward. Never more look backwards.

## REFLECTION

### WHAT THE CHURCH EXPECTS OF THE MINISTER OF PENANCE

**The following is an abridgement of an article published in L'Osservatore Romano (weekly edition in English, February 7, 1974, p. 4). We request our readers, priests and laymen alike, to reflect on it and send us comments.**

It is said that confession is in crisis. A sign of this crisis is said to be the decrease in recourse to the confessional and an increased claim to solve one's own state of conscience, by means of the community and general accusation at Mass or special penitential celebrations.

This crisis may be due to a diminution of faith, inducing the faithful to desert sacramental confession, or to a misunderstanding of some statements of the recent Council, concerning which the ecclesiastical authority has expressed appropriate clarifications.

But how far and to what extent is this true? Our experience, though limited, testifies that, today perhaps more than ever, confession as a sacramental act is desired and sought, as a need of the soul, by a large number of faithful.

#### **SOMETHING WRONG**

Whence there arises the question — a burning question, indeed, but hypothetical and with all respect — whether the crisis of confession does not also depend, partly or — God forgive! — mainly, on the way in which the sacrament is frequently administered.

"Sometimes it is lawful to be taught by the enemy," the ancient proverb says. Investigations into the manner of hearing confessions, though deplorable and deñored, have shed light on the fact that at least in some cases something is not functioning as it should. But it is not necessary to resort to such investigations. It is not unusual to hear the complaints of penitents whose feelings have been hurt in the very act of seeking Christ through the painful and dignified accusation of their sins, which accusation, according to ancient and wise moralists, is in itself a supreme penance, even if faith leads the penitent to recognize in his fellow-man who listens

and judges, the instrument of the divine strength that the soul is seeking. A not unusual complaint, due—let us be clear—not to criminal or juridically blameworthy behaviour on the part of the confessor, but to acts of carelessness, impatience, arbitrariness, and sometimes to be frank of undue and incomprehensible pressure of one man on another, in the most sacred real of conscience.

### QUESTIONS TO PRIESTS

Is it too much to ask every priest, who is a minister of forgiveness even before he is an organizer and promoter of social works, to question himself about his usual attitude to the ministry of the confessional?

1. Does he devote to it, joyfully or at least patiently, all the time it requires?
2. Does he receive every penitent with Christ's mercy, without discrimination?
3. Is he prepared to listen, rather than holding forth sententiously?
4. Does he repress feelings of irritation or impatience, which arise all the more easily, the more serious the sins confessed?
5. Does he respect the dignity of the penitent (both in his own eyes and as regards the bystanders, who can guess a great deal, even from the confessor's mere tone of voice) when the confession is most difficult?
6. Does he bring to the confessional the spirit of a friend, a brother, a father, who does not judge the other more severely than the Lord would?
7. Does he endeavour to discover extenuating circumstances and to see the good that always exists in a soul alongside the bad?
8. Does he abide by the doctrine and the certain laws of the Church, rather than follow his own personal whims?
9. Does he try to put the penitent at his ease, rather than humiliate or discourage him?
10. Does he try to meet the needs of the penitent rather than insisting on abstract or irrelevant principles?
11. Does he inspire courage and hope and trust, in the name of that Jesus who does not want the sinner to perish, but

to be converted and live, even in the rare cases in which, for well-founded, objective and indisputable reasons (for otherwise "*in dubio, standum est pro reo*") he finds himself in the painful necessity of not granting the penitent absolution?

### SHOW THE HUMANITY OF CHRIST

Confession is a theandric action, the action of salvation accomplished by the God-man. For this reason it seems clear that it devolves upon the confessor especially to show the authentic and immense humanity of Christ, since His divinity is exercised and manifested — and of this the penitent is assured by faith — in the act of absolution, given by the priest "*in persona Christi*", just as in the case of eucharistic consecration.

### SAVE CONFESSION

Those whose primary obligation it is to save confession from a crisis that seems to be threatening it, are first and foremost the priests, to whom it has been entrusted by Christ through the Church. If the faithful were to be put off from approaching this very human and consoling sacrament for other reasons, that would be a painful and real cause of suffering, for anyone who has the cause of Christ at heart; but much more serious would it be if it were due in any way to the ministers of Jesus Christ's regenerating blood.

### NO EXCEPTIONS

Actually, the attitude of the faithful is still, in the vast majority of cases, one of gratitude for the way in which so many confessors give themselves, with dedication and self-abnegation, to this invaluable and sublime ministry. But there should be **no exceptions**. We should never have to hear the complaint, absolutely justified and disturbing, that one sought for a brother and failed to find him, that one asked his brother for an egg or bread and received instead a stone or a serpent.

## **Bible Study**

### **Third of a Series**

# **PRESENT-DAY STAND ON GENESIS CHAPTERS ONE TO ELEVEN**

(continued)

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

Before continuing the themes begun in the previous article, let us state the stand of scholars today on the mosaic authorship of the Pentateuch. Moses is author, not in the sense of having written these books, but in that he is the prime-mover and interpreter of the events contained in these books. The narration of these events was handed down orally for generations before it came to be written down. Israel recounted the mighty deeds of her God in family circles, in cultic centers and liturgical celebrations, and in the course of centuries it became differentiated according to the cultural groups and purposes of the narrators.

An unknown author collected many ancient traditions in the chief families and sanctuaries of Juda around 950 B.C., and this is now known as the Yahwist tradition (J or Y). It designates God by the name of Yahweh, is concrete in its imagery, depicting God in a human fashion. Conversely, the tradition in the northern tribes prefers a more transcendent description of God, such as fire and cloud, storms and theophanies; it avoids using the name of Yahweh, but prefers Elohim instead. This tradition came to be written down in the Northern Kingdom around 800 B.C. and is known as the Elohist (E) tradition. The priestly narrative (P) took final shape in the exile (650 B.C.) and is concerned with laws, ritual, genealogies. Long after the return from exile, the Scribes finally compiled the various traditions into one organic whole, which is the Pentateuch in the form we have it today. It was only as time went on that Israel understood more fully the meaning of Yahweh's

interventions and came to a deeper realization of his presence in her history. This deeper understanding and interpretation of the events Israel embodied in her traditions. When reading any account, one must keep in mind that the narrative often presents various traditions blended together or even at times juxta-posed. It is the religious meaning of the story that the author wishes to bring home to his readers.

### SIN IN GENESIS CHAPTERS ONE TO ELEVEN

If these chapters do not give us eye-witness accounts of primitive tradition, but are Israel's reconstruction of events according to her insights and revelations, as noted in the previous article, the whole matter concerning sin in these chapters can be reconsidered. The question is: what pertains to the religious message of Israel's inspired writer, and what belongs to the literary structure in which he communicates this salvific message?

The problem of Israel's theologians who put these chapters into writing was to combine two facts with which they were confronted: one fact was the goodness of God. It became clearer and clearer to Israel that Yahweh her God was a God of goodness and love. In chapter one, it is repeated several times that all things he made were good. Man too was good as coming forth from the hand of God. But the other fact known from her daily experience was the universality of sin. All through chapters 3 to 11, the theme of sin is developed in a progressive and artistic manner:

- ch. 3: the paradise scene. Man, depicted as an individual, turns against God.
- ch. 4: Cain, again depicted as an individual, turns against his brother.
- ch. 6: All men (in the ken of the writer) turn against God in the flood scene.
- ch. 11: All men (in the ken of the writer) turn against each other: tower of Babel.

Not that actually all living men were known to the story teller, but in his literary presentation, he depicts mankind as a whole as sinners.

Likewise, the punishment is always in the foreground:

- ch. 3: loss of paradise and of God's close communion.
- ch. 4: loss of house and home for Cain, exile.
- ch. 6—9: death for those in the flood (except the remnant).
- ch. 11: dispersion for those at the tower of Babel.

In general: **estrangement more and more from God and from one another.** This is how the inspired writer depicts what sin is.

We would call it lack of love, both the love of God and love of one another.

The problem for Israel then was: Since all things that came from God were good, where did this evil tendency in man come from? Surely not from God who is good. Other nations held a principle of eternal evil, but not Israel. Her God had revealed himself as the One Sole God who is good.

To solve the problem, the author introduced a force from outside of mankind: an intellectual force, hostile to God. He calls it a serpent, but he evidently was aware that the animal kingdom did not talk, and he chose this symbolism for a set purpose. Behind the figure of the serpent, the sacred writer intended us to see a hostile force, luring man away from God. Is this solution of the author a part of his pictorial and literary presentation, or does it belong to his religious message he wishes to communicate? From Genesis alone, it would be difficult to give an answer with full certitude.

So from the first eleven chapters of Genesis we would have the existential aspect of sin: estrangement of man from God and his fellowmen, and the consequent punishment due to it. We probably also have the source in a power outside of mankind to which man willingly submits himself. But these chapters do not tell us **how** the sin of man originated, or **in what it consisted**. Chap. 2 is figurative and pictorial language. Therefore theologians are presenting several new positions on the origin and nature of sin in mankind's beginnings. These chapters do not stand in the way of their valid research.<sup>1</sup>

### PARADISE

The description of paradise in ch. 2-3 is idyllic, describing a well-watered garden, a place of abundance, no mention of thorns and thistles as yet, no pain or sickness. Earth brings forth in abundance, the climate is so ideal that no clothing is necessary. It is a picture of man's condition when close to God, hence without that which separates from God, namely, sin, the transgression of God's will.

#### The Meaning:

Since this is figurative, pictorial, idyllic language, the Sacred writer is not intending to depict for us a visible garden or place. Israel's reflection on God's creation in chapter one was that it

<sup>1</sup> See J. Connor, *Original Sin: contemporary approaches*, Theol. Studies. 29 (1968) 215-240. Also: Laepple. *Key Problems* 83, 85, 87.



was good in all respects, so will also be the ideal description of man without sin. But Israel, as was mentioned before, was well aware that sin was all around her, in her midst. Her experience pointed to sin being the common lot of all men. What then did Israel intend to tell her readers in the story of paradise in chapter two?

There are two possible interpretations: which of the two is the correct one will still depend on further research and discussion.

1) the traditional view: Paradise is the symbolic description of the original happy state of man, in close friendship with God, enjoying his special benefits. In our present theological terminology we would call it the state of man's original justice before the fall. Chapter 3 would then give us the state of man after his fall from God's favor.

2) Recent study of the Pentateuch traditions has revealed some interesting facts. These first chapters (Gen. 1-11) reflect many of the ideas of the prophets, such as Isaiah II's transcendent God, sin as estrangement from God, and the like. On the other hand, none of these scenes occur in the great prophets before the exile: Amos, Hosea, Isaiah I, Jeremiah, although powerful motivation could have been gleaned from these chapters. It would seem that they were not yet in Israel's written possession, and that their composition came after the golden age of the prophets. As we know today, the final composition of the Pentateuch dates from around 450 B.C. All the great prophets lived before that except a few of the minor prophets. The deep theological presentation of Israel's beliefs in these eleven chapters corroborates the supposition that they are a very late and perhaps the latest addition to the Pentateuch.

In that case, the pictorial symbolic presentation of Paradise could be prophetic in tone, giving us Israel's reflections on the work of restoration and salvation of all by the Coming One, the Messiah. Paradise then would be looking forward: chapter two would depict the ideal world, the world of fulfillment toward which man is tending, and which he is only to reach in Christ the Messiah: a condition which eventually removed all pain and sorrow and sin. In this supposition, ch. 2 depicts the goal, the future ideal to be attained in the Coming One; ch. 3 would then depict the present condition of Israel and all mankind: a condition of estrangement from God, one full of sorrow and pain, sin and death. Again, nothing is said as to its origin, as to what brought it about.

The second interpretation is possible. This opens the way to the new views given to us by the theologians on the origin of sin. (See Renckens, 154)

## CAIN AND ABEL

In chapter four, the narrative of the two brothers is connected with the foregoing chapter by the phrase that "Eve begot them", so at first one has the impression that Cain and Abel are the immediate children of the first pair. (The naive question as to whom did Cain marry is answered in 5, 4 where it states that Adam had other sons and daughters). The odd thing about the scenery of chapter four is that its culture is not that of paleolithic man, but one far removed from Early Man, namely, that of Neolithic times, which held sway in the Middle East around 12,000 B.C. As we have seen, Early Man lived thousands of years earlier. Abel is said to be a keeper of flocks, and Cain a tiller of the soil. Yet, anthropology has demonstrated that cattle-raising and agriculture belong to a much later age.

It is necessary to always keep in mind the nature of these chapters as given in the previous article. Israel's inspired writer makes use of narratives at his disposal to give us a salvific message, and this salvific content is Israel's own. The story, or the pictorial setting, is the vehicle for her message. Israel absorbed the story with its cultural setting as she found it, but those details have nothing to do with her message, which is of a religious nature:

1) A consequence of man's turning away from God (ch. 3) is a turning of man against his own brother: jealousy, hatred, murder. Moreover, man is shown to be responsible for his acts, for God blames Cain and demands justice.

2) Cain is punished by God like Man and Woman in ch. 3. Nevertheless he is given protection and hope, again like Man and Woman in 3, 15.

3) Shining through the narrative of Cain and Abel is the theme of the younger of the two being preferred to the older. This runs all through Genesis and it is the theme of the election of God's free choice that is being stressed: Isaac over Ishmael, Jacob over Esau, Juda over Ruben.

The two brothers are really collective individuals for they represent two groups of people: Abel represents the nomadic Beduin, and Cain the city dweller (for he is said to have built a "city"). The writer seems to want to give preference to Israel's early nomadic life in the desert, where she was nearer to God, rather than to the later urban city situations (where Jerusalem had come far from her God). The prophets Amos, Hosea and Isaiah-I show the same preference. However, this angle of the narrative need not pertain

to the religious message of the sacred writer, but could well be a part of his personal preferences.<sup>2</sup>

### THE GENEALOGIES

Chapter four gives a geneological table with eight members and chapter five a table with ten members, to which are added life spans of hundreds of years; for instance, Methusalem: 969 years! In chapter eleven, the table of Abram's ancestors is much more modest, though the ages still run up to hundreds of years. In the rest of Genesis, the life-span of an individual hardly reaches much beyond one hundred. This decrease of age-span is intentional, and it is the fiction of the author.

Ancient Semitic literature has yielded similar geneological tables with fantastic life-spans running up to as much as 20,000 years for one king, as the excavations made in Ur of Chaldea show. Evidently neither the Bible nor the ancient Semitic writers intended the numbers to have an arithmetical value; rather they used numbers as symbols conveying a deeper meaning. Let us remember that it took Early Man a long long time to discover the equivalent of our month and year. They had no idea how old they were according to years, for this knowledge only came about with astronomical calculations and observations which Early Man surely did not arrive at for thousands of years.

Just what symbolism is embodied in the geneological tables is not too clear as yet. The sacred writer had to bridge a large gap from Early Man to Abraham his forebearer, and this was the simplest manner of doing so. A decrease in life-span would be his way of symbolizing the increase of God's displeasure with man because of man's sin. Long life meant God's favor to anyone living in Israel's day. Beyond this it is difficult to state if he intended any other sacred message.<sup>3</sup>)

### THE FLOOD

A careful perusal of the flood account (Genesis chapters 6 to 9) will show that it is compiled from two traditions woven together into one account. The Yahwist tradition speaks of seven pairs of clean animals and only one pair of unclean animals; the flood lasts for forty days (7, 11); Noah sends out a dove, another dove and a third; the first two return (8, 8-12). But the priestly tradition merely mentions one pair for all species (6, 18-19); the flood lasts one year

<sup>2</sup> See J. McKenzie, *Dictionary of the Bible*, "Cain", "Abel"; Laepple, *Key Problems*, 92; *Jerome Bibl. Commentary*, 2:30.

<sup>3</sup> See J. McKenzie, *DB*, "Patriarch"; Laepple, 125; B. Vawter *Path Genesis*, 82.

and eleven days (8,14); Noah sends out a raven, and it flies to and fro (8, 7). These and other discrepancies clearly show that the author did not consider his account a historical chronicle. His message was of a different level, a religious one. Since that message was borne out in both traditions, he fused or juxtaposed them, regardless of the details, because those details were irrelevant for his message.

Archeology has brought to light several flood accounts written in by-gone times. One, which has its setting in Mesopotamia (from where Abraham migrated) is very similar to the biblical account. It is found in the Gilgamesh epic. The hero is Ut-Napishtim, who lives on the Euphrates. The gods decree a flood (for no evident reason), and one of them reveals it to Ut-Napishtim, advising him to build a boat. He is warned to take along ample provisions, and also the beasts of the field into the boat. The flood lasts 6 days and 6 nights, and comes to rest on Mount Nisir. Ut-Napishtim sends forth various birds, and leaves the boat when a raven fails to return. He then offers sacrifice to the gods which gives them a pleasing odor. Evidently the Chosen People drew on these traditions about a great flood. But their moral and religious content of the biblical account differs entirely from the other pagan accounts. The story was used by her as a vehicle of her religious message.

The biblical account illustrates the divine justice of God, punishing man's wickedness, which is expressly stated in the opening verses of chapter 6. But it also shows forth divine providence in the theme of the election of the man who pleased God and found favor with him. Noah and all who are connected with him are saved from the catastrophic flood. On the other hand, the sacred writer had no intention to give us scientific data about the extent of the flood, neither its geographical nor its anthropological extent. This is not his purpose. It is surely possible that the story represents a catastrophe which happened in time immemorial, and which experienced a flood of great extent, perhaps brought about by interglacial abnormal weather conditions, in which all men known at the time of the story teller were drowned. Yet this is not relevant for the sacred writer, for it is not the biblical message. It is merely the vehicle for a higher message, which is salvific.<sup>4</sup>

#### **A Word on the Accounts of Abraham, Isaac Jacob (Gen. 12-50)**

It is necessary to state clearly what is to be held concerning the patriarchs. Their very existence has been much discussed, but

<sup>4</sup> See McKenzie, DB "Deluge"; Laepple, 98-105.

today scholars are coming to a sound and reasonable stand. Let us take up three questions:

1. Are we dealing with historical personages or are these collective names for various clans and tribes?

Martin Noth, the German scholar, was still of the opinion in 1950 that there was no sufficient evidence for making any definite historical assertions about the lives of the patriarchs as human beings. (History of Israel, 123). However, later on he modified that view. The American professor Wm. Albright in 1963 had quite a different view: "As a whole the picture of Genesis is historical, and there is no reason to doubt the general accuracy of the biographical details and the sketch of personality which makes the Patriarchs come alive with a vividness unknown to a single extrabiblical character in the whole vast literature of the Ancient Near East" (Biblical Period, etc., 5). The Dominican Father Roland DeVaux, who lived for decades in Jerusalem, and made the patriarchs a matter of special study, has the following attitude: The patriarchs are no longer the mythical figures that earlier scholarship has made them out to be. Archeological discoveries have proved that the biblical description of the patriarchs and their era is remarkably accurate, much too accurate to be considered invention, or to be dismissed without historical foundation. It would have been impossible for such episodes to have been composed in Israel without some valid historical memory serving as a link with the past. (See Th. Digest 12 (1964) 227-40.) This is the view to which scholars are returning today. **Abraham, Isaac and Jacob lived, and are truly individual personalities.** Genesis 12-50 gives us the doings of individuals.

2. What kind of literature are these chapters written in?

It would be incorrect to size up these accounts as a historical chronicle in the manner in which they would be written up today. The ancients did not have our idea of history. They are family traditions. But these family traditions were handed down orally for centuries before they were put down in writing. In the course of their transmission, details were added or eliminated to bring out the purpose of the story-teller. His purpose was a religious one. Hence we are dealing with a peculiar kind of history. It is religious history, and (as mentioned in the first article) it is the religious message that the sacred writer wants to bring home. The final redactor (or compiler) around 450 B.C. may well have put them into some kind of chronological sequence to make the story orderly and readable. Some authors hold that the traditions about Abraham, Isaac and Jacob are independent of each other, and collected sepa-

rately, so that the relationship of father, son and grandson may be the literary fiction of the redactor. Yet, in the latest authors there is no mention of this. At any rate, the main point is the **promised blessing** to all three, whether they stand in relation to each other as father and son or some other close relationship.

In the final compilation of Genesis 12-50, the authors fused together the three traditions: Yahwistic (J), Elohist (E) and Priestly (P). A discerning reader will discover double accounts of the same event; editorial work in order to make the fusion of the accounts readable; and the molding of the events (without changing their essential religious message) to fit it into the whole picture.

### 3. The religious message:

Israel gathered up these traditions chiefly from the angle of the **promised blessings** made to her forebearers (of which she was the beneficiary). The final redactor undoubtedly had a further message, such as that of Abraham's great faith in God as a model for Israel; Jacob's life full of labor and love, guided and corrected by God's hand, again as a model for Israel so often erring and in need of guidance; Joseph the chosen one in whom God carried out his designs despite great obstacles, again as an archetype for Israel to look to in her vicissitudes.<sup>5</sup>

# HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

## CHAPTER 45

### THE PRACTICAL SCIENCES AND THE ARTS

I. CIVIL ENGINEERING: The lack of roads and of other adequate means of land transportation made the missionary apostolate — which was not narrowly confined to the work of baptizing and preaching the gospel — doubly hard. And because the colonial government was unable to help in this regard, the missionaries themselves were forced to undertake projects of construction and road-building all over the country.

We thus read of the Franciscan Fray Buenaventura del Rincón of whom a fellow Franciscan wrote: “What he did principally, against *almost impossible odds and beyond his own capabilities*, was to open and level the roads from Mahayhay to Nagcarlang and Pila (in Laguna), so that the missionaries and the faithful might be able to communicate with one another in the work of conversion. He worked with his own hands, channeled the rivers, filled in swamps, and constructed roads, some half a league long, others longer, shouldering and moving stones and materials, with the help of some natives.”<sup>1</sup>

In the 16th and 17th centuries, we find the Dominican missionary Fr. Juan Ormaza (+1638), opening roads in Bataan, constructing bridges and building dikes to control the overflow of the rivers and high tides from the sea.<sup>2</sup> Fr. Ignacio Muñoz, also a Dominican, proved to be a good engineer in India and the Philippines. On several occasions, on his own initiative, at others as the King’s mathematician, he put together many observations and studies in astronomy, hydro-

<sup>1</sup> Martínez, Domingo, *Compendio histórico* (Madrid, 1756, p. 96 No. 230).

<sup>2</sup> Santa Cruz, Baltazar de, *Segunda Parte de la Historia de la Provincia*, etc. (Zaragoza, 1693), p. 14. col. 2.

graphy and magnetism, to facilitate the sailing of the fleets in the oriental seas. He put through the press, besides, a *Descripción geométrica de la ciudad y circunvalación de Manila y de sus arrabales*, including a map on a minor scale of the more notable places within and without the city of Manila. He also sent to the Royal Council an *Informe sobre el Archipiélago Filipino*.<sup>3</sup>

The people of Nueva Vizcaya will not easily forget the works of Fr. Juan F. Villaverde, O.P. (+1897), the founder of the mission and town of Ibung, the builder of its parochial house, the designer of a plan of two model orchards of fruit trees, like coffee, cacao, coconuts, etc. He left even greater accomplishments in the town of Solano: the lay-out of the town which is an accomplishment in itself; the so-called San Luis Bridge of masonry, and others of the same kind; the opening of the roads of San Nicolás and Santo Rosario, which connect Nueva Vizcaya with Pangasinan and Isabela provinces.<sup>4</sup>

II. ARCHITECTURE: Obviously, in the beginning of the Spanish colonization of the Philippines, the buildings in Manila were of light materials, like bamboo and nipa. But Governor Santiago de Vera reports on 26 June 1587 that, due to the constant danger of fire, since much lime and quarry stone had been discovered and could be easily floated down the river, it was forbidden to construct houses unless they were of stone, considering that such a structure cost relatively little. He also ordained that bricks and tiles should be made, and since then, the residents of Manila began to construct their houses in stone. The native Filipinos proved to be of great help, and the Governor hoped that in ten years, the city would be totally built of stone. When he was writing this report, the stone edifices had increased in number from three to twenty.<sup>5</sup>

Among the architects and builders of the Augustinian Order, Fray Antonio Herrera, the nephew of the celebrated architect of the monastery El Escorial near Madrid, deserves mention. In 1599, he began the construction of the church and convent of St. Paul in Intramuros, more popularly known today as "San Agustin". Both

<sup>3</sup> Velasco, II, 371-373.

<sup>4</sup> Malumbres, Julián, *Biografía del P. Fr. Juan Fernández Villaverde* (Manila, 1924), pp. 15 ff.

<sup>5</sup> BR, VI, 298. Letter of Santiago de Vera to Philip II. The first house of masonry and limestone in Manila was that of Bishop Salazar, built under the supervision of Fr. Antonio Sedeño, S.J., who also took charge of the other constructions afterwards. Cfr. Colín, *Labor evangélica* (Madrid, 1663), 192, 2.



edifices are solidly built, the one single monument that goes back to those primitive years of the Spanish conquest of the Philippines, untouched and undamaged by three hundred years or more of earthquakes that terribly shake the country.<sup>6</sup>

But the first missionary who labored rather successfully as an architect in the Philippines was the Jesuit Fr. Antonio Sedeño. The Jesuit historian, Fr. Colín, writes of him: "Furthermore, in the temporal affairs of this Republic, his understanding and diligent work in the construction of buildings, the exploitation and cultivation of lands, and the other arts necessary in any new town were of no little value during those first years of Manila. There were then neither master architects nor experienced artisans in the Philippines. And the good Father, moved by necessity and his resourceful charity, taught the natives this art and its related skills, that is, how to quarry stone and finish it, measure distances, erect arches, and other similar works. This humble priest did not hesitate to take into his own hands a hammer, the plane, the balance and other instruments, and teach the artisans how to lay stone, make the proper mixtures, and straighten the walls. He was the first one to forge with his own hands the tile and the brick, and he ordered the construction of the first lime kiln in the Philippines."<sup>7</sup>

Of the Dominicans, we know that Fr. Bartolome Martínez (+1629) became a famous architect. When he went to China, he drew up the plans for the island of Formosa, with the ultimate aim of conquering and evangelizing it.<sup>8</sup>

III. MILITARY CONSTRUCTION: The same Governor de Vera we mentioned above added in the letter he wrote to the King in 1587 that he had just erected a fortress under the patronage of Our Lady of the Way (*Nuestra Señora de Guía*), whose plans had been drawn by Fr. Sedeño, according to the historian Fr. Juan de la Concepción.<sup>9</sup> The smelting of the artillery, however, was under the supervision of a native from Pampanga, Panday Pira. According to Morga's account: "The stone is so suitable, he adds, that, when wet, it can be worked like wood, and when dry, it is very strong and durable."<sup>10</sup>

<sup>6</sup> Pérez, 69.

<sup>7</sup> Colín, *Op. Cit.*, 192, 2: 339, 2.

<sup>8</sup> Alvarez, José Ma., O.P., *Formosa geográfica e históricamente considerada*, Barcelona, 1930, II, 35 ff; Ocio, *Reseña*, I, 335-337.

<sup>9</sup> BR, II, 92.

<sup>10</sup> BR, VI, 299.

In 1635, when a Spanish-Filipino force under the command of Juan de Chaves occupied the post of Zamboanga, the Jesuit Fr. Melchor de Vera who was well taught in geometry and architecture, drew the plan and helped in the construction of the fort in the newly conquered post. It was begun on 23 June, of that year: "On 23 June, the first stone was laid, and it was so perfectly finished that one of Ours used to assert that none of the forts in Moluccas could equal that of Zamboanga. And Don Sebastian Hurtado de Corcuera, who had fought in Flanders, affirmed that even in that country where the best fortress is found, this one could be better."<sup>11</sup> Called at first the Fort of St. Joseph and later on Our Lady of the Pillar, it still exists and is an object of attraction to tourists and some pilgrims.

IV. CHURCH ARCHITECTURE: The Jesuit missionary, Fr. Juan de Salazar (+1645) distinguished himself in the construction of churches. He built three good ones in the Philippines, those of Silang, Taytay, and Antipolo (Rizal province), of which the last named was easily the best. All of them were of strong masonry, well situated and architecturally proper.<sup>12</sup>

His fellow-Jesuit, Fr. Juan Antonio Campion, was also famous as an architect. He designed the church of St. Ignatius in Manila, which was destroyed in the last war. But it was a "monument which perpetuates his name in stone more firmly than the celebrated Minerva does that of Phidias", according to the baroque style of Fr. Murillo Velarde.<sup>13</sup>

Of the Dominican Order, it was Fr. Alonso Jiménez (+1598) who, thanks to his knowledge of the principles of construction and architecture, undertook to direct the building of the second church of Santo Domingo in Manila.<sup>14</sup> About fifty years later, there was another Dominican friar who distinguished himself in this art, Fr. Jerónimo de Belén (+1642), the architect of those massive churches of Abucay and San Telmo in Cavite province. Nor was Fr. Juan Zubelsu, O.P. (+1657) ignorant of the fundamentals of building when he began construction, with scant resources and without imposing on the people, of the church of Samal, called "la Famosa", considered without par in its grandeur and majesty in the Philippines.<sup>15</sup>

<sup>11</sup> Murillo, *Op. cit.*, I, 77, 2.

<sup>12</sup> *Op. cit.*, 143v, 144-145.

<sup>13</sup> *Op. cit.*, 195v ff.

<sup>14</sup> Aduarte, *Historia* (Zaragoza, 1693), 222; 222<sup>2</sup>; 223<sup>1</sup>.

<sup>15</sup> Santa Cruz, *Segunda parte*, etc., 47<sup>2</sup>; 303<sup>2</sup>.

In Cagayan, in the second half of the 18th century, Fr. Antonio Lobato, O.P. (+1794) proved to be no mean architect as well as a zealous missionary. We still have the monuments of his talent in the famous lime and brick kilns, the church and tower of Tuguegarao, the latter, one of the more perfectly designed in the country. He was the one who laid out the town itself, built the bridge of Carig, and a good portion of the irrigation system of Cagayan.<sup>16</sup>

Others who performed similar services were: Fr. Manuel Corripio, O.P. (+1813), who built the church and convento of Dupax, Nueva Vizcaya, using huge compact brickstone;<sup>17</sup> Fr. José Torres, O.P. (+1831), who aided in the growth and progress of Mangaldan, when he was its vicar, by building the dikes and irrigation canals that served as an important means of fertilizing the region.<sup>18</sup> Fr. José Brugués, O.P. (+1900) won renown with his plans for private houses, churches, conventos, town halls, etc. The revolutionaries used him to put Aparri in a state of defense and to manufacture the powder which they needed in great quantity. The edifice of the College of Blessed Imelda in Tuguegarao was also built according to his plans.

The Recollect Order had also its own great builders. Fr. Alonso Herreros Moya (+1784) knew architecture quite well and his superiors assigned him to the task of constructing churches, conventos, and fortifications. Brother Lucas de Jesús María (+1792) who was by training a sculptor but was a practicing architect, was named by Governor Arandía as chief of the Royal Public Works. He was entrusted with the job of planning the edifices in the commercial center of San Fernando in Binondo, where the Chinese had their business. On the other hand, Fr. José de San Nicolás de Tolentino (+1722), a good mechanic and quite competent in architectural projects, took care of the reconstruction of conventos and churches destroyed during Moslem raids. And it was Fr. Juan del Pilar (+1766), who was entrusted by both the Recollect Order and the colonial government with the execution of various works, like the repair of the great bridge of the **Fortin**. In the town of Danao (Damiao), Cebu, Fr. Enrique García built a beautiful church of stone and masonry which took 15 years to finish (1800-1815), as well as a magnificent stone pantheon which lasted only until 1844, the expansion of an ancient wall, the construction of solid tall towers for a more

<sup>16</sup> Velasco, III, 345

<sup>17</sup> *Op. Cit.*, 248.

<sup>18</sup> Ocio, Hilario Ma., *Compendio de la Reseña biográfica*, (Manila, 1895), 593.

effective defense against the Moslems. And Fr. José Salesa, O.R.S.A. (+1875) repaired the Antipolo Church destroyed by the earthquake of 1863,<sup>19</sup> just as, in the words of Fr. Marín, another Recollect friar, Fr. Roque Azcona (+1883) served as an exemplary parish priest in the prosecution of public works.<sup>20</sup>

V. THE PLASTIC ARTS: In his famous history of the conquest of the Philippines, Fr. Gaspar de San Agustín writes that the church and convent of San Pablo, Laguna are the fruit of the munificence and labor of the Augustinian missionary priest, Fr. Hernando Cabrera (+1630). The convento was solidly built, the church was of brick and stone, one of the better churches outside of Manila. It was richly gifted with wrought silver, an exquisite altarpiece of the best sculpture of the Philippines, precious paintings, all of which, unfortunately, were eventually destroyed by the humid climate of the Philippines.<sup>21</sup>

Another Augustinian, Fr. Fidel Pérez, who had served as parish priest in several Tagalog towns just before the revolution of 1898, was also known for his ability as a sculptor and painter, while Brother Juan Bautista, another member of the Order, who died in the Philippines in 1622, was a gifted goldsmith, whose fine silverwork adorned the Augustinian church in Manila. Finally, we may add here the name of Fr. Luis Mayoral, O.S.A., a gifted painter, but whose work seems to have been confined to reproducing famous paintings of real worth.<sup>22</sup>

Early in the history of the Philippines, the Jesuit Antonio Sedeño, whom we have mentioned above, sought out Chinese painters and taught them to design saints and images, not only for the Jesuit churches, but also for the others, in order to foster devotion to the saints among the Filipinos. That is why art critics today do not hesitate to point out the Chinese motifs in much of the Philippine religious art from the sixteenth century on.

Of the Dominicans, we know only what Fr. Vicente Salazar has preserved in his chronicle that Fr. Juan de Sto. Tomás (+1743) was "an admirable poet and a great painter who, in the time it takes to recite the Creed, could draw a perfect figure of anything that fancied him using only his pen." In the Chronicle of Fr. Colantes, Fr. Francisco de la Maza (+1703) is listed as a painter and

<sup>19</sup> Sábada, 270, 273, 286, 303, 343, 518.

<sup>20</sup> Sábada, 464; Marín, II, 202.

<sup>21</sup> Colín, *Op. cit.*, 340<sup>1</sup>.

<sup>22</sup> Pérez, 84, 632.

a musician.<sup>23</sup> In the 19th century, Fr. Joaquín Sabater (1884) who was professor of designing at the University of Santo Tomás, took charge of designing the altarpieces of the new Dominican church in Intramuros after the earthquake of 1863. The key design is in the chapel of the Blessed Virgin, which presented to the onlooker the 15 mysteries of the Rosary painted in huge medallions, a work which lasted until the bombings of 1941 destroyed them.<sup>24</sup>

Not much later, Brother Luis Santiago (+1911) spent time and effort in decorating many conventos with his artistic compositions. His canvas painting drew special attention among art connoisseurs and lovers when it was exhibited to the public on the occasion of the beatification in 1893 of the Dominican martyrs in China. Even in Rome, the painting won the applause of artists for the realism and accuracy by which the martyrs were depicted.<sup>25</sup>

Finally, we are told about Fr. Andrés de Jesús María, of the Recollect Order, who was gifted with an eye for art and was frequently occupied in guiding altarpieces and painting churches. He died in 1754.<sup>26</sup>

VI. MUSIC: The Jesuit Murillo Velarde writes: "In all the towns there is a musical group with their instruments and singers, with which, at least during feast days, the solemn rites and the divine office are observed. And, in certain places, there are excellent instruments and singers. All of these singers know how to read notes, something unequalled in the Christian world."<sup>27</sup>

Even when still in Spain, Fr. Lorenzo Castelló, O.S.A. (+1743) had already won fame as a good musician, as well as chanter and organist of the convent of San Felipe Real. When he came to the Philippines, he continued the same tasks in the Augustinian Church in Manila, where he taught music to more than a thousand Tagalogs and Ilocanos. Sent to Cebu in 1722, he also taught numerous singers who became the best in the Augustinian mission and parishes in the Islands. On his subsequent reassignment to Manila, he retained the singers of the choir and added new recruits. His fellow-Augustinian, Fr. Juan Jadraque (+1743) won recognition with his *Arte* or method of plain chant and the organ.<sup>28</sup> A third Augus-

<sup>23</sup> Collantes, Domingo, O.P., *Cuarta parte de la Historia*, etc., (Manila, 1783), 270, 36.

<sup>24</sup> Ocio, *Op. cit.*, 915.

<sup>25</sup> *Acta capitulorum provincialium* (1914), 145.

<sup>26</sup> Sádaba, 217.

<sup>27</sup> Murillo Velarde, 348<sup>2</sup>.

<sup>28</sup> Pérez, 229, 238.

tinian, Fr. Manuel Aróstegui (+1903) composed both in the Philippines where he stayed for only a short while, and in Spain, a great number of original musical works, some of which are of great merit.<sup>29</sup>

The Franciscan friars emphasized music as an aid in their missionary tasks. Some of them can be cited — like Saint Peter Bautista, who was the first to “teach the Tagalogs the art of (occidental) music.” It was also the Franciscan, the Venerable Jerónimo de Aguilar (+1591) who was the first to introduce western music before the people of Camarines.<sup>30</sup>

But the most noteworthy among the Franciscan musician-missionaries was Fr. Juan de Santa María (+1618), who burned with a desire to go to Japan. His superiors delayed his departure in order that he might teach music to some Filipinos, and, according to the Franciscan chroniclers, he instructed in less than a year about 400 boys in Lumbang not only music but also the technique of making organs, “although we must acknowledge,” according to Fr. Platero the historian, “that not all learned the art perfectly, and we think not more than a few learned how to make organs.”<sup>31</sup> To this center of music at Lumbang were sent three boys from each town administered by the Franciscans.<sup>32</sup>

One fruit of this Franciscan activity in music for the Philippines was Fr. José de la Virgen's *Arte de canto gregoriano* printed in Manila in 1727.<sup>33</sup>

The Dominican chronicles mention now and then that missionaries taught the people sacred songs to promote the sacred liturgy, but there is no indication of how successful they were, or how good musicians the friars turned out to be. Today, we have come to know some Dominican experts in music dedicated to the art as their apostolate. Fr. Primo Calzada, O.P. (+1952), an inspired composer of

<sup>29</sup> Pérez, 627; Cfr. “Deo glorificavit”, *The Varsitarian*, February, 1955, pp. 26-27.

<sup>30</sup> Platero, 56, 36.

<sup>31</sup> *Op. cit.*, 138.

<sup>32</sup> “... that Fray Juan de Santa Maria ... might teach them the solfeggio, with the different tones; and to make and play the various musical instruments, in which this martyr was quite accomplished. He fulfilled this task as successfully and as well as could be desired and we see it today in general in the chapels of each town where they celebrate mass and the other religious services with such solemnity and musical aplomb as it is done in the principal cathedrals of Spain.” (D. Martínez, p. 102, No. 246).

<sup>33</sup> Platero, 392.

musical works, mostly religious, like masses, *Salves*, motets, etc., was organist in the Dominican convent in Manila for more than 30 years, during which he also successfully trained students who were proud to perform the works of their master.<sup>34</sup>

In some precepts and norms issued especially for the Recollect missionaries in Zambales, we read: "In order to conduct the divine worship, they were to endeavor to have music in all convents, by teaching the youth not only to sing but also to play the sweetest and best instruments that we use in Europe, so that the new Christians might become very fond of frequenting the sacred offices."<sup>35</sup>

The Recollect Fr. Diego de Cera is famous for his bamboo organ in Las Piñas, whose pipes are all of bamboo. He built two other organs, one in the Recollect church in Manila, finished in 1798 and used for two hundred years, when because the church had served as a shelter for a fraction of the Spanish forces who surrendered in August, 1898, the organ suffered so much damage that it was no longer put in use. A third organ was sent in 1793 as a gift to the Queen of Spain, a worthy gift for a noble lady, "for there was nothing like it in Spain or in England," as the Governor General had insinuated. The Queen responded to this delicate gesture with a golden chalice and a set of cruets which were preserved in the parish church of Las Piñas.<sup>36</sup>

Other Recollect musicians are worth mentioning: Fr. Tomás Fernández, famous composer of various musical pieces; Fr. Celestino Yoldi, a consummate organist and composer of some simple musical works which, as he asserted, were called closing motets, novenas, litanies, etc.; Fr. Victoriano Tarazona, gifted with a fine taste for music and a recognized aptitude for the art which he enriched with his personal productions, but most of which were unfortunately lost during the Revolution of 1896-1898 when the revolutionaries captured Guihulngan, Negros Oriental; and Fr. Valentin Borabia, whose musical ability is proven by some of his works which have been spared by time.<sup>37</sup>

<sup>34</sup> Velasco. Vi, 48.

<sup>35</sup> BR, XXI, 152.

<sup>36</sup> Sádaba, 362-363; Ruiz, II, 250; Cfr. 200 Years of Las Piñas (Historical Conservation Society, News Bulletin: 2, Manila, 1962).

<sup>37</sup> Op. cit., 486, 660, 667-668, 579.

# CASES AND QUERIES

## USE OF DRUG AGAINST LIBIDO

### QUESTION

**PREMARIN** is an estrogen-based drug, intended specifically against women's menopausal ailments and syndromes. It is available in the bigger local drugstores. A 0.625 mg. tablet costs around 50 centavos.

But when taken by men according to the appropriate dose, **PREMARIN** considerably weakens, even if temporarily, the libido. The main side effect is a slight enlargement of the breasts, when taken over a long period.

**May a celibate take **PREMARIN** in order to weaken or even deaden his libido, with the main intention of lessening his sins against purity?**

Consultant's name withheld upon request.

### ANSWER

It is well and good for man to resort to means which the advances in psychology, psychiatry, chemistry and other sciences have placed at his disposal, when these means serve or help protect, maintain and in some way advance his mental and spiritual health; however the traditional Christian means should retain their vitality and be made use of.

One reads now and then of drugs for decreasing the sexual appetite in studies on "Marital Sexual Relations and Problems." Thus, for instance we read that the best known method for decreasing sexual appetite is the use of the chemical potassium nitrate, or saltpeter. Actually, this is an almost completely neutral chemical, except that it is a fairly effective diuretic, which perhaps ac-



counts for its far-flung, but undeserved reputation as a sex deterrent. It is a failure, we are told, as an aphrodisiac.

Recently, experimentation with the drug "Ismelin", used for treatment of **high blood pressure**, showed that erectile potency, the ability to ejaculate and the intensity of climax were all reduced significantly due to an intake of the drug. However, **side effects** like stomach cramps, diarrhea, and general loss of physical energy were also reported by one-half of the subjects (Cfr. Money, J., and Yankowitz, R., in Journal of Sex Research, 3:69-82, 1967).

Now comes our consultant with "Premarin", an estrogen based drug, which claims to weaken and even deaden **the libido**.

Does the drug actually accomplish this? Is the slight enlargement of the breasts the **main and only side-effect**? To answer these questions we consulted medical researchers who gave us the following information.

### MEDICAL INFORMATION

#### Side effects:

1. Sodium retention and edema, nausea and vomiting, abdominal pain, diarrhea.
2. Gynecomastia.
3. Increased incidence of coronary heart disease during prostatic cancer treatment.
4. Diminished libido.
5. Diminished spermatogenesis.
6. Diminished potency.
7. Carcinoma of the male breast.
8. Exfoliative dermatitis.

From endocrinologists of human reproduction we learn that the ultimate effects of estrogen — and Premarin is "an estrogen-based drug" — depends on the endocrine milieu, and the conditioned and inherent sensitivity of the target tissues, in our case, the testes tissues. Furthermore, human sexuality is so steeped in overlying social custom and culture that **no consistent direct effects of estrogen on human behaviour have been verified.**

### MEDICAL RECOMMENDATION

In the light of these facts and observations, one of the physicians consulted said that he might advise, for the specific purpose

stated by our consultant, the intake of the slight dose of Premarin, 0.625 mg. for a month, and then stop, and look into the side-effects brought about.

But neurologists and psychiatrists interviewed favor "tranquillizers" as a **more apt means of weakening the libido**, and also favor the use of psychological, rather than of biological, means in the treatment of this sexual disorder. Stimulants of the libido come in through all the five senses, they remind us.

### PSYCHOLOGICAL APPROACH

In connection with the psychological approach to the problem it should be noted that some people entertain the false notion that suppression or repression is always dangerous for mental health and must be avoided. Even Freud does not accept this. He knows that man must suppress or repress some of his desires if he does not want to wreck his own life.

Suppression is not dangerous, especially if we avoid two mistakes:

1. We should not multiply needlessly the occasions of suppression. It is not wise to allow a lower drive to be continually aroused and be continually obliged to suppress it. Translated into Christian language this means: Avoid the occasions of sin.
2. Suppression should not be conceived as something purely negative. When we deny a lower drive its forbidden object, we should not concentrate on that negative aspect. We deny that object in order to obtain something higher. The negative attitude is not the ultimate end, but a means for something positive. It is healthier to concentrate on that positive aspect of suppression.

Last but not least, psychiatrists emphasize the importance of **hygiene of the imagination**, for it is when the sexual feeling has dominated the imagination that it acquires its greatest power.

### CONCLUSION

In the light of the preceeding remarks we answer our consultant: no judicious physician will prescribe a treatment, medicine, or drug on the strength of its **very contingent side effect**, (a) when from that treatment, medicine, or drug, flow other side-effects detrimental to the general health of the person, (b) and when the intended good objective — lessening of the sins against purity, — can be secured

through other means, more effective and harmless to the general health of the person. In our case, the use of **tranquilizers**, is preferable to Premarin. In this nerve-moral problem the psychological approach is preferable to the biological one.

It is seldom that we can trust "nerve-doctors" frequently claiming today to be our guides in the conduct of life, but in this case, we shall be **doing well and right**, if we follow their advice, rather than pay attention to drug advertisers.

**FR. FRANCISCO DEL RIO, O.P.**

I extend my gratitude to **Prof. J. Diguangco** of the UST Faculty of Pharmacy and **Prof. B. Angeles** of the UST Institute of Human Reproduction, for their help in the preparation of this note. **Prof. Jesus Alcid** of the UST Faculty of Medicine, Dept. of Gynecology, in particular, went a long way to research and consult with urologists and psychiatrists, in order to make this article possible. Thank you Prof. Alcid.

# 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*

## APPEAL FROM ZAMBOANGA

*The letter that follows is a communication of Archbishop Cruces to Bishop Labayen of NASSA, but it contains an appeal to all. Readers who wish to respond may communicate with the Boletin or directly with NASSA.*

16 February 1974

Most Rev. JULIO X. LABAYEN, O.C.D.  
Chairman, National Secretariat of Social Action (NASSA)  
2655 F. B. Harrison, Pasay City

Dear Bishop Labayen:

Pax Domini.

This is a call of mercy. Zamboanga City is reeling under the massive influx of refugees from Jolo. And this, while many of the earlier arrivals from other places are still with us.

Since Jolo blew up just over a week ago the Department of Social Welfare had to open nine (9) emergency relocation centers for a staggering total of over **14,000** refugees. Eight centers are completely filled. The ninth is rapidly filling up. A few more schools have finished up for the year and are preparing to receive the overflow. Many others have found shelter in private homes.

The Zamboanga Relief and Development Center has decided on the following course of action:

1. Work with the Department of Social Welfare as the coordinating agency.
2. Spearhead the organization of a mass feeding program.

3. Assist in the procurement of needed emergency items, e.g. **medicines** (gastro-intestinal and bronchial), **blankets, mats, mosquito nets**, etc.

We are requesting Mrs. Teresa F. Nieva, NASSA-Mindanao Refugees Fund Campaign executive secretary, who saw the present situation to carry out urgent call for the above items especially for **donations with which to purchase food.**

I wish to take this occasion to thank you and NASSA for your continuing concern and assistance. The horizon is still forbidding but we continue to hope that the seeds of fraternal charity will bear its fruit of peace.

Devotedly in the Lord,

(Sgd.) FRANCISCO R. CRUCES, D.D.

**Archbishop**

Zamboanga and Chairman  
Zamboanga Relief & Dev. Center

#### ON THE PHILIPPINE HOME BIBLE LEAGUE

Dear Father:

The Philippine Home Bible League has the objective of teaching the Bible and distributing a Bible in every home. The Bible is taught through a Home Bible Teaching course, "The Bible's Answer". The student who finishes the course is awarded a Diploma and a New Testament. This course is in English, Tagalog, Ilocano, Cebuano and Hiligaynon.

We are now awarding to those completing the course in Tagalog, **Mabuting Balita Sa Ating Panahon**, which is published by the Philippine Bible Society, with the **Imprimatur** of Cardinal Rufino J. Santos, Archbishop of Manila, dated March 10, 1972.

We are authorized to publish here in the Philippines the Living New Testament **The Greatest Is Love**, and we are going to award this New Testament to those completing the course in English.

May we request your good Office to allow the publication of this New Testament **The Greatest Is Love** with the same **Imprimatur** allowed the Tagalog New Testament, **Mabuting Balita Para Sa Ating Panahon.**

The Lord bless you.

Sincerely in Christ,

Lt. Col. SINFORIANO ROSARIO (Ret.)  
**Director**

Dear Lt. Col. Rosario:

The Second Vatican Council has stated that **"Easy access to sacred Scripture should be provided for all the Christian faithful"** (Constitution on Divine Revelation, art. 22). It would seem, therefore, that we should welcome groups whose objective is to teach the Bible and distribute it in every home. However, we should also bear in mind the teaching of the same Vatican Council that **"Sacred Tradition and sacred Scripture form one sacred deposit of the word of God, which is committed to the Church . . . The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ"** (Ibid., art. 10).

In the light of these principles, I have the following remarks to make regarding the matters you raised in your letter:

1. I am happy to know that you are distributing copies of **Mabuting Balita Para sa Ating Panahon**, published by the Philippine Bible Society. This translation has the imprimatur of Rufino Cardinal Santos because, from the very beginning, Catholics were officially involved in the project as translators, consultants, reviewers and financial contributors.

2. Catholics fully cooperate with the Philippine Bible Society because its policies are fully in accord with the Second Vatican Council. Worthy of special mention is the policy of leaving to the different Churches the interpretation of Scripture and limiting the Society's work to the production, promotion and distribution of Bibles.

3. With regard to the Philippine Home Bible League, your group, Catholics will have serious reservations about the following:

- a. Your Home Bible Teaching course, **"The Bible's Answer"**, does not have the approval of the "living teaching office of the Church". Although I am sure that much, if not all of this course is useful to Catholics, the difficulty lies in what it omits, what it does not explain, and what it implies to be unimportant (for example, the need of belonging to a Church). One reason why we call our religion "Catholic" or "universal" is the fact that it presents Christ's teaching **completely**, not just parts of it.
- b. The Living New Testament by Ken Taylor is a **paraphrase**. Its edition that you distribute, **"The Greatest is Love"**, clearly states in its preface that a paraphrase is "a restatement of an author's thoughts, using different words than he did . . . **expanding** where necessary for a clear understanding by the modern reader." As the same preface frankly admits, "There are dangers in paraphrases, as well as values. For whenever the author's exact words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the original writer did not mean to say. This is because a paraphrase is guided not only by the translator's skill in simplifying but also by the clarity of his understanding of what the author meant and by his theology."

- c. The edition of the Living New Testament you distribute, **"The Greatest is Love"**, is a **marked edition**. The markings follow a theological orientation which is basically Protestant. Catholics cannot completely agree with such orientation. Hence, no Catholic Bishop would give the imprimatur to this edition.
4. My recommendations are:
  - a. To distribute **"Good News For Modern Man"** instead of **"The Greatest is Love"**. The former is published by the American Bible Society. It has a Catholic edition with the imprimatur of Cardinal Cushing. It is not a paraphrase but a modern **dynamic translation** of the New Testament.
  - b. If you really want to propagate the Living New Testament paraphrased by Ken Taylor, may I point out that it is also published as **"The Way"** and this has an approved Catholic edition obtainable from Our Sunday Visitor Inc., Noll Plaza, Huntington, In. 46750 (U.S.A.). It differs from **"The Greatest is Love"** because it is an unmarked edition.

I hope and pray that, with a little give and take that would not compromise principles, we would eventually be able to establish solid grounds for cooperation in our common interest, that of putting the Bible in everybody's hands.

Sincerely in Christ,

FR. EFREN RIVERA, O.P.

#### ON MASONRY

Dear Father Editor:

If you care, would you inform me on the present stand of the Catholic Church toward Masonry. I have several parishioners who are active in Masonry and I don't know how to treat them specially in regards to the reception of the sacraments.

(Sgd.) FR. RUFINO M. LOPEZ  
San Nicolas, Pangasinan

Dear Father Lopez:

Your request prompted us to ask the Catholic Bishops Conference of the Philippines about recent developments on the question of masonry and we were fortunate to receive the speech of Bishop Gaviola published in this issue of the **Boletin**. In the light of Bishop Gaviola's speech, it is clear that the sanctions against masons as regards the reception of sacraments are still in force; however we are moving closer to the day when they will be lifted or at least minimized.

The Editor

## QUESTIONS FROM FARMERS — II

A priest from Agusan has sent us 57 questions gathered from farmers. The first 13 were published last month. Here is our second 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.

14. If God is powerful, why can't He stop the wicked from committing crimes?
15. Is it true that all religions are the same?
16. Those who profess no religion, can they be saved?
17. If there is only one Bible, why are there so many religions?
18. Where is heaven? Where is hell? Can we prove that somebody really reached heaven or hell?
19. Why are there no Filipino saints?
20. Why are we forbidden to work on Sundays? Are we not allowed to do good on Sundays?
21. Why is meat forbidden on Fridays?
22. Is it really a mortal sin not to go to Mass on Sundays?
23. You said, "We are the Church." Therefore there is no need to go to Church on Sundays to worship. I can worship God in my neighbors.
24. If I go to Mass I only multiply my sins because I am tempted by the immodest dresses of some churchgoers.
25. Which is better: a farmer who works in the farm on Sunday while thinking about the Mass, or the farmer who goes to Mass but his mind is in the farm?
26. My neighbors go to Mass practically everyday but he is worse than I am. What is the use of going to Mass?
27. Why do we need to pray when God knows what we need anyway?
28. Why do we need to repeat the same prayers?
29. "When you pray, enter your room. . ." Why do we have to pray in public?



# HOMILIES

FR. EFREN RIVERA, O.P.

FOURTH SUNDAY OF EASTER (May 5) \*

John 10:27-30.

Sermon Theme: The promises we have to keep.

## "SUMPA - KITA"

We do not have a special day for honoring our national flower, the sampaguita. But today, the first Sunday of May, could be most appropriate for that purpose. I say this, having in mind a connection that can be made between today's gospel reading and the legend of the sampaguita.

Once upon a time, the old folks say, two young lovers had to be separated. Before the young man left, he promised his sweetheart that he would return to marry her. But, as time went by, the young man met other young and pretty girls and he forgot about his sweetheart and his promise. The poor maiden, waiting in vain for her lover's return, was so depressed that she died of a broken heart. She was buried but she would not be forgotten. For lo, after a few days, a plant grew on her grave and soon it bloomed with fragrant, white flowers, our Sampaguita. The name comes from "sumpa kita" which roughly means, "I promise you".

The Sampaguita is a reminder that promises are to be kept. In this day it is a most appropriate symbol of today's gospel lesson, which, on one hand, is about the promise of Christ to those who "belong" to him that they will never be lost, and, on the other hand, it is about the promised duties of those who "belong" to Christ. These are like promises sealed with a sampaguita.

We should not worry about Christ not fulfilling his promise to those who belong to him and listen to his voice that "they will never be lost and no one will ever steal them from me." Christ will fulfill

this promise because he is Truth and God Almighty. But we should

\* We regret to inform our readers that due to circumstances beyond our control our Biblical Notes for Homilies cannot be published this month.

## 274 BOLETIN ECLESIASTICO DE FILIPINAS

worry about fulfilling our part. This part, according to our text, consists of three duties: (1) to listen to the voice of Christ, (2) to follow him, and (3) to accept the eternal life he gives. Let us meditate briefly on these duties.

To listen to the voice of Christ means to believe in him. It is not enough to let the words of Christ enter one ear and go out the other ear. We must let it touch our hearts and transform our lives. Crowds by the hundreds and even thousands heard the words of Christ when he preached in Palestine. But only a few believed in him. Only a few became his disciples. Let us imitate these few — men like Peter, James and John, women like Mary of Magdalene, Mary of the mother of James, and Salome.

To follow Christ means to do good works like the ones he did, and to avoid the sins and vices he condemned. Remember that among the disciples there was a Judas — one who was not a true follower of Christ. He went with the company of Jesus but he did not follow his example because of his greed or money.

To accept the eternal life that Jesus gives means letting his grace do its saving work in us. Remember the story of Judas and Peter. Both of them sinned against Jesus. Both of them wept bitterly for their sin. But Judas wept and closed his heart to the mercy of Jesus, whereas Peter wept and opened his heart to receive the grace of pardon.

To listen . . . to follow . . . to accept grace . . . These are the duties we must perform as our part if we want Jesus to keep his promise that we "will never be lost". At our Baptism we promised to observe these duties. Let the Sampaguita always remind us that we have promises to keep.

### FIFTH SUNDAY OF EASTER (May 12)

John 13:31-33a. 34-35.

Sermon Theme: The "new commandment" gives perennial youth.

### FOUNTAIN OF YOUTH

Since earliest times men have been looking for the fountain of youth, the tree of life the weed of eternity, the world of Shangri-La. These mythical or fictitious names have been changed into modern terms like face-lifting and other forms of plastic surgery, youth hormones, and physical fitness programs. The names have changed but the quest is the same. Man wants life, and wants it at its prime — abundantly.

Actually, the fountain of youth is revealed in the Bible. Psalm 103, verse 5, attributes to God the renewal of youth:

*Bless the Lord, my soul!*

*Bless his holy name, all that is in me!*

*and remember all his kindness. . .*

*in renewing your youth like an eagle's.*

In the New Testament, Jesus said: "I have come so that they may have life and have it in full" (John 10:10). There is no doubt, then, that the secret of everlasting youth or the fulness of life, is to be found in Jesus Christ.

Jesus has also given a practical rule for the enjoyment of eternal youth: "Love one another just as I have loved you" (John 13:34). He called this a "new commandment" and it still is, although he gave it more than a thousand years ago. It is always new although, in a way, you can also think of it as old. John, writing 65 years after Jesus gave the commandment, commented: "My dear people, this is not a new commandment that I am writing to tell you, but an old commandment that you were given from the beginning, the original commandment which was the message brought to you. Yet in another way, what I am writing to you, and what is being carried out in your lives as it was in his (Jesus), is a new commandment" (1 John 2:7-8).

The key words as far as the newness of the commandment is concerned, are the words: "just as I have loved you". The love of Jesus for us is always new. He loves us according to our needs and situations each day. Now, this is also the love we should imitate. I should love my brother in a way that will meet his mood today, his need today, his situation today — in a word, as he is today. If I do this, then I have found the fountain of youth because my love, my life, is new from day to day.

It is said that when St. John, the beloved disciple of Christ, was already over a hundred years old, he still attended the daily meeting of his Christian community. At this meeting he was expected to say a few words and he always said: "My little ones, love one another." One day, some of the younger members of the community complained saying: "Why do you keep repeating the same words to us? We already know them very well." The old man, who had the spirit of an eagle up to the end, replied: "It is the Lord's commandment, and if you would only fulfill it, everything else is unnecessary."

## 276 BOLETIN ECLESIASTICO DE FILIPINAS

### SIXTH SUNDAY OF EASTER (May 19)

John 14:23-29.

Sermon Theme: The Holy Spirit helps us to live in dynamic peace.

#### THE HOLY ATTORNEY

In our country it is common practice to call any lawyer an "Attorney". Anyone who passes the Bar feels that, whatever his occupation, be that of teacher or salesman or business proprietor, he has the right to put "Atty." before his name.

In other countries a lawyer is called an attorney only when he is actually representing a suitor or a defendant in legal proceedings. This is the more proper use of the word, since it originally meant a deputy or agent, specifically one who is legally appointed by another to transact any business for him.

The Holy Spirit is the Attorney of Christ, sent by him to help Christians apply his teachings to their daily life situations. Just as a man who is in some kind of legal trouble is reassured when he has an attorney, so we, too, should feel reassured that we have the Holy Spirit, the Attorney of Christ and ours too, in our transactions with the world and its evil ways. Without the Holy Spirit the evil forces of the world can easily deceive us and lead us to betray Christ. In particular, without the help of the Holy Spirit, the influence of the world can cause a lot of confusion and anxiety in our lives, robbing us of peace.

A man who is led by the Holy Spirit is a man of peace in the midst of all his activities. In our times one of the most striking examples has been Pope John XXIII. As the motto of his coat of arms he chose the words "Obedientia et Pax" — Obedience and Peace. In his diary he wrote, sometime in December 1959: "Above all, I am grateful to the Lord for the temperament he has given me, which preserves me from anxieties and tiresome perplexities. I feel I am under obedience in all things and I have noticed that this disposition, in great things and in small, give me, unworthy as I am, a strength of daring simplicity, so wholly evangelical in its nature that it demands and obtains universal respect and edifies many."

In August, 1961, he wrote: "No matter how much events seem to be working against the good of the Church I must preserve a perfect tranquility, which however will not dispense me from grieving and from imploring that 'thy will be done on earth, as it is in Heaven'. I must beware of the audacity of those who, with unsee-

ing minds led astray by secret pride, presume to do good without having been called to do so by God speaking through his Church, as if the divine Redeemer had any need of their worthless co-operation, or indeed of any man's. What is important is to co-operate with God for the salvation of souls, and of the whole world. This is our true mission."

Let us follow the example of Pope John XXIII and let the Holy Spirit lead us so that we may be men and women of peace. Let us make our own the following prayer composed by the good Pope: "O Holy Spirit, Paraclete, perfect in us the work begun by Jesus; enable us to continue to pray fervently in the name of the whole world: hasten in every one of us the growth of a profound interior life; give vigour to our apostolate so that it may reach all men and all peoples, all redeemed by the Blood of Christ and all belonging to him. Mortify in us our natural pride, and raise us to the realms of holy humility, of the real fear of God, of generous courage. Let no earthly bond prevent us from honouring our vocation, no cowardly considerations disturb the claims of justice, no meanness confine the intensity of charity within the narrow bounds of petty selfishness. Let everything in us be on a grand scale: the search for truth and the devotion to it, and readiness for self-sacrifice, even to the cross and death; and may everything finally be according to your Spirit, O Holy Spirit of love, which the Father and the Son desired to be poured out over the Church and its institutions, over the souls of men and over nations. Amen. Amen. Alleluia, Alleluia!

## SOLEMNITY OF THE LORD'S ASCENSION (May 26)

Luke 24:46-53.

Sermon Theme: The necessity of working in the apostolate.

### HE WILL RETURN

In the account of the Ascension we read in Acts, 1 it is said that after a cloud took Jesus from the sight of his disciples, "They were still staring into the sky when suddenly two men in white were standing near them, and they said: 'Why are you from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there.' "It was like a gentle reminder that Jesus has done his part for the salvation and it is now time for the disciples to do their part. It is now time for their apostolate.

The lesson is not very different from what the parable of the talents (Matthew 25:14-30) teaches us. Before going abroad a certain master entrusted his property to his servants. To one he gave five

talents, to another, two, to a third, one; each in proportion to his ability. When the master returned, the servants who received five and two talents had doubled them. But the servant who received only one talent had no increase to show. As we all know, he was scolded and punished by his master.

So also with us, who live after the ascension of Christ and in expectation of his return. It is our duty to fulfill our apostolate. It is now almost ten years since the Second Vatican Council (on November 18, 1965), gave us the "Decree on the Apostolate of the Laity". Has it made any change in our life?

The Decree says that the laity exercise their apostolate "in both the spiritual and temporal order" (Art. 5). But while the ordained ministers play the leading role and the laity the supporting role in the spiritual order, it is the laity's "own special obligation" to renew the temporal order (Art. 7). In this order the more important fields are "the family, youth, the social milieu, and national and international affairs" (Art. 9).

Christian husbands and wives, have you done your apostolate in your home? Have you preserved the sanctity of marriage by following the teaching of the Pope specially on rhythm and abstinence as the only lawful means of birth control? No matter much priests preach about this, nothing will be accomplished until you make it your own apostolate. Have you been deeply involved in the education of your children? Not the priest but you can most frequently instruct and give example to your children.

Dear young people, have you tried to be christian leaven in your **barkadas**, in your recreational places, in your activities? Not priests but you can best suggest to your friends where to go and what to do. Not nuns but you can bring more decency to places of gathering. Not Bishops but you can make dancing more wholesome.

All of you, my dear lay people, have you done your share in the apostolate of the social milieu, that is, in the "effort to infuse a Christian spirit into the mentality, customs, laws and structures of the community" in which you live? According to Vatican II, this apostolate "is so much the duty and responsibility of the laity that it can never be properly performed by others" (Art. 13).

As we celebrate the feast of the Ascension, my dear friends, let us not just stand staring at heaven where our Lord went. Let us remember that he will return to ask us what we have done in the apostolate. So let us ask his help to get moving and put our talents to work.

# **Our Mother**

**Second of a series**

## **MARY IN THE BIBLE**

by

**Fr. Regino Cortes, O.P.**

Women have played and are still playing prominent roles in the history of nations. In the Philippines we have our Tandang Sora, Gabriela Silang, Prinsesa Urduha, Aurora Quezon and many others. In the history of salvation too, God had chosen extraordinary women for important missions to accomplish in his plan of saving mankind. Most prominent of these was the woman from whom his own Son would be born: "when the designated time had come, God sent forth his Son born of a woman, born under the law (Gal. 4:4)." That woman is Mary, our Mother.

The role of Mary, our Mother, in the history of salvation is very well recorded in Sacred Scripture. She was **prefigured** in the Old Testament by those great women whom God chose to keep up the salvific hope of the chosen people and through the chosen people the salvific hope of the whole human race. Examples of such women are EVE, the mother of mankind; SARAH, the wife of Abraham who bore Isaac, the fruit of their faith in God's word in spite of their old age; MIRIAM, the sister of Moses; ANNA, the mother of Samuel and many others.

The disobedience of the old Eve, the mother of mankind, was redeemed by the obedience of the new Eve who believed the message of the angel at the annunciation: "Be it done unto me according to your word." The Mother of Christ our Redeemer was "already prophetically foreshadowed in that victory over the serpent which was promised to our first parents after their fall into sin (cf. Gen. 3:15)."

Other Old Testament titles applied to the chosen people as a whole, like the "Bride of Yahweh," "Daughter of Sion," are also applied to our Mother. The opening address of the angel Gabriel

to Mary which was an address of hope recalls the message of hope of the prophet Zephaniah (3:14) addressed to the "Daughter of Zion";

*"Shout for joy, O daughter Zion!  
sing joyfully, O Israel! . . .  
he has turned away your enemies;  
the King of Israel, the Lord, is in your midst, . . ."*

The same hopeful tune may be found in the address of the angel to the Blessed Mother: "Hail full of grace, the Lord is with you." The word "Hail" in Geek, KAIRE, means "rejoice" and is easily a synonym for "short for joy . . . sing joyfully."

Every time we pray the Hail Mary we recall to mind two important episodes in the Gospel, the Annunciation and the Visitation. These two events in the life of Mary are biblically loaded in the sense that they evoke Old Testament flashbacks.

The Annunciation was the realization of many predictions of the Old Testament notable among which was that of Isaiah, 7:14, "the maiden is with child and will soon give birth to a son whom she will call Immanuel," (a name meaning 'God-is-with-us'), to be cited later by St. Matthew, 1:23. The prophecy of a perpetual dynasty to David, II Sam. 7:16 found its fulfilment in the Son of Mary: "He will be great and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David; he will rule over the House of Jacob for ever and his reign will have no end." (Lk. I: 32-33). Compare this with the prophecy of Nathan to David: "Your House and your sovereignty will always stand secure before me and your throne be established for ever." (II Sam. 7:16).

Another Old Testament image which is also given to our Lady is the title 'Ark of the Covenant.' As the Ark of the Covenant was the sign for the chosen people of God's presence with them, so also Mary became the living ark of the covenant, bearing not only the invisible presence of God as of old but God himself in the flesh.

In the Pastoral Letter of the American Bishops about Mary (November 21, 1973) which we have mentioned in this column in the preceding issue of the Boletín Eclesiástico, a striking parallel between the Visitation and the transfer of the Ark of the Covenant to Jerusalem during David's time was observed (cf. Lk. I, 39 ff. and II Sam. 6, 1 ff.):

- a) David dances for joy before the ark. — The unborn John the Baptist leaps for joy in Elizabeth's womb.
- b) David calls out: "How can the ark of the Lord come to me?" — Elizabeth cries out: "Who am I that the Mother of my Lord should come to me?"



- c) "The ark of the Lord remained in the house of Obed-edom the Gittite for three months, and the Lord blessed Obed-edom and his whole house." — As St. Luke tells it, Mary remained "about three months" and clearly Zachary's whole house received great blessing from the presence of Mary's unborn Son.

In the New Testament the life of Mary is interwoven with that of Christ. Everytime Mary is mentioned in the Gospel narratives it is always with relation to Christ. St. Luke's account of the infancy could not have been written without Mary. During the beginning of Christ's public ministry at Cana Mary was there. She was the first one to ask for that messianic sign, the first miracle performed by our Lord, initiating his "time", meaning his public manifestation leading towards the Cross.

At the end of Christ's public life at Calvary, Mary was again present. "She symbolizes the 'woman' who is mother Church, the new Israel, the new People of God, the mother of all men, Jew and Gentile." The two milestones of Christ's public life, the beginning and the end, at Cana and at Calvary, were highlighted by the presence of his blessed Mother, not by sheer coincidence of fate, but certainly by a divine plan which we are all duty-bound to acknowledge.

## HERE AND THERE

### NEW FILIPINO BISHOPS

Pope Paul VI has appointed Msgr. Ricardo Tancinco as bishop of Calbayog and Rev. Fr. Onesimo Gordoncillo as auxiliary bishop of Dumaguete. Msgr. Tancinco is at

present vicar capitular of Calbayog diocese and Fr. Gordoncillo is parish priest of Dauin, Negros Oriental.

### INDEPENDENT CHURCH FACTIONS UNITE

MANILA — The two factions of the "Independent Church" founded by Obispo Maximo Gregorio Aglipay in 1902 held a joint Mass on March 10 at the Holy Child cathedral of the Iglesia Filipina Independiente on Taft Avenue, Manila. The religious rite marked the formal reconciliation and reunion of the two

religious bodies that went their separate ways 27 years ago (1947). The Iglesia Filipina Independiente, allied with the Anglican Communion of England, is headed by Bishop Macario V. Ga, while the Independent Church of Filipino Christians Inc. is led by Bishop Vicente Pacetes.

## ECCLESIASTICAL DEGREES OBTAINED

**MANILA** — The Ecclesiastical Faculties of Theology, Canon Law and Philosophy of the University of Santo Tomas has announced the conferment of degrees on 57 candidates.

Fr. Leonardo Medroso of Ormoc City has been conferred the Doctorate in Canon Law. New holders of the Licentiate in Sacred Theology are: Celestino Lingad, S.D.B., Aguedo Palomo, S.D.B., Orlando Panlican (Capas, Tarlac), Lazaro

Revilla, S.D.B., and Noe de los Santos (Viga, Catanduanes). The Licentiate in Canon Law was given to Jose Bernacer, S.D.B., while Honorato Castigador, O.P. obtained the Bachelor's degree in Canon Law.

Thirty-six seminarians graduated as Bachelors in Sacred Theology, thirteen as Bachelors in Philosophy. The Solemn Investiture rites were held on March 12.

## THOMASIAN NEO-PRESBYTERS

**MANILA** — The Central Seminary of the University of Santo Tomas has announced the ordination of nine seminarians in December and March, and the scheduled ordination of three others in April and May.

Ordained in December were Evencio Gallego (Diocese of Tagbilaran, Bohol), Danilo de los Reyes (Diocese of Malolos, Bulacan), and Filomeno Puri (Diocese of San Fernando Pampanga). Six were ordained in March: Manuel Bersa-

min (Prelature of Bangued, Abra), Salvador Dumas (Diocese of Palo, Leyte), Regulo Imperial, and Perfecto del Mundo (Diocese of Lucena, Quezon), Noriel Priela (Archdiocese of Nueva Caceres, Camarines Sur), and Danilo Tiong (Diocese of Imus, Cavite).

To be ordained in April is Noe de los Santos (Diocese of Legazpi, Albay); in May, Orlando Panlican (Diocese of Tarlac, Tarlac), and Manolo de los Santos (Archdiocese of Nueva Caceres, Camarines Sur).

## ASIAN BISHOPS FOR SOCIAL ACTION

**MANILA** — Bishops from the South Asia Region of the Federation of Asian Bishops' Conferences (FABC) met in Manila from March 1 to March 15 in a Bishops Institute for Social Action (BISA) workshop, organized by the FABC Office of Human Development. About 30 bishops, two Religious Major Superiors and officials of the FABC took part, representing Thailand, Burma, Laos/Cambodia, the Philippines, Malaysia and Indonesia.

The workshop ended with a "Reflection" expressed in 20 paragraphs. The Bishops said: "Our people are not poor as far as cultural tradition, human values, and religious insights are concerned. In these things of the spirit, they are immensely rich."

"But our people are poor in this sense: the overwhelming majority of them are deprived of access to the material goods they need for a truly human life, and even of access to the resources they need to produce these goods for themselves."

"We use the word "deprived" deliberately. Our people are deprived of the goods and opportunities to which they have a right because they are oppressed. They live under economic, social, and political structures which have injustice built into them."

According to the Bishops, if the Church in Southeast Asia is to be a Church of the people, it must be a Church that recognizes and appreciates in what our people are rich: our Asian traditions, cultures,

values; in short, an Asian Church; and that realizes, and is resolved to do something about the state of deprivation and oppression in which most of them are; in this sense a Church of the Poor.

The areas of special concern to

which the Bishops pledged to direct their renewed efforts are: Health Services, People in Slums, Labour Organization, Economic Development, Education, Communications Media, and Youth.

## LITURGY TO MAKE ROOM FOR FOLK CUSTOMS

A major conference in Santiago, Chile, on liturgical use of local themes and customs seemed to favour strongly the use of pilgrimages, folk dances, Indian customs and other elements of popular religion as means for the evangelization of the people of Latin America.

After the French Revolution, new ideas invaded the Church in Latin America and a fatal division took place, Father Guarda said. The official liturgy from Rome was separated from the popular elements. Dancers with their colourful costumes, rites and musical instruments were banned from churches and liturgies. From then on, popular religion was considered a superficial expression of superstitious Indians and a real obstacle to evangelization.

The bishops' 1968 meeting in Medellin prompted the Church to take a new look at these expres-

sions of popular religion and new interest in it was aroused.

Impartial researchers conclude that in spite of superficial elements, popular religion has been able to maintain a deep Christian content. Another striking finding in the theological research has been that while traditional faith is experiencing a crisis, popular religion is maintained and even growing. The Medellin documents thus mention "the enormous reservoir of authentically Christian virtues" contained in it.

Recognizing these factors, the Latin America bishops have supported the revitalization and re-evaluation of this form of faith and have encouraged the study of popular piety. Meetings to study the problem have been conducted periodically by the bishops' Pastoral Institute.

## VIIth CENTENARY OF AQUINAS

ROME — The seventh centenary of the death of St. Thomas Aquinas was celebrated on March 7. To commemorate this historic date in a fitting manner, the Dominican Order organized an International Congress which will be held in

Rome from April 17 to 20 and in Naples from April 21 to 24. "The Thought of St. Thomas Aquinas and the Fundamental Problems of our Time" has been chosen as the theme of the Congress.

## CONVENTION ON CHARITY AND JUSTICE

ROME — More than 4,000 people met in nine centers in Rome to discuss "The responsibility of Christians confronted by expectations of

charity and justice in the Diocese of Rome." It was the first time a large-scale dialogue of all sectors of the Roman Diocese was organ-

ized by Roman Church officials. Pushed through mainly because of the courage and perseverance of Cardinal Ugo Poletti, Vicar of Rome, the Convention was held from February 12 to 15.

Preparatory studies revealed that many quarters in the periphery of Rome have been neglected materially and spiritually. A picture of inequality emerged. For example, while some people could not find a decent place to live in, in just one sector assigned to an investigator 70,000 inhabitations were found vacant. Special attention was given to two facts: (1) 51 million square meters of Rome are owned by religious communities while the municipality owns only 4 million; (2) the Christian Democrats (a Catholic political party) have adminis-

tered Rome for 25 years, establishing a sort of monopoly on political and economic life.

Some of speakers, like Dom Franzoni and Gerardo Lutte were vigorous in their call for action. Cardinal Poletti was more moderate but firmly said that "The Church intends to use her freedom in the exercise of her prophetic function, without preferences for persons or calculations of interest accepting the risks, abandoning the security that in some cases might be offered to her by a type of society affected by grave injustices." He also announced the creation of a new diocesan organism which will be called the "Justice and Charity Commission". It will provide a service for the detection and solutions of needs.

### 500th ANNIVERSARY OF COPERNICUS

The Polish episcopate's Pastoral Letter on the 500th Anniversary of the birth of Nicolaus Copernicus, has stressed that the great astronomer, the first to propose a scientific heliocentric theory of our planetary system, was a faithful son of the Church, a priest in the diocese of Warmia and canon of the Cathedral of Frombork. No less than Pope Paul VI, in a special letter to the Primate of Poland, called Copernicus "a golden ray among scholars, who — as a religious and a scientist — admirably united faith and science".

A too literal interpretation of the Bible led people to believe that the sun turned around the earth, which was further believed to be the center of the universe. Because of this belief Copernicus needed not only an unusually bright intellect but also a strong moral heroism to develop and publish his scientific theory that the earth orbited around the sun.

It has become the popular belief that Copernicus was condemned by the Roman Catholic Church because of his heliocentric theory.

The fact is that, no less than a member of the Roman Curia, Cardinal Nikolaus von Schonberg, wrote in 1536, encouraging Copernicus to publish his theories. When Copernicus finally published his main work, *De revolutionibus orbium coelestium*, in 1543, he joined to the book the letter of Cardinal Schonberg and dedicated his work to Pope Paul III.

In 1616, 73 years after Copernicus died, pressure from those who took the Bible as a book of science as well as from those who promoted Aristotelian physics, led the Congregation of the Index to forbid the reading of *De revolutionibus* until corrected. Thereupon nine sentences representing the heliocentric system as **certain** were changed so that it would be considered merely **hypothetical**. In 1758, however, Copernicus' book was dropped from the revised index of Benedict XIV.

Copernicus was born on February 19, 1473 and died on May 24, 1543. The Vth centenary celebration began last year and was concluded on February 16 this year.

## CONGRESSES ON MARY

VATICAN CITY — The Pope has personally chosen Rome as the setting of two international congresses devoted to the Blessed Virgin, to be held in May.

The VIIth Mariological Congress is "strictly scientific in nature". It will discuss **The Marian cult from the XII century to the beginning of the XVI century**. It will be held from May 12 to 17.

The XVI Marian Congress is devo-

otional in character. To be held from May 18 to 21, it will coincide with the festivity of Pentecost and will deal with **The Holy Spirit And Mary**.

Both Congresses will take place at the Pontifical "Antoniano" University, which is also the headquarters of the Pontifical International Marian Academy, their organizer.

## BOOST TO MARIAN DEVOTION

VATICAN CITY — Pope Paul considers it opportune to deal with themes related to Marian devotion so that all doubts regarding its importance may be dispelled. He also wants to consolidate devotion to Mary in the souls of the faithful. Special attention is given to the development of marian devotion in harmony not only with tradition but also with the liturgical reform, the development of doctrine

and with the religious sensibilities of the people today.

Divided into three parts, the Pope's booklet deals on (1) Devotion to the Virgin Mary in the reformed Liturgy; (2) Orientations for the Renewal of Marian Devotion; (3) Suggestions Regarding the Recitation of the Angelus and the Rosary. The work, released in latin, will soon be distributed in the principal languages.

## CONFRONTATIONS END

MADRID — The most serious Church — State confrontations in recent Spanish history, sparked by government reaction to a pastoral letter of Bishop Anoveros of Bilbao, have happily ended. The Bishop was placed under house arrest last Ash Wednesday (February 27) because he wrote and distributed a pastoral letter in which he called on the Church and the State to respect the cultural and spiritual rights of the Basque minority group. After two weeks and a clarification from the Spanish Bi-

shop's Conference claiming that the Government had put a false interpretation on the bishop's pastoral letter, the house arrest was lifted.

For a while it looked as though the crisis would worsen. Bishop Anoveros was ordered to leave the country. He refused but added that he would do so if Pope Paul ordered him to quit Spain. Pope Paul did not. Bishop Anoveros was also backed by letters of petition for his freedom, written by more than 20,000 people.

## PAPAL PRIMACY NOT A BARRIER

WASHINGTON — In a possibly major step toward unity, a group of American Roman Catholic and Lutheran theologians have declared the issue of papal primacy may

no longer be a major barrier to reconciliation of the churches.

The theologians, in a 5,000 word common statement, called on their respective church bodies to take

specific action toward reconciliation. They addressed a series of questions to each body suggesting Lutherans could move toward a greater degree of acceptance of the primacy of the Pope.

There is growing awareness among Lutherans of the necessity of a specific ministry to serve the church's unity and universal mission, the theologians said, while Catholics increasingly see the need for a more nuanced understanding of the role of the papacy within the universal church.

The role of the Pope has separated the two churches for nearly 500 years since the reformers, despairing of changes in the office, went so far as to brand the papacy anti-Christ.

At the heart of the agreement is the development of the idea of a petrine function to describe a particular form of ministry exercised by a person, office-holder or local church with reference to the church as a whole.

The idea derives from the theologians' reading of the role of the

apostle Peter in the New Testament and the history of the early Church. The theologians said "the single most notable representative of the petrine ministry both in duration and geographical scope, has been the bishop of Rome."

In their statement, the theologians said a "special responsibility" for the ministerial function of seeking the unity of all Christians may be entrusted to one individual minister under the gospel.

They agreed that the bishop of Rome ... can in the future function in ways which are better adapted to meet both the universal and regional needs of the church in the complex environment of modern times.

The common statement is the most recent fruit of a dialogue initiated in 1965 by the U.S.A. National Committee of the Lutheran World Federation and the Catholic Bishops' Committee for Ecumenical and Interreligious Affairs. In previous years the participants in the dialogue reached agreements on the Nicene Creed, Baptism, the Eucharist, and ministry.

## SHORT NOTICES ON BOOKS

### 1. Philippine Books

Equiban, Mercedes: *Modern Teenager*. Sinag-Tala Publishers, Manila. — 36 pages. — Paperback, ₱1.50.

The exemplary life of Monserrat Grases, a simple girl who experienced physical suffering at a very tender age, is very inspiring for anyone, particularly in moments of terrible pain. The unendingly cheerful disposition she displayed in every situation, whether joyful or sorrowful, is something great. It reminds us to smile even though at times it is so difficult. Her enthusiastic outlook on life will be a great help for all, but especially for invalids.

**Monette Benito**

Hoyt, James (Ed.): *Development in the 70's*. 5th Annual Seminar For Student Leaders. Published by the American Embassy, Manila, 1974. — 293 pages.

A collection of speeches on the Meaning of Man, Education, the New Constitution, Land Reform, Government Reorganization and Population Pressures, Urbanization and Squatter Problem, the Economy, Manpower Development, Foreign Aid, RP-US Relations, Inter-Asian Cooperation.

The speeches were delivered by experts like Dr. Ramon C. Reyes (Ateneo), Dr. Onofre D. Corpuz (Development Academy of the Philippines), Prof. Jose David Lapuz (UST), Sec. Arturo Tanco (Department of Agriculture and Natural Resources), Dr. Abelardo Samonte (UP), and several others distinguished in their own fields. The Seminar, which drew 50 student participants from all regions of the Philippines, was held in Tagaytay City, March 19-24, 1973.

Salvosa, Benjamin: *Education For Freedom*. Baguio Colleges Foundation Press, Baguio City, 1974. — 476 pages. — Paperback, ₱19.50.

True and genuine education will set us free. This book shows how this can be done in our own society through the proper interaction between the home and school, the Church and school, the State and school. Understanding the essence and purpose of education, which the author clearly explains, will help our educators to really educate, not merely instruct, and our students to grow, not only memorize data. The university crisis and the problems of the youth are well analysed.

**Carmela Religioso**

Suarez, Federico: *Mary of Nazareth*. Scepter Books, Sinag-Tala Publishers, Manila. — 246 pages. — Paperback, ₱5.00.

Through this book, we are brought to newer insights about the life of Our Blessed Lady. The author, in a detailed analysis of Mary's life, shows how relevant it is in helping us meet our problems today. He also analyzes Mary's attitudes, paying particular attention to problems of vocation. The book shows how Mary in her ordinary human ways, has lived her life of grace.

Corazon Divina Cruz

## 2. Books From Other Countries

Haag, Herbert: *El Diablo, Un Fantasma*. Editorial Herder, Barcelona, 1973 — 84 págs. — Rústica 90 pesetas.

The author aims to prove that the personality of Satan is a bit shaky, and that he could be a mere spook, like (I'd say) the *asuwang* that our Malayan forefathers devised to motivate errant and miscreant children to observe a curfew of sorts.

This is an *avant-garde* work, unsuitable for the rank and file of Christian readers. It will raise the eyebrows of even professional theologians, and surely start a heated polemic.

Küng, Hans: *Sacerdotes ¿Para Que?* Editorial Herder, Barcelona, 1973. 132 págs. — Rústica 110 pesetas

The author, the *enfant terrible* among Vatican II official theologians, has been a controversial figure in the post-Vatican world. Knowledgeable theologians accuse or traduce him of having preached and written some bilge or ersatz theology, but the present work will be very instructive and inspirational for both the age-stricken and the youthful ministers of the Lord. The dominant theme is that the priest should believe sincerely and perform what he has to teach others to believe and do.

Matura, Thadée: *La Vida Religiosa en La Encrucijada*. Editorial Herder, Barcelona, 1973 — 160 págs. — Rústica 125 pesetas.

Against the many maligners and enemies of the religious state, the present volume piles up a spate of theological, philosophical, sociological, statistical, historical and other scientific arguments to substantiate the relevance and excellence of the way of life of those who follow Christ under the pale of the three religious vows. Batting without reservations for celibacy, community life, ascetic observances, spiritual reading specially of the gospels, its main theme underscores the need of both collective and individual prayer, vocal and mental.

Miller, Gabrielle - Quadfieg, Josef: *Manual del Nuevo Catecismo Catolico*. Editorial Herder, Barcelona, 1972. — 548 págs. — Rústica 380 pesetas.

If the New Dutch Catechism has been a subject of many controversies, certainly this one will not be. The famous catechisms of Gaume, Spirago and others, through stil serviceable, need some up-dating, and this book achieves just this. It is a post-Vatican work, and is lengthy enough. While all but not the last catechism, it assuages crying dearth of books of this nature.

Fr. Benito Vargas, O.P.