

BOLETIN ECLESIASTICO de FILIPINAS

CHURCH CONCERN WITH POPULATION PROBLEMS

Paul VI

MUSINGS A PROPOS THE POPULATION YEAR

Manuel Piñon, O.P.

EFFECTIVE NATURAL FAMILY PLANNING

FAITH STILL COMES BY HEARING, FATHER!

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EXPOSITION OF THE BLESSED SACRAMENT

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SMALL BASIC CHRISTIAN COMMUNITIES

Jesus Ma. Cavanna, C.M.

BIRTH OF THE MINI-PARISH

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EDITORIAL

Indignation and Hope

A year after this editorial page commented on "Family Planning By All Means" we again feel obliged to take up this topic with both indignation and hope.

INDIGNATION surges within us because, aside from the ever growing propaganda for "the pill" covering up its dangerous side effects, the thickening blindfold about the abortive effects of IUD's, the ever easier access to clinics specializing in male and female sterilization, the growing danger that abortion would become legal, the apathy of our Catholic people has become such that the Family Planning Organization of the Philippines is not ashamed to launch a nationwide contest offering prizes to those who convince the greatest number of people to submit to the intrauterine device (IUD), vasectomy (for men) and tubal ligation (for women). Launched in May, the contest seeks to involve the public, especially the male and the youth, as participants. Ironically, the contest is called "**Paligsahan Paramihan**". The more the merrier! Not more babies, but more people insensitive to human dignity and morality.

It seems necessary to extend our indignation to some catholic priests and laymen who just can't seem to believe that the indiscriminate use of the pill, the IUD, and similar artificial methods of birth control is immoral and against natural law. Some have the temerity to suggest that, since Catholic birth control practice during the six years after the encyclical **Humanae Vitae** has not measured up to the encyclical's norms, it is time to have a communal "discernment" on the matter and take a new position. They can be spared the effort of "discernment". The Pope said, in a recent document (March 28, 1974) that the Constitution **Gaudium et Spes** of the Second Vatican Council and the encyclical letters **Populorum Progressio** and **Humanae Vitae** "demonstrate that the church's teaching on population matters is both firm and carefully enunciated, respectful of principles and at the same time deeply human in its pastoral approach. No pressure must cause the Church to deviate towards doctrinal compromises or short-term solutions."

HOPE comes to temper our indignation. In an article reprinted in *L'Osservatore Romano* (English weekly edition, May 16, 1974, p. 4 and 11), the Rev. Peter Riga, formerly a critic of the Pope's stand on birth control, does not hesitate to say: "How embarrassing, unfortunately, for many Catholics that Pope Paul VI has proved to be absolutely correct in his analysis of the modern sexual situation in *Humanae Vitae*. It is embarrassing for theologians as well; and, for what it is worth, I ask pardon for not seeing more clearly before this."

Hope is also given to us by the example of a determined band of Sisters in India. At a time when the Indian government is at the point of admitting that its 20-years effort to lower the national birth rate is not notably successful, it turns out that the Sisters' **natural family planning approach** is 90 percent effective. If it can be done in India, it can be done in the Philippines — if we could only have a dedicated group like the Missionaries of Charity. The Church-approved methods work — if there are enough dedicated Catholics who will teach true sexual education. Our hope is already being given shape by some Rural Missionaries of the Philippines who have made family planning work an integral part of their apostolate.

We have reason both to be indignant and to hope, because we have the conviction that our cause is right.

In This Issue

As the World Population Year gets into gear for the summit of the World Population Conference to be held in Bucharest in August, the *Boletín* offers its readers a document, **Church Concern With Population Problems**, the message of the Pope to the Secretary General of the conference and to the Executive Director of the United Nations Fund for Population Activities. This sets the tone for our **Features** and the first part of our **Special Reports**.

Our Reflection this month focuses on **preaching**, ever important in our day, in spite of advances in audio-visual arts.

With Fr. Graf's article on **Exposition of the Blessed Sacrament** we resume the series of liturgical study interrupted after the February number. Our **Bible Study** and **History** series are not neglected;

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moreover, the comments of Fr. Cavanna on **Small Basic Communities** enhance the study portion of this issue.

We introduce our readers to a new section, **SPECIAL REPORTS**, which is intended to supplement the information collected in the **Here and There Section**. The items reported here are styled "special" because we invite our readers to pay special attention to them in their pastoral work. In this issue the new section calls attention not only to reports related to birth control but also to interesting happenings and observations in the field of **community building**.

The book review on **Church and State Law and Relations in the Philippines** may prove timely to all who wish to have a clear idea of what the new Constitution has in store for us.

RANDOM NOTES are introduced for the first time in this issue. They consist of world Church news summaries dispersed as fillers in several pages.

Not at random does this July issue highlight the Catholic stand on the population problem on one hand, and on the other hand the efforts being made in Christian Community building in the Philippines. Both converge in our vision of a people working for an ideal life worthy of man and respectful of God.

PAUL VI

CHURCH'S CONCERN WITH POPULATION PROBLEMS

On 28 March His Eminence Cardinal Jean Villot, Secretary of State, received Mr. Antonio Carrillo-Flores, Secretary General of the World Conference on Population, together with Mr. Rafael Salas, Executive Director of the U.N. Fund for Population Activities who is responsible for the programme of the World Population Year.

At the end of a friendly conversation on the above-mentioned matters, the Cardinal Secretary of State handed to Mr. Carrillo-Flores and Mr. Rafael Salas the text of the address which the Holy Father had wished to deliver to them during a private audience, but was prevented from doing so by reason of a slight indisposition.

The following is the text of the Pope's address:

Dear Friends,

We would like first of all to thank you for coming to see us. You wished to have this meeting in order to speak to us about the high responsibilities that the United Nations Organization has given you in connection with the World Population Year and the World Population Conference. We avail ourselves of the occasion to assure you of the interest with which the Holy See follows the international community's efforts in favor of justice and peace.

The numerous activities being organized within the framework of the World Population Year and in connection with the World Population Conference, to be held in Bucharest next August, cannot leave the Holy See indifferent. Although the quest for solutions to the problems posed by population growth will for many years ahead call for the generous commitment of all men of good will, the World Population Year and Conference present particularly important occasions for alerting world opinion to the needs of individuals and peoples.

CHURCH'S MISSION

When the Church concerns herself with population problems, she does so by reason of fidelity to her mission. This concern stems

from her commitment to work for the promotion of the all-round good, both material and spiritual, of the whole man and of all men. The Church knows that population means people, human beings. Since she is the depository of a revelation in which the Author of life speaks to us about man, his needs, his dignity and his human and spiritual destiny, the Church takes a profound interest in everything that can serve man. But at the same time she concerns herself with everything that might compromise the innate dignity and freedom of the human person.

Growing Problem

We are aware that the growing number of people, in the world taken as a whole and in certain countries in particular, presents a challenge to the human community and governments. The problems of hunger, health, education, housing and employment become more difficult to solve when the population increases more rapidly than the available resources.

Wrong Solution

For some people, there is a great temptation to believe that there is no solution and to wish to put a brake on population growth by the use of radical measures, measures which are not seldom in contrast with the laws implanted by God in man's nature, and which fall short of due respect for the dignity of human life and man's just liberty. Such measures are, in some cases, based upon a materialistic view of man's destiny.

The only Solutions

The true solutions to these problems — we would say the only solutions — will be those that take due account of all concrete factors taken together: the demands of social justice as well as respect for the divine laws governing life, the dignity of the human person as well as the freedom of peoples, the primary role of the family as well as the responsibility proper to married couples (cf. *Populorum Progressio*, 37; *Humanae Vitae*, 23, 31).

Firm Teaching

We do not wish to repeat here in detail the principles that are at the basis of the Church's position in the matter of population. These

principles have been clearly set forth in the Constitution *Gaudium et Spes* of the Second Vatican Council and in our encyclical letters *Populorum Progressio* and *Humanae Vitae*. These documents, the contents of which are well known to you, demonstrate that the Church's teaching on population matters is both firm and carefully enunciated, respectful of principles and at the same time deeply human in its pastoral approach.

No pressure must cause the Church to deviate towards doctrinal compromises or short-term solutions. It is not of course for the Church to propose solutions of the purely technical order. Her role is to bear witness to the dignity and destiny of man, and to enable man to rise to greater moral and spiritual heights. The Church's teaching, which we do not cease to reaffirm, assists the faithful to understand better their individual responsibility and the contribution that they are called upon to make to the solution of these problems. In this search they must not allow themselves to be influenced by the affirmation of individuals or groups who claim to present the Church's position while omitting certain essential aspects of the teaching of the genuine Magisterium.

VARIOUS ASPECTS

The Church has always emphasized, and she still does so today, the need to deal with the problems of population in the objective reality of their various aspects. These problems have of course economical and social aspects, but they are above all human problems.

Human Dignity

In fact, discussion of the population problems involves the very finality of the human person. God's creative and redemptive will with regard to man can be recognized, confirmed or rejected in a debate that touches upon man's very existence. And this existence of man is only fully human to the extent that, "master of his own acts and judge of their worth, he is the author of his own advancement, in keeping with the nature which was given to him by this Creator and whose possibilities and exigencies he himself freely assumes" (*Populorum Progressio*, 34).

Any population programme must therefore be at the service of the human person. It must "reduce inequalities, fight discriminations, free man from various types of servitude and enable him to be the

instrument of his own material betterment, of his moral progress and of his spiritual growth" (**Populorum Progressio**, 34). Hence it must remove everything that is opposed to life itself or which harms man's free and responsible personality.

Family Dignity

Any population policy must likewise guarantee the dignity and stability of the institution of the family by ensuring that the family is provided with the means enabling it to play its true role. The family unit is at the service of a life that is fully human; it is the starting-point for a balanced social life, in which self-respect is inseparable from respect for others. Married couples must therefore exercise their responsibilities with a full awareness of their own duties towards God, themselves, the family and society, in a correct hierarchy of values. The decision regarding the number of children they will have depends upon their right judgment, and cannot be left to the discretion of the public authorities. But because this judgment presupposes a rightly-formed conscience, it is important that there should be realized all the conditions which will allow parents to attain a level of responsibility in conformity with morality — a responsibility which is really human and which, without neglecting the sum total of the circumstances, takes account of the law of God (cf. **Humanae Vitae**, 10; **Gaudium et Spes**, 50, 87).

SOCIAL JUSTICE

One of the great themes that must be examined is therefore the theme of social justice. A fully human life, one endowed with freedom and dignity, will be assured to all men and all peoples when the earth's resources have been shared more equitably, when the needs of the less privileged have been given effective priority in the distribution of the riches of our planet, when the rich (individuals as well as groups) seriously undertake a fresh effort of aid and investment in favor of the most deprived.

The Population Year should proclaim a renewal of the commitment of all in favor of full justice in the world, in order to work together to build the common future of the human race (cf. **Populorum Progressio**, 43).

One often hears it said that, in order to make possible the development of the less privileged countries and to guarantee to future gene-

rations a healthy environment and a life worthy of man, population growth must be radically slowed down, and that the public authorities must concern themselves with this matter.

The public authorities, within the limits of their competence, can certainly intervene by favoring the availability of appropriate information, and especially by adopting suitable measures for economic development and social progress, **provided that these measures respect and promote true human values, both individual and social, and provided that due respect is paid to the moral laws** (cf. *Mater et Magistra* in AAS, 53(1961), p. 447; *Populorum Progressio*, 37; *Humanae Vitae*, 23).

ATTITUDE OF HOPE

Dear Friends: the fundamental attitude of the Church in this Population Year is one of hope. The history of the world proves that man can succeed in finding correct answers to the questions which face him, when he applies to this task all his creativity and all his gifts of heart and mind in a sincere collaboration in favor of his brothers and sisters, in order to assure for all a truly human life in freedom and responsibility. The Church has been the witness to this truth down the centuries.

The Church's hope is of course based on realism, but also upon the certitude that the sphere of what is possible can always increase **when one goes forward with God.**



Random Notes

The training of **Catholic lay persons to lead Sunday services** in the absence of priests is having a strong influence on the culture of the Central American country of Honduras, according to a man who has spent nine years in that country... London — The Catholic Church in England and Wales is not to apply for full membership of the **British Council of Churches** 'at the present time'. But the Catholic bishops warmly encourage other ways of developing collaboration in Christian unity work.

FEATURES

MUSINGS A PROPOS THE POPULATION YEAR AND POPULATION EDUCATION

By

Fr. Manuel Piñon, O.P.

FAMILY PLANNING IS IN ORDER. — Planning is essentially an act of prudence and of providence, and moderation is synonymous with virtue. Every important human undertaking should be planned, and every human pursuit must be moderated by reason, so that it will stay within acceptable bounds. In the matter of bringing up a family, planning and moderation in the number of offspring is even more important, considering the demands of social conditions and of the interests of mankind at large. A point that has been too much stressed by "conservatives" in this regard is that, the right to procreate is a natural right of the individual, and inviolable at that; so that the ultimate decision as to the number of children to be procreated is the absolute right of the parents.

But, this view is too narrow and, therefore, unrealistic. The right to procreate is not essentially ordained to the good and benefit of the individuals, but it is essentially "propter bonum genitis", that is, for the good of the "kind", namely, of the species as crystallized in the social community. As such, the right to procreate is fundamentally different from the right to preserve oneself and to eat, which are essentially ordained to the good of the individual. Hence, the right to pro-

create attends to individuals and corresponds to them, not in their capacity as individuals, but as members of the social community and of the human species. Wherefore, even if such a right is exercised by individuals; yet, because it is primarily ordained to the good of the social community and of the species, the interest and good of the social community and of mankind, in general, must be taken into consideration as the primary and fundamental norms to follow.

THE INTERESTS OF THE SOCIAL COMMUNITY AND OF MANKIND MUST BE CONSIDERED. — It is true that nature and the Creator have entrusted the right to procreate to individuals to be exercised by them; and so, the State may not just interfere with the exercise thereof or to render it void. But, since such right is essentially ordained for the good of the social community and of mankind at large, such right is conditioned by the existential and human interests of the social community and of mankind at large. Outside the framework of the existential and human good of the social community and of mankind at large, the said right to procreate has no claim. If this principle, which is based on the nature of things and on natural law is well understood, there should be

no special objection against family planning, when such planning is called for by the existential demands and human interests of the social community and of mankind at large.

Nonetheless, things can be done in the right way or in the wrong way. And we human beings can do things in the right and proper way, or in the wrong and improper way, precisely because we are free in our actions. The right way to plan the family and to control the number of offspring is through the practice of virtue or temperance. The wrong way is to pollute the wellsprings of human life with all sorts of malpractices and artificial devices.

SOMETHING ABNORMAL. — We are familiar with dogs and cats. Many families keep them as pets in the home. Anyone can observe that, they do not always have the urge to mate. If you should tell me that any of your dogs or cats always had the urge to mate, I would say that your particular pet was abnormal and sick. Yet, surprisingly, what is taken as abnormal among animals, is taken as normal among humans, that is, to be accosted by the sex urge in a continuous manner! Such kind of unabated sex urge is natural among human beings, therefore, it is considered something normal. But, then, the common cold is also natural; does that make it *normal*? The common cold is still an ailment, which modern medical and pharmacological sciences must endeavor to minimize.

Let no one sophistically argue that, because unabated sensuality is natural among humans, therefore, it is according to nature. If its dire result, which is population

explosion, is not according to nature; then, neither is unabated sensuality according to nature. In truth, something can be natural, like for a man to be born limbless; and yet, such tragedy is not according to nature. After the original default of our First Parents, we are born averted from God and converted toward self. Concupiscence, according to its formal reason, is the inordinate love for self or inordinate selfishness, which in the spiritual level manifests itself as pride, and in the sexual level transpires as inordinate desire for sexual pleasure and indulgement. It is also natural for men to be uneducated, because they are born like that. But, that does not mean that to be uneducated is normal with men, because of the natural capacity of their intellectual nature for education and moral virtue.

INORDINATION COMPOUNDED BY INTemperance. — That inordination exists in the sexuality of man is somehow indirectly acknowledged by the universal practice of men, including savage tribes, of covering their loins. St. Thomas observes that what makes humans feel shame is the inordinateness of concupiscence that transpires in the generative parts. In animals the sex urge is controlled by instinct. In humans the sex urge is not controlled from instinct, because it is called to be controlled by man's free controlling power, which is reason, through the virtue of chastity. From the design of nature and of the Creator the actions and affairs of men should be controlled by reason and the four cardinal virtues. Of these virtues, the virtue of temperance or chastity, from time immemorial, has served to keep concupiscence in submission. Control should start with the cause, that is, with the sex urge itself,

and should not be relegated merely to the external stifling of the unwanted results of wayward sexuality.

What really complicates matters and makes the urge an unabated one is the sexual habit. Take the case of a non-smoker. A person who does not have the habit of smoking, does not experience the unabated urge to smoke. It is the habit that makes people take up the practice of chain-smoking, even if they are quite persuaded that they may not expect much good therefrom, but only ill effects on their health. For this reason, it would be better not to have the habit at all, so that smoking may be engaged in, once in a while, but free from the unabated urge and addiction of habit. In like manner, matters would not be so difficult, if we did not have the habit of sexual intemperance to deal with. A very important thing to do is to cultivate the virtue of temperance or chastity. This is nothing else but the conditioning of concupiscence to obey the rule of right reason.

RATIONAL BY PARTICIPATION. — "But, it is not possible to control the sexual urge!", someone may say. The allegation is not true. Everyone knows from experience that, if he has an important social commitment or undertaking to attend to, the concern for its success easily draws the mind away from sexual matters. The trouble is that, if one is not a professional in the big city, the chances are that he does not usually have a schedule of important social commitments to attend to, or a sufficient number of interesting occupations to draw the mind away from sex. But, then neither is it the habit of the average man to draw his mind away from temptations to more constructive occupations; and more important still the average man

neglects to train his concupiscence to follow reason.

Concupiscence belongs to the level of man's animalistic nature. Yet, even fierce and bullheaded animals, like lions and tigers, can be trained to obedience. We watch them in the circus, and we cannot help but marvel at their docility, despite their innate ferociousness. They may initially growl and even attempt to claw the trainer, but it does not take the trainer much effort to keep them at bay and make them perform the feats he has instructed them to do. In like manner, the animal in us, which is concupiscence, can be trained to follow and to obey reason. It should be trained to do so, if we wish to enjoy peace of mind, self-assurance and freedom from passional turmoil.

St. Thomas says that, the animal concupiscence in us is not part of reason nor rational by nature, but it can be rational by participation from the impression of reason. And thus, it can also be the subject of virtue which, in this case, is the virtue of temperance and more specifically the virtue of chastity. This is not the case with the concupiscence in animals. Animals do not have reason as the higher faculty to guide their faculties for action; but, in place of reason, they have instinctive appraisals programmed into them by the Author of Nature to guide them in their actions. It is for this reason that, the norm and the normal in men should, on the one hand, be gauged from the presence of the control of reason; and on the other hand, from the conditioning of concupiscence to follow reason by the virtue of chastity.

THE FORMULA FOR BIOLOGICAL IMBALANCE. — Ecologists say, that animal infestation, as that of locusts and rats, take place when the animals concerned abandon their usual ways and

adopt the "eat-copulate and eat-copulate" course of action, that is, when an unexplained urge pushes the animals concerned just to feed in order to copulate, and so on and on. Let us pause a minute and take stock of the situation: Is this not precisely the ideal or occupation of teeming millions of human beings in our sex-obsessed civilization to wit, "to dine and to mate"? Should there be, therefore, any wonder if there should be human infestation, otherwise known as population explosion? The real problem and culprit is not really population explosion, but *copulation explosion*. We are just deceiving ourselves insisting to see the problem in population explosion, and not in copulation explosion. How can population explosion be the problem, when it is just the result of voluntary copulation explosion?

Yet, surprisingly the trend is to close the eyes to the real culprit, and to think of solving the problem by applying the axe on the result, not on the cause. That is quite an unscientific way of approach in our vaunted scientific age. But, it is the result of moral permissiveness, akin to the course of action of permissive parents, who blame the school and the teacher because their pampered child gets low grades. Efforts are aimed at curing the effects, not the social disease. So, instead of toning down stimulants to copulation, we find erotica pulling on all sides. This includes the population and sex education materials themselves, which carry bloated illustrations of the reproductive organs under the excuse of frankness, but misunderstood for coarseness. We are really disconcerting our young people drumming into their ears the catastrophic effects of population explosion, on the one hand; while, on the other hand allowing, through moral permissiveness, the play-up of ir-

responsible sex as the most desirable gift-package of life.

DOUBTFUL EFFECTIVENESS. — Modern secularistic sex education endorses the latter concept, by dishing out every know-how about contraceptive devices, so that our present generation may enjoy a freeway in their sexual adventures. The advocates of contraceptive devices are persuaded that the solution to the nightmarish problem of population explosion with its dire effects, lies in the massive advertisement and doling of contraceptives. We may subscribe to the idea, if human beings were just machines or robots to be ingested with pills, or to be attached with gadgets, and not emotional free beings that must be freely ruled by principles. Anyone knows that a given problem may be attacked with a right solution, or with a wrong one; and for practical purposes, a wrong solution is no solution at all, except in name. Again, a solution that may work admirably well under the controlled conditions of a clinic or laboratory, may not work as expected in the spontaneous and unsophisticated situations of everyday life.

It is only in our contemporary times of glorification of contraceptives, that we face the growing social phenomenon and acceptance in developed countries of unwed mothers, mostly from the ranks of school-girls who, more than their sisters of former generations, have enjoyed the benefit of unrestricted contraceptives and sex education. The cause cannot, therefore, be ignorance about contraceptives, or the expensiveness or the unavailability of the same. It is simply that an aroused libido does not care and take time to equip itself with contraceptives. Contraceptives have opened the door to free and uninhibited sex; and free and uninhibited sex rejects every inhibition, even the

minimal one required to "protect" oneself with contraceptives. The truth is that wherever there is a young boy and a young girl there is sex already available, but not always contraceptives. And when the libido of the young has been unleashed to go scot-free under the promise afforded by contraceptives, it will gallop on its own, with or without contraceptives.

RESULTS SHORT OF EXPECTATIONS. — No wonder then, that within the present decade of contraceptives the United Nations has had to declare this year as "Population Year", in order to call the attention of nations and of individuals to the dire menace of rampaging sensuality, to wit, population explosion. But, every ounce

of reason tells us that we should train our guns and remedial action not just on the results, but primarily on the cause, which is uncurbed sensuality. Persistence in training our guns on the wrong objective has only produced disappointment over results that fall way below expectations. Together with the worsening of the problem, the lack of respect shown for human life at its sources has extended to a direct encroachment and trampling on innocent human lives in the form of legal abortion. Along this line of thinking, it will just be a matter of time, when the disposal of the aged and of the sick, in the form of euthanasia, will come to be accepted as anticipating Nature in relieving population pressure.

EFFECTIVE NATURAL FAMILY PLANNING

Mother Teresa of Calcutta, who has moved the world by her single-handed struggle against the degradations of deep poverty, is determined to bring natural family planning within reach of the poorest Indian.

The word "determined" is hers. "I am determined," she told NC News, "to establish natural family planning throughout India, on a national scale."

GOVERNMENT-FINANCED SURVEY

The Indian government, not notably successful in its 20-year effort to lower the national birthrate, is keenly interested. A study of the family planning work was carried out by Mother Teresa's nuns, the Missionaries of Charity, at government expense early last year. The results of this study are on the desk of the Prime Minister, Mrs. Indira Gandhi.

"The government has great confidence in our Sisters," Mother Teresa observed in an interview in the industrial city of Jamshedpur. "I think the investigators have said our natural family planning is 90 percent effective. If the government accepts it, we can use their centres."

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The Indian government has family planning centres in all the bigger towns, and has teams that distribute information on family planning in the rural villages of this predominantly agricultural country. About 80 percent of the people live in villages.

EVEN ILLITERATES

But can natural methods of family planning—which involve the recording of body temperature and other symptoms of ovulation—work in a country where seven out of ten cannot read or write? “We are doing it with the beggars, with the people of the slums,” is Mother Teresa’s response.

Those of her Sisters actually working in the field of natural family planning say even illiterates can be taught to use a thermometer and keep the necessary records. For illiterates the learning process is lengthy—about a year. For others, three months may be enough.

At present only 16 out of Mother Teresa’s 500 professed Sisters are engaged full-time in teaching natural family planning. However, all of them, plus the congregation’s 230 novices, are trained in this work.

The Sisters have incorporated natural family planning into their congregation’s new constitutions, which have been approved by the Vatican for the next six years.

The constitutions says: “Our many family planning centres instruct our poor about the dignity, duty and expression of married love, in responsible parenthood, always in keeping with the teaching of the Church upholding the absolute rights of God Himself.”

This family planning work, now an integral part of the apostolate of Mother Teresa’s Sisters, was begun in secret less than five years ago. The first of her nuns to teach it, Sister Paulette, described this to NC News in Dacca, Bangladesh:

SECRET BEGINNINGS

“For three years I worked quietly. I was under obedience from Mother Teresa not to speak about it. Many priests and nuns were against it because they felt it wasn’t workable. They were in favour of artificial methods.”

But word of the work began to spread beyond the slums and came to the ears of Father James Tong, an American Jesuit who was then director of the Catholic Hospitals’ Association of India (CHAI). A rumour had also spread that Mother Teresa’s nuns were

distributing contraceptives. Father Tong went to Calcutta to investigate.

The upshot was that Father Tong invited Sister Paulette to train nurses and nuns in the teaching of natural family planning.

By coincidence, an Indian Jesuit who was studying natural methods of family planning in England got word of Mother Teresa's project from the English priest who was supplying Mother Teresa with thermometers.

Now, that Jesuit, Father Joseph Menezes, is head of the department of responsible parenthood of the Catholic Hospitals' Association of India. He is on the road constantly from his headquarters in New Delhi, lecturing doctors and nurses and nuns on the virtues of natural family planning.

MORE THAN TECHNIQUES

"We do not merely teach techniques," he told NC News in New Delhi. "Natural family planning involves much more than just technique, it involves values. The value of abstinence and self-discipline. The value and meaning of love."

The Missionaries of Charity, following Mother Teresa's basic policy of arguing with nobody, merely present the method. Most often, they are asked about it without prompting. Word has got round.

"Wherever you are, in whatever work you are doing, you are asked about family planning, you find people in this kind of difficulty," said one of Sister Paulette's assistants in Calcutta.

"The family must be free to choose the method. If they are content with other methods, we don't interfere. If they are under treatment elsewhere, we don't take the case. We don't want to contradict anyone. We help the poor if they ask for help."

What about Catholic couples who are using artificial methods, such as intrauterine devices? "Then we say this isn't a method allowed by the Church, for a number of reasons, and we can teach you an acceptable method if you like."

Do couples persevere in the natural method? "Very many of them do. If they follow the method they are almost always successful. And when they want a child they know just when they can have it. This has helped many women to have children, women apparently sterile for 10, 15 even 17 years. Every year many seemingly sterile women have their child this way."

How do husbands feel about this method? "The husbands must be willing, otherwise it could break the family. But once they and their wives understand their duty towards the family, once they know it is a useful sacrifice, a sacrifice they make together for their family, their children, their future, they are happy about it."

FAMILY UNITY

Does such discipline help families—apart, that is, from what a religious person would naturally say about the value of discipline? "Oh yes indeed," she replied without hesitation. "Many families begin to share through this, families that never had shared their joys and sorrows together. They get a mutual understanding of their sacrifice, and the sacrifice becomes much easier. It's a building up of the family."

"When the father and mother are happy together, the children are happy together with them. They don't care so much about their hunger, they have one another. This is a much greater possession than riches. They don't worry about tomorrow's burdens."

"You can see this in the the very poorest families. When they are really united, they will never tell you how long it's been since they last ate. They'll tell you the happy things about their life together."

Do women tell you they prefer this to other methods? "Yes, those who had used other methods say this method is natural, it is themselves. All we have done is to show them what God has put in them."



Random Notes

Vienna, Austria — Greek Orthodox Metropolitan Damaskinos Papandreou, secretary general of the **Orthodox preparatory commission for a pan-Orthodox Conference**, told a recent meeting of Roman Catholic and Orthodox theologians here that a "stable foundation should be established for the unity of the churches of tomorrow"... Rome — The Pope is no longer asking for the internationalization of Jerusalem and believes that the United Nations should "find another solution to replace" its 1947 resolution calling for the city's internationalization.

REFLECTION

FAITH STILL COMES BY HEARING, FATHER!

By MARY PURCELL

The following article by the well-known Irish writer, Mary Purcell, is taken from "The Bulletin," which is published monthly for private circulation by the Dublin Diocesan Press Office, the Red House, Clonliffe Road, Dublin 3.

Perhaps we misjudged you, Father, we who sit in the pews, but you seem to have been repeating the same sermon for the past ten years, so much so that it now makes little impression on us.

We needed it. We needed to be reminded to be less self-centred, to be more generous with our time with the good things God has given us; to be more concerned, more ready to help all who needed assistance. So we thank you for the six thousand times you told us since Vatican II, to love our neighbours as ourselves. (Incidentally, that gives rise to the double-edged question: How do I love myself and how does my love of my neighbor measure up to that?).

BESET WITH DOUBTS

We see you practising the corporal works of mercy, Father, and that's a sermon in itself. But how about trying one or two of the spiritual works of mercy for a change? Teaching the ignorant (that's us); and counselling the doubtful—us again. You tell us that adults need more than a child's knowledge of religion and here we sit, Sunday after Sunday, eager to be taught—and beset with doubts.

A friend of mine, a barman, says he can listen to twenty sermons and not hear God mentioned once, though he thought religion had to do with God as well as man. He says he wonders if there's any next life; he doesn't think the priests themselves believe in it, the way they avoid—like hell!—the words hell, heaven and purgatory.

He says that his wife read in the paper that the priests may give over preaching in the churches and start preaching in the pubs. He hopes that it won't be in his pub. The boss wouldn't like it. He wouldn't stand for it. Or the customers. Might as well close up the night that happens—and his a singing pub. He says he

expects a sermon from the pulpit and that's the only place he'll accept it from.

FAITH BY HEARING

We did learn a lot from you, Father, before you embarked on the Love-your-Neighbor sermon that goes on like a repeating decimal. You went through the Creed, article by article. You taught us to observe all things Christ commanded, and you delighted us when you used Gospel incidents to explain the moral law. People in a certain Dublin parish still recall the late Father Larry Redmond's explanation of the Mass.

We were instructed on the dispositions we adults should have approaching the sacraments; long before the word "encounter" came in, we were told that the sacraments were trysts, meetings with Christ.

Today, the uneasy thought grips us that you are unsure now of what you taught us then, and when we sense lack of conviction in you, our faith wavers, and that again leads to inability to pray; for how can we call upon God if we do not believe, or believe without having heard, or hear, without a preacher. Faith, as in St. Paul's time, still comes by hearing.

WE LOOK TO YOU

Others, well-meaning, sincerely convinced of what they say and write, bombard us with their opinions and speculations and because they contradict one another, they confuse us.

So we look to you, appointed to speak to us in the name of Christ, to unravel our difficulties, difficulties like those of my barman friend for instance. For if you, Father, fail us, to whom shall we go? Christ who called you entrusted to you the words of eternal life.

We thank you, however, for the many silent sermons you preached to us: for your reverence at the altar, especially when handling what has become, through you, the Body and Blood of our Lord. You remind us then of the great High Priest who was heard for his reverence; you bear witness to the holiness of God. At such moments we take heart and tell ourselves: "Father is convinced that Christ Our Lord is really present." Maybe you do not realise how your reverent demeanour helps us, how our faith takes fire from yours as the people's candles lit from the Paschal Candle at the Easter Vigil.

SILENT SERMON

There is a touching incident in the life of your patron, St. John Vianney, that shows how powerfully a priest's actions speak for him. Towards the end of his life the Curé d'Ars sometimes lost his voice completely. Still, he dragged himself out of his confessional at the appointed time, went up into his poor pulpit and stood there, his lips moving but not a sound coming out. The crowds, many of whom had crossed seas and frontiers to hear him, looked at him, and the effect was the same as though he had preached. They wept, not because of the Curé's inability to speak, but because of their sins. They knelt and prayed, because they knew they had among them a man of God and straightaway their hearts were lifted to their Creator and Father.

During the Centenary of the Saint in 1959 I was Ars when some seven hundred Swiss and French prelates, priests and seminarians were making a retreat there. In the evenings, lay pilgrims were allowed into the back of the church. One preacher was a missionary who had been imprisoned and tortured in China and finally banished from that country. When that man began his sermon with the Sign of the Cross, his bandaged hands, his torn-out fingernails, spoke for him.

Recently I read letters of priests who ministered in this diocese during the decades before and after 1750. They were fearless men who preached the Word in season and out, though it often meant prison and worse. Their congregations were for the most part wretchedly poor and illiterate. Yet these great pastors sustained the faith of their people through incredible adversity. Just as you, Father, in these soft and easy times will—with God's help—sustain ours. But please change the subject sometimes, even if it means giving us hell.

Bible Study

Fifth of a series

THE DEUTERONOMIC HISTORY

(Joshua, Judges, Samuel, Kings)

by

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

Israel had been promised blessings if she kept her covenant with Yahweh, but chastisements were threatened if she failed to do so. According to this twofold theme the following books have been molded: Joshua, Judges, Samuel (2), Kings (2), and they have been given the name of "deuteronomic history" by scholars today, because they interpret the events in those books from that point of view, which had been set forth in earnest terms in Deuteronomy ch.28. God's purpose in chastising is to bring his People back to himself. He is ever and anon a God of mercy and love, a Savior.

Deuteronomy itself is not a narrative continuing where the book of Numbers left off. At the end of the latter book, Israel is already in the plains of Moab opposite Jericho, and it is only in the book of Joshua that the narrative continues. Deuteronomy is a different type of literature. It is written in the form of various lengthy orations. Composed at a much later date, they are placed by the author on the lips of the aging Moses before his demise. Such a literary device as this was frequently used in antiquity, and no deceit was intended nor brought about. When the book first appeared in writing centuries after the death of Moses, Israel was well aware of its literary character. There may well have been some traditional exhortatory "last words" of Moses, which were taken up and amplified by the final redactors, lend authority to the theological message intended, in persuading the readers to total commitment in the love and service of Yahweh, God of Israel. Hence the historical event

became the point of departure for the oratorical call to love and obedience.

In three lengthy orations, Moses exhorts to know, love and serve the Lord. The covenant is taken up from its theological angle of Yahweh's great love for his People, and the expected return of love from that same People. Chapter 6, 4-9 gives the well-known "shema", the prayer which every family father was expected to recite daily with his household: "Hear, O Israel! Yahweh is our God, Yahweh alone! Therefore, you shall love Yahweh, your God, with all your heart and with all your soul and with all your strength". A final oration of Moses contains the blessings and threats mentioned above, which were to motivate Israel's subsequent life (Deut. 28).

JOSHUA

In the book of Joshua we are not dealing merely with events that are written up as a chronicle by eye-witnesses. Rather, one must distinguish the various traditions gathered together in the book, which undoubtedly are of great antiquity, from the theological framework of the deuteronomic theologians in which these events are placed. The deuteronomic theologians meditated on the events of Israel's life-history and drew important lessons from them for the contemporary crisis in which they found themselves. So they molded the events according to the purpose they had in mind. In line with the promised blessings and threatened punishments of Deut. ch.28, they interpret the events happening in the life-time of Joshua. Israel was able to conquer some strongholds because she trusted in Yahweh and was faithful to his covenant (e.g. the conquest of Jericho), but she did not at first succeed in the conquest of others (e.g. Ai) because of the infidelity of one of her members. To show that it was Yahweh who had really fought for Israel in the conquest of Jericho, the symbolic number seven, the covenant number, is used throughout, the presence of the ark which is the sign of Yahweh's presence is prominent, and the entire scene is dramatized to an exceptional degree which evidently is intended to bring out the theological message rather than correspond to detailed historical reality. Once we realize the purpose of the book is theological rather than merely historical, we have no difficulty in distinguishing the message from the dramatic presentation of the event.

Archeologists today cannot even find an existing Jericho at the time of Israel's entry into Canaan, nor an existing Ai at that time. This would not militate against the salvific message of the book. Jericho stood at the entry of Canaan, and could well be taken as a

symbol of those city-fortresses which Israel conquered, whichever ones they were. A later age may not have been aware that Jericho was already at that time a heap of ruins. The same holds good for Ai. The sacred message is not diminished in the least: Yahweh helped Israel to conquer those strongholds which stood in her way, and kept his promise to give her the land promised to her forefathers.

Moreover, a superficial reading of the book gives the impression that Joshua himself conquered Canaan by a series of tactical battles, and he alone is the great hero who placed Israel in possession of the promised land. A more careful reading will reveal that the deuteronomic authors have both simplified and idealized the picture. Jos. 17,12 as well as the opening chapter of Judges both show that all the Canaanitic tribes were not conquered and that several remained for a long time to be both an obstacle and a temptation to Israel. Then too, if one examines the distances as well as the mountainous terrain of Canaan, it is easily admitted that Joshua's armies could not have accomplished the lightning stroke victories attributed to him in that short order. Evidently the conquering of Canaan took a long time and was accomplished by various tribes with their leaders, but to simplify the picture, the authors of the book attributed everything to the over-all commander-in-chief Joshua. None of this argues against the theological message they intended to give. Let the words of Vatican II in Divine Revelation (no. 11) be recalled that "what God wanted put into writing for the sake of our salvation" is without error. It is salvific truth, and not historical detail that the sacred writers are inspired to communicate.

Again, scholars are convinced that not all the tribes came out of Egypt with Moses, but chiefly (not only) the house of Joseph; Benjamin, Ephraim and Manasseh, for the emphasis is on these tribes in the sacred text. Other tribes may have come earlier into Canaan from Egypt, or even remained there in Canaan. The confederation of all Twelve came into being in Canaan, as Joshua ch.24 shows. All Twelve tribes then become heirs of a common patrimony, consider themselves as participants of the covenant-commitment with Yahweh, and celebrate the passover in remembrance of their deliverance from the enemy.

JUDGES

The book of Judges takes us from the death of Joshua to Samuel and the beginning of the time of the kings. Twelve judges are named, but only for six of them are there longer accounts of deeds. These six "major" judges are charismatic leaders rather than "judges" in the usual sense of the word. The Hebrew word "shopet" is

not restricted to legal functions, but includes the role of leadership in procuring the right of the people by military action. Moved by the "Spirit" they were enabled to deliver Israel from her enemies, often with inadequate means. Thus they are rather "saviors" and deliverers, but that in no way commends their moral actions, which they lived, that is not to be wondered at, nor ought we judge them by Christian standards which would be an anachronism.

As in the book of Joshua it is necessary to distinguish the ancient traditions from the theological framework, in which they have been placed by the deuteronomic historians. Various traditions came down the centuries either by word of mouth or at times in isolated writings. These were gathered into a literary whole by the deuteronomic theologians who viewed the events from a definite angle. The plan for their framework is given in chapter 2, 10-23. It is fourfold cycle which recurs several times throughout the book:

- 1) as long as Israel kept her covenant-commitment all went well, but soon she forgot the mighty deeds which Yahweh had done for her forefathers and went over to the cult of false gods of the surrounding nations and their immoral rites.
- 2) There ensues a period of oppression in which Yahweh delivers Israel over to the power of the enemy and Israel experiences again the bitterness of subjection.
- 3) Weighed down by the enemy's oppression, Israel comes to her senses and returns to Yahweh with her whole heart in sincere repentance.
- 4) Yahweh then raises up a savior-deliverer (judge) like Barak, Gideon, Jephthah, to rescue Israel from her oppressors. The victory won, Israel enjoys peace once more in the service of Yahweh, until the people again forget his laws and the entire cycle repeats itself.

Evidently this framework is the means by which the deuteronomic historians wish to impress their message on the reader. It is of course a simplification and does not do full justice to the complex state of affairs at the time of the judges. But that does not mean that the events are fabricated. Israel's relationship to Yahweh was a constant up and down from the very beginning of her covenant history. The authors endeavored to give the theological reason for her failures, placing them in line with the theme given in Deut. ch. 28.

It is also not surprising that scholars today see many legendary details in the lives of some of the judges such as Samson's exploits. By the time the events came down hundreds of years to the deuter-

monic historians they had accumulated many such details, which is the usual fate of oral transmission. But shining through all that was the evident hand of Yahweh coming to the aid of his people in need, the Savior God who would never forsake them and swiftly came to their rescue when they turned to him sincerely, even making use of the passions and mistakes of men to bring good out of evil and turn all things to his providential designs.

SAMUEL

The two books of Samuel also belong to the group which has been molded by the deuteronomic historians but this is not noticeable in the same degree throughout. It is easy to perceive the theme of Deut. 28 applied in Saul's rejection by Yahweh after his failure to carry out the prophetic commands. It is also recognizable in David's successful career, shielded by Yahweh from all harm and brought to the highest pinnacle of the realm, as well as the chastisements that overtook him and his family after he had infringed on Yahweh's law in several ways.

Yet the books of Samuel are much more complex than that. There are many sources in question. At the very outset (ch. 1-15) a careful reading will discern a fusion of two accounts, one of which opposed the institution of the monarchy as a defection from the original purity of a theocracy (Yahweh is King of Israel), and the other enthusiastically supporting it as a crying need in face of the encroachments of the Philistines and other surrounding nations. The sacred writers utilized and fused both sources, keeping in mind the real objective of their message, namely, Yahweh's guiding hand leading Israel through various vicissitudes, mistakes and failures.

Another example of the existence of double sources is the account of David's accession to the throne (1 Sam. 16, 14 to 2 Sam. 5). Several scenes are given twice with slight differences, as for instance: David's being introduced to Saul, the attempts on David's life, Jonathan's intervention on behalf of David, Saul's daughter promised to David, etc. The deuteronomic authors drew on both sources, placing them at times side by side (juxtaposed) and at other times fusing them into a readable whole. Both traditions had come down in their respective form but both brought out the message that Yahweh was with David, and that was all that mattered. For the same reason, they made David the hero in the killing of Goliath (1 Sam. 17), though it may well have been another man from Bethlehem, Elhanan by name, (2 Sam. 21, 20) who killed Goliath, but this is the course of time was also attributed to David, who is the one favored hero for Israel, Yahweh's favorite even as a boy.

The most compact section (2 Sam. 9-20) is at the same time the closest to the events, and gives a vivid picture of the real David: warrior, hero, king, father, sinner and lover; passionate, emotional, cruel, yet withal magnanimous, humble and ever faithful in the end to Yahweh. Scholars see in the author of this document a man who lived at the very time in which the events happened, and who wrote them up in the reign of Solomon, to justify the legitimacy of his reign. He gives us the real David, nor does he spare him. In a clear manner he shows the consequences of his sin, though he also knows how to bring out that God can purify his servants through their mistakes and follies and bring them to ultimate fulfillment if only they continue to cling to him to the end.

A highlight in 2 Sam. is the prophecy of Nathan to David, where Yahweh promises David that one shall always remain on his throne (2 Sam. 7). Israel to be purified by much suffering, disappointment, frustration and exile, before she even began to realize that in the last analysis, the fulfillment was reserved for the great figure of the Messiah-King who alone would bring Israel to her true goal, and whose reign is without end.

KINGS

The two books of Kings continue the history of Israel from the deuteronomic standpoint: Yahweh rewards fidelity to the Covenant and punishes infidelity. To this is added a further norm: Yahweh must be worshipped at his one and only sanctuary in Jerusalem. The remarks by which each king is introduced as well as the closing remarks about his reign all point to this framework of the deuteronomic authors. As for the sources which they had at hand: they are many and varied. Some are from the court or Temple archives, others are family records, still others are prophetic legends. All these were utilized to drive home the religious message of the inspired writers.

All looked well at the outset with Solomon blessed by Yahweh for requesting wisdom instead of wealth and power. But in the end he is sadly depicted as an utter failure with regard to his covenant relation with Yahweh (1 Kgs. 11). After his death ensued the division of the kingdom into the Northern Kingdom (call Israel from then on) and the Southern Kingdom of Juda. For two hundred years civil war sapped the strength of both kingdoms time and again.

One hardly recognizes the chosen People of God with religious cult so often at such a low ebb, and the commandments of Yahweh utterly disregarded. Yet, the Elijah and Elisha accounts are pre-

cisely given to show that even in such dark times Yahweh had not forsaken his people. A few kings who were pleasing to Yahweh are mentioned, such as Jehoshaphat, Hezekiah and Josiah, but most of them are characterized as having done evil in the sight of the Lord. Some who may have been great because of their temporal and worldly success are given only short notice, because they were not great in the eyes of the deuteronomic historians who judged them from other norms.

Dire chastisements that overtake Israel and Juda are seen as the consequences of their failure to live up to their roles as vicegerents of Yahweh, King of Israel. At first the end of the Northern Kingdom and the Assyrian exile for ten tribes. Then the end of the Southern Kingdom and the Babylonian exile for Juda and those that had fled to Juda after the fall of Samaria. Jerusalem and the Temple were razed to the ground, and the Second Book of Kings ends on a tragic note of utter desolation, with a faint flicker of hope in the release of the royal scion Jehoiachin. What brought the kingdoms down was the corruption of their religious beliefs and cult. Each succeeding page of the books of Kings speaks for itself. As Fr. McKenzie well notes: "Such a historical analysis of the fall of a nation by its own members is without parallel in the ancient East, and is a striking demonstration of the unique character of the faith of Israel" (DB 483). Chastisement so severe was needed to bring God's Chosen People to their senses, and to the realization of their calling and destiny. In exile, they will turn to Yahweh with all their heart, and the Lord will answer their prayer. For God is Love. In unending mercy he brings his people back to himself.*

* To the selected bibliography given in the preceeding articles, a very recommendable book can be added: *The New World Dictionary-Concordance to the New (Catholic) American Bible* World Publishers, Times Mirror, New York.

EXPOSITION OF THE BLESSED SACRAMENT

FR. HERMAN J. GRAF, S.V.D.

I. HISTORY

During the Middle Ages there existed a deep desire among the faithful to see the Lord in the host.¹ This led to the unveiled carrying of the Blessed Sacrament during the Corpus Christi procession. After the procession and during the subsequent Mass the monstrance was left on the altar. This was the beginning of the Mass before the Blessed Sacrament exposed, widespread in some countries, but only reluctantly tolerated by Rome.

At times the Blessed Sacrament was exposed already before the procession and even during the recitation of the Divine Office. Exposition was subsequently extended to other days during the year. This is mentioned for the first time in the biography of St. Dorothy (+ 1394).²

In this sense "we can speak of a formal eucharistic movement in the Middle Ages, but its end was not participation in the eucharist or more frequent communion. It attempted only to advance the contemplation and veneration of the Blessed Sacrament . . . Cardinal Nicolaus of Cusa, when he travelled through Germany in 1450 as cardinal legate, objected in many places to the lengthy expositions of the Blessed Sacrament and to the carrying about of the Sacrament, uncovered, on any and every pretext; he also forbade any more foundations of Blessed Sacrament confraternities, pointing out that the Sacrament had been instituted as food not as a show-piece."³

¹ E. Dumoutet, *Le désir de voir l'hostie et les origines de la dévotion au Saint Sacrement* (Paris 1926). — P. Browe, *Die Verehrung der Eucharistie im Mittelalter* (Munich 1933).

² A.G. Martimort, *L'Eglise en Priere* (Tournai 1961) p. 464.

³ J.A. Jungmann, *The State of Liturgical Life on the Eve of Reformation*, in: Id., *Pastoral Liturgy* (New York 1962) p. 71.

Exposition of the Blessed Sacrament at the end of Vespers led to the custom of evening devotions before the Blessed Sacrament exposed. They were regularly concluded with the benediction of the Blessed Sacrament, so that this type of devotion came to be called simply "benediction."⁴

During the counter-reformation the exposition of the Blessed Sacrament became an even more wide-spread and popular praxis. Catholics wanted to express in this way their faith in the eucharistic presence of Christ, as it had been defined by the Council of Trent against Lutherans and Calvinists who denied this presence outside liturgical celebrations.⁵

II. THEOLOGICAL MEANING

It is the Church's desire that all forms of eucharistic devotion should be seen in their relation to the fulness of the mystery of the eucharist. Until recently, however, many of our faithful — priests included — had a rather isolated understanding of the sacrifice of the Mass, a rather isolated devotion to the Blessed Sacrament, and an isolated joy at holy communion.⁶

Pope Pius XII, analyzing the possible meanings of the famous statement of the *Indiculus gratiae* "Let the rule for prayer establish the rule for belief" (Denz. 139/246) which had been misinterpreted by the modernists at the beginning of this century, came to the conclusion that "it is perfectly correct to say: 'Let the rule of belief establish the rule of prayer'".⁷ This means that no devotion can be undogmatic; neither can tabernacle devotion. Dogma is here to be taken not in a narrow, isolated sense. It must be taken in all the richness of the mystery of the eucharist. Christ's presence under the eucharistic species derives from the eucharistic sacrifice. It is directed to sacramental and spiritual communion, and wants to lead again to the celebration of the eucharist. It is the goal of all pastoral activity and of all devotions that "all who are made sons of God by faith and baptism should come together to praise God in the midst

⁴ Sacramental benediction has been mentioned for the first time in AD 1301 in Hildesheim, Germany: H. Wegman, *Uitstelling/Lof*, *Liturgisch Woordenboek* II (1968) 2739.

⁵ "Extra usum": Denz. 886/1654.

⁶ Th. Schnitzler, *Eucharistic and Liturgical Piety*, in: A. Kirchgaessner (ed.), *Unto the Altar* (New York 1963) pp. 44-52.

⁷ Enc. "Mediator Dei", Nov. 20, 1947, n. 48.

of the Church, to take part in her sacrifice, and to eat the Lord's supper."⁸

This newly-detected, more comprehensive way of thinking about the eucharist finds now a first, though more external, application in the number of candles which are to be lighted during the exposition of the Blessed Sacrament. It was a well-intentioned sign of veneration, but a form of isolated devotion to the Blessed Sacrament, when the rubrics formerly prescribed that twelve candles should be lit while the Blessed Sacrament was exposed in the monstrance for public adoration.⁹ For the Mass, the Tridentine Missal allowed only two candles for the low Mass and at the most six candles for the solemn high Mass.¹⁰

Now we are told that "while the Blessed Sacrament is exposed in the monstrance for public adoration four or six candles are lit, i.e., as many as for Mass".¹¹ This corrects the former isolated tabernacle devotion. "It is more important to recognize the unity than the diversity; it is one and the same Lord who is immolated on the altar and honored in the tabernacle . . . If there were firm conviction on this point, many difficulties would be avoided, such as the exaggeration of the significance of the one to the detriment of the other."¹²

In their prayer before Christ present in the monstrance, Christian believers are to prolong that union with the Lord which they have reached in sacramental communion. Adoration of the Blessed Sacrament is to draw them into an ever deeper sharing in the paschal mystery. With Christ the Lord they are to offer their lives to the Father in the Spirit. Eucharistic devotion is, therefore, to strengthen in them the dispositions of faith, hope and charity which will enable them to celebrate with ever greater devotion the eucharist and to receive with greater spiritual fruit the bread from heaven. Tabernacle devotion is to lead to altar devotion, in active participation in the Mass and in frequent sacramental communion.

⁸ Const. on the Liturgy, art. 10.

⁹ "As regards the number of candles at the public exposition of the Blessed Sacrament, twelve white wax candles (both day and night) are considered the minimum. 'Quantum potes tantum aude!': J. B. Mueller-A. C. Ellis, *Handbook of Ceremonies* (St. Louis 1950) p. 215.

¹⁰ *Ibid.*, p. 217.

¹¹ *De sacra Communionem et de Cultu Mysterii Eucharistici extra Missam* (Vatican City 1973) n. 85. This article intends to be a commentary to Chapter Three, Part One of this section of the Roman Ritual.

¹² Pius XII, Address to the participants of the first pastoral-liturgical congress at Assisi, Sept. 22, 1956: *The Assisi Papers. Supplement to Worship* (Collegeville 1957) p. 233.

Sacramental communion does not only bring us into union with Christ the Lord, but in and through him also with our fellow Christians. This union has to become effective that "we may grasp by deed what we hold by creed".¹³ Devotion to the Blessed Sacrament has to bear fruit in our daily lives: "Everyone should be eager to do good works, to please God, to seek to fill the world with the Spirit of Christ, and to become a witness of Christ in all things in the midst of human affairs."¹⁴

III. PRACTICAL GUIDELINES AND BENEDICTION

1. MINISTER OF EXPOSITION

As there are ordinary and extraordinary ministers of holy communion there are now also ordinary and extraordinary ministers of exposition. Priests and deacons are ordinary ministers of exposition, while acolytes and other extraordinary ministers of communion are extraordinary ministers of exposition. A deacon has now the same rights as a priest concerning the exposition and benediction of the Blessed Sacrament.

If a priest or deacon is not present, or if they are legitimately prevented, extraordinary ministers may step in and publicly expose the Blessed Sacrament. With the permission of the local ordinary also members of religious families and of pious associations of men or women who hold eucharistic adoration may expose the holy eucharist by opening the tabernacle, by placing the pyx on the altar, or by placing the host in the monstrance. Extraordinary ministers of exposition are, however, not allowed to give benediction with the Blessed Sacrament.

2. ARRANGEMENT OF EXPOSITION

Care must be taken that in all expositions the worship given to the holy eucharist be seen by signs in its relation to the Mass. One of these signs is the place of exposition. The new guidelines no longer mention exposition in the tabernacle, the so-called "private" exposition, when only the tabernacle door was opened and the pyx (ciborium) was made visible to the faithful, but not the host.

¹³ "Ut moribus et vita teneant quod in celebratione Eucharistiae fide et sacramento perceperunt" (n. 81).

¹⁴ Ibid.; Instruction on the Eucharist, May 25, 1967, n. 13.

For exposition the minister has to bring "the sacrament from its place of reservation... The pyx or monstrance is placed on the mensa of the altar."¹⁵ This shows that the eucharistic presence of Christ has its origin on the altar, in the celebration of the Mass.

If the exposition is a solemn and protracted one (for several hours; during a whole day; forty hours' devotion¹⁶) the host to be exposed should be consecrated in the Mass which immediately precedes exposition. After the distribution of communion the celebrant places the host in the monstrance. Only then follows the prayer after communion. The concluding rites of the Mass are omitted. We could say that the concluding part of the Mass finds an extension in the adoration of the holy eucharist until the end of exposition. Benediction with the Blessed Sacrament could then be considered as the real conclusion of Mass.

During longer and solemn expositions the monstrance may be placed — but need not — on a throne, provided this is not too high and far away from the faithful. It is preferable to leave the monstrance on the mensa of the altar. Its place on the mensa signifies that adoration should lead to a more frequent and more fruitful access to the Table of the Lord in sacramental communion.

The nearness of the monstrance (and pyx) to the faithful shows that the Lord is present among his people, that he is truly their "Emmanuel", i.e., God with us (cf. Is 7:14). This presence of the Lord can be considered the fulfilment of the word of Scripture, for the time of the Church: "I will live among them and move among them, and I will be their God and they shall be my people" (Ex 29:45 f; cf. 2 Cor 6:16).

Since the aim of exposition is a more intimate spiritual union with Christ, the celebration of Mass in the same area of the church is forbidden as long as the eucharist is exposed. The Mass provides a much greater union than exposition can ever provide. This prohibition of Mass before the Blessed Sacrament exposed has also to be extended to the solemnity of the Body and Blood of Christ. This feast was formerly the only occasion when Canon Law permitted the celebration of Mass before the Blessed Sacrament exposed in the monstrance.

¹⁵ The numbers in parentheses refer to the numbers of the above-mentioned fascicle of the Roman Ritual.

¹⁶ In the new fascicle of the Ritual the Forty Hours' Devotion is not even mentioned once.

If holy Mass has to be celebrated on days of exposition or in churches and chapels with perpetual adoration, exposition has to be interrupted. Exposition may be continued, however, if Mass is celebrated in a chapel apart from the exposition area and some, at least, of the faithful remain in adoration before the Blessed Sacrament (83).

The reposition before such a Mass may be done in a simple way: the minister, after a short, silent adoration, says a prayer with the people present and then replaces the lunula (pyx) in the tabernacle. After Mass the Blessed Sacrament is exposed again in the same way (88).

If a reasonable number of adorers cannot be expected at certain hours of the day or night, the same simple form of reposition may be used. Most often this will be necessary about noon, or — in the case of the *Adoracion nocturna* — at certain hours of the night. This simple reposition should not be held more than twice a day.

3. PROLONGED EXPOSITION

In churches where the eucharist is habitually reserved, a period of solemn exposition of the Blessed Sacrament is recommended each year, even if it is not possible to have it held in a strictly continuous manner. The local Christian community should have the opportunity to adore Christ, present under the sacred species and to meditate on this mystery more deeply and fervently. Exposition of this type should be held only by consent of the local ordinary who is to judge whether it is feasible at all and whether a reasonable number of the faithful can be expected to take part (86).

For some grave or general need the local ordinary may prescribe prayers and supplications before the Blessed Sacrament exposed over a longer period of time in those churches which are more easily accessible and more generally frequented by the faithful.¹⁷

A number of religious families have, in line with their Constitutions perpetual or regularly prolonged adoration before the Blessed Sacrament exposed. During the day some representatives of the local community are present; they follow one another, either one by one, or two by two. "This form of adoration is highly to be praised and should be kept faithfully"⁹⁰.

At certain times of the day and on special occasions the whole religious community takes part in this adoration before the altar of

¹⁷ Inner city churches, like Santa Cruz in Manila.

exposition. In these communal celebrations everything should be arranged in the spirit of the liturgy. This implies that the liturgical seasons should be taken into account "so that these devotions harmonize with the liturgy, be in some way derived from it and lead the faithful to it."¹⁸

This aim can be more easily achieved if communal celebrations before the monstrance become more biblical and make greater use of the psalms. Holy Hours can then be held with sacred readings, chants and periods of sacred silence. Scripture readings foster personal prayer. They may be followed by a homily or brief exhortations which lead to a better appreciation of the mystery of the eucharist (95).

It is also completely in keeping with the spirit of the liturgy to celebrate the Canonical Hours, especially the more important ones like Lauds and Vespers, before the Blessed Sacrament exposed, if the exposition lasts for a longer period of time. If this is done it is advisable to choose a longer reading from Sacred Scripture and offer afterwards a period of sacred silence to the community for silent reflection, if a homily cannot be held.¹⁹

4. BRIEF EXPOSITIONS

These are the so-called "benedictions" or evening devotions of former times which, due to Saturday and Sunday evening Masses disappeared in many places. Pastors felt that this was a loss. Mass as the **only** form of communal worship in a parish is an impoverishment of the spiritual and liturgical life of the faithful. This insight moved many priests to expose the Blessed Sacrament after one (usually the main) of the Sunday Masses merely for the purpose of giving sacramental benediction.

"Expositions merely for the purpose of giving benediction after Mass, is forbidden" therefore, the Instruction on the Worship of the Eucharist in 1967 (n. 66). The new Roman Ritual is even more radical and forbids this form of exposition absolutely, omitting the words "after Mass" (89).

Also brief expositions should be so arranged that before the blessing with the Blessed Sacrament some time is provided for reading of the word of God, hymns and sacred silence.

¹⁸ 79; cf. Const. on the Liturgy, art. 13.

¹⁹ 96; cf. Liturgy of the Hours, General Institution, nn. 46-48.

IV. ORDER OF EUCHARISTIC EXPOSITION

1. EXPOSITION

When the people are assembled they may sing an exposition song while the minister approaches the altar. It should be a eucharistic hymn, antiphon or responsory, as they are found in the new Roman Ritual (pp. 54-64). We need, therefore, eucharistic songs with local melodies and in the vernacular. The texts could be inspired by the Latin hymns of the Ritual which are almost all²⁰ taken from the Office of the solemnity of the Body and Blood of Christ.²¹ Translations and adaptations of these hymns exist in almost all European languages, but have their own, local melodies.

If the tabernacle is not kept on the altar of exposition, the minister takes a humeral veil and brings the Sacrament from its place of reservation. In larger churches with chapels of the Blessed Sacrament the minister should be accompanied on his way to the altar by some servers or some of the faithful, carrying lighted candles. The pyx or monstrance is usually placed on the mensa of the altar which is covered by an altar cloth. It is significant that the new ritual does not mention here the need for a corporal.

If exposition is held in the monstrance the minister has to incense the Blessed Sacrament. For exposition in the pyx incense **may** be used. Afterwards, if the exposition lasts for a longer period of time (e.g., for several hours) the minister may retire.

On leaving the minister genuflects with **one knee only**. Formerly one had to make a double genuflection (that is, on both knees, with a bow of the head) on entering or leaving the church or sanctuary when the Blessed Sacrament was exposed. From now on, whether the Sacrament is kept in the tabernacle, or is exposed for public adoration, one genuflects with one knee only.²²

²⁰ Exceptions are the hymn "Iesu nostra redemptio" and "Ubi caritas est vera". Note that these Latin hymns have been restored to their original texts, which means in the hymn "Ubi caritas": the "et amor" have been changed to "est vera."

²¹ Pange lingua; Sacris sollemniis; Verbum supernum; Aeterne rex altissime; Lauda Sion; Adoro te.

²² Th. Klauser, *The Meaning of Genuflection*, in: Id., *A Short History of the Western Liturgy* (London 1969) 113-116. 220 f.

2. BENEDICTION

At the end of adoration the priest or deacon approaches the altar, genuflects and kneels down. A hymn or some other eucharistic chant is sung. In the meantime the minister incenses the Blessed Sacrament in a kneeling position, if the Sacrament is exposed in the monstrance.

Then he rises, and, omitting the versicle "You gave them bread from heaven" says, "Let us pray." After a short period of silent prayer he continues with a collect. In addition to the oration of the Mass of Corpus Christi (*Deus, qui nobis sub sacramento mirabili*) he may now choose from six other prayer formulas. Five of them are entirely new in the Roman rite.²³ Here follows a private translation of three of them (224-226):

**Lord and God,
we believe and confess
that Jesus Christ was born for us
of the Virgin Mary,
that he suffered for us on the cross
and is present in this sacrament.
Help us to obtain from this divine source
the fulness of eternal salvation,
We ask this through Christ our Lord.**

**Lord and God,
the Lamb that has been sacrificed for us
lies hid in this sacrament.
Help us to celebrate him now with due praise
and to see him then, face to face, in his glory
where he lives and reigns with you
for ever and ever.**

**God, you gave us the true bread from heaven.
May this spiritual food give us the strength
to live now always in close union with you
and to bring us on the Last Day
to the glory of the resurrection.
We ask this through Christ our Lord.**

After the oration the priest or deacon takes the humeral veil, genuflects, takes the monstrance or pyx and makes with it the sign

²³ They have been taken from the Processional of Paris of 1690. One is an adaptation of the collect of the votive Mass of the Precious Blood in the new Roman Missal: *Notitiae* 9 (1973) 307.

of the cross over the faithful, saying nothing (99). Local customs may be observed during benediction, like the ringing of a bell by one of the ministers, or the incensation of the Blessed Sacrament.

3. REPOSITION

After benediction the priest or deacon who gave the blessing — or another priest or deacon — places the Sacrament in the tabernacle and genuflects before he closes the tabernacle door. In the meantime the people may sing an acclamation (100).

There is no obligation to say or sing the Divine Praises (Blessed be God) or to sing the antiphon "Adoremus in aeternum" with Psalm 116. The same freedom of selecting chants that had been introduced in 1967 to replace the stereotyped "Tantum ergo" exists now also for the chants after benediction.

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Random Notes

London.

— An anti-Catholic campaign, including arrests and house searches, continues to sweep **Communist-controlled Lithuania**, according to the Church Times, an Anglican newspaper . . . London — The bishops of England and Wales have launched an **attack on Britain's abortion policy and its new free-for-all contraceptive service** . . . New York — **Ideas**, a Jewish quarterly published here, has called for a constitutional amendment as the "**only way to end the horror of mass abortion**" . . . Vatican City — Cardinal Pignedoli, president of the Secretariat for Non-Christians, has delivered a personal message from Pope Paul to King Faisal of Saudi Arabia expressing the **hope that the Christians and Moselm worlds will be able to unite to combat materialism** . . . Paris — A report on **relations between Communists and Christians** published recently in the Communist Party daily **L'Humanite** appears to resure the theme of "extending the hand to Catholics" that the party has developed in recent years. . . A group of progressive Puerto Rican Catholics have described the enlarged **government population control programme** as a "**conspiracy**" and called it "**a national crime**".

HISTORY OF THE CHURCH IN THE PHILIPPINES

FR. PABLO FERNANDEZ, O.P.

CHAPTER 46

THE EXACT SCIENCES, THE NATURAL SCIENCES, AND PHILOSOPHY

I. The Exact Science

1. **The Augustinians.** One of the more notable mathematicians brought to the Philippines by the religious orders was doubtless Fray Martín de Rada (+1578) a man of great talent, well known for his love of the exact sciences. His contemporaries, Juan de La Isla and Juan Martínez, who either heard of him or personally dealt with him were generous in their praises for his accomplishments, in this field of learning. There are still some essays in manuscript form preserved either in London or in the Augustinian archives in Valladolid, Spain, which attest to his knowledge and mastery of the subject.¹

Captain Artieda wrote of him: “ the Augustinian friar by the name of Fray Martín de Herrada, a native of Navarra, who was prior at the time when I left the Western Islands, a great arithmetician, geometrician and astrologer (one of the rarest in the world).”²

The lay brother, Fray Santos Martín, socius to the administrator of the hacienda at Malinta, wrote *Tables of the weights and measures used in the Philippines* and accepted both in England and in the United States. He studied and reduced to the metric and the decimal systems these weights and measures, a work which was published by the Philippine Publishing Company in 1901.³

¹ Castrillo, Gaudencio, O.S.A., “Los agustinos primeros apóstoles de Filipinas”, *Misiones Católicas en Extremo Oriente* (Manila, 1937), 2-3.

² Blair and Robertson, III, 208, 218.

³ Elviro Pérez, 643.

2. **The Jesuits.** Father Pedro Murillo Velarde asserts that Fr. Juan Antonio Campión (+1651) wrote various works on Mathematics and Astronomy. He also composed many calendars for both the ecclesiastical liturgy and the solar eclipses, computed accurately as proven by subsequent experience.⁴ "Over a century ago, Jesuit meteorologists chartered, recorded and studied typhoons. In 1879, Father Faura, director of the **Observatorio Meteorológico de Manila**, which later became the Philippine Weather Bureau, issued the first typhoon warning in the country."⁵

II. The Natural Sciences

1. **Dominicans.** In the archives of the University of Santo Tomás (Manila), there is a manuscript signed by Fr. Fernando de Santa Maria (+1774) entitled **Estudio de las plantas de Filipinas**, the oldest such essay known in the Philippines. Another manuscript was preserved in the Archives of the Province of the Most Holy Rosary, entitled **Estudio de la flora filipina** and attributed to Fr. Juan Baranco (+1825). In this essay, there are descriptions of trees unknown till then, according to Fr. Blanco, O.S.A., such as the species "**Dapha Aquilaria**."

An essay entitled **Informe sobre la aclimatacion de la pimienta en la isla de Balabac**, written by Fray Francisco Gaínza (+1879) at the instance of the **Sociedad económica de los amigos del país**, falls rather under the category of the Botanical sciences. It was published in the **Boletín de la Real Sociedad Económica de Filipinas** in 1858.

Of greater merit is the thick volume **in-folio, Ciencias Naturales: Botánica y Zoología** by Fr. José Ramón González, (+1880) brother of the famous Cardinal Ceferino González. Preserved in the archives of the University of Santo Tomás, we do not know why it was not published in its time.

Also of great interest is the report of a research conducted by Fr. Amador Ibáñez (+1896): **Estudio anatómico e histológico del ojo de los moluscos**. Not entirely original, for all of the data has been taken from several authors, two books by Bishop Ramón Martínez Vigil (+1904) deserve our attention, for they were used as text books in several schools of the Philippines: **La flora de Filipinas**, based on the monumental study of Fr. Blanco, O.S.A., and the **Curso de historia natural, fisiología e higiene, según los principios de**

⁴ Murillo Velarde — 195v-1.

⁵ **The Asia Magazine** (January 3, 1971), 6.

Santo Tomás, notable for its descriptions of the animals, plants and minerals of the Philippines.

Another professor of the University, Fr. Casto de Elera (+1903), organized the Museum when he was its director. His extraordinary learning in the natural sciences was evident in the monumental study in three volumes—with about 1,000 items described—which he published in 1895 under the title **Catálogo sistemático de toda la fauna de Filipinas, conocida hasta el presente**. At the same time, he also published the **Colección zoológica del museo del colegio**, a work which, the famous bibliographer, W.E. Retana said would “immortalize him in Philippine bibliography.” An unedited manuscript entitled **Contribucion a la fauna filipina**, was unedited with revisions and published by Fr. Florencio Llanos (+1921), who succeeded Fr. de Elera as director of the Museum. Probably it was also Fr. Llanos who attempted to complete the first work cited above of his predecessor.

2. **The Recollects**. The excellent Museum of Natural History of the Recollect College at Monteagudo in Spain was set up by Fr. Pedro García (+1883) who was a preeminent natural scientist. The Museum contains a collection of plants and Philippine woods which the Order put on exhibit, for which they received a prize at the Philippine Exposition at Madrid in 1887.⁶

III. Philosophy

1. **The Dominicans**. In 1774, Fr. José Muñoz (+1808) published his **Mundus minor, intus aureo fonte doctrinae D. Thomae Doctoris Angelici derivatus**, . . . running to 120 pages, the substance of a thesis he had brilliantly defended in public when he was the Moderator of the Chair of Philosophy. Another professor of the University, who also dedicated himself to the study of philosophy, was Fr. Carlos Arbea (+1834), Regent for two terms and a professor in three ecclesiastical faculties, dogma, moral theology, and canon law. He was also called “Filósofo Rancio of the Philippines”, because of his polemical writings and vast erudition. Fr. Arbea was respected among his peers and enjoyed quite an influence over public opinion in his time. His polemical works on the live topics of the day were read with avidity and “grabbed” from the hands of vendors who sold them in pamphlet forms. He proved to be, in his various

⁶ Francisco Sábada del Carmen, **Catálogo de los religiosos agustinos recoletos de Filipinas** (Madrid, 1901), 518.

writings, an "erudite writer, an expert in irony, a formidable fighter and tireless debater on subjects originating from the Cortes of Cádiz that tended to undermine the prestige of the throne and of the religious orders in the metrópolis and in the colonies."⁷ Fr. Arbea's pen and spoken word provide a monument of glory and light during the most disturbed periods of Philippine history.

By the middle of the nineteenth century, we find another professor of the university, Fr. José Fuixá (1881), a very learned man, philosopher and canonist through and through. He left a manuscript essay entitled *Cursus philosophiae Christianae*, although he finished only the sections on logic and metaphysics.

But "no other religious has given such honor and glory to the Dominicans in the Philippines in the world of philosophy as Cardinal Ceferino González (1894), a world-renowned metaphysician, and one of the true representatives of the neo-scholastic revival of modern history. This is shown by his works: *Estudios sobre la filosofía de Santo Tomás de Aquino*; *Philosophia elementaria*; *Estudios religiosos, filosóficos, científicos y sociales*; *Historia de la filosofía*; *La Biblia y la ciencia*."⁸

Other names from the nineteenth century can also be mentioned. They published specific minor works, like Fr. Dionisio Casas (+ 1904) who, while serving as the pastor of Amúlung, Cagayán, made an extended study of which was entitled *Las cuestiones sociales*. Fr. Juan Vilá (+1899) preferred to unmask the tricks of spiritism in two pamphlets: *El espiritismo*, the inaugural lecture for the academic year of 1877; and *El espiritismo y el hipnotismo*, in which he warns the unwary Christians who are too easily convinced by such phenomena.⁹ Bishop Ramón Martínez Vigil was the author of some philosophical essays: *La ciencia, la redención y la iglesia ante la ciencia*; *La crítica y el racionalismo*; *La educación de los hijos*; *Teología y ciencia*; *La generación espontánea*. These should suffice to assure for him a place among the Dominican philosophers in the Philippines. Fr. Jose María Ruiz (+1911) gave the inaugural lecture for the academic year of 1890, in which he capably discussed the theme entitled *La influencia del utilitarismo en la economía política ha desnaturalizado la ciencia, haciéndola independiente de las ciencias morales y políticas*. Fr. José María Navacerrada (+1924) joined a con-

⁷ Mariano Velasco, O.P., *Ensayo de bibliografía*, III, 359-364; Fernández, Pablo, *Dominicos donde nace el sol*, Barcelona, 1958, p. 342.

⁸ Velasco, *op. cit.*, 505.

⁹ *Ibid.*, 314-336; 503.

test in which he submitted his essay *Alianza entre la ciencia y la razón*. By this time, 1879, he had already delivered the magistral inaugural lecture, *Inmensa ventaja de las afirmaciones cristianas sobre las afirmaciones racionales*. Fr. Matías Gómez Zamora (+1923) wrote a dissertation entitled *La verdad en el hombre; El P. Zeferino, Economista; La cuestión del principio vital*. Because of the precision of his ideas and the clarity of his expression, his disciples and those who heard him used to say that Fr. Matías had an intuition into metaphysical ideas and concepts while engaged in his teaching apostolate.

Before his episcopal consecration, Fr. José Cueto (+1908) published the following articles: *La fe y la razón* (during a contest in Barcelona, 1869); *Los mujidos del buey mudo*; *Breve estudio entre el dogma y la libertad*; *La ley de asociación ante la razón y el derecho*. Fr. Evaristo F. Arias (+1908) was able, through his several literary articles, to explain clearly philosophical opinions, as, for example in his conferences: *Santo Tomás, quía de toda investigación científica y maestro de la humana ciencia*; *El positivismo es absurdo y anti-científico*; *Sinopsis de liberalismo*. Fr. Vicente Pérez (+1902), for his part, was mainly interested in Ethics, as is shown by his inaugural lecture, *Idea de la moral según la filosofía cristiana*; *Exposición crítica de algunos sistemas modernos acerca de la moral*. And, finally, Fr. José Farpón (+1924) who was totally dedicated to the teaching of philosophy, presented before the Faculty of the University his lecture, *Paralelo de la fisiología con la psicología*, emphasizing points that touched on the understanding and the will to conclude that there is a "spiritual" psychology.

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Random Notes

Kinshasa. — President Mobutu Sese Seko of Zaire has provisionally **rescinded the decree forbidding meetings of the Episcopal Conference of Zaire**, which had been in force for about a year... Vienna, Austria — Communist authorities in Czechoslovakia made many efforts to **hamper the funeral services of Cardinal Stepan Trochta of Litomerice**, who died on April 6. Some reports allege that the cardinal succumbed to a cerebral hemorrhage following harassment by a Communist official.

Some Remarks on

SMALL BASIC CHRISTIAN COMMUNITIES

These remarks are taken from a manuscript sent by Fr. Jesus Ma. Cavanaugh, C.M. The Boletín editor has taken the liberty to abbreviate and edit them, without any personal commitment to their contents.

In the March 1974 issue of Boletín Eclesiástico the request was made of sharing our reactions to the Collated Reflections and Recommendations on Evangelization made by the Catholic Bishops' Conference of the Philippines in the Annual meeting, in January 1974. These remarks are my reactions to the Bishops' second recommendation on Structures, to wit, "For the effective evangelization and participation of our people, the formation of small communities (in our barrios) and other natural groupings in coordination with the wider communities of the parish and the diocese, is indispensable."

I have before me two works dealing on Small Basic Christian Communities, one "pro", the other "con". The one in favor of them is *Building Christian Communities — Strategy for Renewing the Church*, by Stephen B. Clark, Ave Maria Press, Indiana, 1973. The one against them is *Comunidades de Base y Nueva Iglesia*, Ediciones Acción Católica, Madrid, 1971. I suppose the proponents of the above recommendation have enthusiastically read the first, but perhaps may not have perused the second. My judgment will be based on both.

DEFINITION AND CAUSE

Basic Christian Communities are defined as "an environment of Christians which can provide for the basic needs of its members to live the Christian life". The apparition and proliferation of such small groupings in the scene of the modern lay apostolate is an

obvious phenomenon of our times. Such fact may be explained, among other causes, by the natural aspiration of contemporary man, depersonalized and diluted in a society of masses, to form part of a small community where, in a climate of intimate friendship, his individuality and personality may be acknowledged and esteemed, and may find a chance for self-expression through a responsible participation. The phenomenon may due also to the tendency — at times quite acute — to reject all kinds of structures that imply a complex organization.

From this point of view, we should say that the formation of small communities is a legitimate and respectable tendency of our times, and it may well be justified, nay, its dynamics can offer new channels in the task of evangelization to certain sectors of the Church that have remained here-

tofore passive, and would not have otherwise participated in the apostolate of the laity.

DANGERS AND RISKS

However, these small groupings or communities present certain serious *dangers* and *risks* that should be taken into account, namely:

- they might disgregate themselves horizontally from the Church community, and become a *ghetto* with an élite complex;
- they might live and act marginally to the needs of the ecclesial community, thus becoming a disgregating factor with regard to the unity of the Church;
- they might ignore and disregard the Church hierarchy in a more or less conscious way and establish a "parallel hierarchy".

If these dangers and risks are carefully avoided and overcome — through a firm connection with the *truly basic communities of the Church* (parish, diocese, etc.) and through a vigilant attention and docility to the norms of the Magisterium (Pope and Bishops) — then the formation of Small Basic Christian Communities, or *Church communities, ecclesial communities*, as Vatican II might call them (cfr. *Sacrosanctum Concilium*, 42; *Apostolicam Actuositatem*, 9, 10; *Ad Gentes*, 15), is a perfectly valid and enriching formula for the pastoral work of the Church (Cfr. *Nuevo Profetismo*...? — Corrientes y grupos profeticos, Ediciones Acción Católica, Madrid, 1969, pp. 11-12).

THREE OBJECTIONS

This is all very well *theoretical-ly speaking*. But, as a matter of fact, in general (that is, exceptional cases aside), such pastoral approach (1) is neither necessary

or "indispensable" as it is said, (2) nor practical or convenient; (3) nay, it may prove — as in fact it is — very harmful and damaging for the Church and her "evangelization" task.

1. The formation of Small Basic Communities is not necessary, nor indispensable for an effective evangelization.

To prove the necessity of forming Small Basic Communities three principles are alleged (Clark, op. cit., p. 23): a) normal persons need a Christian *environment* to live their Christianity in a vital way; b) *environmental factors* are more basic than institutional factors; and c) when society as a whole does not accept Christianity, it is necessary to form *true Christian communities within society* to make Christian life possible (Clark, op. cit., pp. 24-46).

Regarding the first and second reasons, it is true that "a person's beliefs, attitudes, values and behaviour patterns (and hence his Christianity) are formed to a great degree by his environment" (Clark, op. cit., p. 23). But let us not exaggerate. A person's beliefs, attitudes, values and behaviour patterns (and hence his Christianity) are formed to a great degree also — and even more than by his environment — by his *convictions* and by the *strength of his character*. The trouble is that modern education, unfortunately, even so-called religious education, does not form in most cases, "men of character" — *Christians* with real *convictions* and *ideals*. And this explains why in most cases, normal Christians, without the prop of a Christian environment, do not live Christianity in a vital way.

The remedy, then, to such situation is not to be found only, nor mainly, in the formation of

Christian environments. But principally it is to be found in the solid formation and education of true men of character, authentic Christians of conviction with ideals to live by (as those offered, e.g., in the *Spiritual Exercises* of St. Ignatius Loyola, cfr. Robert Nash, S.J., *Ideals To Live By*, Benziger Bros., 1959).

At any rate, even for the formation of Basic Christian Communities we should not forget that "there cannot be more Basic Christian Communities in the Church *unless there are more men who can form them... more men of God*. The key to the pastoral difficulties of the Church is, not surprisingly, a supply of men who can do the job... There has certainly been a concern in the Church over how to form men for the most crucial type of leadership, the priesthood. It is being advocated, for example, that priests should be formed in management skills, or in psychological counselling, or as social workers, or in a variety of other ways" (Clark, op. cit., p. 112). But "if the vitality of a community depends upon the community having a purpose and the members being committed to that purpose, and if the unique purpose of a Christian community, the purpose that distinguishes it from every other community, is its relationship to Christ, then for any real renewal of the Church to take place, the renewal of men's commitment to Christ and knowledge of him is of first priority." Any renewal, in other words, which is not first of all a religious renewal, will not renew the life of the Church.

What is necessary, as a conclusion of the premises given by Clark, op. cit., pp. 7-69, is not precisely the formation of "new" Basic Christian Communities, but rather the infusion of "new" life in the existing basic Christian com-

munities such as the family, the parish, the diocese, the schools and universities, the charitable institutions (orphanages, asylums, hospitals), the Catholic seminaries, novitiates, religious communities, secular institutes, the Catholic associations and organizations, and christian movements. All these can become true sources of "an environment to provide for the basic needs of Christians to live a true Christian life" in the midst of a secularized, materialistic, hedonistic society, with one condition: that a "new life" be infused in them through an authentic "spiritual renewal".

We recommend the magnificent chapter 4, "To What End? — The Issue of Faith", of Clark's work. It goes really to the heart of the question; and it deserves the most careful attention. Its concluding words are pure gold: "Unless there is a spiritual *conversion* in the Church, a turning to Christ and an acceptance of him as more important than anything else, and a spiritual renewal in the Church, a deeper knowledge of God and a deeper understanding of how to receive the power of the Spirit, it is fruitless to consider building Christian Communities." This is what should be foremost "for the effective evangelization and participation of our people": a spiritual renewal, about which unfortunately we find so little, if anything at all, in the Collated Reflections and Recommendations of the Catholic Bishops' Conference of the Philippines.

With what we say, we do not mean to discourage in some particular cases the formation of "new" Basic Christian Communities, as long as the dangers and risks mentioned above are carefully avoided and overcome.

The third reason for the alleged necessity of Basic Christian Communities is that, when society as a whole does not accept Christianity, it is necessary to form true Christian communities within society to make Christian life possible. The trouble we see here is that, according to Christ's own institution which no one has the right to change, the "basic needs to live a Christian life" can be provided only *by and within* the "institutional" Church. And here lies the danger of the proposed "Basic Christian Communities". If these are to be a "pastoral structure" either *independent* or simply *parallel* to the "institutional" Church, then they cannot be admitted, they go against Christ's own institution. If they go — as it is said in the "Collated Reflections and Recommendations" of the CBCP "in coordination", and not "in subordination" with the "wider communities of the *parish* and the *diocese*", they will easily create in the Church "a *parallel hierarchy*", independent and insubordinate to the official Catholic Hierarchy instituted by Christ for his Church. And that is precisely what has actually happened in most parts of the world where "Basic Christian Communities" have been established.

2. To create "new" basic communities may not be practical nor even convenient, at least in many cases.

It may not be practical because, as Clark says, "the process of forming a community might take many years of scratching to start"; just to start; and many more years to continue, preserve, and make it grow and produce its fruits.

Furthermore, to create "new" basic communities "can also cause problems... All agents of change

trigger opposition and conflict... Moreover, all efforts at change cause confusion and disorientation, because people need time and help to understand and adjust to something new... Groupings of people with a specialized interest tend to cause the added problem of division, imbalance and sectarianism. They cause division (not simply in the sense of differences of opinion but in the sense of group against group) because they uphold values which many in the community are willing to go along with, and because the presence of one group actively supporting something creates the tendency for an opposing group to form. They cause sectarianism because sometimes the special groupings isolate themselves from the rest of the Church and at times even leave the Church" (Clark, *op. cit.*, pp. 165-166). This last danger is a very real one that actually takes place in most of the Basic Communities created in many places, as we shall see soon.

It seems more simple and expedient to work for a spiritual renewal of individual Christians (which anyhow is the top priority even for the formation of Basic Christian Communities), and, maybe at the same time, for a spiritual renewal and infusion of a new life in the existing Christian communities such as families, schools, movements, associations, etc.

It is also more practical to work for the renewal of religious education. "Many religious educators realize the need for evangelization in the Church, but often they do not know how to go about it. They are ready to settle for a process of a pre-evangelization that may last for years and never be successful. Mormons, Jehovah's Witnesses, Bahais, many of the smaller Protestant sects, dozens of groups in American life know how to preach their own type of life

successfully, and much can be learned from them (Clark, op. cit., p. 107).

3. The formation of Small Christian Basic Communities may prove very harmful and damaging to the Church.

We have said above that the formation of Small Christian Basic Communities may be theoretically a perfectly valid and enriching formula for the pastoral work of the Church in our days, but with a certain condition, namely, that the serious dangers and risks entailed in such pastoral approach be carefully avoided and overcome. Unfortunately, these are not imaginary dangers. With few exceptions, the actual story of most Basic Communities, in one way or another, has been accompanied by the ghetto or elite complex, has been marked by the introduction of a disgregating factor in church unity, and these have occurred in such a systematic way that it gives ground to surmise that there are hidden forces moving and propelling Basic Communities toward these directions. The Holy Father, Pope Paul VI has repeatedly made allusions and warnings to such dangers.

The so-called "prophetic current" and the self-styled "prophetic groups" have found their home very often in the Basic Communities almost everywhere they are found. Let us recall here that Basic Communities are different, entirely different, from other so called Ecclesial Communities or Church Communities. These last are perfectly good and useful to the Church; the first, however, have been contributing to the auto-demolition of the Church in our days with their corrosive criticism, their sectarianism and their rebellion to the Hierarchy established

by Christ in the Church. For a complete and thorough information and documentation about the Basic Communities we recommend the careful study of these books: *Comunidades de Base y Nueva Iglesia*, Ediciones Acción Católica, Madrid, 1971; *Nuevo Profetismo...* — *Corrientes y Grupos Proféticos*, Ediciones Acción Católica, Madrid, 1968; *El IDO-C: Una Jerarquía Paralela?* Editorial CIO, S.A., Madrid, 1968; *IDO-C Dossier: Part I: A Dossier on Corrosive Criticism* by Marcel Clement, *Part II: IDO-C: The Destroyers*, by Laurene Conner, Wanderer Forum Foundation Inc., Box 391 Marshfield, Wisconsin 54449, U.S.A., 1968.

CONCLUSION

Hence, to propose and recommend "for an effective evangelization", the "formation of small basic communities" seems to us to ignore the facts about Basic Communities such as they are found in Germany, Argentina, Austria, Belgium, Canada, Chile, Colombia, United States, France, Guatemala, Holland, England, Italy, Mexico, Peru, Portugal, Switzerland, Spain, etc. Or, could it be that certain "pressure groups" are trying to introduce surreptitiously in the Philippine Church "new trends" that have caused and are causing so great havoc all over the world? We should not judge rashly; but let us be cautious, and listen to the Gospel's warning: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are venomous wolves. By their fruits you will know them. Do men gather grapes from thorns or figs from thistles? Even so, every good tree bears good fruit, but the bad tree bears bad fruit... Therefore, by their fruits you will know them" (Mt. 7, 15-20).

Ed. For a type of "basic christian community" different from the one discussed by Fr. Cavanaugh, refer to our reports on "mini-parishes" in pp. 462-465 of this issue.

COMMUNICATION

Originally, the word "communicate" meant "to make (something) common, to participate, to share." This Section serves as a forum for exchange of views and for appeals. It also attends to questions that do not require scholarly study but call for practical advice.

Rev. Fr. Efren Rivera, O.P.
Editor, BOLETIN ECLESIASTICO

Very Reverend and dear Father,

Gratia Christi nobiscum!

In the March 1974 issue of BOLETIN ECLESIASTICO, p. 205, the request was made of sharing our reactions on the COLLATED REFLECTIONS AND RECOMMENDATIONS ON EVANGELIZATION from the CBCP Annual Meeting, Jan. 21-25, 1974.

Herewith I am sending you my reactions. I wonder if they may be worthy of publication. I have written them for the study and consideration of the Bishops concerned; and I am sending this copy for the information of the BOLETIN ECLESIASTICO...

I myself do not think they are good for **publication** now — at least, in their **entirety** — **because** in some parts it contains rather explosive remarks. But still I believe BOLETIN* should publish something as an eye-opener about the famous "**small basic communities**", so much in vogue today for the Church's self-demolition...

Oremus pro invicem. I remain sincerely yours in Christ and His Blessed Mother,

(SGD.) JESUS MA. CAVANNA, C.M.

* See p. 453 of this issue. It seems that the "small basic communities in our barrios" that the Bishops had in mind are more like the "mini-parishes", pp. 462-465 of this issue, and therefore different from those discussed by Fr. Cavanna.

QUESTIONS FROM FARMERS — IV

A priest from Agusan has sent us 57 questions gathered from farmers. Here are the last questions. 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.

43. Is it a sin to kill in self-defense?
44. Is it a sin to gamble — let's say — like cockfighting and hueteng?
45. Is it a sin against charity to bring my unjust landlord to court?
46. If I am dying of hunger and my neighbor does not pity me, can I steal from him?
47. I know a girl who has no other source of livelihood except prostitution. What do you say about that?
48. Is it really possible for a sinner to go to hell with only one mortal sin?
49. If a criminal who happened to be my friend, takes refuge in my house and the police comes, should I hide him or hand him over?
50. Are the soldiers in Vietnam justified in killing the Vietcongs?
51. Suppose I am a prisoner, would it be a sin for me to escape?
52. A wicked man has lost his conscience, therefore, he is like an animal. If I kill that man, would it be a sin, since I am just like killing an animal?
53. Are we not kidding God when we promise him (in confession) not to sin again knowing that we will sin again anyhow?
54. Which is better: a married couple who is in constant quarrel or an unmarried couple who lives in harmony and love?
55. If your wife can't bear children, is your marriage valid?
56. If God really commands us to "increase and multiply", what is wrong in having many wives? Perhaps the more the better.
57. Would it be a sin to elope if my parents are against my boyfriend?

SPECIAL REPORTS

IT REMAINS A 'BITTER' PILL

By **MORTON MINTZ**
(The Washington Post)

In the past two months, a succession of troubling scientific reports on oral contraceptive has enlarged concern about their relative safety.

WORRISOME NEWS. — This isn't a new trend. For several years now, most news about birth control pills, if not downright worrisome, has been chipping away at the wide-eyed, uncritical enthusiasm which had prevailed long after 1960, when the first such drug went on sale.

OPTIMISM REPUDIATED. — The other week, a flurry of optimism was set off by reports on a study — the largest of its kind — conducted with 46,000 British women by the Royal College of General Practitioners.

But the study's own organizer promptly repudiated a wire service story claiming that the results had "acquitted" the pills of "most of the serious side-effect charges."

ROSY CONCLUSIONS UNWARRANTED. — The sponsors themselves may have drawn "rosy" conclusions unwarranted by their own data, according to three American scientists who analyzed the study.

In Chicago, copies of the study were issued by the pioneer pill manufacturer, G.D. Searle and Co. It was one of six producers that, through the British Medical Research Council, helped to pay the bill for the study.

MORE DEATHS AND MORE GIRLS. — In a single three-week period in March, British medical publications reported studies attributing more deaths to oral contraceptives than to any other drugs; indicating that the children of women who have used the pills are more likely to be girls than boys; and confirming that the pills raise some user's blood pressure.

In April, one of the publications, The Lancet, did disclose an encouraging item: that oral contraceptives taken before pregnancy markedly reduce the frequency and severity of respiratory disease in the underweight newborn, even if apparently increasing the chances that the infants will be female.

EFFECTS ON MILK. — Also in April, The Medical Letter cautioned that, as in the case of most drugs, the long-term effects on infants of several months' intake of oral

contraceptives in breast milk "have not been studied."

BLOOD CLOTTING. — Such reports, of course, come atop previously established evidence of risks, especially that of serious and fatal blood-clotting diseases in pill users.

STUDY BY GIRDWOOD.—The drug death data, admittedly incomplete because reporting of adverse reactions is almost always grossly understated, were disclosed by Dr. R. H. Girdwood, professor of therapeutics at the Royal Infirmary, Edinburgh.

Analyzing a register of reported adverse reactions under England's National Health Service, he said this "rough guide" indicates 332 oral contraceptive deaths between March, 1964 and October 1971. All but 19 of the deaths were associated with blood-clotting diseases. One of these, strokes, occur nine

times as often in users as in non-users, according to a major study reported a year ago.

Writing in the March 16 British Medical Journal, Girdwood emphasized, however, that figures were unavailable on the number of prescriptions for oral contraceptives, making it impossible to determine an annual death rate.

RESEARCH IN SZEGED. — In the Lancet on March 2, three obstetrician-gynecologists at a World Health organization research center in Szeged, Hungary, reported on the possibility that pre-pregnancy ingestion of the pills affects the sex of offspring — a possibility that would have "important social consequences".

Although these consequences were not spelled out, one of them would be ironical at a time of worsening food shortages: the birth of a higher proportion of those humans capable of bearing children.

PROFITS FROM CONTRACEPTIVES

THE UNIVERSE, London, has strongly criticized the large profits now being made from the sale of contraceptives.

VESTED INTEREST.—It quoted from the *Times*: "There is money as well as social engineering in it (sale of contraceptive) and it is not going too far to say that there is a vested interest in 'sexual activity' without procreation . . ."

BIGGER PROFITS. — Now that free contraceptives for all have been made available through the National Health Service, profits will be even bigger than before, the *Universe* said.

It could result in "the sort of profit margins to make the average land speculator seem a very small fish."

"The Family Planning Association stands to make considerable

gains both in money and in kind, for apart from receiving birth-control devices at favourable rates from manufacturers it also receives a proportion of the profits from the sales.

TO SCHOOL CHILDREN. — "The FPA is stepping up its campaign for sex education in the schools and presumably is not in

any way averse to the liberal distribution of contraceptives to school children."

STRONG VOICE NEEDED. — "If ever there was complete justification for a strong Christian use of sex it is now, in World Population Year. The best control is still self-control." (NC)

BIRTH OF THE MINI-PARISH

The mini-parish is to a big parish what the barrio is to a municipality. A barrio (purok or sitio) is transformed into a mini-parish when the people decide to meet together regularly to cultivate their Christian life, depending on their own resources, with minimal supervision by their parish priest.

The Mini-parish began to strike root in Janiuary, Iloilo in early 1970, when the Parish Priest Msgr. Ildefonso Odi, and the Rural Missionary of the place Sr. Arsenia Joquiño were experimenting different forms of parish renewal. After several futile attempts, they invited Sr. Amelia David, ICM and Fr. Paquing Silva of Moalboal Cebu, to conduct renewal sessions to all interested parishioners. This resulted in the organization of a core group who set up the first mini-parishes.

Each mini-parish would become a nucleus of Christian thinking and Christian living. The thrust was to do away with negative unchristian attitudes by inculcating positive, christian attitudes that would create a Christian atmosphere which would in turn enable people in the community to live a Christian corporate life.

To realize this vision, a graded program of community education was initiated in the mini-parish weekly meetings. This plan failed, the program was ineffective and little by little, the people were losing interest in the mini-parish program.

The four infant mini-parishes were very anemic and were dying a slow death. It was only some months later, when one mini-parish leader, who was at the same time a barrio head-teacher and a cursillista, started the Bible Study in his mini-parish to comply with the duties of the cursillistas for weekly study, team reunion and ultreya. The Word of God studied and shared become the spring of living waters in the mini-parish. The other mini-parish started their own Bible Study or Bible Service.

The minis-parish movement spread like wild-fire. The young and the old, the public school children flocked to their own mini-parishes to relish the Word of God. An ecumenical mini-parish was started in one street by a Junior high school student of St. Elizabeth Academy — another ecumenical parish was also started in a protestant barrio. Thru the mini-parish, Christ can now speak to all His brothers regardless of differences of creeds.

Now, each street or purok of the poblacion, each barrio or sitio is fast becoming a christian community where life is lived fully, and meaningful events take place.

Janiway has 41 barrios — Over one half of the number have become mini-parishes. The public market is at the heart of one mini-parish. This parish has 37,000 people who are gradually discovering God's joyful message of Love through the mini-parishes.

MINI-PARISHES IN LA UNION

In a valley south of San Fernando, La Union, called the Little Flower Mission, also known as the parish of Pugo, mini-parishes are teeming.

Folks call it *Bassit a Parokya ti...* and the name of the barrio identifies the mini-parish.

It is a most practical way of christian community building. The situation is typical of many towns and parishes of the Philippines. That is, a town with about 50 barrios, more or less, and one priest to serve around 50,000 parishioners, more less. Definitely ridiculous to expect year-round continuous services from one who is not super-man. So, Sr. Arsenia, ICM embarks on organizing minis-parishes.

Rightly so. The barrios are separated from each other by tracts of rice lands. Some are down, lower in the valley. Others are up in the mountain. So the people can't come to the town church

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for meetings, not even for Sunday mass. But christian education must reach them. There has to be some means.

With the Rural Missionary vision of a worshipping christian community, Sr. Arsenia gathers the barrio people, young and old, kids and tots, men and women. Initially, to offer the idea of a **basit a parokya**. Progressively, to organizing it and on to stabilizing it so that it can continue on its own.

Gathering people to a meeting is not too difficult. Sr. Arsenia notifies the Kapitan del Barrio that she wants a meeting of everybody. So when Kapitan calls for a meeting, he may not get everybody, but he gets many. And that's enough. A crowd of about 80 to 100 is enough to do bible study and enough to permeate a barrio with Christian thinking. A crowd of all ages.

PROCEDURE

The barrio community, on a Sunday or any week day agreed upon, gather in a kapilya or any house or any yard for celebration of the Bible. They start out with a prayer, sometimes spontaneous prayers, sometimes using established formula. A reading of the assigned Gospel text follows. This text was assigned one week earlier and the family should have reflected on it already before coming to the communal celebration.

After the reading, silence follows for reflection. Then they proceed on to small group discussion by age, i.e., children together, teenagers together, adults together.

A "plenum" follows the small group discussion. All participants reassemble to share the fruits of the reflections and group discussions: insights, lessons I got, what struck me, the action I did or will do, the change that took place in me.

In the "plenum" one hears, for instance, "I will always do what my parents ask me to do" from a child. The elderly ones share maturer reflections and reveal changes in their way of thinking and attitude. Sometimes they role-play the fruits of the reflection. Insights and learnings are pooled in from different ages.

The final question the group asks is, "How has the Gospel celebration penetrated life?" The meeting ends with a song or a prayer.

INTERACTION

The inter-action among the members is beautiful. It is centered on and evoked by the Bible. But perhaps, the most beautiful effect

is the listening to, acceptance by, and understanding of the mind and sentiments of the children, the youth and the adults by each other. The bible-based christian education takes place among them, by them and for them.

OBSTACLES

But it is not all laurels in the creation of mini-parishes. There is that problem of having some members of the community think that community building is simply absurd. One often meets with **Pilosopong Tasyo** who goes off-the-tangent at meetings. Others are downright nuisance: adults and kids alike. The I-know-that-already smugs present themselves once in a while. The others do not want to be involved, and that's that.

Once, in community bible celebration, someone walked out because she could not agree with somebody. There is also that big problem of the unavailability of the bible in Iluko and other supplementary readings. Effort is made to obtain at least the New Testament.

Nevertheless, mini-parishes continue to emerge.

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Random Notes

Washington — The approved English translation of **Anointing and Pastoral Care of the Sick** of the revised rite became available in the U.S.A. on March 7. It has already been widely used throughout the country... Vatican City — Sister **Maria Franziska Schervier**, foundress of the Franciscan Sisters of the Poor, was beatified on April 25... Washington — The number of divorces in the U.S.A. more than doubled from 1962 to 1973 and is still raising according to government data. There were 413,000 divorces in 1962 and 708,000 in 1970, and increase of 71 per cent. Provisional statistics indicate 913,000 divorces in 1973. The divorce rate per 1,000 population jumped from 2.2 in 1962 to approximately 4.4 in 1973.

HERE AND THERE

FILIPINO ANNUNCIATION PAINTING IN HOLY LAND

MANILA. — A unique Filipino religious art work will soon be installed in the Basilica of the Virgin Mary in Nazareth. While twenty Madonnas, donated by as many countries, now adorn the Basilica, the Philippines will be represented by a Filipino artist's interpretation of the Annunciation, depicting the herald angel bringing to Our Lady the good news of her being with Child.

The oil painting of the Annunciation came from the palette of artist Noel Escultura, student of Fine Arts in the University of Santo Tomas. The original canvas, was shipped to Rome last month where an Italian craftsman translated the art work in delicate mosaic.

The mosaic work, measuring 2 by 1.8 meters, exudes a strongly Filipino motif. Representing Virgin Mary is a typical demure Filipina *dalagang bukid*, attired in red-striped *patadjong* with kimona to match, her long, black hair glossy with coco oil shampoo, swept backwards. Radiating a picture of pure innocence, the Filipino accent is further emphasized by vivid suggestions of rural Philippines serving as a backdrop.

Sitting barefooted on a makeshift bamboo bench, with her buri helmet by her side, the sedentary Philippine barrio scene is faithfully recaptured in refreshing vistas of greening countrysides, with a solitary nipa hut in the distance, coupled with a glimpse of tropical blue skies above.

MSGR. CASAS NAMED ARCHBISHOP OF JARO

MANILA. — Monsignor Artemio G. Casas has been appointed new Archbishop of Jaro, Iloilo.

Archbishop Casas was born on Oct. 20, 1911 in Meycauayan, Bulacan. He was ordained priest on March 20, 1938. He studied in Letran College and in UST where

he obtained his degree of doctor in Sacred Theology.

He was appointed auxiliary bishop of Manila on Sept. 11, 1968, and was given the faculty of a residential bishop for the government of the Archdiocese of Manila upon the death of the late Rufino J. Cardinal Santos in Sept. 1973.

POPE BLESSES CATHOLIC LAY LEADERS LEAGUE

MANILA. — Pope Paul VI has bestowed his apostolic blessing on the Catholic Lay Leaders League of the Philippines in response to the resolution of gratitude sent by the

league on the recent appointment of Msgr. Jaime L. Sin as archbishop of Manila.

The Papal Secretariat of State

instructed the apostolic nunciature in Manila to inform the league, headed by Larry C. Tolentino, of the Pope's apostolic blessing upon its officers and members.

The league has been active lately in assisting resettled squatters on Constitution Hill in Quezon city, providing medical and dental as-

sistance and delivering vegetables and other commodities for the most indigent families.

Dr. Bienvenido M. Araw is in charge of the medical assistance program, while Dr. Rodolfo D. Flores, president of the Quezon City Dental society, is in charge of dental services.

CATHOLIC UNIVERSITY FACES CHALLENGES

MANILA. — The opening of the 1974-75 schoolyear was marked at the Catholic University of the Philippines with a Mass officiated by Archbishop Jaime L. Sin, a message sent by the Apostolic Nuncio, a discourse by Dr. Vicente J.A. Rosales, and an exhortation by Fr. Legaspi, O.P., rector of the university.

Archbishop Sin, in his homily, stressed that the Christian teacher "must be a man of faith before he is a man of learning, a man of hope before he is a man of promise, and a man of love before he is a man of authority."

The Nuncio's message was read by Fr. Rogelio B. Alarcon, O.P., Vice Grand Chancellor of the university. It called attention to the seventh centenary of the death of St. Thomas Aquinas and stressed the relevance of the Saint's teachings today.

Dr. Vicente J. A. Rosales, Director of the Institute for Human Reproduction, discoursed on the problems raised by the national effort to control population and Christian education's role of provi-

ding the adequate response to the present challenges.

In giving the closing remarks, the Rector of the University, Fr. Leonardo Legaspi, applied Archbishop Sin's formula of faith, hope and charity to the present critical situation of private educational institutions in the country, faced by new educational policies of the government and rising costs of operation.

As the school-year opened, college enrollment registered a slight increase from last year's 27,642 to this year's 29,242. This was surprising because a decrease was expected due to the restriction of the National College Entrance Examination, made obligatory this year. Including the number of Elementary and High School students, the university now has a total enrollment numbering 35,689 students.

In response to the increasing need for manpower in today's technologically advancing society, several colleges of the university are offering short-term courses open to all high school graduates.

POPE APPROVES FILIPINO CONGREGATION

MANILA. — A Filipino religious congregation, the Missionary Catechists of Saint Therese of the Infant Jesus, received June 1 its *Decretum Laudis* (Pontifical Approval) from Pope Paul VI.

The decree took only one year to process, one of the fastest ever passed for a religious congregation. Most religious orders take decades to obtain such an approval.

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The Missionary Catechists Saint Therese of the Infant Jesus with its motherhouse in Tayabas, Quezon, was founded by Lucena Bishop Alfredo Obviar and Mother Mercy Medenilla (now Mother General) on August 12, 1958. It obtained its *Nihil Obstat* (approval as a diocesan congregation) from the Holy See in 1963.

The congregation, now numbering 152 sisters assigned in 27 local houses in eight dioceses and two prelatures in the Philippines.

The Sisters teach catechism in the barrios. The idea is to fill in the gap left by the other religious orders who concentrate in the urban centers.

PROVINCIAL SUPERIOR OF HIJAS DE JESUS NAMED

MANILA. — Sor Elena Ma. Parcon, FI, has been appointed first Filipino provincial superior of the Hijas de Jesus. Born in Pototan, Iloilo on July 31, 1924,

Sor Elena was for ten years principal of Nazareth School in Manila, Mistress of the Junior Sisters, and Superior of Colegio de las Hijas de Jesus in Iloilo City.

TWO NEW BISHOPS NAMED

MANILA. — The apostolic nunciature in Manila has announced the papal appointment of the Rev. Jose C. Sorra as bishop of the new diocese of Virac (Catanduanes) and the Rev. Celestino Enverga as bishop of the diocese of Daet (Camarines Norte).

Fr. Sorra is at present secretary general of the Catholic Bishops Conference of the Philippines. Fr. Enverga is the parish priest of Bato, Camarines Sur.

Father Sorra, a native of Virac, was ordained priest in 1956 at the Legazpi diocese after completing his seminary studies in Naga City. He earned his Ph.B. and B.S.E. degrees from the UST and later a

master's degree in school administration and supervision from Fordham University, New York. He established boys' high school of St. Benedict's Academy in Guinobatan, Albay, and later become the vice rector and principal of the diocesan minor seminary of Legazpi.

Father Enverga was born in Jose Panganiban, Camarines Norte in 1924 and ordained priest in 1950. He finished his seminary studies in the archdiocesan seminary of Caceres, Naga City, and taught in the minor seminary of Sorsogon. Later he was assigned assistant priest in Vinzons, Camarines Norte and then parish priest of Tabagon (Caramoan) and Garচিতorena, Camarines Sur.

LUCIANO HEADS CWL

QUEZON CITY. — Judge Lecnor Ines Luciano of the Quezon City Juvenile and Domestic Relations Court was unanimously elected national president of the Catholic Women's League of the Philippines for the term 1974-76.

The CWL is a religious, socio-civic organization with 115,000

members all over the country. There are 1,232 CWL units from north in Batanes to south in Jolo.

In line with the theme of the Holy Year, 'Renewal — Holiness and Justice,' all the social action projects of the organization are fortified with spiritual enrichment programs. Among its various acti-

vities, the League maintains medical clinics, vocational schools, credit unions, hot kitchens, placement centers, family and youth welfare programs, legal aid clinics and hospital and jail visitations.

Other officers of the organization are Imelda K. Dayrit, first national vice president; Gloria M. Corpuz, second national vice president; Olimpia U. Lozano, national

secretary, and Pacita Z. Araneta, national treasurer.

Members of the board are Pilar Alberto, Aurora Aquino, Annie Bagatsing, Rosa Cuenco, Luz Hormilio, Josefina Javier, Norberta Pilares, Aleli Quirino, Marina Villamor and Tecla Ziga.

The Archbishop of Manila, Most. Rev. Jaime L. Sin, is the CWL national spiritual director.

JOY AND SORROW OVER DIVORCE

Italians held a referendum on May 12 to decide whether or not to maintain the Fortuna-Baslini law which introduced legal divorce in 1970. In all, 33 million Italians voted, 19 million of them or 59.1 percent in favor of the divorce law.

The outcome of the referendum stunned politicians. It set off a wave of public rejoicing by people who considered it as the overthrow of clerical influence and the acquisition of a "modern" status symbol.

The ruling Christian Democratic Party lost considerable prestige. They supported the abolition of divorce (vote "si"). It was the first time since 1946 that they lost an electoral battle. One out of four Christian Democrats voted for divorce. The only other political party to campaign against divorce was the Neo-Fascist Italian Socialist Movement.

The Social Democrats, present partners of the Christian Democrats in a coalition government, chose to campaign for divorce (vote "no" to abrogation). They were joined by the Communists, Socialists, Republicans and Liberals. The press campaigned almost unanimously for divorce.

Christian Democratic leader Amintore Fanfoni tried to transform the referendum into a vote for

or against Communists but he failed totally. For the first time since 1948 the Communists have been able to break out of their isolation; they were the strongest party in the pro-divorce coalition and they won.

As early as February 21 the Italian Bishops published a "Notification" to serve as guide on the divorce-law issue. Shortly before the referendum, Cardinal Ugo Poletti, Vicar of the Pope for the diocese of Rome, circulated a "schematic outline of catechesis" on this notification, reinforcing the appeal to vote "si".

When the divorce law was approved, on December 1, 1970, Pope Paul VI expressed "deep sorrow" over it. But during the referendum campaign he kept silent until May 9, when he unequivocally stated his opposition to the legality of divorce.

Some priests openly campaigned for the divorce law. Most outspoken among them was Dom Giovanni Franzoni, former abbot of St. Paul in Rome.

After the referendum the Italian Bishops issued a communique saying, "Concern for the pastoral care of the family, which the Council has repeatedly indicated as of primary and urgent importance (Cf. *Gaudium et Spes*, 47-52), does not end for Catholics with the

referendum; rather, its very result offers a further motive to widen and deepen that concern at all levels and in all situations."

Consequently, the Italian Bishops, while reaffirming their practical solicitude for the problems of family life and of education with a view to marriage, appeal to all believers, to all communities and especially to all christian families, to strengthen from within — by educational means and by the example of their lives — the institution of marriage and the family which "is truly the foundation of society" (cf. *Gaudium et Spes*, 52).

Three days after the referendum, on May 15, Pope Paul VI addressed a group of newly-wed couples and said, "We all know what has happened recently in this country especially with regard to the question of the indissolubility of marriage and we know that has happened recently in this country especially with regard to the question of the indissolubility

of marriage, and we know that a large majority of the beloved Italian People has voted in favour of a law that admits a certain easy possibility of divorce.

"Unfortunately. For us it is a cause of amazement and sorrow, also because not a few members of the ecclesial community failed to afford their rightful solidarity in support of the thesis of the indissolubility of marriage, a thesis that is correct and good. We will suppose that they have acted without fully realizing the grave repercussions of their behaviour, even though the authoritative and public appeal to the requirements of the law of God and of the Church should not have left any doubt. This law, let us remember, has not changed. And therefore, in order that this behaviour will not lead to perpetual remorse on their part, we hope that they, too, will effectively promote with us, this is, with the Catholic Church, the true conception of the family and its real blossoming in life."

PORTUGUESE BISHOPS CALL FOR RESPONSIBILITY

LISBON.—In a statement issued two days after the Portuguese revolution, the bishops of Portugal appealed to "all Catholic men of good will to act with civic responsibility," prayed "for all Portuguese peoples and expressed hope that the new military government will contribute to the betterment of Portuguese society through justice, reconciliation, and mutual respect."

The bishops also deplored the recent expulsions of missionaries from Mozambique and expressed solidarity with Bishops Manuel Vieira Pinto of Nampula, who was also expelled from Mozambique by the Caetano regime.

The bishops complained of the "incomplete and not always exact information" that had been published in Portugal about the African wars.

On April 25 a military junta

toppled the regime of Premier Marcello Caetano and whisked him into exile. As new leader of Portugal the officers selected Antonio de Spínola, 64, the soldier-hero who wrote *Portugal and the Future*. He will be the head of state until general elections are held next spring.

Portugal's new Premier is Adelino de Palma Carlos, 69, a moderate who is a law professor with a reputation as an a political technocrat. Alvaro Cunhal, 60, the Moscow-oriented Communist Party chief who returned from exile in Eastern Europe, was named minister without portfolio; his party deputy Avelino Pacheco Gonçalves, 35, is Minister of Labor. Moderate Socialist Leader Mario Soares, 49, who has conducted a sweeping tour of Europe since the coup, is Portugal's new Foreign Minister.

ANGLICAN CHURCH HEAD APPOINTED

LONDON (AP) — Queen Elizabeth II has named Dr. Donald Coggan, present Archbishop of York, to be the next spiritual head of the Anglican Church.

He will succeed Dr. Michael Ramsey, Archbishop of Canterbury, when he retires on Nov. 15.

The new Archbishop of Canterbury will be spiritual leader of 64 million Anglican throughout the world, including the Episcopalian Church in the United States.

Dr. Coggan, who is 64, has been Archbishop of York since 1961.

He was chosen by Queen Elizabeth on the advice of Prime Minister Harold Wilson. The sovereign is the temporal head of

the church, while the Archbishop of Canterbury is the primate and spiritual leader.

Dr. Ramsey's resignation takes effect the day after his 70th birthday. He is the 100th Archbishop of Canterbury.

The most Reverend and Right Honorable Frederick Donald Coggan, who will be 65 on Oct. 9, made his name in the church as a biblical scholar and expert administrator.

He was educated at St. John's College, Cambridge, where he obtained a first class honors degree in languages, including Hebrew. He holds honorary degrees of divinity from British, Canadian, and Japanese universities.

CATHOLIC BOOKS OF 1973

NINE books published in 1973 were honoured under the Religious Books Awards programme at the U.S.A. Catholic Press Association Convention.

The list was as follows:

Christian life and inspiration category: *Time and Myth*, by John Dunne, published by Doubleday & Co.

Theology: *Theology of Liberation*, by Gustavo Gutierrez, Orbis Books.

Scripture: *Virginal Conception and Bodily Resurrection of Jesus*, by Raymond Brown, Paulist Press, tied with *This Man Jesus* by Bruce Vawter, Doubleday.

Religious history and biography: *The Asian Journal*, by Thomas Merton, New Directions.

Catechetics: *Catechetics in Context*, by Berard Marthaler, Our Sunday Visitor.

Fiction: *Catholics*, by Brian Moore, Holt Rinehart & Winston.

Marriage and family: *Divorce and Remarriage in the Catholic Church*, by Lawrence Wrenn, Paulist Press.

Young people: *Good News for Little Christians*, by Sister Marjorie Gilbert, with Edward Wakin, Our Sunday Visitor.

NEW CATHOLIC QUARTERLY PUBLISHED

SPOKANE, Washington (NC). — A new international Catholic review, *Communio*, a quarterly journal of religious and cultural reflec-

tion from a Catholic viewpoint, has published its first issue here.

The editor-in-chief, Dr. James

Hitchcock, professor of history at St. Louis University, says that the review is part of an effort to overcome confusion and polarization in the Church. The editors believe that the root of this polarization are to be found in "the growing confusion among Catholics over the ultimate questions concerning God, man and the world. As a result we are divided. An attempt must be made to promote greater unity and reconciliation inside the family of the Catholic Church."

He described the journal as "highly theological, but not a specialized journal of technical theology. It is intended primarily for professors, teachers, graduate students, bishops, priests and religi-

ous, but also for the concerned general reader. It will carry articles on philosophy, history, the social sciences."

He means to "keep the magazine from becoming exclusively theological or too abstract," and "to infuse cultural comment from a Catholic viewpoint."

Being a historian, he said, "gives me motivation to balance the theological with something more concrete."

The journal will be issued in March, June, September, and December from its editorial offices at Gonzaga University in Spokane.

CARDINAL VAGNOZZI 25 YEARS A BISHOP

The Holy Father sent a letter of congratulations and good wishes to His Eminence Cardinal Egidio Vagnozzi on the occasion of the twenty-fifth anniversary of his episcopal ordination.

The Pope said: "In carrying out the distinguished and important diplomatic missions assigned you

by the Apostolic See in widely scattered regions, i.e., in India, the Philippine Islands and North America, you sustained, with God's help, your full share of the work allotted to you zealously and energetically, endowed as you are with intellectual acumen and a sense of ecclesiastical discipline and well-versed in the customs, laws, and manners of various nations."

FUNERAL OF FATHER EVARISTO MORAN

ROME.—On Wednesday evening, 15 May, the solemn funeral of Rev. Fr. Evaristo Moran, Prior of the Community and professor of psychology at the International Pontifical University of St. Thomas Aquinas, was celebrated in the Church of the Holy Trinity, of the Spanish Dominican Fathers.

Evaristo Moran, born at Puente Fierros, province of Oviedo in the Asturias on 29 April 1904, entered at a very young age the Dominican province of the Holy Rosary of the Philippines, which has given the Church many martyrs in the East. After completing the novi-

tiate and the first philosophical and theological studies at the famous convent of St. Thomas in Avila, he was sent in 1925 to Rome to the pontifical university "Angelicum" to take the doctoral degree in theology. He received priestly ordination in the Church of S. Maria sopra Minerva on 11 July 1926.

The outstanding intellectual gifts of the young doctor of theology persuaded his Superiors to send him to Louvain to study psychology and education. After a year's teaching in Manila, he was sent to St. Thomas' University in Rome,

as assistant and then successor of the illustrious Fr. Emanuel Barbado in the teaching of experimental psychology.

Almost anticipating the teachings and norms of the Second Vatican Council, both at St. Thomas' University (where he was several times dean of the Philo-

sophy Faculty) and at the Lateran University, Fr. Moran showed "how faith and reason give harmonious witness to the unity of all truth. The Church pursues such a goal after the manner of her most illustrious teachers, especially St. Thomas Aquinas" (*Dec. Gravissimum Educationis*, n. 10).

CARDINAL DANIELOU DIES SUDDENLY

Jean Cardinal Daniélou, 69, Eminent French Jesuit theologian died of a heart attack in Paris, on the evening of May 20.

Son of a radical Socialist Cabinet minister, Daniélou entered the Society of Jesus in 1929 and became known as a dynamic liberal Catholic intellectual. As a *peritus*, or theological adviser, to Vatican Council II in the mid-1960's he was considered a moderate voice in church affairs; by decade's end he was a cardinal (April 28, 1969) and an outspoken

champion of papal authority. He came to deplore the "false concept of liberty" that he said resulted from a misconception of the council. In 1970, after the Dutch hierarchy had announced its opposition to mandatory priestly celibacy, Daniélou branded the action a direct attack on the Pope himself. Elected to the French Academy last year, he was the moving spirit behind a letter of "fidelity and obedience" that was signed by 100,000 Frenchmen and sent to the Pope.

HOLY YEAR OFFICIALLY PROCLAIMED

VATICAN. — Following ancient tradition, Pope Paul VI handed over to designated prelates the "Bull of Indiction" of the Holy Year 1975, on May 23, the liturgical feast of Ascension.

Later in the day, before reciting the "Regina Caeli" with the faithful in St. Peter's Square, the Pope said: "This morning we delivered the Bull announcing the 1975 Holy Year to the Prelates charged with conveying the copies already prepared, one for each Patriarchal Basilica in Rome, to St. Peter's, St. John's, St. Mary Major's and St. Paul's. Next Christmas there will be opened in each of these Basilicas the Holy Door, the symbol of the Jubilee, which makes the Holy Year a special period of spiritual favours, and which, opening to the Faithful the access to divine mercy, intends to introduce

them to a renewed communion with the Church of God and the evangelical kingdom of Christ.

"As you can see, it is a question of a very unusual and meaningful religious act. And in fact the Bull, which has been promulgated today, says so and explains it in weighty, solemn terms. It is a long document, written on parchment, in Latin (at once translated into the various languages that are now most widespread in the world). It is a document full of biblical and historical references, and at the same time it refers to the present conditions of the Church and mankind; the sacred and powerful language of our living tradition resounds in it, expressed in a modern and contemporary style."

"All this is a prelude to the Holy Year. It is an invitation to take this event seriously, which is aimed at celebrating the centuries-old youth of the Church in the history of today, and wishes to give the faith a new lease of life, strong and popular, and intends to translate this extraordinary religious observance into a real and interior renewal of spiritual and moral mentality, and at the same time exhorts us to announce and foster that peace, which reconciles upright men with God and with one another, at all levels."

"The Church attributes to this great and prolonged celebration an importance that is not only ritual but real, that is, truly religious, truly moral, truly social. One and all are called; and the feast of the Ascension invites us to direct our glance to embrace the life both of earth and heaven. 'Look up, it says to us, and raise your heads.' (Luke 21, 28), which are now bent downwards! Up there, where Christ draws us and awaits us together with Our Lady.

WORLD CONGRESS ON THE PRIESTHOOD

The names of nine Cardinals and six Bishops, together with the Rector of the Sanctuary of Montmatre and two laymen, one of whom is Jean Guillon, emphasize the solemnity of the World Congress on the Priesthood which will be held at Pray-le-Monial and in Paris next September on the centenary of the apparitions to St. Margaret and for the Holy Year.

The general subject of the Congress is meant to be a concrete contribution to priestly life by the holiness which must shine forth from it and by the fruitfulness of its characteristic activities. This contribution is derived from the cult of the Sacred Heart of Jesus,

which is affirmed, on the basis of pontifical documents, to be "adapted" to our times. It will be the task of the speakers to prove the truth of the validity of this cult, "from which-according to Paul VI — very happy results accrue to the Church", a cult "marvellously flourishing among the clergy and the Christian people" (Apost. Letter *Investigabiles divinitas* of 6-2-1965).

The Congress will be held from 13 to 19 September. It will not, however, be confined to one place. From 13 to 17 the meetings will take place at Pray-le-Monial; from 17 to 19 in Paris at the national church of Montmartre and at the Palace of Congresses.

ANTI-ABORTION DOCTORS

NOORDWIJKERHOUT, The Netherlands. — Representatives of organizations of Anti-abortion physicians from nine countries have founded a World Federation for Respect for Life.

The delegate at the founding meeting here were said to represent about 60,000 physicians in Austria, Belgium, Canada, Germany, Great Britain, Netherlands, the United States, Spain and Switzerland.

In a statement issued after the meeting, the new federation said it supports the right to life of each individual, "an unconditional and fundamental right, independent of the stage of growth (therefore existing from the time of conception), of mental, physical or material conditions or of the evolution of society."

The members of the federation the statement said, "forbid themselves to kill their patients or to

harm them. They cannot, therefore, participate in a collective massacre under the pretext of resolving a psycho-social or demographic problem."

The experience of a number of countries, it went on, shows that the removal of restrictions on abortion does not reduce the occurrence of clandestine abortions, although the number of legal abortions in-

creases considerably. It is a medically well founded opinion, that a relaxed policy on abortion leads young women to resort to it as a method of birth control.

The federation said also that it adheres to the United Nations declaration on the rights of the child, which affirms that the child needs special care and legal protection both before and after birth.

SPAIN, VATICAN AGREE TO UPDATE CONCORDAT

MADRID. — The government of Gen. Francisco Franco and the Vatican Thursday agreed conditions are right for negotiations toward updating the Concordat regulating their relations since 1953, a joint communique said.

The decision was the result of a three-day official visit here by Archbishop Agostino Casaroli, the Vatican's secretary for public affairs (equivalent to foreign minister).

Casaroli wound up his visit with a 90-minute interview with Spanish Premier Carlos Arias Navarro.

The communique said the Concordat will continue in effect and that it will be 'properly applied' until an agreement updating it is reached.

In their talks, the communique said, Archbishop Casaroli and Spanish Foreign Minister Pedro Cortina agreed future church-state relations must be based upon

'mutual independence, reciprocal respect and the necessary cooperation.'

The communique said both sides had examined the points each one considered should be revised in the Concordat and that 'they especially studied the question of setting a clearer delimitation in action areas belonging to the church and the state.'

The communique did not say when the negotiations will begin.

The Concordat has lately been under fire with both sides calling it outdated.

The Spanish church's hierarchy has suggested full independence from the state. It suggested giving up the tax exemption it now enjoys and that Catholic clergymen be tried by ordinary courts.

In exchange the hierarchy suggested Chief of State Gen. Francisco Franco cease choosing bishops for vacancies in Spain as he has done for the past 21 years.

BRIEFLY SAID

FATHER BERNARD LONERGAN, famous Canadian Theologian presently teaching in Regis College, Toronto, and former professor at the Pontifical Gregorian University in Rome, commented on the conflicts among theologians today. He said that when controversies go on forever it is a sign that there is a poor method at work, and that the problem is to work out a proper method to handle the questions. (His recent book is **Method in Theology**). "At the same

(Continued on page 487)

Our Mother

Fourth of a series

MARY MEDIATRIX OF OUR SALVATION

by

Fr. Regino Cortes, O.P.

It is not true as some have in fact thought that the II Vatican Council chose to maintain a prudent silence on the role of Mary as mediatrix of graces, and more as mediatrix of our salvation. For many a prudent silence could mean an outright denial although this is not true in all cases. The Council far from minimizing the mediatorial role of the Blessed Mother with regards to our salvation has, as a matter of fact, placed it in its proper perspective correcting many false concepts in this regard.

The Council says: "Therefore, the blessed Virgin, is invoked by the Church under the titles of advocate, auxiliatrix, adjutrix and mediatrix. This, however, is to be so understood that it neither takes away from, nor adds anything to, the dignity and efficaciousness of Christ the one mediator" (**Lumen Gentium**, no. 62).

Just at Cana she immediately noticed the wine slowly diminishing, anticipating the embarrassment of the hosts if nothing were done about it, and out of her own initiative she presented the problem in front of her Son, who himself, undoubtedly, knew what the matter was, thus also in our daily lives she continuously presents to her Son our problems exhorting us to follow "whatever he tells us to do."

As the Mother of our Redeemer, Mary has a very special part to play in our Redemption. Her mediatorial activity has been acknowledged by the Church to be subordinated to and a participation of the mediatorial power of Christ who according to I Timothy, II, 4: "is the only one mediator between God and mankind." But her mediation is none the less important and efficacious. It shows more the colossal dimension of Christ's mediating power, which he could share, which in fact he did, with his beloved Mother.

A mediator bridges a gap and this role is only proper to Christ who by his death has bridged that infinite chasm between man and God created by sin.

Mary may not have bridged the gap properly speaking between man and God but she brings us to the bridge. In the words of Pope Paul VI: "Since Mary is rightly to be regarded as the way by which we are led to Christ, the person who encounters Mary cannot help but encounter Christ likewise."

When we pray to Mary she becomes our prayer to our Lord. When we sing to Mary she becomes our song to our Lord. When we praise Mary she becomes our praise to our Lord.

There is, therefore, no risk of having an excessive devotion to Mary. False devotions to Mary there are, excessive devotions to Mary there are none. False devotions to Mary mean separating her from Christ, attributing to her prerogatives which are proper only to the Divine Persons, minimizing her role in the economy of salvation planned for us by God leading even to an utter disregard of her person.

The awareness of Mary's prerogative as mediatrix of our salvation should spur us on to ask without reserve and fear for those graces necessary and useful for our salvation. What is more we are confidently assured that being faithful to Mary would strengthen with certainty our faithfulness to Christ; our love for Mary would bind us more intimately to the love of Christ; our devotion and cult to Mary would inevitably lead us to the cult and worship of Christ.



Random Notes

Lagos — The **indigenization of Church personnel** has been the subject of a considerable amount of public debate in Nigeria recently . Brazil, Brazil — Six bishops of dioceses in the Amazona region and some missionaries working there have issued a statement of their **determination not to be "instruments of the Brazilian capitalist system"** among the Indians . Vatican City — The Pope has received the United Nations Special Committee on Apartheid and told it that the Church has **unhesitatingly and repeatedly called for the end of all discrimination**, whether "in law or in fact" . . Madrid, Spain — A seminar organized here by the Spanish Council of Scientific Investigations on the **scientific facts of abortion and its social impact in Spain**, concluded that "the law cannot allow any acts that threaten human life and its dignity," but it also emphasized that Spanish law is "inadequate to prevent abortions".

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

FR. EFREN RIVERA, O.P.

18th Sunday of the Year (August 4)

First Reading: Ecclesiastes 1:2; 2:21-23. What does a man gain for all his toil? — **Second Reading:** Colossians 3:1-5. 9-11. Let your thoughts be on heavenly things... put on a new self. — **Gospel Reading:** Luke 12:13-21. On watching against avarice.

The Gospel Reading has two parts:

1 Jesus' refusal to intervene in a question of inheritance (Luke 12:13-15). — Rabbis were experts on the civil regulations of the law as well as on its religious, ethical, cultic, and criminal ordinances. The petitioner in the story apparently looked on Jesus as a competent Rabbi. Why did Jesus refuse to decide the matter? Some interpreters would consider this refusal as indicative of Jesus' policy to avoid civil questions. But on one hand Jesus did speak on such a civil question as tax (Luke 20:20-25), and on the other hand the lesson he drew from the incident (v. 15) seems to indicate that he refused on the ground that the petitioner was only concerned with enriching himself.

Verse 15 prepares the way for the parable that follows and anticipates its moral. Paraphrases: "A man's life does not belong to him, no matter how rich he is" (Goodspeed); "Real life and real living are not related to how rich we are" (Kenneth Taylor).

2. Parable of the Rich Fool (Luke 12:16-21). — This is an "example story" that illustrates the folly of a life devoted to the accumulation of material riches. A passage in Ecclesiasticus 11:18-19 teaches a similar lesson.

To make oneself rich in the sight of God (v. 21) is to be understood in the light of verse 33, which recommends almsgiving. Paraphrase: "Every man is a fool who gets rich on earth but not in heaven" (Kenneth Taylor).

The **First Reading** is also about the vanity of toil on earth. But lacking the eschatological (era of perfection) perspective of the Gospel Reading, the author could only recommend, in v. 24 that man make the best of what the present affords him.

The **Second Reading** is about the resurrected life of those who have died with Christ through Baptism. The main emphasis is on the present resurrection, but in verse 4 Paul makes a definite reference to the future resurrection.

Verses 9-11 discuss the resurrected or "new self" life of the Christian community, whose head is Christ.

19th Sunday of the Year (August 11)

First Reading: Wisdom 18:6-9. The saints would share the same blessings and dangers alike. — **Second Reading:** Hebrews 11:1-2. 8-19 (or shorter 11:1-2 8-12. on Faith. — **Gospel Reading:** Luke 12:32-48 (or shorter: 12:35-40). Trust, give, be ready.

The Gospel Reading has five parts:

1. "There is no need to be afraid little flock, for it has pleased the Father to give you the kingdom." This verse (32) is found only in Luke. Early Christians would interpret "little flock" as a reference to the Church. "The Kingdom" is here a future gift of God to the faithful.

2. Where your treasure is . . (vv. 33-34). Luke has a positive command ("Sell your possessions and give alms") where Matthew 6:19 has a prohibition ("Do not store up treasures for yourselves on earth...").

3 Allegory of the Waiting Servants (vv. 35-38). This passage is peculiar to Luke. We call this an allegory because the "marriage feast" is equated with Christ's sojourn in heaven after the Resurrection; the coming back and the knocking at the door is equated with the Second Coming of Christ. These allegorical elements come from the Church's adaptation of Christ's teaching.

4 Parable of the Householder and the Thief (Luke 12:39-40; see Mark 13:35 and Matthew 24:43-44). Watchfulness is again stressed. Unlike the unwary householder, whom the thief caught by surprise, the faithful must be prepared for the coming of the Son of Man, even though they do not know the hour.

5. Parable of the Faithful and Unfaithful Servants (Luke 12:41-48; see Matthew 24:45-51). Peter's question (v. 41) is probably an editorial insertion by Luke, making the lessons in vv. 35-38 and 39-40

specially applicable to the leaders in the Christian community whose role is illustrated with a new parable.

The **First Reading** is taken from a sapiential poem about the deliverance of Israel from Egyptian bondage. Tied up with the Gospel Reading, it suggests that God's "visitation" is to be feared only by his enemies but not by his people.

The **Second Reading** is taken from the passage praising the faith of our ancestors. It is the New Testament version of the "Laus Patrum" in Ecclesiasticus 44-50.

20th Sunday of the Year (August 18)

First Reading: Jeremiah 38:4-6.8-10. Jeremiah persecuted for his prophetic message. — **Second Reading:** Hebrews 12:1-4. Jesus leads us in our faith... in the fight against sin. — **Gospel Reading:** Luke 12:49-53. Jesus came to bring fire to the earth... not peace but division.

The **Gospel Reading** has two parts. The verses were originally detached sayings but editorial work loosely put them together.

1. Jesus came to bring fire (Luke 12:49-50). Fire is sometimes interpreted as the fire of the Day of Judgement (see 3:16-17), as the fire of the Holy Spirit (Acts 2:3), or in general as a purifying agent. This can be repentance, that can purify men and prepare the way for the kingdom of God, or the total work of Jesus inasmuch as those who accept it by faith will be purified and enter the kingdom.

The reference about the baptism Jesus will receive should be compared with Mark 12:38-39, where it is more easily identifiable with his passion. In this case the imagery is borrowed from the Old Testament, specifically from Psalm 124 (Vulgate 123): 4-5, where tribulation is evoked by raging waters that threaten to drown a helpless man.

2 Jesus came, not to bring peace but division (Luke 12:51-53). This contradicts the statements in 1:79 and 7:50 only when peace is interpreted as keeping the *status quo*. Christian peace is of a different kind, since it can subsist with conflict. Christian peace-makers seek the betterment of men through the establishment of God's kingdom, and they must be ready to meet the disorders and conflicts such an enterprise would bring about.

The **First Reading** recalls the example of Jeremiah who always wanted to be a man of peace but whose mission put him in conflict with others.

The **Second Reading** speaks of Christian life as a race led by Jesus. The race implies getting rid of encumbrances, and the endurance of difficulties.

21st Sunday of the Year (August 25)

First Reading: Isaiah 66:18-21. The nations of every language shall come to Jerusalem. — **Second Reading:** Hebrews 12:5-7.1-13. The Lord corrects his children. — **Gospel Reading:** Luke 13:22-30. Enter by the narrow door... to feast in the kingdom of God.

1. Enter by the narrow door (Luke 13:22-24; see Matthew 7:13-14). In Matthew the metaphor of the "narrow door" is combined with that of the "hard way" and both are contrasted with the wide gate and the easy way that leads to destruction. In Luke, the saying is given in answer to a question, "will there be only a few saved?". Jesus not give a quantitative answer. Instead his sayings about entrance into the Kingdom of God are recalled in the next few verses. First of all we are reminded that entrance will be difficult.

2. Latecomers will knock in vain (Luke 13:25); see Matthew (25:10-12). The implication is that, whoever wants to enter the kingdom of heaven must have a sense of eschatological urgency.

3. Acquaintance with Jesus is insufficient for admittance into the kingdom (Luke 13:26-27; see Matthew 7:22-23).

4. Israelite birth or any other external criterion is not enough for admittance; all nations are invited (Luke 13:28-29); see Matthew 8:11-12).

5. There will be a reversal of first and last (Luke 13:30). For Luke the "first" are the Jews and the "last" are the Gentiles. In Matthew 19:30 and Mark 10:31 the "last" who will be "first" will be those most outstanding in renunciation; in Matthew 20:16, those who receive more mercy from God. The saying, then, appears to be a proverb with varied applications.

The **First Reading** which is part of an eschatological discourse, is tied up with verse 29 of the Gospel Reading: "men from the east and west, from north and south, will come to take their places at the feast in the kingdom of God."

The **Second Reading** emphasizes that suffering sent to the children of God is not an evil to be avoided but affords an opportunity to become a better child of God.

II. HOMILIES

FR. EFREN RIVERA, O.P.

18TH SUNDAY OF THE YEAR (AUGUST 4)

Luke 12:13-21. Sermon Theme: Security through detachment from money.

CHRISTIAN INSURANCE POLICY

Behavioural scientists tell us that, after physiological needs like food and drink, man seeks to satisfy his need for security. This need is more urgent than affection and self-respect.

No wonder, then, that signs of man's search for security are so evident. Even the most modest house in our barrios have fences. Open any newspaper and you see advertisements for insurance. Go to any important place and you can be sure that a security guard will be on duty.

It is undeniable that we need security. But the question is: where shall we find it? Some people seek security in high walls. But the high walls that surround rich mansions have not deterred crafty criminals. Only the "mighty fortress" that God himself is, affords real security.

Some people seek security in guards or arms. But even presidents with battalions of guards are not safe from a sniper's bullet. Even the most sophisticated weapon can be lost or neutralized. The only impenetrable protection is the one God gives to those who trust in him.

Some people seek security in money. But Jesus taught us, through the parable of the rich fool, that riches cannot give us security beyond the grave. Such security, ironically, can be obtained by sharing one's wealth with others in this life.

After your death, others will divide your wealth and you get nothing out of it. But if, while you are alive, you voluntarily share your wealth with others, you get, so to say, an "insurance policy" from God, good for the next life. You will also have, while still on

earth, the joyful "bonus" of seeing your wealth productive in the hands of others.

The others with whom you must share your wealth, according to Christ's teaching are the poor, not just your relatives and friends. At the time of Christ, almsgiving was the most practical way of helping the poor. In our days, we can more effectively help the poor by making it possible for them to help themselves: providing them with jobs, or the opportunity to be trained in gainful work; supporting land reform, and low-cost housing projects. In a word, we can best help the poor today by working for social justice.

Is today's gospel message, then, only for the rich? No. There is an aspect of it that is directed to all of us. Whether we are materially rich or poor, we all have to make ourselves "rich in the sight of God." The basic way of doing this is to submit to the salvific plan manifested in Jesus Christ. As St. Paul says, the Lord Jesus "was rich, but he became poor for your sake, to make you rich out of his poverty" (2 Corinthians 8:9). By being true followers of Christ we become rich in the sight of God.

But we must prove that we are true followers of Christ. We must reject all temptations to covetousness. In today's gospel reading, the man who wanted Christ to decide a question about his inheritance, was at most a "middle-class" farmer or even one who could barely make ends meet. Yet Christ would have nothing to do with him because he showed selfish concern for what he hoped would enrich him.

If we are true followers of Christ — men who really abhor covetousness, we must give some sign of our detachment from money. St. Paul indicates the way. He exhorted every Christian in Corinth to contribute for the poor Christians of Jerusalem. "As long as the readiness is there," he said, "a man is acceptable with whatever he can afford; never mind what is beyond his means" (2 Corinthians 8:12).

Following St. Paul's exhortation will be our way of getting a "Christian insurance for the next life." And remember, this is within everybody's means.

19TH SUNDAY OF THE YEAR (AUGUST 11)

Luke 12:32-48. Sermon Theme: In spite of numbers, Christians are still a little flock.

STILL A LITTLE FLOCK TODAY

Christians in the Philippines constitute the majority of the population. But in reality we are just a little flock. Think of it this way. The really big issues in our country are political, social, eco-

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nomic and cultural in nature. How Christian is our politics? How Christian is our social order? How Christian is our economics? How Christian is our culture?

Superficially we might be able to say that we have exerted a Christian influence in politics, social order, economics and culture. But have we really? Do people in the Philippines live in accordance with the norms of *Mater et Magistra*? *Gaudium et Spes*? *Humanae Vitae*? Measured by these standards, we are only small Christians — a little flock.

But we should not be discouraged. This is the message of the Gospel Reading for today: "there is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom."

Let me give you an example. Pope Paul VI, in his Encyclical Letter "Humanae Vitae" taught that it is against natural law to regulate birth not through human discipline but through pills and artificial devices. Many people disagreed with him. They propagated "the pill", IUD's and even sterilization and abortion. Now, after six years, have they succeeded in meaningful family planning? No. Take the example of India. They used what the Pope called illicit means of birth control. Now they have to admit that their birth control effort has been a failure. How are they now going to solve their population problem? Natural birth control seems to be the only way out. A group of Sisters, educating people in natural birth control, have been more successful than government agencies in working for a meaningful solution to the population problem. The "little flock" of Christ has again shown the way.

The kingdom of God is ours both in its future form in heaven and in its present form on earth. History will show again and again that the Christian solution to human problems are the only true solutions. And yet, when the big issues are discussed in public and people are asked to make a stand, the Christian voice is often the little voice, the minority.

This may seem a mystery to many, but things are clear to those who look with eyes of faith. It is not really man who directs world history. He is given the opportunity to do his part, but where he fails, God will take over. And the little flock that always seeks to obey the word of God will eventually triumph.

20TH SUNDAY OF THE YEAR (August 18)

Luke 12:49-53. Sermon Theme: It is necessary to make a stand for Christ even at the cost of disturbing peace and order.

MAKE A STAND

President Manuel L. Quezon, whose birthday falls on August 19, once said: "I prefer my country run like hell by Filipinos, to my country run like heaven by Americans." Peace and order are wonderful things — yes. But they should not always rank first in our hierarchy of values. Would a healthy man, young in age, prefer the peace and order of a cemetery to the hustle and bustle of life?

Nationhood, for President Quezon, was more important than the orderly bureaucracy of a foreign ruling power. Certainly, nationhood should be the pride of a peaceful, orderly and prosperous country. But if the price for it is initial disorder, confusion, and and poverty, it seems well worth the price. Because once a people becomes a nation, they can work for peace, order and prosperity as national achievements. This is much better than to enjoy peace, order and prosperity as a bounty doled out by a foreign power.

With these reflections in mind, it should not be difficult for us to understand why Christ said that he did not come to bring peace on earth, but rather division. He was referring to the initial stage of his work, when he has to confront men, ask them to make a stand for or against him. At this stage men must undergo soul-searching, sometimes a struggle between opposing loyalties, and a heart-rending decision to go one way and not the other.

But after the storm comes the calm weather. After birth pangs comes the joy of cuddling a baby. So also, after a man has made a strong stand to be a follower of Christ through and through — after he has gone through an agonizing personal experience to come to this decision — then he is ready to work for peace.

From time to time, as our life-situations change, it is necessary for us to ask ourselves: is it time for us to make a stand for Christ, denounce what is not right, and create a conflict, or is it time for us to work for reconciliation and peace?

Perhaps we can paraphrase Christ's words by saying: "I did not come to bring peace as a ready-made gift to be bestowed on men; I came to recruit followers who will work with me, come what may, so that all men can someday contribute something for peace."

Let us not make preservation of peace and order a pretext of our refusal to make a stand for the right, for justice, for Christ.

21ST SUNDAY OF THE YEAR, (AUGUST 25)

Luke 13:22-30. Sermon Theme: By entering God's kingdom in its earthly manifestation, we do our part to become citizens of the heavenly kingdom.

WE ARE IN

People are sometimes puzzled by the words, "the Kingdom of Heaven" or "Kingdom of God." Sometimes, it seems that this Kingdom is already present on earth, as when Jesus performed a miracle and said: "if it is through the finger of God that I cast out devils, then know that the kingdom of God has overtaken you" (Luke 11:20, see also Matthew 12:28). The Second Vatican Council also says, "In Christ's word, in His works, and in His presence this kingdom reveals itself to men" (Dogmatic Constitution on the Church, no. 5).

On the other hand, it seems that the kingdom of God is a future reality, the life that we call heavenly life. For example our Gospel Reading today speaks of the kingdom of God where people will see Abraham, Isaac, Jacob, all the prophets, and men from east and west, north and south, enjoying a feast.

Is the kingdom of God something present, or is it something yet to come? To answer this questions, it is necessary to explain, first of all, the meaning of kingdom. It has a different meaning when you think of it as an action and when you think of it as the result of an action.

Rain and water have the same chemical composition. But rain is water plus action — water that is falling from the sky; whereas water can be a stagnant pool, the result of a rainfall. So also, the Kingdom of God as an action of God, is best called his **reign**. It is the exercise of his sovereign rights and the giving of the goods that he alone, as absolutely powerful, can give.

The Kingdom of God as an action of God, or as his reign, came in the person of Jesus Christ. However, he has preferred to restrain, for the time being, his sovereign right to judge; he has concentrated on giving to men those goods that he alone, as absolutely powerful, could give. These goods are summed up in the word **salvation**. So, inasmuch as Jesus is already giving salvation to men — delivering them from sin and giving them new life — his kingdom is already present.

Inasmuch as Jesus is reserving a future time to judge the world, his reign is still to come.

The Kingdom of God as the result of his action has two forms, one on earth and another in heaven. The result of God's reign on earth is the Church. The result of God's reign in heaven is beatitude or the eternal life of bliss.

In our Gospel Reading today, the Church is the narrow door. The House to which it leads is eternal life. We have entered the

narrow door. We have one foot inside eternal life inasmuch as we have the life of grace. But while we live on earth, we can still have the misfortune to draw back.

The feast described in the Gospel Reading symbolizes eternal life. We, over whom Christ reigns on earth, are on our way to that feast — we have been invited. Like people on the way to a celebration, we should live our Christian life with joy.

What about those "outside" the Church? If they are **totally** outside the Church, they cannot be saved because to be totally outside the Church means to reject Christ and the reign of God completely. But there are people, **apparently** outside the Church, who nevertheless participate in the salvific goods given by Christ to the Church. For example, a Moslem is apparently outside the Church. But he believes in one God. This belief in God is a salvific good, and it attaches him to the Church. People like these also have hope for salvation. Who are these people? We cannot identify them with certainty. But they can be found among people of all faiths, customs and cultures. Only God knows them.

We should take comfort in the thought that, as members of the Church, we are in a position to enjoy not only one or two of the salvific goods given by Christ, but all of them. We enjoy the reign of God in the present manifestation of his Kingdom on earth. Just as the door is already part of the house, we who are in the Church, or "at the door" are also already, in a way, inside the house of God's heavenly kingdom.

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(Continued from p. 475)

time," he said, "both people in a confrontation may be using the brain God gave them to the best of their ability." Asked if he had ever had moments of doubt about the existence of God, Father Lonergan replied: "No. As Newman once said, ten thousand difficulties do not make a doubt."

CARDINAL KROL, president of the U.S.A. National Conference of Catholic Bishops, said that the Church's missionary work was easier in the days when it centered on the conversion of pagans. "At least the pagans believed in a god," he said. "But today with half the world's people submitting to anti-religious, anti-God thinking from childhood, it is harder to evangelize."

BOOK REVIEW

CHURCH AND STATE LAW AND RELATIONS IN THE PHILIPPINES by Jorge R. Coquia (Rex Book Store, Manila, 2nd ed., 1974), 388 pages.

This second edition, a scintillating volume, is the happy result of an excellent updating by the author of his first edition published in 1959, based on his doctoral dissertation, "Legal Status of the Church in the Philippines" (Washington, D.C.: The Catholic University of American Press, 1950). The updating, to be sure, has been necessitated by, as the author puts it, "significant changes" that "have occurred in both Church and State Law and relations" since the publication of the first edition.

In indicating these changes, Judge Coquia says: "The most important contributory factor could well be the Second Vatican Council convened by Pope John XXIII (1958-1963). The sixteen documents (four constitutions, nine decrees and three declarations) that issued from this Council brought about revolutionary changes in Church-State relations such as ecumenism, religious freedom, reforms in ecclesial (sic) procedures and rules in order to make the Institutional Church more relevant to the modern world."

Other recent events cited by author as bearing significantly upon Church and State law and relations are: (1) the 1973 Philippine Constitution, with its new provisions, its "categorical statement though unnecessary" of the "separation of Church and State," and its elimination of the tax exemption of properties of religious schools; (2) changes in Church Law on marriage and annulments, with the assumption by the Institutional Church of "a very liberal attitude towards the annulment of marriage, even if consummated, although the State does not recognize such annulments;" (3) current developments on the subject of the revision still pending approval of the Code of Canon Law; (4) latest court decisions on Church and State Law in the Philippines and abroad; (5) current developments, not exclusively in the legal field, in Church-State relations.

The book covers a broad field encompassing the following areas: (a) historical background of religion in the Philippines, (b) general prin-

ciples of Church and State relations, (c) freedom of religion, (d) protection of religious liberty, (e) exercise of religious worship or profession, (f) use of public funds or properties for religious purposes, (g) juridical personality of the Church, (h) ecclesiastical jurisdiction, (i) taxation of religious properties and income, (j) religion and education, (k) marriage and divorce, and (l) wills and bequests for religious purposes.

Among the highlights of this scholarly work is the author's criticism of the quite abused catch-phrase, "separation of Church and State." He argues: "The prohibition of an establishment of religion should not be based on 'complete separation of Church and State,' the latter being merely a slogan that has become misleading. As it is, the phrase 'separation of Church and State' does not have a precise meaning at all. Because of this it can be made to mean everything anybody wants, to mean according to what his views are. x x x Despite these principles the Philippine Constitution of 1973 has provided that the 'separation of Church and State' shall be inviolable. There is indeed the unhappy choice of the words of 'separation and union.' Instead the words used should have been distinction and cooperation. On the other hand with the superfluous provision on 'separation of Church and State' it invites hostility or enmity instead of cooperation between the Church and State."

Noteworthy is the author's pointed criticism of the fact that "the 1973 Philippine Constitution now allows the taxation of all properties of educational institutions:" in other words, that "all private educational institutions may now be taxed on their lands, buildings and improvements." Says Judge Coquia: "This new provision might result in the closure of many private educational institutions. Unless a beneficial policy is promulgated by the government, private schools specially the religious institutions which have been absorbing the burden of educating a substantial number of students who could not be admitted to the public schools, will suffer. Indeed, the new provision of the 1973 Constitution is retrogressive as far as private educational institutions are concerned."

The author views with greater favor the provision of the 1973 Philippine Constitution on religious instruction in public schools: "At the option expressed in writing by the parents or guardians, and without cost to them and the Government, religion shall be taught to their children or wards in public elementary and high schools as may be provided by law." (Art. XV, Sec. 8 [8].) Pointing out that the old law on the matter as embodied in Art. XIV, Sec. 5 of the 1935 Philippine Constitution and Sections 927 and 928 of the Revised Administrative Code imposed, in regard to optional religious instruction in the public schools, restrictions that could not be altered or modified by ordinary legislation, the author expresses his belief that under the 1973 Constitution "the

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National Assembly may now legislate on the procedure of religious instructions unhampered by the restrictions provided for in Sections 927 and 928 of the Revised Administrative Code. x x x This new provision is more in consonance with the basic principle of cooperation not separation of religion and the State."

Comprehensive and thorough, replete with citations of authorities (both civil and ecclesiastical), yet simple and straightforward in presentation, with an evident touch of ecumenism, this book commends itself to men of diverse faiths and backgrounds, whether prelate, lawyer, student, or layman. To be sure, it gives a broad range of basic information regarding Church and State law and relations in the Philippines; but it is not merely an informational book: it goes into an analysis of many a critical or controversial question or issue without however being entangled in a maze of details or complexities. Undoubtedly, the value and excellence of this publication, as a textbook no less than as a reference book, will be recognized and appreciated in increasing measure now and in the years to come.

— CECILIO L. PE

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Random Notes

La Paz, Bolivia — The Bolivian Bishops' Justice and Peace Commission, in a strongly worded letter, has renewed its call on Gen. Hugo Banzer's military government to **restore democratic procedures**: Political tension is on the rise in this traditionally unstable country... Washington — Fourteen Protestant Church leaders met here recently to form a pro-life group, the **National Protestant Pro-life Convention (NPPC)**. The meeting charged the news media and pro-abortion forces with attempting to portray Catholics as the only people opposed to abortion on demand. ... Chicago — The Catholic archdiocese of Chicago has refused to allow the public celebration of a funeral Mass for Suzanne Loutsch (26), a Catholic woman was the **administrator of an abortion clinic** .. On 18 June 1974 there will be issued by the Vatican City a **series of stamps** to commemorate the seventh centenary of the death of St. Thomas Aquinas. ... **The Fourth Inter-obediential Congress of Franciscans** who follow the Third Order Regular Rule of St. Francis of Assisi met last month in Spain (Madrid: April 15th-19th). The meeting gathered together representatives of one of the largest bodies of religious in the Roman Catholic Church following the same Rule.