

BOLETIN ECLESIASTICO de FILIPINAS

CHURCH EXTOLS NOBILITY OF WORK

Paul VI

**HIGHLIGHTS OF THE LABOR CODE
OF THE PHILIPPINES**

Amado C. Dizon

WORKERS OF CHRIST THE WORKER

Dexter Irisari

QUESTIONS PEOPLE ASK

Herman Graf, S.V.D.

GENESIS AND POLYGENISM

Efren Rivera, O.P.

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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

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

Subscription Rates (Effective January, 1974). Yearly subscription in the Philippines ₱25.00; Two Years, ₱45.00; Three Years, ₱65.00; Price per copy, ₱2.50. Abroad, \$10.00 per year. Back Issue, \$2.50. Subscriptions are paid in advance.

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

Address all communication to:

BOLETIN ECLESIASTICO DE FILIPINAS

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

TABLE OF CONTENTS

EDITORIAL NOTES	492 493	THOU SHALT NOT DICHOTOMIZE IN THIS ISSUE
DOCUMENTATION	495 497 498	CHURCH EXTOLS NOBILITY OF WORK Paul VI A. CASAS, ARCHBISHOP OF JARO STATEMENT AND RECOMMENDATIONS OF FIRST PLENARY ASSEMBLY OF FEDERATION OF ASIAN BISHOPS' CONFERENCES
FEATURES	506 514	HIGHLIGHTS OF THE LABOR CODE OF THE PHILIPPINES Amado C. Dizon THE WORKERS OF CHRIST THE WORKER Dexter H. Irisari
REFLECTION	519	CRITICAL MORAL JUDGMENT Paul VI
HISTORY	522	HISTORY OF THE CHURCH IN THE PHILIPPINES Chapter 47: Theology — Apologetics, Asceticism, Moral Writings Pablo Fernandez, O.P.
LITURGY	530	QUESTIONS PEOPLE ASK Herman J. Graf, S.V.D.
COMMUNICATION	533 534	ON POLYGENISM ON LITURGY
COMMENTS	535	GENESIS AND POLYGENISM Efren Rivera, O.P.
IN MEMORIAM	540	HOMILY DELIVERED AT THE FUNERAL MASS FOR THE LATE FR. JOSE ORTEA, O.P. Bishop Cirilo Almario, Jr., D.D.
HERE AND THERE	543 551	NEWSBRIEFS BRIEFLY SAID
OUR MOTHER	552	MARY OUR SPIRITUAL MOTHER Regino Cortes, O.P.
HOMILETICS	554 562	I. BIBLICAL NOTES FOR HOMILIES II. HOMILIES FOR SEPTEMBER
BOOKS	566 569	BOOK REVIEWS: ADVENTURE IN VIETNAM SEX EDUCATION SHORT NOTICES ON BOOKS

Thou Shalt not Dichotomize

Some people in government and military positions hold a concept of separation of Church and State which is a misconception of constitutional law and also bad theology. Their concept is inimical to the aims of the New Society. They question the involvement of the Church in cases affecting justice for the downtrodden — and yet the New Society seeks the involvement of everyone in the pursuit of justice. They refuse to support, nay, even obstruct, the efforts of the Church agencies that try to be peacemakers in areas of conflict, mainly in Maindanao — and yet the New Society seeks the cooperation of everyone in nation building.

Happily, people in top government and military positions are already seeking to remedy the above-mentioned situation. But the problem will continue to plague us so long as people fail to understand the true relationship of Church and State. Hence it is necessary to call upon Bishops, Priests, Sisters and enlightened laymen to undertake an educational campaign to spread what the Second Vatican Council taught on Church-State relations in the **Pastoral Constitution on the Church in the Modern World**, chapter IV.

Both the Church and the State seek the common good of the human community. In this way they are partners. They differ, however, because the State has the authority to decide on the earthly means of attaining the common good. In this sphere the Church plays only a supportive role, on condition that the state authority is “exercised within the limits of morality and on behalf of the dynamically conceived common good, according to a juridical order enjoying legal status.” Furthermore, they differ inasmuch as, in addition to the morally admissible means determined by the State to attain the common good, the Church uses “means and helps proper to the gospel” which does not depend on earthly wisdom nor on earthly power. Lastly, they differ also because, over and above the commitment to work for man’s common good on earth, the Church takes care of “those aspects of man’s condition which transcends this world.” In this sphere the Church claims an authority all its own.

While it is important to point out where the Church differs from the State, it is equally important — or perhaps, in our present situation, more important — to stress where cooperation is in order. As Vatican II puts it, "by a different title, each serves the personal and social vocation of the same human beings." It is wrong to dichotomize man into a temporal man subject to the State on one hand, and a spiritual man subject to the Church on the other hand. In the sphere of the State as well as in the sphere of the Church, man is at the same time a temporal and a spiritual being. In practical terms this means that Church and State must cooperate in seeking the **earthly common good** of man, bearing in mind that this common good consists of man's spiritual as well as temporal well-being.

Even in the pursuit of its own transcendent goals, the Church must cooperate with the State, for Vatican II says: "There are, indeed, close links between earthly affairs and those aspects of man's condition which transcend this world. The Church herself employs the things of time to the degree that her own proper mission demands... it is always and everywhere legitimate for her to preach the faith with true freedom, to teach her social doctrine, and to discharge her duty among men without hindrance. She also has the right to pass moral judgments, even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgments necessary. In so doing, she may use only those helps which accord with the gospel and with the general welfare as it changes according to time and circumstance."

Church and State are duty-bound to be partners in progress. The only difference between them should be that the State aims to go only as far as point Y, whereas the Church aims to go as far as point Z. They should be constantly helping each other from A to Y.

In the pursuit of earthly progress the rule that applies both for the Church and for the State is: thou shalt not dichotomize man.

In This Issue

Labor, especially in organized form in urban as well as agrarian movements, is a factor to count with in any reform or revolution today. It is therefore a field wherein the Church must show special concern, if it truly wants to play a leading role in the social transformation of the modern world.

First among our documents this month is the **Pope's address on Labor Day**, wherein he collects and clarifies quotations from the Second Vatican Council in praise of work. Then, for our readers' easy reference, we print the **Statement and Recommendations** of the First Plenary Assembly of the Federation of Asian Bishops' Conferences (FABC). One of the most important policies endorsed by the FABC is "dialogue of life" with the poor which "demands working, not **for** them merely (in a paternalistic sense), but **with** them, to learn from them..."

The least that can be expected from the Church in the labor movement is for its Bishops, Priests, Sisters and lay leaders to lead the way in complying with the new **Labor Code**. Its main points are picked out by Amado Dizon, who has in mind their application to schools.

Branching out to the field of agrarian labor, we acquaint our readers with a new religious congregation dedicated to the upliftment of peasants, the **Workers of Christ the Worker**.

For our reflection, we join the Pope in examining the two conditions necessary to foster our Christian vocation while adopting an optimistic vision of the modern world.

Our readers will miss Fr. Le Frois' Bible Study series this month, but we give our assurance to publish another of his articles next month. Meanwhile, biblical study is not neglected inasmuch as we have some comments on **Genesis and Polygenism**.

Aside from the usual fare of historical and liturgical studies, miscellaneous information and pastoral aids, this issue carries Bishop Cirilo Almario's panegyric of **Fr. Jose Ortega, O.P.**, who trained many Filipino priests and even bishops. May we, after his example, each in our own way, work well in the service of the Lord.

PAUL VI

CHURCH EXTOLS NOBILITY OF WORK

Today, 1st May, our thoughts turn with great interest to the immense subject of work, which has prompted so many studies and endless controversies.

We will limit ourself here to a few quotations from the Council in praise of work and for the purpose of clarification.

We certainly remember and we have all experienced God's sentence punishing Adam after the first fatal sin: "you will earn your bread by the sweat of your brow" (Gen. 3, 19). It is a sentence that aggravates and embitters the relationship between man and the things necessary for his life; the relationship will no longer be easy and joyful, but difficult and wearisome. We know this, even after the marvellous invention, characteristic of modern man, of powerful, highly perfected instruments, which diminish, but in the end do not cancel the fatigue of man, the conqueror of nature for his own utility.

PART OF GOD'S PLAN

Has work, then, been cursed? No; it is man who undergoes the punishment of painful effort, and not work itself which is part of God's providential and wise plan with regard to the exercise of human faculties and progressive human development. The Council says: "Throughout the course of the centuries, men have laboured to better the circumstances of their lives through a monumental amount of individual and collective effort. Considered in itself, such human activity accords with God's will... By their labour they are unfolding the Creator's work... and contributing by their personal industry to the realization in history of the divine plan" (*Gaudium et Spes*, n. 34). Let work, therefore, be fostered and blessed, and let the man be consoled who carries it out with great effort and in the sweat of his brow.

WORK NOT AN END

Another quotation from the Council instructs us about the higher and transcendent aims of work. The question arises: is work an end in itself? Obviously it is not. Work aims directly at economic

profit, which in its turn aims at the satisfaction of human needs. Some people stop at this immediate view of work, and make it the source of human liberation, which has become the magical password of so many ideological, social, economic, political, and even spiritual and religious movements. Can work, therefore, be described as the source of human liberation, that is, of the supreme aspirations of life?

The question is basically a good and legitimate one, since it recognizes in work and in the economic prosperity that can be derived from it, one of the indispensable elements for the needs and dignity of human life. But the answer will not be satisfactory if limited to temporal goods that can be obtained by work geared to the materialistic or hedonistic satisfaction of man's desires. The Council says: "Many look forward to a genuine and total emancipation of humanity wrought solely by human effort. They are convinced that the future rule of man over the earth will satisfy every desire of his heart . . . Nevertheless, in the face of the modern development of the world, an ever-increasing number of people are raising the most basic questions or recognizing them with a new sharpness: what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? . . . in the light of Christ . . . the Council wishes to speak to all men in order to illuminate the mystery of man and to cooperate in finding the solution to the outstanding problems of our time" (*Gaudium et Spes*, n. 10).

NOT BY BREAD ALONE

This is what the Council has to say. We may note in conclusion: a philosophy of life that limits its wisdom to work alone, aiming at possession of the exterior and material world, would not be sufficient, would not be satisfactory, and in the end would not be invulnerable to the criticism of reason and the experience of history; and it would run counter to Christ's liberating words: "Not by bread alone does man live, but by every word that comes forth from the mouth of God" (Mt 4, 4).

Work, that is, man's activity, aimed only at possession and enjoyment of temporal prosperity, needs an indispensable complementary element, the genuine element of the spirit, faith, the gift of supernatural life. St. Benedict's ancient formula is still valid: *ora et labora*; pray and work. This is the ever modern formula of Christian life, which we wish for the whole world of labour, with our Apostolic Blessing.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili fratri **ARTEMIO G. CASAS**, Episcopo titulo Macrianensi Minori, ad Ecclesiam Jarensem translato, salutem et Apostolicam Benedictionem. Cum certo stabilique regimini providere voluissemus Metropolitanae Ecclesiae Jarenensis, quae, postremo eius Antistite Jacobo L. Sin ad Manilensem translato Metropolitanam Sedem, vacans exstiterat, te, Venerabilis frater, qua es prudentia rerumque pastoralium usu, aptum admodum habuimus, cui eam regendam committeremus. De consilio igitur Venerabilis fratris Nostri S.R.E. Cardinalis Praefecti Sacrae Congregationis pro Episcopis, te vinculo solvimus prioris Ecclesiae Macrianensis Minoris atque, ad vacantem quam diximus **JARENSEM** Seden promotum electumque, eidem Episcopum et Pastorem praeficimus, datis tibi iuribus impositisque obligationibus huic officio tuo congruentibus. Etsi autem ab iteranda catholicae fidei professione eximimus; at iusiurandum fidelitatis dabis, sueto modo. Mandamus etiam ut hae Litterae Nostrae in cathedrali templo dioecesis, cui per ipsas praeficeris, clero populoque die festo de praecepto legantur. Quos dilectos filios paterne exhortamur, ut non tantum summa te excipiant veneratione, verum etiam, tibi fideliter adhaerentes utpote animarum suarum ductori ac magistro, suam tecum operositatem apostolicam et missionalem alacriter consociant. Tu denique, Venerabilis Frater, missus a Patre-familias ad tuam gubernandam familiam, velimus ante oculos teneas exemplum Boni Pastoris, qui venit animam suam pro ovibus ponere — cf. Lum. Gent. 26 —, atque curam tum Christifidelium habeas, tum etiam “illorum qui de uno grege nondum sunt,” quos in Domino commendatos tibi habeas -cf. Ibidem-. Datum Romae, apud S. Petrum, die undecimo mensis Maii, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

JOANNES CARD. VILLOT

Secretarius Status

EDUARDUS MARTINEZ

Adsector

JOSEPHUS ROSSI, EPISCOPUS PALMYREN.

Proton. Apost.

JOSEPHUS MASSIMI, Proton. Apost.

STATEMENT AND RECOMMENDATIONS OF FIRST PLENARY ASSEMBLY OF FEDERATION OF ASIAN BISHOPS' CONFERENCES

We, Bishops-delegate from the 14 Episcopal Conferences of 18 countries, have gathered in Taipei for the First Plenary Assembly of the Federation of Asian Bishops Conferences, to meet on matters of common concern for the Church in Asia, and to prepare ourselves for the Synod of Bishops of 1974.

Joined in communion with the Roman Pontiff, Pope Paul VI, whose message to us and whose representative to our assembly we have received with joy, we send our greetings to our brother Bishops in Asia, to the communities of God's people in our part of the world, and to all those who are joined with us in spirit to ask God's blessings on our meeting.

We have sought the guidance of the Holy Spirit as, during these days, we have reflected on the task of preaching the Gospel of Jesus Christ in modern-day Asia. We have not attempted to construct in this statement a full theology of the proclamation of the Gospel. Instead we have addressed ourselves, especially in our workshops, to particular tasks which the evangelization of Asia today demands of us.

I. Introduction

Modern-day Asia is marked today by swift and far-reaching transformation, a continent undergoing modernization and profound social change, along with secularization and the break up of traditional societies. Side by side with undeniable benefits and posi-

tive values, these processes have brought most serious problems. Industrialization and all that goes with it violently threatens our peoples with irreparable alienation and the disintegration of patterns of life and social relationships built up over the centuries. Stable meanings and values which have supported their lives are deeply shaken, and Asian peoples today are left in confusion and disorientation, even in despair and darkness of spirit.

We who make up the Church in Asia today are inextricably part of this new world, since we are bound to our peoples by a common history and a common destiny. With the light which God's Spirit and His Word provide us, we seek to read the signs of the times, and to discern with our peoples what, in their present situation, they must accept and foster, and what they must reject and refuse.

II. *Some quests of Asian Man today.*

We know that in the hearts of our brothers there are these quests today: to find new meanings in their lives and endeavours, to overcome destructive forces and to shape a new integration in our societies, to free themselves from structures which have created new forms of bondage, to foster human dignity and freedom and a more fully genuine communion among men and nations.

It is our belief that only in and through Christ and His Gospel,

and by the outpouring of the Holy Spirit, that these quests can come to realization. For Christ alone, we believe, is for every man "the Way, the Truth and the Life," who enlightens every man who comes into the world." We believe that it is in Him and in His good news that our peoples will finally find the full meaning we all seek, the liberation we strive after, the brotherhood and peace which is the desire of all our hearts.

It is because of this that the preaching of Jesus Christ and His Gospel to our peoples in Asia becomes a task which today assumes an urgency, a necessity and magnitude unmatched in the history of our Faith in this part of the world. It is because of this that we can repeat the Apostle's word, and repeat it joyfully, "Woe to me if I do not preach the Gospel," for it is "the love of Christ which presses us" to share with our peoples what is most precious in our hearts and in our lives, Jesus Christ and His Gospel, "the unsurpassable riches of Christ."

III. *The local church . . . incarnate, indigenous.*

To preach the Gospel in Asia today, we must make the message and life of Christ truly incarnate in the minds and lives of our peoples. The primary focus of our task of evangelization then, at this time in our history, is the building up of a truly local church.

For the local church is the realization and the enfleshment of the Body of Christ in a given people, a given place and time.

It is not a community in isolation from other communities of the Church one and catholic. Rather it seeks communion with all of them. With them it professes the one faith, shares the one Spirit and the one sacramental life. In a special way it rejoices in its com-

munion and filial oneness with the See of Peter which presides over the universal Church in love.

The local church is a church incarnate in a people, a church indigenous and inculturated. And this means concretely a church in continuous, humble and loving dialogue with the living traditions, the cultures, the religious, — in brief, with all the life-realities of the people in whose midst it has sunk its roots deeply and whose history and life it gladly makes its own. It seeks to share in whatever truly belongs to that people: its meanings and its values, its aspirations, its thoughts and its language, its songs and its artistry. Even its frailties and failings it assumes, that they too may be healed. For so did God's Son assume the totality of our fallen human condition (save only for sin) so that He might make it truly His own, and redeem it in His paschal mystery.

IV. *In dialogue with the religions of Asia.*

In Asia especially this involves a dialogue with the great religious traditions of our peoples.

In this dialogue we accept them as significant and positive elements in the economy of God's design of salvation. In them we recognize and respect profound spiritual and ethical meanings and values. Over many centuries they have been the treasury of the religious experience of our ancestors, from which our contemporaries do not cease to draw light and strength. They have been (and continue to be) the authentic expression of the noblest longings of their hearts, and the home of their contemplation and prayer. They have helped to give shape to the histories and cultures of our nations.

How then can we not give them reverence and honour? And how

500 BOLETIN ECLESIASTICO DE FILIPINAS

can we not acknowledge that God has drawn our peoples to Himself through them?

Only in dialogue with these religions can we discover in them the "seeds of the Word of God." This dialogue will allow us to touch the expression and the reality of our peoples' deepest selves, and enable us to find authentic ways of living and expressing our own Christian faith. It will reveal to us also many riches of our own faith which we perhaps would not have perceived. Thus it can become a sharing in friendship of our quest for God and for brotherhood among His sons.

Finally this dialogue will teach us what our faith in Christ leads us to receive from these religious traditions, and what must be purified in them, healed and made whole, in the light of God's Word. On our part we can offer what we believe the Church alone has the duty and joy to offer to them and to all men: oneness with the Father in Jesus His Son, the ways to grace Christ gives us in His Gospel and His sacraments, and in the fellowship of the community which seeks to live in Him; an understanding too of the value of the human person and of the social dimensions of human salvation—a salvation which assumes and gives meaning to human freedom, earthly realities, and the course of this world's history.

V. *In dialogue with the people, especially the poor.*

A local church in dialogue with its people, in so many countries in Asia, means dialogue with the poor. For most of Asia is made up of multitudes of the poor—poor, not so much in human values and qualities, and in human potential, but poor, in that they are deprived of access to material goods and resources which they need to create

a truly human life for themselves. Deprived, because they live under oppression, that is, under social, economic and political structures which have injustice built into them.

This dialogue has to take the shape of what has been called a "dialogue of life." It involves a genuine experience and understanding of this poverty, deprivation and oppression of so many of our peoples. It demands working, not *for* them merely (in a paternalistic sense), but *with* them, to learn from them (for we have much to learn from them!) their real needs and aspirations, as they are enabled to identify and articulate these, and to strive for their fulfilment, by transforming those structures and situations which keep them in that deprivation and powerlessness.

This dialogue leads to a genuine commitment and effort to bring about social justice in our societies. In turn this will include an operative and organized "action and reflection in faith" (sometimes called "conscientization"). This is a process which seeks the change and transformation of unjust social structures. Through it the deprived and oppressed acquire effective responsibility and participation in the decisions which determine their lives, and thus are enabled to free themselves. Through it those who (consciously or unconsciously) maintain these structures may be made aware of them, and hopefully be converted to justice and the freedom of Christian love for their brothers.

The Synod of Bishops of 1971, in the document *Justice in the World* has affirmed that "action in behalf of justice and participation in the transformation of the world fully appear to us a constitutive dimension of the preaching of the Gospel, that is, of the mission of the Church for the re-

demption of the human race and its liberation from every oppressive situation." We affirm this teaching again, for we believe that this, in our time, is part and parcel of "preaching the Good News to the poor." It is our belief that from the material deprivation of our poor people, as well as from their tremendous human potential, and from their aspirations for a more fully human and brotherly world, that Christ is calling the churches of Asia.

Engaged in tasks for justice in accordance with the spirit and the demands of the Gospel, we will realize that the search for holiness and the search for justice, evangelization and the promotion of true human development and liberation, are not only not opposed, but make up today the integral preaching of the Gospel, especially in Asia.

We pledge ourselves to a continuing and large-hearted encouragement and support for those who are engaged in these tasks and for those who we believe have a special call from God to identify with the poor, especially when their work meets with difficulty, failure and opposition.

VI. *These tasks and the proclamation of the Gospel.*

Evangelization is the carrying out of the Church's duty of proclaiming by word and witness the Gospel of the Lord. Within this context we have spoken of these tasks which are of particularly crucial importance for most of the local churches in Asia, for through them our local churches can most effectively preach Christ to our peoples.

Indigenization renders the local church truly present within the life and cultures of our peoples. Through it, all their human reality is assumed into the life of the Body of Christ, so that all of it

may be purified and healed, perfected and fulfilled.

Through the second task, the Asian religions are brought into living dialogue with the Gospel, so that the seeds of the Word in them may come to full flower and fruitfulness within the life of our peoples.

Finally, through the "preaching of the good news to the poor," Christ's renewing life and the power of His paschal mystery is inserted into our peoples' search for human development, for justice, brotherhood and peace.

VII. *Missionary formation.*

Proclaiming the Gospel today in these diverse ways challenge us then, and demands of all of us a competence, dedication and effort which would dishearten us in our inadequacy, did we not place our trust in Him who strengthens us.

For to preach the Gospel is first and foremost to communicate the experience of the Risen Christ. "What we have heard, what we have seen, what our hands have touched..." It is the encounter with the Lord in our hearts, in the midst of His community, an encounter in faith and in the Spirit, which will in turn awaken faith in those to whom we announce His Word. And this encounter, we know, is His gift.

Prayer and contemplation, especially important for contact with the Asian spirit; openness of heart, especially to the young; the capacity to be silent, to listen and to receive from the other; the ability to discern the signs of the times, — ultimately, all these are gifts which we must beg for from the Spirit, and foster by His grace.

Obviously there is need for renewal in missionary formation if we are to respond to the tasks

which we have spoken of. Knowledge of Asian philosophies and especially the ideological currents which captivate the youth of social and behavioral sciences; a serious understanding of the factors, including the political, which enter into the dynamics of national development; the use of modern techniques of personal and group formation, as well as of pastoral action—all of these have to form part of the education for mission in Asia today.

Once again in relation to the tasks we have emphasized, the construction of a genuinely Asian theological reflection must be given a special priority. For the discernment of theological imperatives and the formulation of theological insights, living contact with concrete Asian realities is necessary, and thus the collaboration of the entire local church, in dialogic process, is called for. All this is especially relevant in view of that contemporary search for meaning we have earlier mentioned.

VIII. *Other means for proclaiming the Gospel: mass media.*

No one today needs to be told of the influence and importance of the media of social communication for effectively proclaiming God's Word to our peoples. We therefore wish to make it our urgent collegial concern as Asian Bishops to place them more fully at the service of the evangelization, education and development of our peoples.

IX. *Bearers of the Gospel.*

Finally, we wish we could now address a special message to our priests and the men and women religious who have with so much dedication and courage borne the burdens of evangelization in Asia. We wish to express to them our gratitude and affection.

We turn to our lay-people, especially catechists, with large expectations, for their missionary collaboration, so greatly valued in the past, will be increasingly called upon in the coming years. More and more they must assume responsibility in the tasks of evangelization.

We thank in a special way our religious brothers and sisters and laywomen in the churches of Asia, for their service through so many decades, a truly evangelical ministry rendered so generously and so well to our peoples.

And we wish to remember as well the legions of missionaries, priests, brothers, sisters and laity, who came to our countries from other lands, to bring Christ and his Church to our peoples, and to give their lives in the service of their Lord. We and our local churches owe so much to them, and they have indelibly inscribed their spirit in the hearts of our peoples.

Today, in most of our Asian lands the need continues for missionaries who come in service from other local churches. We welcome them from other countries into ours, asking only that they make themselves truly part of the local church and truly one with our peoples. More and more, we trust, our own local churches can send some of its best sons and daughters to serve our sister churches, in Asia and even in the countries of the other continents.

Last of all, to the young in our Asian nations, who make up nearly two-thirds of this continent, we renew what we said in our message of 1970: the Church of Asia should be, in them and for them, "the Church of the young." We turn to them as the Lord turned to the rich young man of the Gospel—loving them for all the splendid gifts that are theirs, urging them to place these gifts at the

service of their brothers, inviting them to seek their fulfilment in the freedom which Christ offers to them.

X. *The Church of Silence.*

To our brothers and sisters from the Church of Silence we extend our thoughts and the embrace of our hearts. In their steadfast faith and suffering, we see also a witnessing to Christ and a proclaiming of the Gospel. Such fidelity and constancy we honour. In our prayers and in the eucharistic renewal of the Lord's sacrifice we have sought during these days to be one with them in fraternal solidarity.

XI. *To our Brothers in other Christian Churches.*

Our brothers in other Christian Churches know how much closer we have come together in the past few years, and how truly we rejoice in this. But it is our earnest prayer and resolve that mutual understanding, collaboration and oneness among us will grow more and more firmly in the years ahead of us, as we bear witness to the Lord to our other Asian brothers.

XII. *The Lord.*

As we end our deliberations, we can only turn in humble, trusting, but importunate prayer to Our Lord.

Redeemer of our peoples, it is He who has loved them from the dawn of the ages, and who in the fullness of time made their human condition His own. It is He who gave His life for them, that He might bring them out of shadows and beginnings into His marvellous light. He is the Head of the Body which is His Church; it is He who has summoned us to this task of proclaiming His Gospel and

raising His Church in the midst of the nations. It is He who summons us again today and all who with us make up His little flock in this part of the world, to be for our Asian brothers the memory of His coming into our world, the sacrament of His presence in our midst, the sign of His shaping of the future of mankind.

Christ of the peoples of Asia, humbly we beg you to make use of us to reveal yourself more and more to them. You have been present already in their histories and traditions. In hidden ways you have led them, because for them too, you are the Way. In ways unknown to us you have enlightened them in their worship, their beliefs, their philosophies, since for them, too, you are the Truth.

In diverse manners you have already made yourself present in their lives, for you are their Life. From the beginning you have called our peoples, and from your Cross you have drawn them to yourself.

Sanctify us, sanctify your Church, so that we may be less unworthy to speak your Word, more ready to share the faith that is your gift to us, the hope of you that we treasure in our hearts, the selfgiving love with which you teach us to offer our lives in service to our brothers, the joy and gladness with which you light up our days.

Let your Church be truly a sacrament for our brothers, a people ready to share in the mystery of your Cross, so that the light and mercy of the Father may be poured out upon the world.

Lord of history, in the times and season known to you, you shall make yourself known in fullness to our peoples. Our ancient liturgy prayed, 'Let your love embrace

all the nations.' It is the prayer we make again today. In us and through us, but also before us and beyond us, come to our lands and our peoples. Make them your own. Let your love embrace them, that they may have life, ever fuller life in you.

With our peoples we turn also to Mary, mother of the Lord. It was she who bore the Word into the world, she who sat in the midst of the Lord's disciples when His Spirit came upon them in the Upper Room, to send them rejoicing to the uttermost ends of the earth. In Asia she has accompanied His heralds, wherever they have preached the Gospel of her Son. We pray to her at this moment as, after the manner of His disciples, we gather to ask the Spirit to descend upon us, and to send us forth with a new commitment to preach the Gospel to every creature." Mother of the Lord, to her too, He has committed our peoples. May she teach us, may she assist us to bring our brothers in Asia, in hope and rejoicing, the saving word of her Son.

RECOMMENDATIONS

We wholeheartedly reaffirm the Resolutions of the Asian Bishops' Meeting, 1970, the Propositions of the First Regional Meeting of the Office of the FABC, 1973, and the Final Reflections of the Office of Human Development's First Bishops' Seminar for Social Action, 1974, particularly as regards the Church's loving service to the poor, full commitment to social justice, and renewed effort to form a clergy equal to the great challenges of today.

In order, however, to work out even more effective and concrete ways of evangelization at all levels of Church life in Asia today, we recommend:

1. That the Members of the FA-

BC seriously review and evaluate how these same resolves have been and can best be implemented in their respective areas.

2. That the National Bishops' Conferences, as a fundamental act proclaiming the Good News, actively cooperate with various Bible societies in translating and spreading the Bible.

3. That the FABC, in collaboration with Sacred Congregation for the Evangelization of Peoples and the Pontifical Secretariates:

a) evolve a working concept of evangelization that embraces, as integral to that concept, genuine dialogue with the great living religious of Asia and other deep-rooted forms of belief such as animism;

b) be of service to local Churches in their efforts to prepare their members to engage in deeper and more active dialogue with men of other religions and beliefs, and also with non-believers;

c) promote organized efforts, including scholarship arrangements, to explore the deeper relationship between the Christian Faith and the Asian religions and beliefs in order to discover all its implications for a truer integration of spiritual values, and to disseminate the findings of such studies.

4. That National Bishops' Conferences seek ever better ways of forming the clergy, flexibly adapted to the social, cultural, and spiritual needs of a given community, and firmly anchored in the context of concrete realities through adequate exposure and apprenticeship.

5. That the social teaching of the Church, especially of the 1971 Synod on Justice, be organically incorporated into the body of Christian instruction and preaching at all levels: in catechisms for

children and adults, in courses of formation for the laity and religious, and above all in the theological and pastoral formation and renewal of priests, young and old.

6. That the leaders of the Church, with due understanding, guide and encourage those who identify with the poor, the marginalized and the exploited, personally showing the way by a Christ-like witness of poverty in their own lifestyle.

7. That, as a concrete sign of our solidarity and collegiality at the Asian level, we recommend Lenten Campaigns in favour of social justice projects in various parts of Asia.

8. That the Members of the FABC and its Office on Education and University Chaplains promote periodic dialogues engaged in depth between youth of all levels and bishops, student chaplains and counsellors, and, as a first step, that Member Conferences send their reactions to the paper "Pastoral Action in Tertiary Education," by the Association of Catholic Universities of the Philippines at the request of the said Office.

9. That every consideration be given towards implementing in the Asian context the teaching of the 1971 Synod on the role of women in the Church today.

10. a) That mass communications be given a higher priority than before by the various episcopates, in the allocation of material and human resources, considering its vital importance as an instrument for evangelization;

b) that Catholic institutions offering courses in mass communications be urged to give their Catholic students and trainees adequate theological formation to go with the techniques of mass media, and, conversely;

c) that basic training in the principles and methods of mass communications be part of seminary studies, in preparation for their ministry in a world so profoundly influenced by communication in its myriad modern forms.

11. That the National Episcopal Conferences of the FABC actively promote and support the Pontifical Missionary Societies as a concrete means of involving the entire people of God in the task of evangelization.

12. That the FABC seek effective ways to keep the local Churches well informed of new progress relevant to pastoral work, made in theology, liturgy, pastoral sciences and research of other religions and beliefs, thus giving more life to the existing information service.

— oOo —

Random Notes

The Vatican has extended the 33 special marriage court norms being used in the U.S. Church "until the new order of matrimonial court procedure is promulgated for the Latin Church."

Under the norms the procedures for annulling marriages are made easier and faster.

The norms, first granted in 1970 and extended for one year last June, would have expired on June 30 if the new extension had not been granted.

FEATURES

HIGHLIGHTS OF THE LABOR CODE OF THE PHILIPPINES

by

AMADO C. DIZON*

The Labor Code of the Philippines, which bears the stamp of the personal vision of President Marcos of a New Society attuned to growth and justice, has been signed by him into law on May 1, 1974 and will take effect six months after its promulgation.

Some highlights and the innovations of the Labor Code are hereunder enumerated for the information of PACU member schools.

I. COVERAGE

The Code shall apply to employees in all establishments and undertakings, **whether for profit or not**. (Article 82). It does not apply to the following:

x x x x x

- f) workers who are paid by results when their output rates have been fixed by the Secretary of Labor.
- g) members of the family of the employer who are dependent on him for support. (Article 82)

II. CONDITIONS OF EMPLOYMENT

1. The **normal hours of work** of any employee shall not exceed eight (8) in a day. (Article 83)

2. Hours worked shall include

- a. all time during which an employee is required to be on duty or to be at a prescribed workplace; and
- b. all time during which an employee is suffered or permitted to work.

* Amado C. Dizon is the Executive Officer of the Philippine Association of Colleges and Universities (PACU). He prepared this paper for PACU member schools.

LABOR CODE HIGHLIGHTS 507

Rest periods of short duration during working hours shall be counted as hours worked. (Article 84)

3. It shall be the duty of every employer to give his employees not less than sixty minutes time-off for their regular meals. (Article 85)

4. Work may be performed beyond eight hours a day provided that the employee is paid for the overtime work an additional compensation equivalent to his regular wage plus at least 25% thereof. (Article 86)

5. It shall be the duty of any employer, whether operating for profit or not, to provide each of his employees a rest period of not less than twenty-four consecutive hours for every seven consecutive days. (Article 91)

6. The employer shall determine and schedule the weekly rest day of his employees, subject to collective bargaining agreement and to such rules and regulations as the Secretary of Labor may prescribe. (Article 92)

7. Any employee performing work on holidays or on his scheduled rest days, not exceeding eight hours, shall be paid an additional compensation:

- a. not less than 30% of his regular wage.
- b. for work performed in excess of eight hours on a holiday or rest days plus at least 30% thereof. (Article 87)
- c. For work on his scheduled rest day, he shall be paid an additional compensation of at least 30% of his regular wage.

An employee shall be entitled to such additional compensation for work performed on Sunday only when it is his established rest day. (Article 94-a)

8. Work performed on any legal holiday shall be paid with an additional compensation:

- a. at least 30% of the regular wage of the employee.
- b. at least 50% of his regular wage, where such holiday falls on employee's scheduled rest day. (Article 94-c)

9. The Blue Sunday Law has been repealed and employees may be required to work on Sundays without additional pay if such Sundays are not their scheduled rest days.

10. Overtime and other work permits have been eliminated.

III. EMPLOYEE'S COMPENSATION

A. Coverage

1. Every employer who employs at least one employee is covered regardless of his capitalization or the type and nature of business. The following employees are exempt from the coverage:

- a. Any person whose employment is purely casual and is not for the purposes of the occupation or business of the employer.
- b. Any person employed as domestic helper.
- c. Any immediate member of the family of the employer who lives with him.
- d. Any elective public official. (Article 170)

2. State Insurance Fund

The Code creates an integrated employment compensation system to be administered by the SSS (for private sector) and the GSIS (for public sector). The compensation and other related benefits and services shall be paid from a State Insurance Fund which is established in the SSS and the GSIS. (Article 176)

- a. The Workmen's Compensation Commission has been abolished.
- b. Non-adversary regulatory type of claims is instituted whereby an employer merely pays his shares of the premium to the SSS and reports the work-connected injuries and deaths.
- c. Disability Benefits — compensation for any kind of disability shall not exceed ₱12,000. (Articles 199, 200 and 201)
- d. Death Benefits — burial expenses shall not exceed ₱500. (Article 209); compensation is increased from ₱6,000 to ₱12,000.
- e. Prescriptive Period — the prescriptive period for filing a claim for compensation is two years. (Article 222)

IV. EMPLOYMENT OF WOMEN

A. Maternity Leave Benefits

1. Every employer shall grant to any pregnant woman employee who has rendered an aggregate service of at least six months for the last twelve months, maternity leave of at

LABOR CODE HIGHLIGHTS 509

least two weeks prior to the expected date of delivery and another four weeks after normal delivery or abortion, with full pay based on her regular or average weekly wages. (Article 131-a)

2. The maternity leave benefit shall be paid by the employer only for the first four deliveries. (Article 131-c)

3. It is now unlawful for an employer to require as a condition of employment or continuation of employment that a woman employee shall not get married or to stipulate expressly or tacitly that upon getting married a woman employee shall be deemed resigned or separated, or to actually dismiss, discharge, discriminate or otherwise prejudice a woman employee merely by reason of her marriage. (Article 134)

4. For purposes of existing labor and social legislations, any woman who is permitted or suffered to work, for a substantial period of time under the effective control or supervision of the employer, shall be considered as an employee. (Article 136)

V. EMPLOYMENT OF MINOR

A. Minimum Employable Age

No child below fourteen years of age shall be employed by an employer, except where the child works directly under the sole responsibility of his parent or guardian, involving activities which are not hazardous in nature and which do not in any way interfere with his schooling. (Article 137)

VI. EMERGENCY MEDICAL AND DENTAL SERVICES

1. Every employer who maintains a hazardous workplace shall keep a stock of first-aid medicines and train a sufficient number of his employees in first-aid treatment. (Article 155-a)

2. A full-time physician and dentist are required if the undertakings of the employer are hazardous in nature. (Article 155-c)

3. A retained physician and dentist who is subject to call at any time in cases of emergency is required if the undertakings are non-hazardous. (Article 155, last paragraph)

4. Only establishments whose operations are hazardous in nature are required to employ a nurse, otherwise they may employ only a full time graduate first aider. (p. 169, Labor Code)

VII. MEDICARE

A. Compulsory Coverage

All employees defined under the Code where an employee is both covered by the SSS and GSIS, only his employment with the latter shall be considered for purposes of his coverage. (Article 234)

B. Hospitalization Expense Benefit

Under such rules, regulations and/or conditions as the SSS and GSIS may prescribe, an employee who is confined in a hospital on account of sickness or bodily injury requiring hospitalization, shall be entitled to confinement **not exceeding forty-five days** annually to:

- a. Room and board expense benefit for each day of confinement in a hospital not exceeding **P12.00 a day**; and
- b. Special charge expense benefit for charges necessary for the care of the employee (laboratory examination fees, drugs, X-ray, operating room and the like) **not to exceed P100.00**.

C. Surgical Expense Benefit

The amount of benefit shall not exceed **P50.00** for a minor operation, **P200.00** for a medium operation and **P500.00** for a major operation.

D. Medical Expense Benefit

An employee who shall have received necessary professional medical treatment by a medical practitioner while confined shall be entitled to a medical expense benefit of **P5.00** for each daily visit, but the maximum benefit shall not exceed **P100.00** for a single period of confinement or for any one sickness injury. (Article 238)

E. Limitation on the Right to Benefits

No employee shall be entitled to the benefits granted unless he shall have paid at least three monthly contributions during the last twelve months prior to the first day of the single period of confinement. (Article 242)

VIII. NATIONAL LABOR RELATION COMMISSION

A. Jurisdiction

1. The Commission shall have exclusive appellate jurisdiction over all cases decided by the Labor Arbiters and com-

pulsory arbitrators. (The CIR and the NLRC created under PD 21 had been abolished. (Article 337)

2. The Labor Arbiters shall have exclusive jurisdiction to hear and decide the following:

- a. Unfair labor practices;
- b. Unresolved issues in collective bargaining, including wages, hours of work and other terms and conditions of employment which are usually settled through collective bargaining duly certified by the Bureau of Labor Relations;
- c. Claims involving non-payment or under-payment of wages, overtime compensation, separation pay, maternity leave and other money claims arising from employer-employee relations, except claims for workmen's compensation, social security and medicare benefits.

The concept of unfair labor practice was changed from **criminal to an administrative offense**. (p. 173, Labor Code)

B. Modes of Dispute Settlement

1. Arbitration, compulsory as well as voluntary. (Article 269)
2. Mandatory grievance procedure. (Article 309)
3. Mandatory voluntary arbitration. (Article 310)
4. Conciliation aided by fact finding. (Article 272)

IX. RIGHTS OF LEGITIMATE LABOR ORGANIZATIONS

A. Coverage

All persons employed in commercial, industrial, agricultural, religious, charitable, educational institutions, or enterprises, **whether engaged for profit or not**, shall have the right to self-organization and to form, join or assist labor organizations for purposes of collective bargaining. (Article 290)

B. Types of Employees in Every Establishment

1. Managerial employees **are not eligible** to join, assist, or form any labor organization. (Article 292)

A managerial employee refers to:

- a. Those whose primary duty consists of management of the establishment.
- b. Other officers or members of the managerial staff. (Article 87)

Supervisory unions are eliminated. **Security guards** and other personnel employed for the protection of the person, properties and premises of the employer are not **also eligible** for membership in any labor organization.

C. Requisites for Certification Election

Any petition for certification election filed by the legitimate labor organization **shall be supported** by the written consent of at least **30% of all the employees** in the bargaining unit. Upon receipt and verification of such petition, it shall be mandatory for the Bureau to conduct a certification election. (Article 305)

D. Clearance Requirement

The **clearance requirement** for termination, dismissal and shut-down established under Presidential Decree No. 21 is **retained** to compensate for the continuing suspensions of the right of workers to strike and the right of employers to lockout. (Article 315 a & b)

X. TERMINATION OF EMPLOYMENT

A. Coverage

The provisions of the Code relating to the termination of employment shall apply to all establishments or undertakings, **whether for profit or not**, in cases of **employment without a definite period**. (Article 317)

B. Security of Tenure

1. In cases of employment **without a definite period**, the employer **shall not terminate** the services of an employee **except for a just cause** or when authorized under the Code. (Article 318)

2. Employment without a definite period construed — An employment shall be deemed to be without a definite period where the employee has been engaged to perform activities which are usually necessary or desirable in the usual business or trade of the employer, **except where the employment has been fixed for a specific project or undertaking the completion or termination of which has been determined** at the time of the engagement of the employee or where the work or service to be performed is seasonal in nature and the employment is for the duration of the season. (Article 319)

3. Probationary and fixed-period employment — The termination of employment of probationary employees and those employed with a fixed period shall be subject to such regulations as the Secretary of Labor may prescribe to prevent the

LABOR CODE HIGHLIGHTS 513

circumvention of the right of the employees to be secured in their employment. (Article 320)

4. **When employment not deemed terminated** — The bona-fide **suspension** of the operation of a business or undertaking for a period not exceeding six months, or the fulfillment by the employee of a military or civic duty shall not terminate employment. (Article 325)

C. Retirement from the Service

Any employee may be retired upon reaching the retirement age established in the collective bargaining agreement or other applicable employment contract.

In case of retirement, the employee shall be entitled to receive such retirement benefits as he may have earned under existing laws and any collective bargaining or other agreement. (Article 326)

XI. POST EMPLOYMENT

A. Unlike R.A. 1787, this Code extended the provisions of the termination of employment to employees in entities not operated for profit or gain, such as **educational**, religious, medical and similar organizations.

B. Under this Code, an **employer cannot** terminate the services of a **regular** employee or one who has been engaged for an indefinite period, **except for cause**. This will implement the constitutional provision on the "Security of tenure" of workers in private employment.

Under the old law, (R.A. 1787), a regular employee may be dismissed, **even without cause**, by giving a separation pay or a notice of separation equivalent to 15 days for every year of service.

Any violation of the provisions of this Code or the rules and regulations issued thereunder, shall be punished with a fine of not less than ₱1,000.00 nor more than ₱10,000.00 and/or imprisonment for the duration of the violation or non-compliance or until such time that rectification of the violation has been made, at the discretion of the proper authority. (Article 327)

THE WORKERS OF CHRIST THE WORKER

By

DEXTER H. IRISARI

On February 11, 1974 the rural folks jammed the parish church of Urdaneta, Pangasinan: broad-shouldered laborers in their patched pants; patient tenants — tillers of the soil — whose brows bespoke a timeless urge to till a land of their own; fishermen in whose hearts loomed the inarticulate yearning to attain their simple ambitions in life. Pangasinenses all in **cabalens** country.

They came. Lots and lots of them. Together with their clan: their wives carrying their babies in their arms; their children clinging to their **bais** and **lakis**. All of them braved time and distance, shedding globules of sweat that mixed with some tears trickling down myopic eyes.

They butchered two cows for the occasion. And they constructed a shed of palm leaves for their visitors. For them it was their very own affair: the investiture and profession of vows of the Workers of Christ the Worker, officiated by the Most Rev. Bruno Torpigliani, the Papal Nuncio to the Philippines.

Sr. Deolindis Luza, S.Sp.S.

The Workers of Christ the Worker is a diocesan religious institute. Its founder is Sister Deolindis Luza, S.Sp.S.

Influenced by the Focolare Movement, Sister Deo — as she is fondly called by her associates and friends — saw missing in the lives of her fellow Christians the living of the Word of God. Obsessed with the propagation of this ideal, she delved deeper into the Gospel, studying how Christ did it. And she did find the answer: "He went about doing good." So she started visiting the poor, the prisoners, the sick.

In 1966 Sister Deo met Atty. Jeremias U. Montemayor, the National President of the Federation of Free Farmers, at a social action seminar in Quezon City. The latter impressed her highly as a man of the Gospel. She saw in him the personification of a real follower of Christ: attuned to the times, ever willing to rectify

the injustice brought about by man-made structures, always reaching out a helping hand to the needy, the dejected, the down-trodden.

Upon the proddings of the energetic lawyer-turned-crusader, the equally energetic sister became a religious adviser of the Federation of Free Farmers — much to the hesitation of her superiors. Thus, she found her way to the barrios of Huk-infested Tarlac, visiting the farmers, inspiring them to help themselves through organization and cooperatives, conducting missions, retreats and liturgical services in remote places.

Rural Missionaries

The sister got so much involved with her rural apostolate. And she saw the urgent need for her fellow sisters in the barrios. Thus, in the Convention of Major Religious Superiors of Women in the Philippines in 1969, she appealed for volunteers from the different congregations. Some nineteen sisters responded favorably to her plea. Together they came to be called the Rural Missionaries — assigned to the various provinces of the country.

Through a clergy seminar, the sister met the clergy of Pangasinan. Hearing some of her experiences, the priests requested her to work with them. They kept her busy with mission works in the archdiocese. She travelled from one parish to another, aiding them in ameliorating the suffering masses through community development.

Thus, together with some Rural Missionaries, Carmelite Tertiaries and catechists who desired to consecrate themselves to God as religious and to work among the poor and with the permission of her superiors — as well as of the ordinary of the place, the Most Rev. Mariano A. Madriaga, D.D. — Sister Deolindis Luza began a new phase of her life as the founder of a new congregation: the Workers of Christ the Worker.

Objectives

The Workers of Christ the Worker aims to bear witness to the Gospel among the rural folks. That is, to serve these less fortunate men of the modern world generously and effectively by holding faithfully to the Gospel and benefiting from its resources, putting into life Christ's words: "Not everyone who cries Lord, Lord, will enter into the Kingdom of Heaven but those who do the will of my Father." As well as to set an example of following Christ through the cross.

The bearing of witness to the Gospel among the rural folks prods the Workers of Christ the Worker to build up Christian communities in the rural areas. That is, to enable the barrio folks to uplift themselves economically, socially, culturally, religiously. Thus, it promises sensitivity to the needs of these folks by a continuous and honest scrutiny of the signs of the times.

The Workers of Christ the Worker endeavors to adopt, to transform and to sanctify the values of the rural people, preaching the Gospel by witnessing to it through love and concern for their material and spiritual needs. It sort of inspires and motivates them to help themselves through the process of education, organization and self-development through mutual help — without losing track of a far greater need: their fullness of spirit in grace.

Secondly, the Workers of Christ the Worker ventures to redirect the clergy to their proper roles. With their apostolic works in the rural areas, they enjoin the priests to actualize their objectives as ministers of the people of God and to recognize the relationship of their priestly functions as priests or ministers at the altar and as agents of social and moral change.

Thirdly, the Workers of Christ the Worker purports to foster vocations to the priesthood and the religious life — especially among the youth of the rural areas. For it is in these areas that the majority of the Filipino people congregate.

Lastly, the Workers of Christ the Worker hopes to bring Christ to His own people, the very people Christ identified Himself with — the poor — through the Mass, the sacraments and some meaningful liturgical celebrations.

Organization

The Workers of Christ the Worker is divided into councils, provinces and communities. The superior general and her council administer the congregation as a whole; the provincial and her council, the province; and the local superiors and their council, the communities. The highest authority, though, is invested in a general chapter, convoked by the superior general every five years.

All the members of the Workers of Christ the Worker regard the Holy Father as their superior to whom they owe filial love and obedience. Likewise they owe this love and submission to the local ordinary, working with him in the execution of his plans for the spreading of the Gospel as well as in the development of the people.

Vows

The members of the Workers of Christ the Worker subscribe to three vows: apostolic poverty, virginal love, obedience.

The sisters allow nothing suggestive of luxury to permeate their lives both as individuals and as a community, limiting their possessions to what is necessary, intending to share their goods with the poor and the less fortunate. True to their name, they submit themselves to the common law of labor, eking out a living — solicitous, however, that their activities do not lead them in any way to secularization. Their poverty indeed ties them in with their common life: they accept a limitation of their own right to own, to inherit, to dispose of temporal goods so as to be able to pool their resources and prepare them instead for their common goals.

Freely the sisters take the vow of chastity — a deliberate choosing of Christ as their spouse whom they will love and serve faithfully. And theirs is a positive view of the vow of chastity — born of their great love for God and their neighbors. Trained to live a celibate life consecrated to God as part of the richness of their whole personality, they inspire people — even the clergy — to abide with their commitment to original love.

The sisters, too, adhere to Christian obedience which is an exacting brand of obedience because they make it the object of a special giving as they are impelled by their commitment. Desirous of rendering service for the upbuilding of Christ's people according to His design, they inject to the execution of commands and to the discharge of assignments entrusted to them the resources of their minds and wills as well as their gifts of nature. To put it concisely, they practice obedience through community sharing and collective leadership, executing the will of God after discerning it.

Adaptability

Owing to the nature of its objectives, the lifestyle of the Workers of Christ the Worker has to be adaptable.

The sisters work in the barrios during the week, visiting people in their homes, listening to their needs and problems, seeking with them the possible solutions through education, organization and community building. Acting as leavens in the community, they form small groups in as many towns, working together with the parish priests in their parochial and pastoral programs, making use of their profession and talents to the full as stewards of the Lord.

Heeding Pope Paul VI's exhortation: "You must learn to find God even under the conditions of life which are marked by an increasingly accelerated rhythm and by the noise and attraction of the ephemeral," the sisters come back to the Urbaneta Social Action Center on Saturdays and Sundays for their community life and recreation. In love and unity they share their experiences, drawing from one another inspiration and strength.

The sisters wear simple habits: light gray for ordinary days, white with a dark blue veil on Sundays — and a crucifix on their neck. Their garb is a faithful reminder that they are the loyal spouses of Christ.

Nowadays, the crying need of the Church, especially in developing countries, is peace through development. But development can only come about through social justice and social charity which, in turn, call for the social organization of the masses.

It is along these fields that the Workers of Christ the Worker, coming of age, excels.

—oOo—

Random Notes

An Ecumenical statement on the film *The Exorcist*, calling it a "vulgar dramatization" has been released by the San Juan Catholic archdiocese, the interdenominational Protestant seminary in Puerto Rico and the Episcopalian diocese of San Juan.... A proposal to establish ecumenical schools for Catholic students is a "theoretically good idea but extremely difficult to initiate on a practical level," Bishop G. Emmett Carter of London said in commenting on a suggestion made in the London Free Press by an Anglican, Father Barry Whittaker.... The Pope has granted approval for the celebration of the 41st International Eucharistic Congress in Philadelphia in 1976.... Niall McDermot, secretary general of the International Commission of Jurists, a group which investigates violations of human rights around the world, has praised the Chilean bishops for their stand in Chile as "immensely important and very courageous" resistance to official injustice.... The small Catholic radio station, Radio May 13th., owned by the dioceses of Goias, was closed down by the Brazilian government here in May. This is the third diocesan radio station closed in Brazil since November. No reasons have been given by the government for closing down the stations.

REFLECTION

POPE PAUL VI ON

CRITICAL MORAL JUDGMENT

One of the recurrent themes of Christian thought in our times is the relationship of the Church and the world. We, too, have spoken about it so often. And it is understandable. On the one hand the Church affirms and deepens awareness of herself; on the other hand the world, that is, the life of man, is evolving more and more, is changing and organizing itself, and aims at reaching an autonomous, self-sufficient conception, alien to any religious relationship; it is becoming secularized in a radical and profane sense. What happens? What happens is that the Church no longer finds in the world the consideration due to her by virtue of her nature and her mission. From this may be derived a state of conflict, ideological and practical, which could find a kind of truce, an "alibi", in the principle of religious freedom.

But there remain so many difficulties in defining the sphere within which religious freedom can be exercised, especially owing to the fact that this sphere and the sphere of the world interpenetrate.

Let us now consider this problem merely from the ideological aspect, which presents a very complex situation to religious man. Let us take our own case, that of the Christian, who feels logically and deeply the demands of his faith, and feels at the same time how these demands are opposed by the mentality, the morals, the theoretical and practical philosophy of the world, in which the Christian must needs live.

What must the Christian do in this situation? Draw apart? Adapt himself? Renounce his own ideal and moral reservations and be immersed in the world with permissive abdication, without taking into account either consistency with his own religious and moral principles, or the theoretical and practical degradations surrounding secular and worldly existence? We are touching upon one of the most complex and serious problems in the history of Christianity, and especially in modern life.

We trust that no conscientious Christian would wish to betray his baptismal commitment, that none of the faithful would wish to be unfaithful to the cross of Christ, through which we obtain

true salvation. No one would wish, we hope, to "empty" Christ's cross, as St. Paul said (1 Cor. 1, 17), that is, to make it vain. And so, we repeat, what must we do ?

We have certainly heard of the severity of the Saints with regard to the evils of the world. The reading of ascetic books on the overall negative judgment of earthly corruption is still familiar to many. It is certain, however, that we are now living in a different spiritual atmosphere, invited as we are, especially by the recent Council, to an optimistic vision of the modern world, its values and its achievements. We can look with love and sympathy at humanity studying, working, suffering and progressing; in fact we are ourselves invited to foster the civil development of our times, as citizens who wish to join in the common effort for a better and more widespread prosperity for everyone. The now famous Constitution *Gaudium et Spes* entirely confirms us in what may be called this new spiritual attitude. But on two conditions which we recall, in a simplified way, now.

CHRISTIAN AND SECULAR LIFE

The first condition is to maintain a line of demarcation between Christian life and secular life. Between the spiritual and the temporal there cannot exist that communion, or rather confusion of interests and morals, that the old unitarian conception of Christianity made easier and more habitual. The more the Christian will be able to remain free and poor with regard to the earthly kingdom, the more authentic his personal religious qualification will be, and the more effective his action will also be in giving or restoring their spiritual and moral value to certain aspects of natural and social life.

The second condition for this optimistic view is the critical perfection of the Christian moral judgment. Let some quotations from the Scriptures suffice for now. It is not possible to live blindly, guided by passive, sometimes servile, acceptance of prevalent opinion, not tested by critical and responsible reflection; "If a blind man leads a blind man," the Lord says, "both will fall into a pit" (Mt. 15, 14). And St. Paul warns us (especially with regard to charismatics): "Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil" (1 Thess 5, 19-22). "Try to learn what is pleasing to the Lord" (Eph 5, 10). "Do not believe every spirit, but test the spirits to see whether they are of God" (1 Jn 4, 1). Etc. (cf. Gal. 6, 4).

SELF-DISCIPLINE

So that if today we are living in a climate of public freedom and personal responsibility, we will have an increased duty to exer-

cise our own moral critical judgment with vigilant assiduousness. Temptations, or the opportunities for sin, as the masters of moral science call them, are very widespread and aggressive today; it is necessary to defend ourselves (cf. *Denz. Sch.* 2161, 2163; St. Alphon-sus—*Theol. mor.* VI, 454). It is necessary to immunize ourselves, continually; otherwise, as St. Paul warned, as early as his times, it would be necessary "to go out of the world" (1 Cor 5, 10).

Trained by this self-discipline we will be able to live in the world, "hating what is evil, holding fast to what is good" (Rom 12, 9), that is, drawing from this dialectical position on the one hand our faithfulness to the crucified Christ, and on the other hand our admiring and generous attitude of living the modern hour in wise fullness.

General Audience, July 3, 1974.

— oOo —

Random Notes

Ecclesia, the information bulletin of the Sao Paulo archdiocese, has **denounced renewed imprisonment of intellectuals** in this city. It did not mention any numbers or names. . . . **"Infanticide must be called a major issue of our day,"** for the "quality of life" ethic is setting a highly discriminatory and dangerous standard on the worth of human life, Dr. Warren Reich, senior research scholar at the Kennedy Institute for the Study of Human Reproduction and Bioethics, told a U.S.A. Senate committee investigating the "right to survival." . . . **Nursing Sisters may be forced out of the health field** if a government report recommending a takeover of all hospitals is made law, according to Sister Louise Demers, president of the Catholic Hospital Conference of Ontario. . . . The College Theology Society (CTS) at its 20th annual convention urged departments of religion and theology in all colleges to include in their courses **"a treatment of the role of teaching about religion in secular programmes of education Sir Arnold Lunn, convert to Catholicism, author of more than 60 books, and skiing authority who invented the modern slalom race, died recently, aged 86 (c.f. S.E., June 12). Sir Arnold became a Catholic at the age of 45 after public controversies with G.K. Chesterton and with Msgr. Ronald Knox, who received him into the Church.**

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 47

THEOLOGY – APOLOGETICS, ASCETICISM, MORAL WRITINGS

The novelty of the Roman Catholic religion demanded that special efforts be made to make it intelligible to the native inhabitants of the Philippines when the Spanish missionaries first came. By and large, there was little active hostility to the new teaching, and, unlike the Spanish American experience, the conversion of the Filipinos to Christianity was effected with practically no bloodshed. However, there were pockets of active resistance in one or two places where a certain level of socio-political organization has been reached. This was true of the Moslem communities in Sulu and Maguindanao (modern Cotabato), where Islam had already taken root before the Spaniards came. It has been said, we think wrongly, that this was the reason for the prolonged Moslem raids during the sixteenth to the middle of the nineteenth centuries on the Visayan and Luzon coastal Christian settlements. They were not necessarily a religious crusade, but were a complex phenomenon of mixed motivation.

Be that as it may, the point here is that, outside of catechetical works, sermons, devotional manuals, dogmatic and moral treatises, the early church history of the Philippines offers rather few apologetical writings. The missionaries, on the whole, emphasized the “positive” teaching of the gospel, rather than the “negative” duty of defending it against its enemies. One or two exceptions early in Philippine history can be pointed out, however, like Father Alejandro López, S.J. (+1655). He was a missionary in Mindanao, and his experience with both Moslems and pagans in the area served him in

good stead when the royal officials in Manila asked him to mediate peace between the famous Sultan Kudrat and the colonial government. But, more in keeping with his apostolic task, he burned with a desire to spread the Christian gospel directly. To help his work, he wrote an **Apología** for Christianity in the Lutaya dialect of one of the Moslem groups in southern Mindanao. In this work, he tried to refute the objections and difficulties posed by the religion of Mohammed against Christianity.¹

There were undoubtedly a few more Christian apologists, but since it was illegal and forbidden in the Philippines to proselytize for a non-Catholic persuasion, one scarcely finds writings in this **genre** before the second half of the nineteenth century. What we can safely guess is that there was no need to "defend" the Catholic faith against open schisms and heresies. But, by the latter half of the nineteenth century, when modern liberalism and freemasonry began to seep into the Philippines, we find the beginnings of what we may call Philippine apologetics.

It is, however, well into the twentieth century when we do find writings clearly intended to "refute" errors against the Catholic faith. Among the Jesuits, we can mention the weekly review, **Cultural Social**, which had subscribers all over the nation. Unfortunately, stopped by the second World War, it has not been revived. The various pious associations and confraternities, also before the war, like the Holy Name Society, the League of the Sacred Heart, the Apostleship of Prayer, the Confraternity of Christian Doctrine, etc., had their own publications, necessarily of limited subscriptions. An example would be the now defunct **La Estrella de Antipolo** which served as an organ to promote devotion to the Sacred Heart, as well as to answer difficulties and objections against the Catholic faith.

With radio became an effective instrument for communication, some students of the pre-war Ateneo de Manila formed the Chesterton Evidence Guild, which broadcast a weekly radio play that explained Catholic social doctrine in the face of the growing marxist socialism that was disturbing certain sectors of the Philippines. And, previous to this movement, when the Philippines was suffering an acute shortage of priests right after the end of the Spanish regime early in the twentieth century, what saved the country for Christ was the Ateneo Catechetical Instruction League (ACIL), whose members regularly went to several parishes in Manila and in the provinces to

¹ Murillo Velarde, 145v¹.

gather the people on Sundays and explain to them the truths of the faith and recite the rosary, instead of the Sunday mass which they could not have. These unsung heroes left no writings, and historians will be hard put to it to reconstruct this heroic apostolate. But when the new wave of missionaries began to reach the Philippines, they found that the faith of the people has been preserved through efforts like the above. Letters of the first group of American Jesuit missionaries to the Visayas and northern Luzon, for example, clearly show that the vineyard of the Lord had been duly prepared before their arrival, so that, when they came, the people were ready to receive the sacramental ministry of the priest of God.²

Some individuals, however, stand out in their dedication to the task of defending Catholicism by spoken work or in writing. The Dominican Fr. Fernando Arias, for example, who died in 1908, was a well known essayist and literary writer. Not surprisingly, some of his poetic compositions were on the theological themes, like *Diálogo sobre el materialismo*. This was a beautifully written dialogue between a student of medicine and of law. Typical, too, of his sermons and conferences, was his *La teoría del mal menor según el criterio católico*.³

If one reads the individual lectures given at the annual inauguration of the academic year at the University of Santo Tomas, he will find that towards the end of the nineteenth century and the beginning of the present, the lectures usually dealt with the errors of modern liberalism and its attacks on the Catholic religion.

It is in this context that we can appreciate the following incomplete list of individual writers and authors in the various fields of religious science to explain and defend Catholicism in the Philippines.

Fr. Francisco Frías, O.P. (+1706) was a mathematician and astronomer, besides being an exegete of Holy Scripture. He knew both Hebrew and Greek, and, while lecturing at the University of Santo Tomas, wrote an *Exposición del Nuevo Testamento* in two volumes, a work that people who knew him say reflects his love

² Literature on this subject is hard to come by, but the letters of these Jesuit missionaries can be found in *Woodstock Letters*, a quarterly review published by the Jesuits of the United States. One should consult the volumes of the corresponding years. Besides, the Philippine Jesuit Provincial Archives housed in the Loyola House of Studies (Ateneo de Manila University) can also be consulted by anyone interested.

³ Velasco, V, 130 ff.

for learning and prayer.⁴ Cardinal Ceferino González, O.P. (+1894), whom we have already met as one of the key figures in the neo-scholastic revival of the present century, wrote also a two-volume work on the bible, *La biblia y la ciencia*.⁵

In what we now call Systematic Theology (or Dogma), Fr. Pedro de Soto, O.P. (+ca. 1599), won the respect of his contemporaries and was consulted on various matters and problems of conscience.⁶ And Fr. Sebastián Oquendo, O.P. (+1651), described as well read in "all sciences, especially in scholastic theology, in which he could compare with the more learned", left many theological essays and written solutions of numerous cases of conscience proposed to him. He is said to have personally annotated the entire *Summa theologiae* of Thomas Aquinas, and the unpublished manuscript, preserved before in the archives of the University of Santo Tomas entitled *Summa casuum conscientiae* is attributed to him. He probably wrote several treatises entitled *De peccato originali* preserved in the same archives.⁷ Manuscripts authored by him have disappeared, but Fr. Baltazar Fort, O.P., (1640) can also be counted among the theologians of the Philippines because his knowledge won for him the reputation of being "an oracle in learning and virtue."⁸

Fr. Pedro Fernández de Ledo, (+ca. 1660), O.P., wrote a *Cursus theologiae scholasticae*, whose original manuscript disappeared when the British occupied Manila in 1762-64, together with other essays on moral problems by other Dominican thinkers.⁹ Two centuries later, Bishop José Cueto de la Maza (+1908) was awarded a prize for his *La razon y la fé*, a book he wrote while still professor at the University in Manila. He also wrote in 1882, *Necesidad del magisterio eclesiástico*, based on the thought of Saint Thomas Aquinas. His other works included unsigned articles published in the *Boletín del arzobispado de Manila*, which he started, and in the periodical *El Oriente*.¹⁰

⁴ Velasco, II, 405-406.

⁵ *Op. cit.*, IV, 324.

⁶ Aduarte, *Historia de la Provincia del Santísimo Rosario de Filipinas, Japón y China*, Zaragoza, 1693, 230¹.

⁷ Velasco, II, 121; AUST. MS 1637.

⁸ Ocio, *Reseña*, 109-111. The citation is from Baltazar de Santa Cruz, *Historia de la Provincia del Santo Rosario de Filipinas, Japón y China*, Zaragoza, 1693, 37².

⁹ Velasco, II, 106-109.

¹⁰ Velasco, V, 60. The bishop's other titles include: *Breve estudio sobre las relaciones entre el Dogma y la libertad* (prize-winner in the competition at the Escorial in 1888); *Pagella theologico-philosophica*; *La*

There were several others equally zealous in the task of winning souls for Christ through the pen. The Jesuit Fr. Raimundo del Prado (1605) was the first moral theologian in the Philippines, in the sense that he was the first to teach Moral Theology in Manila and give moral conferences to the clergy.

We also have the *Confesionario en lengua visaya* by Fr. Cristobal Jiménez, S.J. (+1628), besides other unpublished writings by the same Jesuit, like a treatise on the immortality of the soul. Fr. Francisco Enzinas, S.J. (+1632) also authored a *Confesionario* in Visayan. As we know, these confessional guides served a double purpose of helping the missionaries acquire a working knowledge of the Visayan dialect for their immediate apostolate among the people, and helping the Filipinos themselves to learn the practice of sacramental confession.¹¹

The Jesuit polymath, Fr. Francisco Ignacio Alcina, whose manuscript history of the Visayas is a source for much of our knowledge of pre-Hispanic Visayan society, published in 1673 a Visayan translation of Fr. Cristóbal de la Vega's *Casos raros de la confesión é instrucción para bien morir*. And we read that, while in Manila, Fr. Juan de Ribera, S.J. (1622), who we know had been sent as ambassador from Manila to the Viceroy of India, proved to be an "oracle" for the residents of the city. Fr. Murillo Velarde comments that he "taught Systematic and Moral Theology for years with great success; he was an eminent preacher, and for a long time, the oracle of the city, to whom they went with their numerous and serious problems, which in a newly-conquered land, where there was much commercial activity, presented themselves every day and were not easy to solve. But the good father, with great thought and prudent judgement, served as a light on the candlestick which guided the conscience of the chief leaders and the residents of this Republic. Till now, his solutions are still greatly valued, of which a copy in manuscript exists in our history."¹²

The so-called Manila Council of 1582-86, the first ever held in the Philippines, occasioned what we might call the theology of the

perfección suprema del hombre; La plenitud de los tiempos; Santa Teresa bajo el punto de vista teológico; La voz del Vicario de Jesucristo. Very probably, these writings, and others of a philosophical and canonical orientation, influenced the decision to appoint him bishop of the Canary Islands.

¹¹ Saderra Maso, 53-54.

¹² Murillo Velarde, 19v¹.

¹³ Velasco, I 1 ff., 99 ff.

conquest of the Philippines. The mind of the first bishop of the country, Bishop Domingo Salazar, O.P. (1594), who initiated this synod, can be gleaned from the Resolutions of this meeting, as well as the *Memoria de una Junta que se hizo a manera de Concilio en 1582*. The bishop's private secretary, Fr. Cristóbal Salvatierra, O.P. (+1595), also used the occasion to express his own thoughts on the subject through his various letters.¹³

A more prominent name is that of Fr. Domingo González, O.P., (1574-1647). A great teacher and organizer of the studies offered at the University of Santo Tomás, he was an "oracle" and the counsellor of archbishops and bishops in the Philippines. Monuments of his inspiration and theological wisdom still exist in the volumes and manuscripts preserved both in AUST and APSR: learned treatises, consultations, essays on such disparate themes as the "Inquisition in the Philippines", "Serious Perplexities about the recent Conversion and the New Christianity of the Kingdom of China", "An Essay to Solve Problems which should be Guarded and kept Hidden by the Religious Missionaries in Time of Persecution, As Now Is True in Japan", "The Election of Prelates", "Some Conclusions Regarding the Parish Priest of the Indios", "Cases of Peculiar to the Philippines", etc.¹⁴

The cell of Fr. Diego de Rivera, O.P. (+1623), lecturer for the Vesper Hour at the University from 1618 to 1625, was a veritable reference on moral problems "It seems impossible", Fr. Manuel Arellano said, "that one man alone could find solutions to so many hundreds of cases and questions as difficult as were raised down on this great theologian and illustrious counsellor. Bishops, provincials, governors, *alcaldes*, and missionaries went to him and found relief in his judgments".¹⁵ AUST still preserves his answers to questions on theology, moral law, legal problems—manuscript collection totalling 1000 pages.¹⁶

Towards the end of the 17th century, Fr. Juan de la Paz, O.P. (+1699), rises like a giant in theology, justly called the "Oracle of Asia", or "the greatest theologian of the 17th century" in the Philippines. His writings include the well-received volume, *Consultas y*

¹⁴ Velasco, II, 20-21. It used to be said that when a particularly difficult moral case found a proper solution, it would be credited to Fr. González: "No one could have given an answer like this if not Fr. González".

¹⁵ Manuel Arellano, *Discurso de apertura* (1924), 23.

¹⁶ Velasco, II, 84-85; AUST, Libros, "Tomo", 182.

resoluciones teológicas, jurídicas, regulares morales, first printed in Sevilla and reedited in Antwerp; 3 volumes entitled *Respuestas morales: Opusculum in quo ducenta et septuaginta quattuor quaesita a RR. PP. missionariis Regni Tunkini, totidem responsiones ad ipsa continentur, expeditae per Admo. R.P. Ioannem de Paz*, first edited in Manila and then in Sevilla; *Trabajos*, or essays on various points, and a very well planned *Comentario a la "Omnimoda"* frequently cited by later theologians who followed him as a safe moral theologian.¹⁷

Fr. Francisco de Acuña, O.P. (1705) also won reputé for his *Consultas* and the *Opusculum*, in which both dogmatic and canonical texts were included.¹⁸ The Dominican missionary and explorer of northern Luzon, Fr. Manuel del Río, (+1744-1745) wrote *Instrucciones morales y religiosas*.¹⁹ And another missionary, Fr. Juan Frigola, O.P., (1838), once Provincial Vicar of Pangasinan and Professor at the University of Santo Tomás for 30 years, used to be consulted on moral problems. And Fr. Arellano says that he was a man "sent by providence, an angel of good counsel for this University in those years of such difficulty as the years of the Napoleonic wars. He was on intimate terms with Bishops and Prelates of Religious Orders, he used to receive questions on all the serious problems of the time, to which he gave solid and precise answers".²⁰

Fr. Gregorio Echevarría, O.P. (+1901), for years Rector of the University of Santo Tomas, reedited with his own notes the *Teologia moral* of Fr. J. Morán, in which he incorporated the new norms issued by the Roman Congregations and the amendments of the Civil Code of Spain. He was appointed to pass judgment on Rizal's *Noli me tangere*, an evaluation which he embodied in his *Informe de la Universidad de Santo Tomás*.²¹

Fr. José Ma. Ruiz, O.P. (+1911) won fame as a polemicist with his articles answering the impious writings of the atheist Escuder in the *Faro Jurídico*. For this reason, superiors recalled him from his assignment at Villasís, Pangasinán and named him Regent of the Department of Moral Theology at the University of Santo Tomás. His writings appeared in several periodicals, like *El Diario de Manila*, *La*

¹⁷ Salazar, 731, col. 1.

¹⁸ Velasco, II, 320 ff. The *Opusculum* was later edited by Fr. Hilario Ma. Ocio, O.P.

¹⁹ Velasco, II, 443, ff.

²⁰ Arellano, *Op. cit.*, 23-24.

²¹ Velasco, IV, 383, ff.

Estrella de Antipolo, in which latter review he wrote the very interesting **Hojas de Catecismo**. More than 200 extant sermons in the Pangasinan dialect are attributed to him. Lastly, we find Fr. Miguel Saralegui, O.P. (+1912), another professor at the University, who used his free time to reedit the famous moral theology textbook of Larraga, which is said to have left an imprint in the thinking of his students of moral theology.²²

Among the Recollect fathers, we find one or two names, like those of Fr. Francisco de San José (+1668), who wrote **Consultas morales sobre punto de comercio**, or Fr. José de la Concepción (+1757), who was one of the more frequently consulted priests in Manila during his time.²³

In what we would call now Ascetical Theology, we have the Jesuit priest, Pedro de Espinosa who "in the last years of his life wrote as excellent volume on man's encounter with the spiritual realities of life, including many principles of asceticism to distinguish the inspiration of the bad from that of the good spirit, plus guidelines in the time of tribulation".²⁴

Fr. Miguel Bonet, O.P. (+1902), parish priest in Isabela and Nueva Vizcaya, is the author of the unpublished **Tratado sobre los tres estados del alma**. He had mastered the Ibanag, Gaddang and Isinay dialects, and was able to serve in various places of northern Luzon. He wrote in the Gaddang dialect various essays and verse compositions.²⁵

²² Velasco, V, 14; IV, 520.

²³ Sádaba, 93

²⁴ Murillo Velarde, 192.

²⁵ Marín y Morales, *Ensayo de una síntesis de los trabajos realizados por las corporaciones religiosas españolas*, II, 720.

Liturgy

QUESTIONS PEOPLE ASK

By

HERMAN J. GRAF, S.V.D.

1. CONCELEBRATION

At a concelebrated Mass marking the Seminary Day, the principal celebrant president of the Alumni Association, priest (A) failed to arrive on time. The vice-president, priest (B), began the Mass as principal celebrant. After the liturgy of the word, the president of the Alumni Association finally arrived and took over as principal celebrant while the vice-president remained as one of the many concelebrants. Was there anything wrong in what they did?

ANSWER: A kind of pre-Vatican II mentality seems to linger on, which thinks that what makes the Mass "valid" is the celebration of the eucharist which starts with the preparation of the gifts. In the same line of argumentation it was formerly said that since people did not understand Latin, it was sufficient if they arrived before offertory and still had a "valid" Mass.

Against this type of reasoning the Constitution on the Liturgy of Vatican II stated that "the two parts which, in a certain sense, are so closely connected with each other that they form but not single act of worship" (art. 56). When priests instruct the faithful on the Mass they should "insistently teach them to take part in the entire Mass" (Ibid.). As concelebrants, priests should therefore be present from the beginning of the celebration. No priest has, therefore, a right to join after the liturgy of the word has begun, much less after it is over.

"As ministers of sacred realities, especially in the sacrifice of the Mass, priests represent the person of Christ in a special way" (Decree on the Priestly Life and Ministry, art. 13). In the Mass priests act in Christ's person (Const. on the Church, art. 28; cf. Const. on the Lit., art. 33). "In a certain way" the priest makes Christ present "in every gathering of the faithful" (Decree on the Priestly Life and Ministry, art. 5; cf. Const. on the Lit., art. 7).

Also when priests concelebrate they act "in persona Christi". Concelebration is a collegial activity in which numerically one act is performed in common by a bishop with his presbyterium (or with representatives of the presbyterium, or by a group of priests). In the Mass the concelebrants do together what Christ did during the Last Supper and what he commanded the Church of later times to do. Therefore, the whole group — as a collegial body — re-presents, makes present Christ the priest. Christ the priest acts through the group of concelebrating priests as a group. Throughout the celebration, from its beginning, this group acts in the person of Christ, and it should be present as a group — in its entirety — from the beginning to the end of the Mass.

Therefore, the Roman Missal of 1970, repeating an article of the "Rite of Concelebration" of March 7, 1965, states apodictically: "No one is ever to be admitted to concelebrate in a Mass which has already begun" (General Instruction of the Roman Missal, n. 156).

2. SEPARATION OF THE SERVICE OF THE WORD FROM THE SERVICE OF THE EUCHARIST?

Recently I gave some conferences to religious sisters. They asked me to celebrate the eucharist with them. But they wanted to celebrate the service of the word of God in the morning and the service of the eucharist in late afternoon (about 6 P.M.). Is this correct and allowed?

ANSWER: The eucharist is one of the sacraments. In the celebration of the sacraments human actions and words come together to form one single sacramental sign. The unity of the actions and words is not physical, but moral. Human words and acts create this unity.

It would be wrong to understand the "words" only in the narrow sense of the sacramental "form". It would be equally wrong to consider the sacraments only as "means" of sanctification. "Because they are signs they also instruct. They do not only presuppose faith, but by words and objects they also nourish, strengthen and express it; that is why they are called 'sacraments of faith'" (Const. on the Liturgy, art. 59). Here we have the reason why all the reformed rituals of the individual sacraments have a "service of the word of God" added to the service of the sacrament" in a narrow sense. They have been adapted to the eucharistic celebration.

The elements which form the totality of the eucharistic celebration are also supposed to form a moral whole. Therefore, they should

not be separated neither in **time** nor in **space**, so that this unity cannot be recognized any longer. The celebration of the service of the word in the morning and the celebration of the eucharist in late afternoon would disrupt the totality of the sign, and would certainly not be correct. Nor is it allowed.

The same has to be said if the service of the word of God is held in **one** room and the celebration of the eucharist in **another**. Only pastoral needs of great weight could permit such a celebration, like the one foreseen in the Directory for Masses with Children¹ which observes, concerning a parish Mass on Sundays with a greater group of children present: "If the physical arrangements and the circumstances of the community permit, it will be appropriate to celebrate the liturgy of the word, including a homily, with the children in a separate room that is not too far removed.¹ Then before the eucharistic liturgy begins, the children are led to the place,² where the adults have meanwhile been celebrating their own liturgy of the word" (n. 17). The main group of the faithful, therefore, does not change their place. Only serious catechetical reasons permit that the children celebrate the service of the word in some other place nearby.

¹ E.g., in the crypt of the parish church, or in the school nearby.

² Preferably in procession.

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.

ON POLYGENISM

Dear Father Editor:

I am deeply *disturbed* by the articles of Fr. Bernard Le Frois, S.V.D. on Sacred Scripture that appeared on the Boletín recently.

He seems to tell us that although the position of the Magisterium about a particular issue is such and such, biblical scholars think otherwise and he obviously sides with them and seems to invite the readers to do the same.

But the trouble is that the expression "biblical scholars" is all too general and vague and it seems to indicate a unanimity among them which simply does not exist when it comes to the issues Fr. Le Frois discusses.

The point is that the pronouncements of the Teaching Authority of the Church carry much more weight than the opinion of some exegetes.

Regarding the matter of polygenesis and its related issue of the transmission of original sin of the CREDO OF THE PEOPLE OF GOD proclaimed by the Holy Father Pope Paul VI on June 30, 1968, states the following:

"We believe that in Adam all have sinned, which means that the original offence committed by him caused human nature, common to all men, to fall to a state in which it bears the consequences of that offence, and which is not the state in which it was at first in our first parents... We therefore hold, with the Council of Trent, that original sin is transmitted with human nature, "not by imitation, but by propagation" and that it is thus "proper to everyone".

Regarding this matter, Pius XII did not see how the theory of polygenesis could be reconciled with the transmission of original sin. Pope Paul does not see it either. So the position of the Magisterium in this

534 BOLETIN ECLESIASTICO DE FILIPINAS

regard has not changed. And this is what, in my opinion, should be made clear to the readers of the Boletín.

I hope you would publish this letter which is an attempt to counteract a bit the much harm possibly produced by the articles of Fr. Le Frois to the readers of your magazine.

I remain,

Sincerely yours,

(Sgd.) PEDRO A. ZARAGOZA

Dear Fr. Editor:

I'm still reclining in bed after a major operation so I hope you can read this.

Your special delivery letter was brought to me this morning. I'm in no position now to give a detailed answer and will appreciate it if you do so. The statement of the "credo" does not state that "Adam" is an individual (it was evidently clear to the Magisterium that the Hebrew word in ch. 1-3 was capable of generic meaning), nor does it state that there was only one pair of first parents. I do not think the question of polygenism is touched. But please do more justice to it if you wish. I regret the effects on Mr. Zaragoza. Priest readers have been pleased with the articles.

Sincerely yours,

(Sgd.) FR. BERNARD LE FROIS, SVD

Ed. See "Genesis and Polygenism" in page 535 of this issue.

ON LITURGY

Dear Father Editor:

Here is the answer to the question concerning concelebration you asked in your letter. I added some more questions and answers which have been brought to my attention during the last months. I hope, they are of general interest, and can give welcome information.

Yours sincerely in Christ.

(Sgd.) Fr. Herman J. Graf, S.V.D.

Ed. The first two questions answered by Fr. Graf are published in the Liturgy Section of this issue, "Questions People Ask". The other questions and answers will be published later.

COMMENTS

GENESIS AND POLYGENISM

By

FR. EFREN RIVERA, O.P.

A reader of the Boletín, reacting to the article of Fr. Le Frois on "Present Day Trends with regard to the First Eleven Chapters of Genesis" (Boletín, March 1974, pp. 169-174), questions the orthodoxy of the views expressed on polygenism (see p. 534 of this issue). To clarify matters, we offer the following comments, which we hope to follow up in a subsequent article on original sin.

Father Le Frois asked: is **Polygenism compatible with Scripture?** Note that "Scripture" in Fr. Le Frois' context means Genesis 1-11, and more specifically Genesis 1-3, which was the matter under consideration. His answer has two parts.

PART ONE: Polygenism is compatible with Scripture (Genesis 1-3) if this is interpreted on the basis of literary criticism, abstracting from other principles of interpretation.

Briefly, the following are the pertinent literary facts aside from those already mentioned by Fr. Le Frois:

1. Genesis 1:1-2:4a, or the first narrative of creation, pertains to the source of Genesis commonly called the Priestly (P) Document/Tradition. The author speaks of the creation of plants and animals as the creation of **kinds of beings** not of individuals, and there is no indication that he speaks differently of the creation of humans. The Hebrew words **naaseh adam** (1:26) therefore mean "let us make mankind"; **wayyibra elohim et-ha-adam** (1:27) mean "and God made mankind".

Even an author who strongly defends monogenism in line with the thought of Pius XII, Charles Hauret, concedes that "strictly speaking, it is impossible from this text alone to solve the question of the number of first representatives of the human race, whether there was a single couple or many primitive couples. The text would allow either hypothesis".¹

¹ Charles Hauret, *Beginnings: Genesis and Modern Science*, Translated by John F. McDonnell, O.P., Chicago, The Priory Press, 1964, p. 58. His defense of monogenism is found in pp. 133-145.

2. Genesis 2:4b-3:24, or the second narrative of creation and the story of the transgression in the garden, pertains to the source of Genesis commonly called the Yahwist (J) Document/Tradition. This depended on still older sources. The words in 2:7, "then the Lord formed man of dust from the ground, breathed into his nostrils the breath of life; and man became a living being", came from a source wherein **ha adam** meant not a single masculine individual but mankind as a species and in both sexes. The Hebrew **adam** normally has a collective sense. This sense is maintained in 2:8-17. But when the Yahwist narrates the creation of woman in 2:18-24 and then the transgression in the garden, 2:25-3:21, it would seem that he is speaking of an individual man and an individual woman. What happened? He is now drawing from another source. The stories recounted in these sources required the distinction between male and female. In making this distinction, the impression is given that individuals are concerned. But at the end, in 3:22-24, the Yahwist reverts to the usage of **adam** as designating mankind, not just the male, much less an individual male (for which the proper Hebrew word is not **adam** but **ish**, just as in Latin it would not be **homo** but **vir**). Verse 24 says that "the man" (**ha adam**), in the singular, was driven from the garden although undoubtedly both the man and the woman were driven out.

3. It could be said that Genesis 2:18-24 and 2:25-3:21, which suggest an individual man and woman, overrule the collective meaning given to "**adam**" in 1:1-2:17. But the opposite is true. Two reasons may be given. First, as we just said, the Yahwist reverts to the collective sense of "**adam**" in 3:22-24. Second, the Priestly Document/Tradition, which clearly uses "**adam**" in the collective sense, comes later than the Yahwist Document/Tradition. So, as it were, it sought to correct the individualist slant given by the Yahwist material in 2:18-3:21. Just because this Document/Tradition is now in chapter one of Genesis, and the Yahwist Document/Tradition is in chapters 2 and 3, does not mean that this is their chronological order. In fact, the Priestly Document/Tradition in 1:1-2:4a is about 500 years more recent (nearer to us) than the Yahwist Document/Tradition in 2:4b-3:25.

PART TWO of Fr. Le Frois' answer to the question, whether polygenism is compatible with Scripture, takes into account another principle of biblical interpretation, which he does not mention by name. We would like to name it: analogy of faith. According to this principle, a doctrine found in one passage of Scripture cannot contradict a doctrine found in another passage, in tradition, or in the Church's Magisterium. The objection therefore arises: how can one say that polygenism is compatible with the literary structure of Genesis 1-3, if it is not compatible with the doctrine of original

sin in Romans 5:12-19 and the Council of Trent, Session 5, canons 1-4? Note that the references of Romans and the Council of Trent are the ones found in Pope Pius XII's encyclical, *Humani Generis*; Genesis was not invoked.

Fr. Le Frois answered that, at the time Pius XII wrote *Humani Generis*, in 1950, it was true that he could not see how polygenism could be reconciled with the doctrine of original sin. (And, we may add, he therefore had the right and duty to warn the faithful about this difficulty). But there have been advances in exegetical and theological studies since the time of Pius XII. To our readers who wish to keep up with these studies we recommend: Herbert Haag, *Is Original Sin in Scripture?* translated by Dorothy Thompson, New York, Sheed and Ward, 1969. He shows that studies like those done by K.H. Schelkle and S. Lyonnet on Romans 5:12-12, and those by A. Vanneste on the decrees of the Council of Trent, demonstrate that neither of Pope Pius VII's references contradicts the theory of polygenism. Hence, to Fr. Le Frois' mind, **there is no compelling reason** from analogy of faith that obliges us to deny the possibility of interpreting Genesis 1-3 in a manner reconcilable with polygenism.

To enlighten our reader further, it might be helpful to take a closer look at Pius XII's references.

1 The first reference to be consider is Romans 5:12-19. The exegetical conclusions on this text are open to polygenism. They may be summarized in the following words of Charles Hauret (who, nevertheless, later argues for monogenism):

"It is agreed by all that the Apostle was not formally explaining the text of Genesis . . . The purpose of the Apostle is less to teach us about the origin of the human race or even to furnish us a complete explanation of the appearance of sin in the world than to exalt the omnipotence of redemptive grace . . . To be sure, St. Paul's manner of speaking reveals that his point of view is monogenistic. Like all Jews (of his time) he agrees with the idea immediately suggested by the text when it is taken in its obvious sense, but the question remains whether St. Paul had the intention affirming that conviction here." — Op. cit., pp. 140-141.

Furthermore, we should add that St. Augustine, and before him Ambrosiaster, mistakenly interpreted Romans 5:12 thus: "**in quo, id est in Adam, omnes peccaverunt** (in whom, that is, in adam, all have sinned)." The intent of this exegesis is to show that **in Adam all men are sinners**. This was Augustine's argument against the heretic Pelagius, who only accepted personal sins but not original sin. With St. Augustine we accept the existence of original sin aside from personal sins. But we disagree with his exegesis

inasmuch as the Greek text says, **eph ho, pantes hemarton** and this is properly translated: **because** all men have sinned.² Two things, therefore, must be remembered: (a) Greek **eph ho** means "because", not "in whom, that is, in Adam"; (b) **pantes hemarton** means "all have sinned" in a real, active manner, and not "all are sinners" because of passive participation in one man's sin.

The argument for monogenism, then, has to be found outside the Bible. Nowhere in the Bible is monogenism **taught**. We hasten to add that neither is polygenism taught in the Bible. Scripture is neutral on this question. Consequently Hauret says that "on all such questions the final argument is Catholic Tradition."³

2. The second reference to be considered is the Council of Trent, Session 5, canons 1-4. We ask our readers to await our next article wherein we will explain that Trent's dogmatic definition does not close the door to polygenism.

For the present, we would just like to comment on our reader's view that "the position of the Magisterium in this regard has not changed." He recalls Pope Paul VI's Credo of the People of God, proclaimed on June 30, 1969.⁴

To solve this difficulty, a careful distinction must be made. The dogma of original sin has not changed — **true**. This means that the stand of the Magisterium on polygenism has not changed — **false**.

Original sin is a dogma of faith. But monogenism is not. Even if some theologians say that monogenism is presupposed by the dogma of original sin, it does not thereby become a dogma.

The stand of the Magisterium on polygenism **has** changed. Pius XII was vocal against its danger.⁵ Paul VI is silent on the matter. Isn't this a change? A shift from opposition to neutrality is, in this matter, a significant change. As confirmation we should note

² The whole verse is: "Through one man sin entered into the world and through sin, death, and thus death has passed to all men because all men have sinned."

³ Op. cit. p. 142.

⁴ See Boletín Eclesiástico de Filipinas, Vol. XLII (1968) pp. 620-630.

⁵ Theologians agree that Pope Pius XII did not make any dogmatic definition in the Encyclical *Humani Generis*. Charles Hauret, for example, says that "the Holy Father, without promulgating a dogmatic definition and without closing the door to further research, recalls solemnly the traditional teaching of the Church." Op. cit., p. 145. Thomas Aquinas Collins, O.P., and Raymond Brown, S.S., in the article "Church Pronouncements" in the *Jerome Biblical Commentary*, New Jersey, Prentice-Hall 1968, say: "The Pope does not absolutely condemn the theory of polygenism.... It is worth noting that in this predominantly monitory en-

that no censure has been imposed by the Magisterium on recent works advocating the possibility of explaining original sin compatibly with polygenism.⁶

The core of our reader's difficulty with Fr. Le Frois' view is the failure to understand contemporary exegesis of Romans 5:12-21 and contemporary theological investigations on the real meaning of the dogma of original sin as defined by the Council of Trent.

Theologians today show great interest in the dogma of original sin, but they do not bother themselves much about monogenism and polygenism. Not theologians but scientists are called upon to elucidate the physical origins of the human race. It will take long years, centuries perhaps, before they can sufficiently explain the beginnings of human life on earth. Perhaps they may never succeed in this task. Fortunately, Theology does not have to wait for the results of positive science. It can speak of man at a deeper level, relying on the light of faith. This faith asserts original sin. But it does not teach monogenism nor polygenism.

cyclical there is virtually no chastisement of biblical scholars. Seemingly to his death Pius XII remained firm in his faith in modern criticism."⁷ (72:24).

⁶ Aside from the already recommended work of Herbert Haag, we may give as examples: A. Hulsbosh, O.S.A., *God in Creation and Evolution*, Translated by Martin Versfeld, New York, Sheed and Ward, 1965; S. Trooster, S.J., *Evolution and the Doctrine of Original Sin* Translated by John A. Ter Haar Newman Press, 1968.

IN MEMORIAM

**Homily delivered at the
Funeral Mass for the late**

FR. JOSE ORTEA, O.P.

By

Bishop Cirilo R. Almario, Jr., D.D.

Your Excellencies, Brothers in the Episcopate
Very Reverend Father Provincial
Very Reverend Father Superior
Very Reverend Father Rector Magnificus
Reverend Fathers and Sisters
Dear Seminarians and Friends:

On the eve of a priestly ordination in a religious community, an old priest of the same Congregation, was dying in a nearby hospital, and in a moment of inspiration, he had a letter written to his Superior, in which he said: "The hour is almost at hand. Fifty-four years of religious life! I have always been very happy. I have tried to be faithful to my religious vows; I have tried to live up to my commitments to the Lord. True, I had my defects, my shortcomings, but I know that the good Lord understood me, and has pardoned my sins. Now as I prepare to leave, I feel very happy. Tell those who are to be ordained tomorrow, that I will pray for them, that they too may find joy in the priestly and religious life".

My dear Friends: as we gather today to pay our last homage and respects to Fr. Jose Ortea, O.P., this Man of God, who only a few days ago, celebrated the 50th anniversary of his priesthood, we feel that those words of the dying priest, could very well have been his. For in life as well as in death, in sickness and pain, Fr. Ortea was happy. He never expressed any regret; he was resigned to the will of God. He was a real priest, a true religious, a Man of God.

To those who did not know him, he appeared to be a very stern man, but in truth, he had a very kind and tender heart. To us who knew him well, even his voice was music to the ears, a sign of his

affection. When he shouted, one could feel his concern, his understanding, his love.

There was really nothing extraordinary about him. I would even venture to say that his true greatness lies in his fidelity to the simple and ordinary. No man has stressed the simple and ordinary, as to make it appear so exceptional, so important, so demanding of one's attention.

In a world that loves to cater the extraordinary, to value things by way of advertisements and propaganda, to measure greatness in terms of exposure and achievements, the life of Fr. Jose Ortea shines out as a countersign that there can be greatness too in the simplicity of one's life, in the fidelity to one's duties, in the performance of one's assigned task, however lowly it may be.

In the simplicity of his life, three things made Fr. Ortea truly great in the eyes of those who have known him: his stress on the loyalty to the Holy See; his keen interest and concern for the needs of the dioceses; his magnanimous efforts to bring about unity among clergy and seminarians.

Who has not heard him say that loyalty to the Holy See can be considered the eighth sacrament, a channel of grace for clergy and laity alike? Who has not heard him say that the U.S.T. Central Seminary, is an institution for the formation of diocesan priests, and not an agency for recruiting aspirants to the Dominican Order? Who has not heard him say that if Thomism would be a cause of conflict and dissension among the clergy, then "Down with Thomism!"? Who has not heard of his efforts as Rector of the Central Seminary, to bring about closer ties and understanding among the students of different seminaries in the greater Manila area?

These are the living testimonies to the greatness of this simple and ordinary man.

My dear friends: the greatest misfortune that the world is suffering today, is not the lack of rich and powerful men; it is not even the lack of learned and educated men. The greatest misfortune that the world is suffering today, is the lack of great men, great in the christian sense of the term, men who will be humble rather than proud, meek rather than offensive, condescending rather than imposing, right rather than popular, men who will follow principles rather than mere public opinion, and who will seek the Kingdom of God and His justice above everything else.

The life of Fr. Jose Ortea, O.P., invites us all to be great in our own littleness, to, be faithful to the ordinary, to serve the Lord in the simplicity of our life. This is the legacy that he has left to us.

To the Dominican Fathers, let me express my heartfelt sympathy for the loss of one of their confreres. And in our moment of grief, let us recall to mind the words of the Liturgy: **vita mutatur, non tollitur**. "In death, life is changed; not taken away. And when the home of this earthly sojourn is dissolved, an eternal dwelling place is prepared in heaven".

May Fr. Jose Ortea, O.P., who has left us for his eternal dwelling in heaven, be one of our intercessors before God. May his good life and example be a model to us all, as we strive to reach the portals of eternity.

— oOo —

Random Notes

The bishops of England and Wales have repeatedly stated "their **abhorrence of the activities of extremists**" on both sides of the trouble in Northern Ireland, Cardinal Heenan of Westminster stated in response to questions about the Church's position on the Irish Republican Army (IRA).

The Hong Kong Holy Spirit Seminary announced the gratifying news that the **Sacred Congregation for Catholic Education, at the petition of Bishop Peter Lei, has constituted its Theologate** an affiliate of the Faculty of Sacred Theology of the Pontifical Urban University for four years, provisionally.... Cleveland. — More than 200 clergy from ethnic Catholic parishes throughout the country decided at the first National Ethnic Clergy Conference here to form a national Catholic organization to promote cooperation "**in rebuilding ethnic communities in the American fabric of society.**"... Despite the suffering and inner conflicts troubling the Catholic Church the **present time is nevertheless "an epoch of extraordinary vitality for the Church,"** the Pope told cardinals who had assembled on June 22 to present their good wishes on the anniversary of his election as Pope... "**American Catholicism is changing, not collapsing,**" the bishops of the United States said in a lengthy state-of-the-Church paper prepared for the World Synod of Bishops.

HERE AND THERE

NASSA CONVENTION HELD

CEBU — The 6th annual convention of the National Secretariat of Social Action (NASSA) was held on June 17-21, on the theme of "the Gospel of Justice". The keynote address was delivered by Bishop Julio Labayen, O.C.D., National Director of NASSA. A talk on "Justice in the Scriptures" by Fr. Herman Hendrickx, C.I.C.M., and the finalization of Project of "ALAY KAPWA" — Lenten Action 1975, were among the highlights of the convention.

In his keynote address Bishop Labayen said: "In a situation where man is caught in a network of injustice we read the signs of the times in his aspiration to equality and participation. In the light of the Gospel of Justice we face the challenge to liberate man from every oppressive situation towards the establishment of God's kingdom of justice, love and peace."

Fr. Hendrickx concluded his talk saying: "Some will have to lead the Christian community in a reflection on the *central place of justice* in the biblical message. They

will have to point out that from the time of the Exodus, through the Acts of the Apostles, until the present time, justice is a *conditio sine qua non* for the building and realization of the people of God, who, in the final analysis, embrace the whole of mankind. Others, inspired by this biblical reflection, will have to devise the channels and means to make these ideas come true."

ALAY KAPWA is a Lenten Action project patterned after that of Germany, Holland, Belgium, etc. It seeks to make the Philippine Church self-reliant in supporting efforts towards evangelization and development. To achieve this, everyone must be called upon to give his share of concern, talent, time, labor, gifts in cash and in kind, to a national pool. It is hoped that a collective effort, coordinated by NASSA, will be the answer to the plight of the deprived and oppressed, the depressed and the suffering. The appeal to the public was scheduled by the convention to begin on February 9, 1975.

PASTORAL RENEWAL COURSE IN CAVITE

CAVITE — The 4 vicariates of the Diocese of Imus underwent a five-day retreat-seminar echoing the pastoral renewal course being offered at the Pastoral Renewal Center in Novaliches, Quezon City.

The retreat-seminar was conducted by Frs. Romeo Ner, Jose Sugay and Nicanor Victorino, all graduates of the Pastoral Renewal Center.

After one day of group interaction, the topics discussed were prayer, social concept of sin, fundamental option and celibacy.

Other topics of the pastoral renewal course will be taken up in the over-night vicarial meetings later on.

In the Diocese of Imus, for the past two years, the vicarial system has been revitalized. Beside the monthly recollection, each vicariate meet once every two months to find ways and means of making their ministry more effective.

EX-UST SEMINARY RECTOR DIES

MANILA. — Fr. Jose Ortea, O.P., former rector of the University of Santo Tomas Central Seminary, passed away at 10:50 p.m., June 28 at the UST Hospital. He was 74.

Fr. Ortea was professed a Dominican on Sept. 8, 1917. On June 18, this year, he celebrated his golden anniversary as a priest. A native of Oviado, Spain, he was provincial superior of the Dominican Order in Chile and taught canon law at the Angelicum, the famed Dominican Institution in Rome.

He took his philosophical and theological studies at the Convent of Santo Tomas in Avila, at the College of Rosaryville in Louisiana, and at the Dominican House of Studies in Washington, D.C., where he was ordained on June 18, 1924.

In 1924 he was assigned to the Philippines and taught at the Colegio de San Juan de Letran. He became vice-rector of the college. He finished canon law studies at the UST Central Seminary in 1939.

POPE'S DAY CELEBRATED

MANILA — As Filipino Catholics observed Pope's day on June 30, the Apostolic Nuncio, Msgr. Bruno Torpigliani, pointed out the significance of Pope Paul VI's pontificate. He said it will be remembered for its search for universal friendship and understanding.

Msgr. Torpigliani said: 'One word synthesizes all this magnificent quest for universal friendship, the word by which history will remember the pontificate of Paul VI: Dialogue. Yes, nobody has expressed better than he, the dimensions, the meaning, the objectives of those open arms extended to all peoples.

'While the dialogue of Paul VI is understanding of the modern world, if only intends to promote a friendship that never sacrifices

the truth and the exigencies of the Gospel.'

In a message to the Filipino people, Msgr. Torpigliani also said he can testify 'to the assiduous concern of Paul VI for the spiritual and material well-being of your country.'

For Pope Paul, the papal nuncio said, 'friendship of the peoples is sacred as a heritage, precise as a goal, cordial as a dialogue.

Msgr. Torpigliani said the Pope, in his quest for universal friendship, has traveled around the world and visited Bombay, Bogota, New York, Geneva, Fatima, Manila and other cities.

Cardinal Montini was elected to succeed Pope John XXIII in 1963.

KNIGHTS AND FREEMASONS UNITE

The Knights of Columbus and the Freemasons of the Philippines held a fellowship dinner and committed themselves to support charity projects. The proceeds from the dinner were in fact earmarked for charity, according to Carlos M. Velayo.

Julio R. Cardinal Rosales was the guest speaker. Wealth, like life, is given and is 'not to be possessed with the absolute right of dominion,' the Cardinal said. Its administration by man is a ste-

wardship, an arrangement which is the very 'essence of social justice,' according to the Cardinal.

The church leader added, however, that 'this does not mean just distributing money to the poor.' The most sensible way, he said, is to help the poor by offering them facilities which would help them develop their skills, rehabilitate themselves, rejoin society, or take advantage of civic-initiated opportunities for their economic betterment.

CHURCH HOSPITAL OPENED

The five-story Cardinal Santos Memorial hospital was inaugurated at Greenhills in San Juan, Rizal on July 23 as a "church hospital."

A church hospital, explained Sor Natividad Asuncion, DC, hospital administrator, fulfills the call for concerted efforts "to be truly responsive to the need for more comprehensive perspectives and directions."

It is also a fulfillment of the late Rufino Cardinal Santos' vision that the "health apostolate is particularly an effective instrument in the movement for true and genuine development of the people."

Church-related hospitals are efficient centers for community

health programs and for medical research training.

Along these lines, the CSMH is dedicated to the serious responsibility of committing its resources to the health and social welfare programmes of the government, which are aimed at ultimately improving the country's total development, Sor Asuncion said.

Dr. Yolando Q. M. Sulit, cardiologist, is the medical director of the hospital.

The hospital was built from funds derived from the war damage claims of the old St. Paul's hospital in Intramuros. The Maryknoll Sisters, co-owners of the hospital, turned over their shares to the archbishop of Manila which is now its sole owner.

MOSAIC ADORNS STA. CRUZ CHURCH

MANILA — A colorful, eye-catching design now decorates the central walls of Sta. Cruz church in downtown Manila.

Adorer, monthly bulletin of the Blessed Sacrament shrine, has this to say regarding the symbolic

meanings behind the design.

— The design is not a painting but a mosaic done in Byzantine and Venetian glass, with 90,000 pieces and without color pigments. The vault alone measures 1,000 square feet. The entire design was

conceived by Fr. Gabriel Casal, OSB, of San Beda College and executed by Mrs. Elizabeth Chan, a Peking-born artist and graduate of Holy Spirit College and UST.

— The central figure is that of a lean, sagging lamb, standing on a piece of rock.

— The plants at the lateral backdrop are mango, banana and flame tree, a truly Filipino setting.

What do the whole mosaic work and its components symbolize?

The entire design is a symbol of Christ offered as sacrifice for the sins of men, based on the bible passage "The angel showed me the river of life, rising from the throne of God and of the Lamb and following crystal-clear down the middle of the city street. On either side of the river were the trees of life" (Apocalypse 22:1-2).

The lamb is a symbol of Christ described by Holy Scripture as the Paschal Lamb. The red spot on the left side signifies that the animal is immolated as a form of sacrifice. The intercessory nature of Christ symbolized in the lamb is depicted by its sagging

body, outstretched legs and upward-looking eyes.

Based on the bible text which speaks of Moses standing on a rock as he led the people of Israel out of bondage, the rock design also stands for Christ Who is the "Rock of ages," our liberator from the bondage of sin.

The rays surrounding the head of the lamb symbolize the universality of Christ's sacrificial offering and the letter KR (Khi Rho) are the first letters of Christ in Greek.

From the lamb water flows down towards the tabernacle, a symbol of the water of life that comes from Christ and flows down into the hearts of men. Christ's enduring sacrifice and boundless love are to be found in the Holy Eucharist which is kept in the tabernacle.

The mosaic, then, is not meant simply to embellish the sanctuary but to help the devotee meditate on Christ's love for man which He has left in the Eucharist, a symbol also of His constant intercession to the Father for man's salvation.

GUIDELINES FOR PRIESTLY FORMATION

The S. Congregation for Catholic Education has issued a document entitled, "Educational Guidelines for Priestly Formation (Rome 1974). It has been sent to all the bishops of the world, to be put into effect in the training of seminarians.

It consists of 4 parts containing 90 paragraphs, and was prepared by the Congregation for Catholic Education with the collaboration of experts and in complete agreement with the episcopal conferences. The principal theme is the training of candidates for the priesthood to live a life of chastity and so to prepare themselves to accept un-

reservedly celibacy for the sake of the kingdom of heaven.

"Celibacy," the document states, "has an obvious positive value as total availability for the exercise of the priestly ministry and as a means of consecration to God with an undivided heart. It has the value of a sign and of a witness to an almost paradoxical love for the kingdom of heaven." In demanding it the Church has "profound reasons based on the imitation of Christ, on the function of representing Christ the head of the community and on availability for service as an indispensable means for the continual building up of the Church."

CHARISMATICS NEED MARY AND NEED THE CHURCH

SOUTH BEND, Ind. — Cardinal Leo Suenens told a gathering of Catholic charismatics here that by uniting with the Mother of God and with the visible Church the charismatic renewal will move far ahead in its mission of prayer and service.

Comparing the charismatic renewal to an aeroplane, the cardinal said that "if the charismatic renewal is to fly over the world — and I think it is — on the right hand it needs Mary, the mother of God, and on the other hand, Peter, the head of the Church."

Mary is a model of prayer linked to service. Peter also was called to a service of love and action for the Christian flock.

With Mary and Peter as models, "go fly and take any plane you like."

Mary, he said, was the "first charismatic Christian" and the "heart of the charismatic Church. No one has given an answer to God

like she has." Peter represents all bishops and "all the guidance of the visible Church" which support the spread of God's Spirit throughout the world.

The cardinal praised the decision to hold next year's international conference in Rome on Pentecost weekend as an "invitation from the Lord to celebrate Pentecost in an ecumenical way." The conference, he pointed out, will coincide with the close of the Marian World Congress, also to be held in Rome.

In a meeting with the press during the conference, Cardinal Suenens said that the charismatic renewal is a "grace for the whole Church." He expects that it will become incorporated into the life of the entire Church just as the liturgical or the biblical movements of past years have been.

The charismatic renewal has the potential for revitalizing the sacraments, especially Baptism, Confirmation and Penance, and for renewing parish life, he said.

RENEWED WARNING AGAINST ALLEGED APPARITIONS

The Vatican has reissued its warning against what it calls "the pretended apparitions and revelations of *Our Lady of All Nations*." It has asked priests and laypersons alike "to desist from propaganda of any kind" concerning the alleged apparitions.

The notification, issued by the Vatican's Doctrinal Congregation, also confirmed "the judgment of the competent ecclesiastical authorities" concerning the visions.

In 1956 the bishop of Haarlem, the Netherlands, prohibited the public veneration of the image of "Our Lady of All Nations" or the

publication of writings ascribing supernatural origin to the so-called apparitions and revelations. In the following year the same bishop restated these prohibitions, and the Holy Office (as the Doctrinal Congregation was then called) praised his prudence. In 1972 the Doctrinal Congregation confirmed this decision.

The matter stemmed from claims by Miss Isje Peerdeman that the Mother of Christ appeared to her in a Church in Amsterdam in 1945. In recent years the alleged apparition has proved a rallying point for right-wing Catholics in the Netherlands, Germany and England.

WARNING AGAINST OPUS CHRISTI

It has been learned that a society bearing the name "Opus Christi" (not to be confused with Opus Dei), and having, as it appears, an office in Switzerland and an address in Rome, is soliciting assistance from Catholic institutions in the United States of America and in other countries and is seeking to enter into contact with them by offering to supply foodstuffs.

In order to avoid any misunderstanding arising from the use of the above-mentioned name it is

deemed necessary to state that the Ecclesiastical Authority has nothing whatsoever to do with the activities of the said society, which cannot in any way be regarded as an official Catholic institution.

The public is therefore placed on its guard against any possible reference, direct or indirect, which persons connected with the said "Opus Christi" might make to Ecclesiastical Authority or to institutions depending therefrom.

NEW RULES ON MASS OFFERINGS

VATICAN. — Pope Paul VI issued an Apostolic Letter "Motu Proprio" concerning Mass Offerings.

New rules drastically modify the obligation of churches to say daily masses for benefactors. Vatican officials explained that inflation is wiping out the value of bequests

and donations left to churches throughout the world.

At the same time, apparently to correct abuses, the Pontiff issued new rules revoking privileges to reduce, condone, or commute new Mass stipends.

The norms came into force on July 1, 1974.

RECONCILIATION — THE WAY TO PEACE

VATICAN. — The subject chosen by Paul VI for the 1975 World Peace Day (January 1) was presented to the press on July 11. The theme is: "Reconciliation, the way to Peace."

Two main reasons have inspired the Holy Father in the choice of the theme.

The first reason is its connection with the Holy Year, which puts forward two inseparable aims: Christian renewal and reconciliation.

The second reason is its connection with peace understood in the "vertical" sense of return to God, and in the "horizontal" sense of good relationships among men.

Peace among men, to be real and lasting, calls for mutual forgiveness, an act that is difficult and even impossible without divine grace.

The theme for 1975 carries further the statement that characterized the 1974 Day of Peace: "Peace depends on you too".

3 'TEST-TUBE' BABIES BORN?

LONDON. — Three babies conceived in laboratory test tubes and then implanted in the mother's womb have been born in Europe within the past 18 months, a British gynecologist revealed last July 15.

Prof. Douglas Bevis of Leeds

University said that to his knowledge the births were the first of their kind in the world.

The feat opens the way to successful childbearing by women whose fallopian tubes are blocked, if the procedure can be controlled. And it raises ethical questions.

The babies were conceived in the test tube with eggs taken from the mother's womb and fertilized with male sperm, and then put back in the womb after growing in the laboratory for about a week, Bevis said.

Bevis did not say specifically that the sperm came from the husbands of the women, but listeners said they assumed from the context of his remarks that it did.

All three babies are alive and do not have any apparent abnormalities, Bevis said. He declined to name the doctors or the individuals involved, but did say that at least one birth involved British people.

The work could eventually be a boon to women who are infertile because of a blockage of the fallopian tubes leading from the ovaries to the womb, Bevis indicated. He said that only a few hundred British women fall into this category.

When an egg is released each month, it must travel through the fallopian tubes to the point where it is fertilized.

But Bevis argued that the three successful births did not constitute a major medical breakthrough. "So many have been attempted that by the law of average some have come through," he said.

Bevis announced the births to a meeting of the British Medical Association.

In the United States, a leading

authority on the subject, Dr. Leon R. Kass, a physician and biochemist, said the announcement was not particularly surprising because of the number of people working in the field and the fact that fertilization in the laboratory has been done for some four years.

Kass, who will join the Kennedy Center for Bioethics at Georgetown University in September, said that if this technology were confined to use in such cases of infertility it is probably not a matter of great ethical importance in itself.

However, as "a step in a long series of steps yet to be taken," the techniques possesses the potential for abuse and perhaps a challenge to the very nature of human reproduction, he said. Among the problems, he noted, would be the questions of using surrogate mothers to bear children for others, or the use of sperm not the husbands'.

Bevis added that in the foreseeable future there is "not the remotest chance of creating a total tube baby — a fetus brought to full-term outside the womb.

The claim of Dr. Bevis has been seriously doubted by two of Britain's leading experts in the field, Dr. Patrick Steptoe and Dr. Robert Edwards. So far Dr. Bevis has not revealed the names of the doctors, parents or children involved. He said he was not personally involved in the three cases.

EPISCOPALIAN WOMEN ORDAINED

PHILADELPHIA. — In defiance of church tradition, four Episcopal bishops have agreed to ordain 11 women priests in services here July 29.

The ordination, first of its kind in the history of the church, is

expected to bring the censure of the governing church body and could lead to the ecclesiastic discipline of those who take part in it.

The rites, in which women ranging in age from 27 to 79 will be

ordained, are to be held at the Church of the Advocate in north Philadelphia.

The Episcopal House of Deputies, consisting of laymen and

clergy, rejected ordination of women at a recent national assembly. Church law does not deal with the ordination of women, but the church has traditionally excluded females from the priesthood.

NEW ANTI-RELIGION WAVE REPORTED ON IN CHINA

VATICAN CITY. — China, in the midst of a campaign against its own Confucius, has also embarked on a new wave of anti-Christian propaganda, particularly against Catholicism.

And, according to Vatican observers, the fresh attacks by China on the Catholic church crush the Vatican's current hopes of extending Pope Paul's Ostpolitik to the mainland.

La Civiltà Cattolica reports in its current issue that China began intensifying its anti-Christian campaign in the past few months

through regional radios and theater.

The Vatican says it has no ways of ascertaining the fate of Catholics in China, who numbered 3.2 million in 1949, including 96 bishops and almost 6,000 priests.

Fides, the news agency of the Catholic Missionary Institute in Rome, reported last year that Chinese Catholics who had left the mainland said priests were restricted to labor camps, and their churches were burned or turned into non-religious use.

CHINA ASSAILS RISE OF RELIGION IN SOVIET RUSSIA

HONG KONG. — China has accused Soviet leaders of promoting a "religious fever" throughout the Soviet Union because their "sham communism" does not work, according to a Peking radio commentary.

More and more Russian young people as well as "model" Communist workers and soldiers "now have blind faith in religion," it said.

The commentary, broadcast in the state radio's domestic services last week, said recent remarks by the archbishop of Moscow of the Russian Orthodox church indicate "that one-fifth of the Soviet population is affected by this religious fever." A translated text of the broadcast was made available Wednesday.

The Kremlin leadership "has placed a Communist label on reli-

gion" by "claiming that the Russian Orthodox church is a means of improving social relations, and has developed into Communist Christianity, which serves socialism," the commentary said.

"The flood of religious fever reflects the Soviet people's strong dissatisfaction with their status quo. 'Goulash' Communism has now perished, while 'developed socialism' does not work. Thus, to some people, the Kremlin-type of Communism is not as effective as God."

"This upsurge of religious fever in a so-called 'developed socialist country' makes one think. Why is it that such a phenomenon of social retrogression has taken place in the native country of the great Lenin?" the commentary asked.

BRIEFLY SAID

In his weekly general audiences in the past weeks the Pope said:

"The coming of the Holy Spirit does not take the cross away from human reality.... The Christian can at the same time, have two different, opposite experiences which become complimentary: sorrow and joy" (June 26).

"It is not possible (for the Christian) to live blindly, guided by passive, sometimes servile, acceptance of prevalent opinion, not tested by critical and responsible reflection" (July 3).

"One must not use, or rather abuse, an isolated truth, contained in the great framework of Christian wisdom, without taking into account the other truths connected with it. Otherwise the result will be lack of balance and a one-sided system.... An item of truth... when viewed in a partial and exclusive way or with over-emphasis, gives rise to error" (Intended for July 10).

"The most dangerous temptation of our time is the temptation to limit ourselves to the *horizontal* sphere, as is said nowadays, neglecting, forgetting, and finally denying the vertical sphere; fixing our attention on the visible, experi-

mental, temporal and human field, while abdicating our vocation for the kingdom of God, which is invisible, ineffable, eternal and superhuman" (July 17).

FR. LEONARDO Z. LEGASPI, O.P., Rector of the University of Sto. Tomas, asked about the relevance nowadays of the liberal arts, said: "I deem liberal arts to be the heart of any university system. If you consider the university to be a 'factory for skills, values, and attitudes,' it is liberal arts that provides perspective to the student, permeating his entire mental framework in whatever profession he enters — whether engineering, accountancy, law, the sciences, or teaching. In advanced countries, technicians or specialists who are promoted to top managerial positions must 'retool' themselves by going through a liberal arts orientation. Fundamentally, there are just two areas which confront all kinds of leaders or managers today: systems and people. What is the best system for a company, a school, the military, a government agency, etc. When this has been decided upon, then the next question is how can this system be executed efficiently through people? Liberal arts provides that mixture of balance that makes systems and people work creatively."

Our Mother

Fifth of a series

MARY, OUR SPIRITUAL MOTHER

by

Fr. Regino Cortes, O.P.

Life, to give it, to sustain it, to nourish it and let it grow to its utmost flowering is the essence of Motherhood. It is not only enough to give life to be a mother. Indeed it would be the height of cruelty to give life alone without sustaining it in its incipient stage, without nurturing it to its full development. Becoming a mother does not end in the maternity ward of a hospital. It continues in the warm embrace of a motherly care in the home, in a serious word of advice of right conduct to a growing child in the formative stage, in honest to goodness discipline, in abundant tender loving care and parental concern.

Mary's motherhood was not confined in giving birth to Christ in a physical manner although in this aspect she can already be truly said to be the mother of all Christians, in as much as all Christians are members of the mystical body of Christ. This relationship, however, is still loose. Mary is our spiritual Mother in a more intimate way. According to our Lord himself, she was more a Mother since she was the greatest of all those who heard the Word of God and kept it" (Lk.8:19-21).

Quoting again the Pastoral Letter of the American Bishops about Mary (Nov. 21, 1973): "As a perfect disciple, the Virgin Mary heard the Word of God and kept it, to the lasting joy of the messianic generations who call her blessed. It is our Catholic conviction that in her present union with the risen Christ, our Blessed Mother is still solicitous for our welfare, still desirous that we become more like Jesus, her firstborn. The Mother of Jesus wishes all her other

children, all men and all women to reach the ministry of the fullness of Christ." (no. 78).

"To reach the maturity of the fullness of Christ," that is the prime objective of spiritual motherhood just as in earthly motherhood the principal goal is the full flowering of a mature human person. Since the spiritual level is higher than the physical level, Mary's spiritual Motherhood is the highest in this order. The Church follow her in this line being truly called "Mother Church" since she brings forth in faith the life of Christ in all the faithful. Even holy virgins according to the enigmatic words of St. Augustine in his work **On Christian Virginity**, which, I think, we can now in a way understand, "are, with Mary, mothers of Christ if they do his Father's will. For in this even Mary is with greater praise and blessedness Christ's Mother, according to the sentence, 'Whoever does the will of my Father who is in heaven, the same is my brother and sister and mother' (Mt. 12,50)."

The words of Jesus on the cross: "Woman, behold your son, son behold your mother," can now be seen in a brighter light — not exactly constituting Mary during that time as our spiritual Mother but confirming what was already in fact existing. We are rest assured that our Mother has fulfilled her role to the utmost perfection.

In this secular world of test-tube babies, of unwed mothers leaving their children in orphanages rather than suffer social stigma, of orphans wanting motherly love, of physical motherhood being cut still in its incipient stage, we seriously and badly need an all-embracing Mother who will sustain and care for us until we reach our full stature in the kingdom of God.

HOMILETICS

I. BIBLICAL NOTES

MSGR. MARIO BALTAZAR, O.P.

**Twenty Second Sunday of the Year
(September 1)**

THEME 1: Behave humbly, and then you will find favor with the Lord (Sir 3:19-21:30-31)

Our pericope deals on the virtue of humility. The author tells us its advantages and its necessity especially for those occupying a higher social stratum. By contrast, he reminds us of the sad plight of those who lack this virtue. Among the proud men whom the author castigates, are certainly included those who dabble in Hellenistic speculations often with so disastrous effects to the faith of the Jews.

THEME 2: You have come to Mount Zion and to the City of the Living God (Heb. 12:18-19, 22-2ea)

The author makes a contrast between the assembly of Israel, gathered for the making of the old covenant and the giving of the Law, and the assembly of those who have entered into the new covenant. While the scene of the former is earth along-side the awesome circumstances recounted in Ex and Deut, the scene of the latter is in the heavenly sanctuary where Jesus performs his completed sacrifice on which the new covenant is based. The assembly of the people of the new covenant is not on earth but in the heavenly sanctuary, to which, in the author's mind, the Christians have already arrived although Paul does not deny the Christian existence in this world.

THEME 3: Everyone who exalts himself will be humbled, and the man who humbles himself will be exalted. (Lk. 14:1. 7-14)

Our pericope falls under the section of Luke's Gospel that scholars generally describe as the Journey Narrative (9:51-19:28) which

presents materials either from some Collection (Q) or from Luke's own exclusive sources. Luke who follows Mark's outline, leaves him aside for this section to acquire greater independence of expression.

But the journey Narrative is not a reminiscence of actual journeys, it is rather a device by which Luke brings out of his Chief theological notions: namely that Jerusalem is the predestined stage of the drama of salvation. The journey leads to death but through death comes perfect fulfillment. Luke demonstrates that Jesus' example and teaching lead his followers to suffering; but this suffering is the opportunity of full consecration and glorious triumph.

It is also in this great section that Luke manifests so clearly his religious mentality, a distinctiveness that earned for this evangelist the title of "scriba mansuetudinis Christi." A faithful recorder of Christ's loving kindness, he is anxious to stress his Master's love for sinners, his tenderness for the lowly and the poor and, by contrast, his severity towards the proud and those who abuse their wealth.

The same religious mentality leads Luke, gentle and tolerant by temperament, to take a firm stand on the necessity of repentance and self-abnegation, insisting on unflinching and complete detachment especially from wealth.

It is under this context that we can fruitfully consider our present pericope that deals about behavior at a banquet. The Logion on self-effacement (V.11) shows that Jesus is not teaching social etiquette, but from good manners at table the Lord draws conclusions about the Kingdom: God invites to his Kingdom those who recognize their lowliness and their need of salvation.

Also, Jesus teaches his followers not to associate only with their friends or with the wealthy but to welcome the poor and the lowly for which a recompense is due discernible already at the moment of the accomplishment of the kind act, and perfectible at the resurrection of the just. He who receives the lowly and the poor is gifted with a growing likeness to God himself who tells the least worthy to go up higher.

Twenty Third Sunday of the Year (September 8)

THEME I: Who can divine the will of the Lord?
(Wisd. 9:13-19)

The author addressed himself to the problem of the allurements of Hellenism and attempts to show the Jews that they are not bar-

barians, as it has been alledged, and that they have no reason to envy the pagans inasmuch as they possess the true wisdom. To be sure he does not reject Greek culture, but he attempts a synthesis between anthropocentric Greek humanism and theocentric Hebrew humanism, happily succeeding in his attempt. However, he reminds us in a typically Hebraic manner (as our pericope clearly shows) that wisdom is not a quality acquired by man but a favor to be asked from God.

THEME 2: Have him back, not as a slave anymore, but as a dear brother. (Philemon 9b-10:12-17)

Philemon owned a slave, Onesimus by name, who ran away after having stolen something or done his master damage. The latter eventually came to Rome where Paul apparently gave him refuge and ultimately converted him to Christianity.

Having discovered later that he was Philemon's slave, Paul returned him to his owner equipped with a letter of recommendation, so to speak. Without bringing his authority to bear on Philemon, Paul begs the latter to receive Onesimus not as a slave but a brother in Christ. Also he expresses hope that the master will restore Onesimus to Paul to help in the apostolate.

THEME 3: None of you can be my disciple unless he gives up all his possessions. (Lk. 14:25-33)

The pericope belongs to the section proper to Luke, i.e. where he puts aside the Markan plan he was following, and makes use of the Collection (Q) he shares with Matthew or his own sources.

Luke admirably introduces this pericope against the background of a preceding parable of the great banquet to which all sorts of people were brought, "the poor, the crippled, the blind, and the lame." In fact great crowds of people were actually following Jesus when he enunciated the doctrine of total renouncement for his disciples.

Was it to sober the excitement of the "great crowds"? Was enthusiasm enough reason to become a disciple of this new leader who taught with authority unlike their own teachers? Jesus demanded total dedication from his disciples. He should be loved more than their own parents, brothers, sisters, wives, even their own lives. The Hebrew language, inadequate in expressing comparatives, quaintly uses the verb "to hate" to indicate the sense of "loving less."

Luke joins to the parable of total renunciation two others (the tower-builder and the warring-king) which serve to focus the pros-

pective disciples' attention to the necessity of careful, conscious acceptance of a great responsibility. One is told accordingly not to assume the burden of discipleship unless one is ready to go the whole way demanded by it. The "recorder of Christ's loving kindness" cannot tolerate hesitant, half-hearted service.

**Twenty Fourth Sunday of the Year
(September 15)**

THEME 1: The Lord relented and did not bring on his people the disaster he had threatened... (Ex. 32:7-11, 13-14)

Our pericope is about the apostasy of the Hebrews in adoring the golden calf and the consequent threat of divine punishment. Despite several apparent inconsistencies in Chapter 32, notwithstanding the redactor's effort to harmonize ancient sources, we can trace the string of events in this apostasy-narrative as follows:

The people demand the fabrication of gods to lead them. Aaron compromises and fashions a bull image, a divinity symbol current in the ancient East. Before this image the Israelites bow in worship; Yahweh informs Moses of the peoples' sins and of his intention to destroy them and form a new nation.

Moses then assumest the role of mediator for his people, appealing to Yahweh to spare them. He adduces two reasons to obtain God's mercy: the honor of his own name before the pagan nations, and the promises he accorded to Abraham. Yahweh relents and withdraws his threat of destroying the people.

THEME 2: Christ Jesus came into the world to save sinners. (1 Tim. 1:12-17)

Paul expresses thanks to Christ for his divine calling, a grateful feeling all the more intense in that he was aware of his utter unworthiness, having been a rabid persecutor of the Christians.

Aware of his previous sinful life (Paul's self-effacing expressions however should not be taken literally) a comforting quotation naturally comes to his mind: "Christ Jesus came into this world to save sinners." To this quotation, taken probably from a hymn or profession of faith current in the primitive Church, Paul draws Timothy's attention as to a fundamental truth. Too, Paul might be lending his authority to the quotation, the entire verse of which could be the doxology which Paul recites at the end of the pericope.

THEME 3: There will be rejoicing in heaven over one repentant sinner. (Lk. 15:1-32)

Chapter 15 of Luke's Gospel may be rightly termed as a gospel within the Gospel. The chapter distills the essence of the Good

News, for it presents three parables that have in common the note of divine mercy towards sinners.

An exclamation of impatience from the self-righteous Pharisees and the scribes provokes a coupling of parables in which Christ vindicates his regal treatment of the "sinners" namely, not just immoral persons but also those too poor or too ignorant to know all legal refinements so precious to those law-worshippers.

Lukes shares the parable of the lost sheep with Matthew. While the first Gospel stresses the necessity of the apostolic zeal, St. Luke's theme is the boundless joy, even among angels, over a repenting sinner. The parable of the lost coin is proper to Luke, it has the same lesson as the first, and is specially appealing to women.

The parable of the two brothers (often called the "Prodigal Son") is found only in Luke. It is divided into two parts, verses 11-24 and 25-32, each concluding with the refrain of joy. The Lucan themes of the enormity of sin and prodigious mercy of God extend through the verses.

Twenty Fifth Sunday of the Year (September 22)

Theme 1: Against those who "buy up the poor for money." (Amos. 8:4-7)

The pericope is a condemnation of greed. The rich merchants wait impatiently for the termination of religious holidays (first days of every new Moon and Sabbaths) which impose rest and prohibit business transactions. Once back to their lucrative business, they would cheat and oppress the poor. Despite the prohibition of the law, the merchants tamper with their scales, they are guilty of mixing good and bad grain, they sell what ought to be discarded. Amos, the prophet of social justice, inveighs bitterly against such unjust practices and announced to the culprits the inescapable chastisements of divine vengeance.

THEME 2: There should be prayers offered for everyone to God, who wants everyone to be saved. (1 Tim. 2:1-8)

The pericope deals about public prayer. Paul wants Christians to pray for all men without exception, even for the emperor Nero about whom Paul must have had ominous apprehensions for the future. He exhorts his readers to be obedient to civil authorities, having been established by God himself.

God's will that Christians pray for all men follows from his will that all men be saved. Paul enunciates the principle of the universal salvific will of God without descending into the problem of the relationship between God's will and human freedom in individual cases of salvation.

Salvation here is as "to come to the knowledge of truth." Knowledge of Christian truth then is a fundamental requirement of salvation. However, this same letter shows also that a program of Christian conduct and good works is necessary at the same time.

After saying that Christians are to pray for all men, and that God wishes all men to be saved, Paul asserts that Christ gave himself as a ransom for all. The note of universalism is found throughout this brief pericope. We could summarize its theme as follows: since God wants all men to be saved, Christ died for all and Christians are to pray for all.

THEME: 3: You cannot be the slave both of God and of money.
(Lk. 16:1-13)

Our pericope is about riches concerning which Jesus presents us a parable that is as quaint as it is difficult to explain. It will be useful to recall that a parable propounds one truth only while the rest of the details act as stage props. The truth presented here is the disappointing fact that worldly men showed greater prudence about money than Christians did about the Kingdom of heaven.

In making the master commend the shrewdness of the dishonest manager despite the total disregard for his property, Jesus subtly teaches his followers to ensure their everlasting happiness through prudence, and more concretely through the honest and prudent use of worldly goods.

The verses that follow, from verse 9 to the end of the pericope, can be considered as a string of 3 moralizations to help explain the disappointing truth conveyed by the parable. The catchword "faith", related to the Hebr. Amen, unites the three moralizations and appears in each of them in at least some derivation of that Hebrew word. Even the untranslatable "Mammon" may have been derived from "Amen" in the sense that riches are "those in which one puts his trust".

The first moralization (v.9) seems to say to use prudently the wealth (Mammon) that one has in order to ensure one's status on the final day, remembering that wealth tends to lead men to dishonesty.

The second moralization (v. 10-12) shifts the emphasis from the eschatological age to the day-by-day fidelity (Emunah). A Christian must show fidelity in the use of earthly goods.

The third moralization (v. 13) is a saying from Luke's Collection (Q) which he shares with Matthew. It has nothing to do with the parable, and repeats the total dedication Jesus expects of his follower (Neman).

Twenty Sixth Sunday of the Year (September 29)

**THEME 1: Those who sprawl and those who brawl will be exiled
(Am. 6.1a. 4-7)**

Our pericope contains a warning and prediction that the self-centered and luxury-loving people of the Northern Kingdom, especially their rulers will be punished by exile. The prophet describe their luxurious way of living, truly egregious by the standards of that time. They made use of elaborate furniture, inlaid with ivory panels, they ate sumptuous food, their venison come from calves fattened on milk, they feasted with musical accompaniment. Theirs was a life of indolence, luxury, and insensitivity

THEME 2: Do all that you have been told until the Parousia of the Lord. (1 Tim. 6:11-16)

The pastoral care of the churches is the theme of Paul's letter to Timothy. The Apostle was anxious that adequate pastoral care be given to sound teaching, to organizing and administering the Church through the choice of worthy ministers to defending and sustaining the Christian life in all its purity.

Paul was interested particularly in the right ordering of the Christian communities through worthy ministers. He sets forth in this letter the virtue to be sought in one who would qualify for the ministry. This guideline, together with the bits of advice pertaining to the personal conduct of Timothy, lay down the program of life according to which ministers are to conduct themselves so that the Christian message may achieve its full value in the Churches committed to them.

Paul thus reminds Timothy that he is a "man of God." This title was applied to Moses and the prophets in the OT, and like then Timothy should consider himself dedicated to the service of God. He must display the kind of effort and courage soldiers exhibit in fighting the good fight of the faith, using for his armor the virtues of justice, faith, charity, patience and gentleness.

The reminder of the good confession before many witnesses made by Timothy (probably on the occasion of his baptism) adds solemnity to the exhortation to lead a worthy life of a minister.

**THEME 3: The contrasting desserts of Dives and Lazarus
(Lk. 16:19-31)**

This parable does not appear in the other Gospels and is exclusive of Luke. The story of Dives and Lazarus has parallels in Egypt and among the Rabbis; Jesus could have easily adapted this tradition to his own purpose. He may have in mind, among other persons, the Pharisees who were fond of money and who thought to find justification in their own punctilious observance of the Law.

Because the poor man is called Lazarus (this being the only case in a parable where a name is assigned to a character), the rich man is also given the name Neves in the oldest text (Papyrus 75) of Luke.

The rich man is denounced not so much for wrapping himself in Tyrian purple-dyed woolen garment and fine Egyptian underwear, nor for indulging in sumptuous banquets, but for his blind indifference to the agony of the poor. This, inspite of Biblical injunctions that the more fortunate Israelites must share their blessings with the poor, Yahweh's representatives! (Cf. Lev. 25:23; Mi. 2:9; Is. 58:7; Neh. 5).

Their contrasting recompense and the explanation placed in Abraham's mouth serve to underscore not only the evil of mis-handling "Mammon", but also the futility at times of using the resurrection argument to convince hardened sinners and the insufficiency of mere knowledge of the Law to save men. It is terrible to have fallen into a Pharisaic mentality!

II. HOMILIES

Twenty Second Sunday of the Year (September 1)

Unified Theme: THE HUMBLE MAN WILL BE TOLD BY GOD TO GO UP HIGHER, EVEN UP TO MOUNT ZION THE CITY OF THE LIVING GOD.

Oftentimes life offers the humorous picture of shy people being thrust into the limelight to their dismay, and of proud people wanting to hug the headlines but not quite succeeding. Both have need of the virtue of humility: the former so that they may not forget their lowly origin (who did not begin in a lowly manner having come from nothing) if they are ever catapulted to fame; and the latter, so that they may know what true glory to seek after.

Humility has another advantage. It attracts the eye of God. Sirach goes to the extent of saying that, for all the power, majesty, and self-sufficiency of God, He accepts the homage of a humble man. Though paternalism and condescension are anathema concepts to modern and "liberated" man, they are most appropriate (and biblical at that) to describe God's dealings with his creatures. Unless we are crazy and irreverent to consider ourselves equal to to God, we should accept and adore His paternalism and condescension to us. In order to merit those, we need to be humble.

If humility unfailingly attracts the eye of God, so does pride unerringly draw His ire. It is no hateful and satanic quality, that God (according to Sirach) will be certainly avenged on a proud man. There is no course that leads surely to final ruin than that taken by a puffed-up person. Yet many choose this route, deceived or rather goaded on by the pleasant feeling of the bloated head and bursting torso. In the end (Sirach calls it fittingly, Day of Disaster) the proud is left with just that — emptiness and rottenness.

The humble man, who apportions to himself the place and position he regards as proper to his lowly origin, will find himself awarded a higher dessert and lot by the Lord of heaven and earth. He will be told to mount higher, even up to Mount Zion the city of the living God, where he is assured pride of place and right of citizenship. Were there other means of breaking into news and

getting famous, the bible readings could have told us so; but as it is, the only means of getting "exalted" is by going "humbled."

**Twenty Third Sunday of the Year
(September 8)**

Unified Theme: THE TRUE DISCIPLESHIP OF CHRIST CONSISTS IN DETACHMENT FROM WEALTH, BLOOD RELATIONS, PET IDEAS AND INTELLECTUAL CURIOSITY REGARDING DIVINITY.

A man prospecting to become a disciple of Christ will face a shockingly tall order from him: a renunciation of nothing less than his own self. This requirement has become anachronistic and scandalous for the people of our times whose philosophy of life and living ethics seem only to be "indulge thyself and be over-indulged."

Oh, if there were a possibility of accommodating them; but the words of Christ and his requirements are clear and unmistakable: "anyone who does not carry his cross and come after me cannot be my disciple." Of course, there can be the other recourse: refuse to be a disciple of Christ. But that is a radical solution, a desperate measure. A would-be Christian or a tottering Christian would balk at such an alternative. How about, perhaps, a mid-way course? Not the all or nothing but a little of this and a little of that, what some people call 'partial commitment?'"

Luke, who has an eye for the slightest action or word of Jesus indicative of His predilection for the poor, the lowly, and the sinners, records for us the uncompromising stand of the Lord on the requirements of discipleship: "If anyone comes to me without hating . . . yes, his own life, he cannot be my disciple." So it is not enough for a prospective disciple to intend to build a tower without finishing it, to begin waging a war without winning it. If anyone feels he could not finish the tower or win the war, let him not undertake the responsibilities of discipleship. A hesitating, half-hearted commitment disqualifies one from becoming a disciple of Jesus.

**Twenty Fourth Sunday of the Year
(September 15)**

Unified Theme: BECAUSE CHRIST CAME INTO THE WORLD TO SAVE SINNERS, NOT ONLY DOES GOD RELENT AND WITHHOLD HIS PUNISHMENT BUT EVEN REJOICES OVER THE REPENTANT SINNERS.

Only governments must have if they went to project an image of maneness and solidarity with the people they govern

is that of mercy. Thus a government becomes more attractive and lovable to its people when on given occasions it wisely decrees commutation of sentences, general amnesties and pardons on deserving former transgressors of the law. In tempering justice with mercy, and vice versa, respect for the law is assured, the common good of the community is promoted, peace and order become a reality.

When governments follow the above course of action and, so to speak, policy of attraction, they but reflect the quality of the Divine Governor of nations. Infinitely just but also limitlessly merciful, our forgiving Lord elicits from his creatures a feeling of profound gratitude and pervading peace of soul. But one must advert to the truth which always risks of being ignored or forgotten by men. This was why St. Paul had to assert that one truth of our faith needs attending to as an incontrovertible fact: Christ came into the world for no other purpose than to save sinners.

The bible readings of today converge to bolster and amplify that truth. Because that was Christ's purpose in coming to the world "ut peccatores redimeret," God the Father shows more than a willingness to relent on his just threats and to withhold his punishment. Nay, he is said to rejoice over one repentant sinner than over ninety-nine just persons who need not make repentance. This is a biblical way of expressing the immense joy that is experienced in heaven when an erring creature returns trustingly and repentantly to its creator.

Twenty Fifth Sunday of the Year (September 22)

Unified Theme: PRAYERS SHOULD BE OFFERED FOR EVERY-ONE BECAUSE, ALTHOUGH GOD WISHES EVERY-ONE TO BE SAVED, THERE WILL BE THOSE WHO PREFER VICTIMIZING THE POOR AND VIOLATING THE IMPOSSIBLE IDEAL OF SERVING BOTH GOD AND MONEY.

Men who still keep their wit, ask themselves this torturing question: "How many will be saved in the end?" Christ who wants us to keep our wits, tells us not to worry about the "few many" since God wants "all" to be saved, but to pray for everyone because not everyone takes the trouble of pursuing the course which has laid down which surely and universally leads to salvation.

The point of resistance to the universal salvific will of God is man's predilection for money. Greed leads to injustice and oppression of the less powerful and less endowed, although we are all

brothers by virtue of the eternal covenant between God and mankind. The same lust for money, while honing one's abilities in the pursuit of temporal affairs, however renders obtuse one's faculties for engaging in spiritual matters. The Lord Jesus sadly enunciates the observable and general fact: "the worldly men show greater prudence and ability about money matters than do Christians about the Kingdom of heaven."

**Twenty Sixth Sunday of the Year
(September 29)**

Unified Theme: TO AVOID THE FATE OF DIVES AND TO OBTAIN THE HAPPY LOT OF LAZARUS, A CHRISTIAN MUST DO WHAT HE WAS TOLD UNTIL THE DAY OF THE PAROUSIA.

In a recent speech enumerating the evils that condition man today, the Pope singles out as all pervading and most pestiferous the materialistic atmosphere from which man cannot free himself.

To use the biblical expressions, we can call Dives the modern man held captive by such materialistic atmosphere and Lazarus the modern man who is free from its clutches. Although one may despairingly have to label the worldly men under the category of Dives it becomes yet a more tormenting task to have to admit into their ranks some (or many) Christians despite the name these carry.

To Christians who are "Dives" in disguise, and to Christians who are "Lazarus" in spirit, the prophetic messages of Amos, and St. Paul are worth listening to. A life of indolence, luxury, and insensitivity to the agonies of the poor cannot but lead to banishment miles away from the "bosom of Abraham". In contrast, patience exercised after all reasonable measures have been taken to improve one's lot, surely leads to citizenship in that same "bosom of Abraham."

The advice addressed to Timothy has universal application to Christians who want to reach Abraham's bosom: "do all that you have been told until the Parousia of the Lord." Every Christian is a man of God," that is consecrated to the service of the Lord by virtue of his baptism. The service entails the element and the possibility of fatigue, ennui and discouragement. Notwithstanding all this, a Christian must keep on doing what he is commanded not for some portion of time but until the appearing of the Lord.

BOOK REVIEW

ADVENTURE IN VIETNAM by Miguel A. Bernad, S.J. (National Printing Company, Quezon City, 1973), 562 pages. Soft-bound edition ₱20.00

ADVENTURE IN VIETNAM is the story of **OPERATION BROTHERHOOD** (abbr. O-B).

O-B, brainchild of Filipino Jaycees, but endorsed enthusiastically by the Jaycees International at the Mexico World Congress in October, 1954, was naturally and rightfully entrusted to the Filipino Jaycees for execution and accomplishment. It was conceived and carried out as a precedent-setting experiment in non-military aid to Vietnam at the height of the North-South hostilities, through fifteen (15) groups or teams of medical, paramedical and sociological personnel the backbone of which were 195 Filipinos in all (broken down thus: 25 administrators, 8 surgeons, 39 physicians, 68 nurses, 9 dentists, 16 social workers, 14 nutritionists, 6 agriculturists, 3 fish culture specialists, 2 draftmen-builders, 2 public health career men, 2 pharmacists and 4 handicraft technicians). They were bolstered up by 41 jaycee-sponsored auxiliaries from other countries (namely: 21 from Taiwan, 3 from France, 4 from Japan, 3 from Hongkong, 5 from Malaya-Singapore 3 from Thailand, and 2 from the USA — most non-Filipino personnel were either doctors or nurses —). Generous financial or otherwise material support poured out from the Philippines, USA, Korea, Hongkong, Thailand, Taiwan, Malaya-Singapore, India, Japan, Burma, Vietnam herself, Brazil, Peru, Guatemala, Argentina, Great Britain, France, Australia, New Zealand, Canada and elsewhere. Let alone the multifarious sociologically oriented projects of O-B in the fields of housing, agricultural and piscicultural technologies, public health, etc., O-B treated in all 721,379 persons in dispensaries and mobile clinics, and attended to 7,862 patients in hospitals, and performed 5,025 surgeries — all *gratis et amore* to the beneficiaries.

A very moving and heart-warming chapter of O-B was the so-called O-B IN REVERSE, which caught on when on April 1, 1955 a severe earthquake spread havoc in lives and property in Mindanao. The Vietnamese who were feeling the pinch of hunger, what with the legion of displaced persons and refugees fleeing from the Communists who had to be sheltered, clothed and fed, sent 140 tons of

rice plus \$14,000.00 in cash as their contribution to relief work among the predominantly Moslem victims in Mindanao. In terms of pecuniary value the grateful and magnanimous Vietnamese sent more to the Philippines than the Filipinos gave them. But we offered them what they wanted and needed most — medical services, moral support in their fight against communism —. Every worthwhile venture often has a sad note, and O-B claimed as sacrificial lambs the lives of Dr. Jose Alepos, M.D., of Miss Adela Pimental, a nurse, and of Miss Ivonne de Ocampo, a Vietnam-born Filipina who gave her best to the O-B. The threesome lost their youthful lives on a Saturday, August 27, 1955, while taking a trip in an outboard-motor powered skiff in the Walco River, bound for a village in the interior to conduct a medical survey and to attend to emergencies.

ADVENTURE IN VIETNAM, by Fr. Miguel A. Bernard, is the vivid account of the saga of O.B. I have scanned over works authored or so-authored by Fr. Bernard, of higher and wider dimensions than the book under review; but this one is a more delightful and more absorbing reading fare. The style is literary albeit plain, matter-of-fact and conversational. The good Jesuit has indeed written the exhaustive and definitive documentary of OB.

But by reading between the lines it seems to me that, while O-B was an achievement of the first-class calibre, it nevertheless brings to the fore once more the traditionally Filipino flaw called "ningas-kogon" -a flash in the pan-, for O-B could not long endure due to crises in governance and in logistics.

I'm quite sure the Filipino Jaycees of today are not sleeping on their past laurels or just falling back on O-B to maintain high their prestige. So may we hear from Fr. Bernard on what the present Filipino Jaycees are doing, of the magnitude of, say, the Medical Missions, which are veritable home-front O-B's, which the UST is regularly conducting with so much unselfishness and generosity?

The book ADVENTURE IN VIETNAM, of which the soft-bound edition retails at ₱20.00 in our country, is reasonably or even cheaply priced, what with the increase of the cost of paper, gas, electricity and wages, and the general unabated inflationary spiral. It is a near-perfectly proofread book. Due to the high-quality printing I ever thought I was holding a book which, though authored by a Filipino, rolled off a stateside press, until I found out in the last and least obtrusive page a gratifying surprise that even the printing was our very own — by the National Printing Company at Quezon City.

SEX EDUCATION by the Institute for the Study of Human Reproduction, U.S.T., 46 pages.

This booklet aims to assist parents in the task of imparting sex education to their children. It is the premise of this booklet that sex education, rather than a mere doling of information about sex, is primarily a matter of imparting and developing a correct mental outlook or attitude towards sex, and this kind of education should be imparted by the parents themselves, starting in the home. The school cannot be considered as the primary agent in this educational task, but only a complementary one. The school cannot do a good job in developing correct attitudes, if the home education has been deficient and/or defective. This is particularly true with secularistic schools which do not care much about the moral aspect of sex.

Parting from the said premise the booklet provides the pertinent information for building up a healthy and correct attitude towards sex in children. It is, therefore, a helpful booklet for parents who do quite know how to go about the task of giving the proper sex instruction to their children, or find the matter of sex quite embarrassing to discuss with their children.

Fr. Manuel Piñon, O.P.

— oOo —

Random Notes

A strong campaign now being waged against Church leaders in La Paz, Bolivia seems to threaten the independence of the Bolivian Church.

The campaign, reportedly initiated and supported by the Bolivian military government, is being carried on through newspaper and magazines advertisements and "statements" by mysterious groups of Catholics.

The Bolivian Bishop's Justice and Peace Commission has repeatedly and publicly criticized the government repression and has called for a "Speedy return" to constitutional government.

A strong campaign has been launched against Archbishop Jorge Manrique of La Paz, and two members of the Justice and Peace Commission, Father Eric de Wasseige and Father Arthur Sist, O.P.

SHORT NOTICES ON BOOKS

Taizé: *Una Audaz Aventura*. Editorial Herder, Barcelona, 1973 — 208 págs. — Rústica 120 pesetas.

The Taizé Ecumenical Movement decided in 1970 to sponsor a Youth Council or Jamboree for this year 1974. The book under consideration is a guide-book for prospective participants. There are texts of this guide in many of the other widely used languages. The Christian world is agog about this jamboree on which it pins high hopes in bringing all denominations of Christians more closely together in mind and in heart.

Thüsing, Wilhelm: *Las Cartas de San Juan*. Editorial Herder, Barcelona, 1973 — 236 págs. — Rústica 190 pesetas.

This volume is a commentary on the three letters of St. John, the Evangelist. The author points out the dogmatic, moralistic and inspirational aspects of John's teachings, and brings home their relevance in our atomic age. Fit for the library of both theologians and the rank and file of Christians.

Tresmontant, Claude: *La Doctrina de Jeshua de Nazaret*. Editorial Herder, Barcelona, 1973 — 264 págs. — Rústica 250 pesetas.

Yeshúa is the name by which Jesus was known to his contemporaries. As used by Claude Tresmontant, it is a hint of his effort to present Jesus to men today with the same relevance as he had on his contemporaries.

Kertelge, Karl: *Carta a los Romanos*. Editorial Herder, Barcelona, 1973 — 248 págs. — Rústica 210 pesetas.

Though no one would again say that the best spiritual reading fare is Holy Scripture itself, the majority of Christians, however, find the word of God quite above their heads.

The staff of exegetes publishing the EL NUEVO TESTAMENTO Y SU MENSAJE collection, to which the book under review belongs, has amply succeeded in making simple or easy the Holy Scripture, for the benefit of the rank and file of Christian readers.

St. Paul's Letter to the Romans, the subject-matter of the present volume deals about the universality of salvation — for all peoples, irrespective of race, habitat or material wealth or lack of it. And salvation is through Jesus Christ, God made man, Who performed many miracles, the most marvelous and faith-generating of which was His own resurrection from the dead.

570 BOLETIN ECLESIASTICO DE FILIPINAS

Les Dombes, Grupo de: *Hacia una misma fe Eucarística?* Editorial Herder, Editorial Herder, Barcelona, 1973 — 80 págs. — Rústica 75 pesetas.

The Les Dombes Group was a nucleus of Catholic priests and Protestant pastors, who since 1937 have been conducting broadminded and friendly discussions and brainstormings on matter religious.

The ecumenical council infused new life and fresh impetus to the activities of that group; and the present small volume contains the results of their efforts toward the search for a commonly satisfactory dogmatic formula about the Holy Eucharist. There are two texts or protocols reproduced in this booklet.

The first, which is the more important — basic as it is —, stresses the doctrinal view. Without sidestepping the irritable points of divergence, it nevertheless stresses the elements of convergence or agreement in plain and in so many words.

The second text is pastoral or practical in slant and purpose — about the liturgical cult of the Holy Eucharist.

Linke, Benard: *Padres e Hijos*. Editorial Herder, Barcelona, 1973 — 320 págs. — Rústica 290 pesetas.

The foundations of Christian pedagogy are perennial, but the methods and emphasis should be accommodated to present-day needs. It is obvious that due to the mores, the tempo of living and the social — specifically economic — conditions of our times, the youth of today is much different from that of yesteryears. The adolescent of the 70's, in general, is bolder, more critical and more doggedly individualistic than that of the past generations.

The book under review is a practical and up-to-date guide of contemporary pedagogy for parents — even for the widowed mother —, teachers and the youths themselves.

Roger, F., Prior de Taizé: *Que Tu Fiesta No Tenga Fin*. Editorial Herder, Barcelona, 1973 — 132 págs. — Rústica 110 pesetas.

This booklet offers the reader extracts from Brother Roger's diary, his written reflections and meditations, his answers to queries, and other intimate outpourings of his heart and soul. The main theme is that the fiesta — like our Flores de Mayo and the barrio fiesta, which have been maligned as uneconomic and wasteful in terms of money and time — is a necessary ingredient of an integrated program of human welfare. This is tantamount to saying with Aristotle and St. Thomas that *eutrapelia* is a virtue. A society without the fiesta might be well organized, well-functioning, well-fed, well-clothed, but nevertheless devoid of glee, spontaneity and of fortitude and high spirituality.