

BOLETIN ECLESIASTICO de FILIPINAS

WORLD MISSION DAY 1974

Paul VI

MISSIONARY PERSPECTIVE IN PHILIPPINE SETTING

Efren Rivera, O.P.

BUILDING CHRISTIAN COMMUNITIES

Bishop Cornelio De Wit, M.H.M.

HAGGADIC MIDRASH

Bernard Le Frois, S.V.D.

MARY IN THE MASS

Regino Cortes, O.P.



SINAG-TALA

PUBLISHERS, INC.

Tel. No. 58-32-80

HOW TO MAKE A GOOD CONFESSION

Francisco Luna

P 1.50

How to make a good confession is a clear reiteration of the meaning, and significance of the sacrament of penance. Hence, its powerful effectiveness in preparing souls to receive confession with the proper dispositions.

CATECHISM OF THE COUNCIL OF TRENT

by order of Pope Pius V

P20.00

This book contains the complete text and is written in easily readable English, a useful reference in expounding Catholic doctrine. It contains detailed explanations of the Creed, the Sacraments, the Decalogue, and the Lord's Prayer.

GOD AND CHILDREN

Jesus Urteaga

P 5.00

In this book, Fr. Urteaga draws heavily on his own rich experience as a teacher and spiritual director. To his subjects he brings much doctrine, much humour and enormous common sense. These qualities combine to make **God and Children** a very valuable book for all parents and especially parents of young children.

ANG DAAN

Msgr. Josemaría Escrivá de Balaguer

P 3.90

Ang Daan ay nailimbag na sa lahat ng mga pangunahing wika, at mahigit na dalawang milyong sipi ang naipamahagi. Naturang makabagong babasahing espirituwal, ito ay isinulat na may kasariwaang magbibigay galak sa bumabasa. Winika ng L'Osservatore Romano na ang may katha ay naka-akda ng higit pa sa isang obra maestra: Ang kanyang mga sinulat ay pawang buhat sa kanyang puso. Isa pang manunuliksang nagsabing may 999 na mga payo, maiikli sa kataga ngunit siksik sa katuturan.

MAKE CHECKS PAYABLE TO SINAG-TALA PUBLISHERS, INC.
Greenhills P. O. Box 536, Rizal, 3113, Philippines

TABLE OF CONTENTS

EDITORIAL	572 MISLEADING REPORTS 574 IN THIS ISSUE
DOCUMENTATION	575 WORLD MISSION DAY 1974 Paul VI 581 DIOCESE OF VIRAC, CATANDUANES 583 JOSE SORRA, BISHOP OF VIRAC 584 PASTORAL LETTER Jaime L. Sin, D.D.
FEATURES	586 1975 HOLY YEAR: ITS MISSIONARY PERSPECTIVE IN PHILIPPINE SETTING Efren Rivera, O.P. 600 IT'S TIME TO AWAKEN THE CHURCH'S MISSIONARY SPIRIT Dexter H. Irisari
REFLECTION	606 BUILDING CHRISTIAN COMMUNITIES: SHARING INSIGHTS Cornelio De Wit, M.H.M.
HISTORY	611 HISTORY OF THE CHURCH IN THE PHILIPPINES Chapter 48: Devotional Practices and Writings Pablo Fernandez, O.P.
BIBLE STUDY	620 HAGGADIC MIDRASH Bernard J. Le Frois, S.V.D.
LITURGY	626 QUESTIONS PEOPLE ASK Herman J. Graf, S.V.D.
COMMUNICATION	629 ON QUESTIONS FROM FARMERS
HERE AND THERE	631 NEWSBRIEFS 636 BRIEFLY SAID
OUR MOTHER	637 MARY IN THE MASS Regino Cortes, O.P.
HOMILETICS	639 I. BIBLICAL NOTES FOR HOMILIES 644 II. HOMILIES FOR OCTOBER
BOOKS	649 BOOK REVIEW: MONTAGE 650 SHORT NOTICES ON BOOKS

Misleading Reports

News agencies like the UPI have again succeeded in circulating misleading reports about internal affairs of the Catholic Church.

These reports, published in our local newspapers, emphasized that the Pope speaking at the opening session of the Fourth World Synod of Bishops made a "firm stance against involvement of priests in non-religious affairs". Readers get the impression that Bishops and priests have been prohibited from political and social action and have been relegated to the sacristy.

The Pope did speak against churchmen who engage in "politics for itself" but he added that "it is the duty of Christians to make their contribution to public administration".

Politics is engaged in "for itself" when the situation does not involve questions of morality and justice. However, the Church has to exercise her 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" (Vatican II, *Gaudium et Spes*, 76). Bishops and priests must speak out against politics that trample on justice; they must defend their freedom to preach not only salvation in the name of Jesus, but also the social doctrine of the Church. The commitment to work for justice in the world or for the "total development" of peoples is essential to the Christian religion.

Readers must guard against the conclusion that, since the clergy are warned against being completely absorbed in political action, the Church must stay out of politics. The right conclusion is that laymen are the members of the Church who are called upon in normal situations to make the presence of the Church felt in "the difficult but most honorable art of politics" (Vatican II, *Gaudium et Spes*, 75).

The news reports emphasized the Pope's rejection of violence and revolution. But little attention was given to the fact that the Pope also condemned "colonialism in any form". In fact the Pope meant

to condemn the exploitation of the weak and the oppression of the poor. Certainly, under the colonialism attacked by the Pope we must include what our Bishops called "internal colonialism" or the system wherein rich or "developed" people among us oppress and exploit our poor or "underdeveloped" countrymen.

In an earlier report released by UPI, Wilborn Hampton makes it appear that the Synod of Bishops is an exercise in futility: "many bishops feel that the Pope already has given them the word on the debate (on evangelization) — he doesn't want much of one."

Actually the Pope simply wanted the debate to be limited to areas where the Church can speak with competence and authority. Even Hampton concedes that the topic of evangelization "is wide and varied" and he agrees with the cardinal who said, "the vastness of the theme is such that if we don't succeed in finding a way to direct the debate, we would risk beating the air for 30 days." What Hampton does not agree with is the Pope's decision that the limits of the debate be set by faith; that faith should be the standpoint from which all questions would be considered.

For the UPI faith is not the solution to any problem. The tragedy would be for the readers of their reports to adopt the same view as against the words of Christ who said, "I tell you solemnly, if your faith were the size of a mustard seed you could say to this mountain, 'Move from here to there', and it would move; nothing would be impossible for you" (Matthew 17:20).

More than anything else, Bishops have been convoked to the Synod in Rome so that they could contribute in making the faith of modern Christians dynamic enough to move the mountains of confusion that obstruct the work of preaching the Good News to modern man.

In This Issue

Evangelization is the predominant theme of this issue, in line with the topic of the Fourth World Synod of Bishops meeting in Rome.

The message of the Holy Father for World Mission Day 1974 (October 20), unites the theme of the Holy Year — renewal and recon-

ciliation — with that of the Synod inasmuch as evangelization is seen “as an action which makes Christ known to peoples and aims at renewing and reconciling them with him and in him.”

Evangelization in the Philippine situation is discussed in our first feature article. This is followed up by an article on the **Mission Societies** active in awakening the Church's missionary spirit, which, in the wake of modern complications, risks stagnation.

For our reflection, and still in line with evangelization, Bishop Cornelio De Wit shares his insights on **Building Christian Communities**. According to a note he sent us he is getting “excited” about the topic.

Our regular sections are in full force. In one way or another they are related to Evangelization, the Church's **raison d'être** on earth.

MESSAGE OF THE HOLY FATHER

WORLD MISSION DAY 1974 IN VIEW OF THE HOLY YEAR

INTRODUCTION

Once again, in the light of the mystery of Pentecost, which signalled the beginning of the mission activity of the Church, we wish to announce Annual Mission Day next October.

This celebration is set like a jewel in the crown of Holy Year, which proposes, with its theme of renewal and reconciliation in Christ, an objective of universal dimensions. But this is achieved only to the extent that mankind knows and recognises Christ. As an action which makes Christ known to the peoples and aims at renewing and reconciling them with him and in him, evangelization means extending the range and degree of knowledge and acceptance of his Person and his Message. It broadens the vista of reconciliation in justice and charity.

As we disclosed in the Bull, **Apostolorum Limina**, declaring Holy Year 1975, these fundamental reasons for the Jubilee demand, as a necessary consequence, a more vigorous apostolic and mission activity of the Church: "It is therefore necessary that during the Holy Year, a noble commitment be again aroused in promoting evangelization, which is unquestionably considered as the first point to be achieved in the total picture of such activity. In fact, 'sent by God to men to be the universal sacrament of salvation,' the pilgrim Church is missionary by its very nature. Indeed as it renews itself along its historic path, it prepares to welcome and deepen in faith the Gospel of Jesus Christ, Son of God, and from it give the salvific announcement with the word and the testimony of life."

If, when declaring the Holy Year, we have asserted that "it must reflect the Catholic character of the vocation to the Gospel," and that "it must give world dimensions to the heart of the Church," what better occasion is there actually to carry out a similar purpose than in the celebration of Mission Day, called by its first promoters

"the true feast of apostolicity, the great day of Catholicism"? (cf. Letter of Cardinal Van Rossum, former Prefect of the Sacred Congregation for the Propagation of the Faith, dated 8 August, 1927).

MISSIONARY SIGNIFICANCE OF CONVERSION AND RECONCILIATION

Conversion, as required by baptism, does not present only the negative aspect of removing and taking away sin, but also and especially a positive aspect — as is confirmed by its etymological derivation — of turning towards and approaching God and, in the name of God, one's neighbour. For a true Christian, glorification of God, love for him and the coming of his Kingdom on earth must constitute the principal objective of life, in perfect harmony with the basic requests of the **Our Father**. At this time, it is truly thanks to the Church's missionary activity that "God is fully glorified when men in a conscious and wholehearted manner welcome the work of salvation it has fulfilled in Christ. Thus, thanks to it, God's plan is being realised. Christ consecrated himself to it in a spirit of obedience and love for the glory of the Father who had sent him, so that all mankind may form a single People of God, may reunite in the only Body of Christ, and be built-up in the only Temple of the Holy Spirit. And this, while reflecting fraternal harmony, is a response to the intimate desire of all men" (Decr. *Ad Gentes*, 7).

This universal brotherhood, since we are members of the same family together with Jesus Christ, as an older brother, under the very same Father who is in heaven, calls for a conversion, an openness, a drawing close to all of our brothers. And conversion obliges us, in the first place, to know them, since we must love them and likewise share with them the good things of a material as well as of a moral and spiritual kind. One cannot, in fact, conceive of a family in which some members starve and others have everything; in which some live exposed to the elements and others in comfortable homes; in which some have never heard of Jesus Christ and others have at hand all the means of salvation possessed by the Church. If we form a single family with all men, brotherly love obliges us also to reconcile with brothers of all races, languages, cultures and living conditions. To our "account" there are truly many sins of omission and injustice, for which we should ask forgiveness from our neighbour.

Reconciliation with our brothers includes the redress of such lack of justice and charity, besides constituting the clearest sign of our reconciliation with God: "If we love one another, God abides in us" (1 Jo 4, 7; cf. also Mt 4, 25).

THE NECESSITY AND IMPORTANCE OF A RENEWAL OF MISSIONARY FORMS

This concern for all men when we feel their problems as our own, when we are profoundly aware that "every man is our brother," this keen desire to make amends for the selfishness of our countries and ourselves—these are all essential elements for planning, in a genuinely evangelical sense, a pastoral effort of conversion and reconciliation which necessarily flows towards a renewal in the entire Church.

The formation of an authentic missionary consciousness must rest upon a deep-rooted spiritual renewal: before preaching the Gospel, it must needs be lived! It is the life of a Christian or community that formulates its first missionary announcement (cf. Acts 3, 44; 5, 14). If one has not first personally proved to himself that Christ is the Saviour, he will hardly feel the necessity of making it known to others. Since Catholicism—as Our Predecessor Pius XII says in his Encyclical *Fidei Donum*—is "the principal mark of the true Church" (AAS 49, 1957, p. 237), this Catholicism, which means universal missionary spirit, should be a principal element in the pastoral work of the individual Churches, in which subsists, alive and working, the very being of the Church, and should itself shape the whole pastoral action which it intends to renew. "Nor must it be forgotten", adds the same Encyclical, "that this spiritual missionary fervour, stimulated in your dioceses is a token of renewed religious vitality with which they will be kindled . . . If, then, supernatural life consists in charity and is increased by the commitment to give of oneself, we can rightly state that the Catholic life of any country whatever is measured by the sacrifices that it spontaneously assumes and sustains by mission work" (ibid., p. 243).

This principle finds confirmation in Vatican Council II: "The grace of renewal cannot develop in the communities if every one of them does not broaden the extent of its charity to the ends of the earth, showing for those who are far away the same concern it has for those who are their own members" (Decr. *Ad Gentes*, 37).

NECESSITY AND URGENCY OF EVANGELIZATION

Our incorporation into the life itself of the Christ, begun in Baptism, growing with Confirmation and perfected in the Eucharist, commits us totally to the divine plan of salvation which he came to accomplish on earth. Yes, it is true that God "wants all men to be saved and to arrive at knowledge of the truth" (1 Tim 2, 4). But this plan, revealed in a progressive way and reaching its culmination in Christ "mediator and fullness of all Revelation" (Dogm.

Const. *Dei Verbum*, 7), presents two specific characteristics. The salvific plan is extended not only to some men or some groups of men, but to all men and all peoples. On the other hand, "the call to faith and the response of the believer do not come about in an isolated fashion and exclusive of any reciprocal tie," but in the bosom of a people "that acknowledged him in the truth and faithfully serve him" (Dogm. Const. *Lumen Gentium*, 9, cf. Decr. *Ad Gentes*, 2).

This People of God, the communitarian subject of the faith and supernatural life, is the Church, to whose keeping the Revelation has been entrusted, not to be safeguarded underground but placed at the disposal of all men (cf. Decr. *Ad Gentes*, 1, 29, 35; Decr. *Apost. Actuosa*, 2; Dogm. Const. *Lumen Gentium*, 13). We hope and trust that, during the Holy Year, all the faithful and all the communities will take cognizance of this universal missionary commitment, which, deriving from the very missionary nature of the Catholic Church, is also proper to all the Churches and local communities, as well as to each and every Christian.

We consider, furthermore, that the Holy Spirit, which always works in perfect harmony with the salvific plan of the Father and the essentially missionary nature of the Church, at the same time performs a converging two-fold movement. On one side, it urges the non-Christian peoples towards the Church, and, on the other, infuses the souls of the baptised with the missionary spirit. Christ from heaven—the Council states—through the Spirit "works unceasingly in the world, in order to lead men to the Church" (Dogm. Const. *Lumen Gentium*, 48). "The Holy Spirit unifies the entire Church, animating the ecclesial institutions and instilling the same missionary spirit in the hearts of the faithful, which he was charged to do by Christ Himself" (Decr. *Ad Gentes*, 4).

NOW IS THE TIME

The work of evangelization, besides being necessary, is urgent: first of all, because of divine charity, which is the supreme reason which motivates it, and then also as a reply to the great spiritual need of the present-day world. *Caritas Christi urget nos* (2 Cor 4, 4). From the time that St. Paul expressed that precept, the religious panorama in the world presents characteristics that worry and sadden us. The growth of the missionary activity of the Church is too slow. It is customary to say by way of excuse that the Church should imitate the practice of God. This is true: God is patient because he is eternal; God has his hour, nor can we in our anxiety profess to advance God's hour. We do, however, forget that it is we, with our guilty selfishness, our indolence and lack of missionary

zeal, who force, so to speak, God to show himself patient, almost as if maintaining the pace that we ourselves wish to keep.

God is love, and, as such, he earnestly wishes to communicate with men. Perhaps these words did not flow from the Heart of Christ, burning like volcanic lava: "I am come to send fire on the earth, and how I wish that it were already blazing"? (Lk 12, 49). Similarly, today's world, by the signs of our times, turns to the Church to hasten to its aid and to respond fully to its increasing disquiet and aspirations, like the Macedonian of St. Paul's vision: "Come to Macedonia and help us!" (cf. Acts 16, 9-10). Those of us who are sons of the Church can and must reply as did the Apostle of the Gentiles and repeat with him; "For though I preach the gospel, I have nothing of which to glory for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor 9, 16):

PONTIFICAL MISSION WORKS ARE AN EFFECTIVE INSTRUMENT FOR AIDING EVANGELIZATION

At present the Church has a providential instrument at its disposal so that the whole People of God may adequately accomplish its sacred missionary task: the Pontifical Missionary Work. If this did not exist, it would be necessary to create it.

At the immediate disposition of the Vicar of Christ and, with him, of the College of Bishops, this constitutes the principal and most efficacious instrument to instruct the People of God in the authentic universal and missionary spirit; to promote, in their multiform varieties, missionary vocations (do not forget that one of these Works, the Missionary Union, has made such a purpose the main practical reason for its existence); and to generate charity in its two-fold aspect, that is, spiritual and material, in a permanent manner, while always teaching the fullest Catholicity.

It is our deep desire, as our venerated Predecessors have repeatedly expressed in the past, that such Works be formed, consolidated and flower, not only in the Churches of ancient Christianity, but also in the young Churches, including the most recent, as a clear sign of the ecclesial communion and missionary universalism which is deep-rooted in all of them.

To the directors and collaborators of these Works, scattered throughout the world, we like to repeat the words we said to them a short time ago during the meeting in Rome of their Council of Superiors General: "To all of you . . . belong the burden and honour of keeping awake in your Countries this consciousness; of untiringly infusing in all levels of public opinion, and in a special way in the parishes and Catholic organizations, that *sensus Ecclesiae* that

alone can preserve it free from every particularism; constantly to feed the flame of conscious and joyous generosity in a deep breath which embraces all the Missions and takes more and more to heart their destinies and future, entrusted to the good will, to the zeal and to the enterprising spirit of the sons of the Church" (17 May 1974).

We would like to terminate our Message by repeating the prayer we read in the liturgy of the feast of the Patron Saint of Missions, St. Francis Xavier: "O Lord, let your Church find her joy in the evangelization of all peoples." In the name of the Lord, to all you who work with true zeal for the Missions and are preparing to celebrate the next Mission Day, we wish you that profound gladness which the world cannot give: that of having found the true meaning of your lives, of sharing with Christ in working out the divine plan for universal salvation.

From the Vatican, on the solemnity
of the Apostles Peter and Paul, June
29th of the year, 1974 the twelfth of
our Pontificate.

— PAULUS PP. VI

—oOo—

RANDOM NOTES

The overthrow of Portugal's civilian dictatorship may expedite a solution of the problems posed by Portugal's right of "padroado" or patronage over its former colony in Goa — now a part of India — and allow the appointment of an Indian bishop to that city's diocese, according to the Indian Minister for External Affairs, Swaran Singh... South Vietnamese police blocked streets in Gia Dinh, a Saigon suburb, recently to try to prevent a group of priests from distributing to the press a statement highly critical of government corruption.

PAULUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM

DIVINO CHRISTI mandato obsequentes, quod cum Romano Pontificatu accepimus, cunctis hominibus accommoda ad supernam aeternamque salutem consequendam subsidia comparandi, censuimus optime fieri, si precibus accederemus Venerabilis Fratris Theotimi Pacis, Episcopi Legazpiensis. Etenim, post auditam Conferentiam Episcopalem Insularum Philippinarum, ipse ab apostolica Sede petiit, ut sua e dioecesi certis detractis territoriis nova quaedam ecclesiastica circumscriptio constitueretur. De sententia igitur sive Venerabilis Fratris Carmeli Rocco, Archiepiscopi titulo Justinianopolitano in Galatia atque in Insulis Philippinis tunc Apostolici Nuntii, sive Sacrae Congregationis pro Episcopis, sequentia decernimus. A dioecesi Legazpiensi, quam diximus, integrum territorium separamus civilis provinciae vulgo Catanduanes nuncupatae eoque novam dioecesim condimus, ab urbe Virac **VIRACENSEM** appellandam iisdemque finibus limitandam ac ea provincia civilis limitatur. Conditae dioecesis sedem in urbe Virac collocari iubemus, episcopalem vero magisterii cathedram in templo Deo dicato in honorem B.M.V. Immaculatae, cui quidem congrua iura damus huiusmodi sacris aedibus propria; pro tempore autem Episcopo et iura debita concedimus et obligationes imponimus, ad normam iuris. Praecipimus insuper ut Viracensis dioecesis mensa episcopalis Curiae emolumentis constituatur, fidelium sponte oblati pecuniis atque iis bonis, quae eidem obvenierint ad normam canonis 1500 Codicis Juris Canonici; ut suffraganea sit metropolitanae Sedi Cacerensi, sicut Episcopus eiusdem Ecclesiae Archiepiscopo Metropolitanae; ut, pro Canonicis, consultores dioecisani deligantur; ut Seminarium struatur, cuius alumni iuxta communis iuris praescripta formentur, prae oculis praeterea habitis normis decreti Concilii Vaticani II "Optatam totius" ac peculiaribus Sacrae Congregationis pro Institutione Catholica legibus; ut, dioecesi rite constituta, eo ipso sacerdotes Ecclesiae illi censeantur addicti, in cuius territorio beneficium vel ecclesiasticum officium habeant, ceteri autem, una cum clericis Seminarilique tironibus ei, in qua legitimo domicilio degant; ut omnia documenta ad novam cathedrallem Sedem pertinentia a Curia episcopali Legazpiensi ad Viracensem transferantur, in tabulario religiose custodienda; ut denique

quod dioecesis regimen spectat, administrationem, vicarii capitularis, sede vacante, electionem fidelium iura et onera aliaque id genus quae sacri canones praescribunt ad amussim servantur. Haec autem quae mandavimus ad effectum perducenda curet Venerabilis Frater Bruno Torpigliani Archiepiscopus titulo Mallianensis, qui est in praesens in Insulis Philippinis Apostolicus Nuntius, vel per se vel per alium delegatum sacerdotem. Qui vero negotium perfecerit sueta documenta exaret ad Sacramque Congregationem pro Episcopis mittat, de more signata sigilloque impressa. Apostolicam hanc Constitutionem nunc et in posterum efficacem esse et fore volumus, contrariis nihil obstantibus. Datum Romae, apud S. Petrum, die septimo et vicesimo mensis Maii, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

JOANNES CARD. VILLOT
Secretarius Status

EDUARDUS MARTINEZ
Adessor

SEBASTIANUS CARD. BAGGIO
S.C. pro Episcopis Praefectus

JOANNES COPPA, Prot. Ap. s.n.

JOSEPHUS MASSIMI., Proton. Apost.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio **JOSEPHO SORRA**, dioecesis Legazpiensis presbytero, electo Episcopo Viracensi, salutem et apostolicam Benedictionem. Quam optime consulere cupientes novae hodie per apostolicas Litteras "Divino Christi mandato" dioecesi Viracensi conditae, seu ad eam delectum Episcopum mittere, apprime te aptum putavimus, dilecte fili, cui tantum munus explendum committeremus; egregiae enim animi tui ingenique dotes, rerum praeterea hominumque negotia et usus quibus praestas, ut in te praecipue mentem Nostram converteremus, spei plenissimam, impulerunt. Audita igitur hoc super negotio sententia Venerabilium fratrum Nostrorum S.R.E. Cardinalium qui Sacrae Congregationi pro Episcopis praesunt, apostolica Nostra potestate te nominamus Episcopum dioecesis **VIRACENSIS**, datis iuribus congruisque impositis obligationibus. Maiori autem commodo tuo studentes, permittimus ut episcopalem ordinationem a quolibet Episcopo extra urbem Romam accipias, ad normam legum liturgicarum; antea tamen tuum erit catholicae fidei professionem facere atque iusiurandum dare fidelitatis erga Nos et Successores Nostros, teste quolibet Episcopo, formulasque iuxta quas iuraveris ad Sacram Congregationem pro Episcopis mittere, de more signatas sigilloque impressas. Mandamus insuper ut hae Litterae Nostrae clero ac populo in cathedrali dioecesis tuae legantur, die festo de praecepto; quos dilectos filios hortamur, ut non solum te libenter accipiant, animarum suarum factum patrem et rectorem et magistrum, verum etiam mandatis, quae ad ipsorum utilitatem danda esse censueris, volentes pareant, ut maximopere expedit. Ceterum, dilecte fili, fac dignitatem tuam consideres, quae te in Apostolorum successorum numerum inserit; fac ministerium tuum impleas diligentissime, Deo uni confisus, a quo bona cuncta procedunt. Datum Romae, apud S. Petrum, die vicesimo septimo mensis Maii, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

JOANNES CARD. VILLOT
Secretarius Status

EDUARDUS MARTINEZ
Adessor

JOANNES COPPA, Prot. Ap. S.N.

JOSEPHUS MASSIMI, Proton, Apost.

PASTORAL LETTER

August 29, 1974

My dear People of God in the Archdiocese:

As Archbishop of Manila, I find it necessary to speak to you sometimes on issues which affect us all. This is one of these times, and I speak to you in the interest of truth and justice.

On August 26 and 27, in the newspapers and on radio and television, you no doubt learned of the raid conducted by some military units on the Sacred Heart Novitiate, Quezon City.

The reports said that 21 persons, including a priest, had been arrested during the raid. They went on to say that one of the auxiliary bishops of Manila, Msgr. Hernando Y. Antiporda, had "joined the search parties." And, towards the end of the reports, Defense Secretary Juan Ponce Enrile was quoted "as thanking the members of the Catholic Hierarchy for their full support."

Those reports, I must tell you now, are inaccurate and give a completely wrong impression. One impression is that the raid was conducted with the approval of the Catholic hierarchy. Another impression is that representatives of the hierarchy participated in the planning of the raid.

None of these impressions is correct. I repeat, none of these impressions is correct. The raid was not conducted with the approval of the Church; the hierarchy did not participate in its planning and execution.

If Msgr. Antiporda was there, it was because, two hours after the raiders descended on the novitiate, and on the insistence of the priest in charge of the novitiate that I be called to the scene, I asked him to be there. I wanted him to be there to make sure that no excesses would be committed against the rights of the persons at the novitiate. Msgr. Antiporda went there willingly, not just in obedience to my request, but because it is the duty of all priests to act if there is a possibility that injustice may be committed.

The reports would have us believe that the raid was carried out with the consent and approval of the priest in charge of the novitiate. This is not so; he protested against it from the begin-

ning. The reports would have us believe also that the search was carried out in an orderly manner. Again, this is not so. Even foreign nuns, who came from various Southeast Asian countries to make a retreat in Novaliches were thoroughly searched.

The reports also clearly imply that the priest and the twenty other persons arrested are guilty of subversion. I cannot understand how such a verdict can be reached since, after all, no trial has been held yet. But, because of the misleading reports, those arrested have apparently been prejudged, perhaps even condemned by implication.

My dear People of God: Such a procedure is unworthy of the pursuit of justice and fairness which the New Society has numbered among its objectives. As part of the people who believe in Christ's Gospel of truth, justice and love, it is our duty to work for these goals always. But it is also our duty to make our protests known if — as in this case — we have reason to believe that these goals are being sidetracked or forgotten.

Those in authority under the New Society are committed, by their own declarations, to promote truth and justice. As Christians, we should help them, by our prayers and sacrifices, in becoming more dedicated to the achievement of these goals.

I urge you, therefore, to say prayers of reparation for the injustices which have been committed, and for injustices which are being committed. I also ask you to say prayers of petition so that those responsible for our government in the New Society may dedicate themselves with sincerity to the promotion of justice among our people. I ask you also to pray so that those who are now under detention may be dealt with fairly, justly and speedily.

To this end, I am inviting you — and all others who may feel as you do — to a Vigil of Prayer for these intentions. The prayers will be said at the Manila Cathedral on September 1 starting at three o'clock in the afternoon.

During that vigil, let us pray for ourselves and our leaders, let us pray for those who are under detention and are suffering, to the end that all of us may live under a reign of truth and justice, peace and freedom.

May the good Lord bless you always.

Devotedly yours in Christ,

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

FEATURES

1975 HOLY YEAR: ITS MISSIONARY PERSPECTIVE IN PHILIPPINE SETTING

by

FR. EFREN RIVERA, O.P.

I. INTRODUCTION

The topic proposed for our discussion invites us to consider the relationship between the Holy Year, the Church's missionary effort, and the Philippine setting. At the outset it would be helpful to clarify these concepts.

A. THE 1975 HOLY YEAR

During Pope Paul's General Audience on May 9, 1973, he first announced his decision to celebrate a Holy Year in 1975, following the custom began by Boniface VIII in the year 1300.

The Holy Father extended the Holy Year by anticipation, determining the period from Pentecost (June 10) 1973 to the end of 1974 as the time for its celebration in local Churches. On May 23, 1974, the Solemnity of the Ascension of Our Lord, he made public the Bull of Indiction of the Holy Year 1975, under the title, *Apostolorum Limina*.

Aims of the Holy Year

Renewal and Reconciliation are the aims of the Holy Year 1975. **Renewal** is the "essential concept" (see: *Bulletin of the Holy Year*, Published by the Central Committee, 1, p. 12 — Henceforth we shall refer to this publication in abbreviated form: **BHY**), the "general theme" (Ibid. p. 13). **Reconciliation** is the "special theme that is oriented to practical living" (Ibid. p. 13). It seems that, what the Pope wants to achieve through the Holy Year, in the final analysis, is the renewal of man; but he knows that he will get nowhere if he simply says, "let us work for renewal"; so he looks for something more practical and says, "let us work for reconciliation."

The kind of renewal the Holy Year proposes is "spiritual" and "in Christ" (see *Apostolorum Limina*, in BHY-9-10, p. 33). It should take place, first of all, **within man himself** — in this sense it should be "interior"; but it should also be a renewal of the **Church** and of the **whole human society** — and therefore it is also "exterior" (BHY-9-10, p. 28-29).

Reconciliation is twofold: with God and with men. Reconciliation with God is a "conversion or *metanoia* by means of faith and repentance" (BHY-1, p. 15). Reconciliation with men is again twofold: with men as individuals, and with men as a community (family, nation, Church, etc.). Its sign is peace and universal unity (as far as is possible for man's frailty and the imperfection of earthly institutions).

The Pope has also described the aim of the Holy Year as "holiness" (BHY-1, p. 21) and as "an overall examination of our outlook with regard to two principal realities: the religion that we profess and the world in which we live" (BHY-1, p. 30).

The Spirit of the Holy Year

The Spirit of the Holy Year is described by Pope Paul VI as "the Pentecost of grace becoming the Pentecost of the new brotherhood" (BHY-1, p. 16). It is the desire to receive in oneself God's gift of love, and then extend it, with the help of others, until it attains universal dimensions.

The Expected Fruits of the Holy Year

Among the expected fruits of the Holy Year expressly mentioned in the Bull of Indiction (BHY-9-10, pp. 33-42) are:

1. Generous efforts to promote evangelization, understood both in the missionary and the pastoral sense.
2. Greater dissemination everywhere of the Church's message of charity, of social awareness and of peace, and greater promotion of works of justice and solidarity in favour of all those in need.
3. More vocations
4. Better ecumenism.

B. THE CHURCH'S MISSIONARY EFFORT

Basic Concepts

The missionary work of the Church is an expression first, of her **faithfulness** to the innermost requirements of her catholicity,

and secondly, of her **obedience** to her Founder's mandate to "Go out to the whole world; proclaim the Good News to all creation" (Mark 16:16).

The Second Vatican Council uses the term "**missions**" to refer specifically to "those particular undertakings by which the heralds of the gospel are sent out by the Church and go forth into the whole world to carry out the task of preaching the gospel and planting the Church among peoples or groups who do not yet believe in Christ. These undertakings are brought to completion by missionary activity and are commonly exercised in certain territories recognized by the Holy See" (See **Ad Gentes** — Decree on the Church's Missionary Activity, n. 6. Henceforth abbreviated A.G.).

The **specific purpose** of missionary activity is the planting of the Church among those people and groups where she has not yet taken root. The **chief means** of this implantation is the preaching of the gospel of Jesus Christ. (A.G. n. 6).

The **various stages** of missionary activity, sometimes found side by side, are: "first, that of beginning or planting, then that of newness or youth. When these stages have passed, the Church's missionary activity does not cease. Rather, there lies upon the particular Churches which are already set up the duty of continuing this activity and of preaching the gospel to those still outside" (A.G. n. 6).

Missionary activity **differs** from pastoral activity exercised among the faithful, as well as from undertakings aimed at restoring unity among Christians (A.G. n. 6). "Evangelization" is therefore a wider term than "mission", inasmuch as it includes pastoral activity among the faithful (A.G. n. 6).

Since Vatican II, people have been constantly reminded that "the Church is missionary by her very nature" (A.G. n. 2). "The obligation of spreading the faith is imposed on every disciple of Christ, according to his ability" (Lumen Gentium, n. 17; A.G. n. 23).

"The term **missionary** refers not only to priests and religious coming from abroad and going to the Missions, but as also including all priests, religious and laity who are native to the mission territories and who are engaged in the work of evangelization" (See L'Osservatore Romano, July 18, 1974, p. 6).

New Problems

The basic concepts of the Church's missionary activity remain as before, but modern conditions have raised serious problems. To solve them, the fourth meeting of the Synod of Bishops will be

held in October to discuss Evangelization. The basic problem facing the Synod will be a re-evaluation of what we mean by the Church's missionary work, an updating of the Theology of Mission.

The Synod will have to come to grips with the following trends:

1. Consideration of the world as a theological place and a criterion for updating the missionary message and missionary practice; the mission becomes, consequently, a service to the world.

2. Insistence on unity in the history of salvation but denial of any difference between natural and supernatural (development-evangelization, peace-grace, politico-religious freedom, etc.).

3. Faith does not come from the world but is imposed by the socio-cultural environment.

4. Division between the Church-as-institution and the charism of evangelization: between the visible Church and salvation brought about by the Holy Spirit through the non-Christian religious.

5. The Church is a "pusillus grex" which is presented to all only as a sign of salvation; a salvation which must not be measured quantitatively or even eschatologically.

6. Mission consists merely in Christian witness, realised in the various cultural and religious situations; although the Church must announce the message she cannot oblige personal change (this would be contrary to liberty), but she must, on the other hand, condemn structures and oppression.

7. Before evangelizing, the Church must liberate the Gospel and theology from Western elements; she must reform herself and rid herself of any semblance of paternalism or superiority complex.

The Church must examine this ideology: she must integrate the positive elements in her work of evangelization, she must clarify the apparent contradictions and she must reject what is false. (The Theological and Spiritual Aspect of Evangelization at the Present Time, *L'Osservatore Romano*, July 18, 1974, p. 6).

C. THE PHILIPPINE SETTING

Through a survey, the Philippine Bishops attempted to obtain a general picture of the Philippine setting in relation to the Church's Evangelizing activity. However, the response to the survey was small — only 28 respondents answered the questionnaire. These answers were codified by the Asian Social Institute in Manila.

The respondents attempted to answer two basic questions: (1) What are the elements that can favour Evangelization? and (2) What

are the possible hindrances to Evangelization? So varied and conflicting were the answers that the only clear conclusion of the survey is that the Church in the Philippines finds herself in a variety of situations, diverse demands are made on her, and a plurality of viewpoints affect her life and action.

D. RELATIONSHIPS AND METHOD

As early as May 16, 1973, in a General Audience, the Holy Father indicated the relationship between the Holy Year and the Church's commitment to evangelization. The Holy Year "provides a motive and a strength for her perennial evangelizing discussion with human society, pervaded in our days by deep and restless changes" (BHY-1, p. 29).

The Pope discussed the matter more at length in his audience for the members of the Council of the Secretariat General of the Synod of Bishops. He expects the Synod, which will discuss Evangelization, to help in the reconciliation sought by the Holy Year. This must be understood in the light of the conflicting trends in missionary or evangelizing theory today. If the Synod does come up with an updated Theology of Mission, this would be a great help for reconciliation within the Church. On the part of the Holy Year celebration, the Pope expects that it will help the Synod, inasmuch as it will reinforce the call to inner conversion. The Synod on Evangelization will surely sound this call, inasmuch as inner conversion is the preliminary and essential condition for accepting the gospel message (See *L'Osservatore Romano*, English weekly edition, May 2, 1974, p. 3).

These ideas of the Holy Father were again taken up and further developed in the Bull of Indiction of the Holy Year (BHY-9-10, p. 33-36). "During the Holy Year therefore, generous efforts must be made to further evangelization, which is certainly the first of all the activities to be promoted."

The relationship between the Philippine Setting and the Church's missionary activity is best seen in the question of method. To have a good missionary program it is not enough to have a missionary theory. It is necessary, first of all, to reflect on experience, to look at the setting to which the program will be applied. This is in fact the method indicated in the *Lineamenta* or Guidelines for the Preparation of the Roman Synod: "With a view to carrying out a theological and pastoral reflection and to establishing practical guidelines, it is necessary to describe the situations in which the Church carries out the task of evangelization."

As we examine selected perspectives of the Holy Year that have special bearing on missionary activity, we shall (1) indicate the factors that seem to hold sway in the Philippine setting, (2) recall some points of general missionary theory, and (3) suggest some general lines of a possible missionary program. What will be said here in connection with the first and third steps will only be working propositions.

Following the theme of the Holy Year, we shall group our considerations under two headings, Renewal and Reconciliation.

II. RENEWAL

A. LIVE THE GOSPEL

"The formation of an authentic missionary consciousness must rest upon a deep-rooted spiritual renewal: before preaching the Gospel, it must needs be lived! It is the life of a Christian or community that formulates its first personally proved to himself that Christ is the Saviour, he will hardly feel the necessity of making it known to others" (Message of the Holy Father, "World Mission Day 1974 in view of the Holy Year", *L'Osservatore Romano*, August 15, 1974, p. 4).

The Philippine Setting

How imbued with the Gospel is Christian life in the Philippines? Not much, it would seem. "Superstitious beliefs and practices are still a way of life for many. The sacraments and the sacramentals are looked upon in a sort of magical way. People have a simple trust in providence but as a 'deus ex machina'... To many, faith is considered a cultural thing affecting behaviour but not inner attitudes..." (Archbishop Jaime L. Sin, Position Paper for the CBCP January 1974 meeting, p. 3).

"Most Catholics are motivated more by emotion than by an enlightened understanding of our faith, and by fear rather than by love of God" (Unsigned Position Paper for the CBCP January 1974 meeting, p. 5).

The root of the problem could be lack of direct contact with Scripture. In this connection the literacy problem may be considered. We are more fortunate than other people as far as this is concerned. But then, do we have enough supply of the Scriptures for all who can read? A bishop addresses his fellow bishops in the following words: "In the propagation of the word of God in the Bible, how much zeal has been devoted to this? Have we observed true love for the word of God when so many families do not even

have a copy of this book, and yet have not seen any observable zeal for the distribution of this book of the Word of God? In fine, might not we be turning to the wrong place for solution to this problem; simply because we refuse to accept the fault in great measure is found in us" (Unsigned Position Paper for the CBCP January 1974 meeting, p. 8).

Aside from the written word, the spoken word must be considered: "In our Philippine situation most of our evangelizing is done from the pulpit, in our homilies. How much preparation and zeal are spent by many priests in this weekly evangelizing activity?" (Unsigned Position Paper, p. 8).

Mass Media, apparently, is little utilized in the service of the Gospel message.

The witness of Bishops, priests and religious for the evangelical life is neutralized by the fact their life-style is identified with rituals and discipline, or with a standard of living higher than that of the common *tao*.

Theory

"Like the Christian religion itself, all the preaching of the Church must be nourished and ruled by sacred Scripture. For in the sacred books, the Father who is in heaven meets His Children with great love and speaks with them; and the force and power in the word of God is so great that it remains the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and perennial source of spiritual life. Consequently, these words are perfectly applicable to sacred Scripture: 'For the word of God is living and efficient' (Heb. 4:4:12) and is 'able to build up and give the inheritance among all the sanctified' (Acts 20:32; cf. 1 Th. 2:13)." — (Vatican II, *Dei Verbum*, n. 21).

"Ignorance of the Scriptures is ignorance of Christ" (Ibid., n. 25).

"Easy access to sacred Scripture should be provided for all the Christian faithful" (Ibid. n. 22).

"Editions of the sacred Scriptures, provided with suitable comments, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another" (Ibid., n. 25).

Program

1. Support and extend the current cooperation of the Catholic hierarchy and the Philippine Bible Society in producing Common Bible translations in all the Philippine languages.

2. Encourage the publication of Biblical Notes for Homilies, and the broadcast of biblical radio programs.

3. Support Catholic Bible Centers that would promote bible study in the context of life-situations.

4. Work for the expansion of movements like the Focolare that seek to follow biblical teaching through and through.

B. DESIRE CATHOLICITY

"Since Catholicism — as Our Predecessor Pius XII says in his Encyclical *Fidei Donum* — is "the principal mark of the true Church (AAS 49, 1957, p. 237), this Catholicism, which means universal missionary spirit, should be a principal element in the pastoral work of the individual Churches, in which subsists, alive and working, the very being of the Church, and should itself shape the whole pastoral action which it intends to renew" (Message of the Holy Father, "World Mission Day 1974 in view of the Holy Year", *L'Osservatore Romano*, August 15, 1974, p. 4).

Philippine Setting

Do Filipinos understand what "Catholicism" really means? Apparently not, because "the Catholic Church is identified with the Catholic rituals and discipline. Phenomenologically speaking, to be Catholic means to go to a usually big church, make the sign of the cross, light a candle to a saint, hear Mass, and so forth. There is only a very little consciousness that the Church is the PEOPLE" (Archbishop Jaime Sin, Position Paper for the CBCP January 1974 meeting, p. 1).

To be a Catholic means to be committed to a universal missionary effort for the salvation of the whole man and of all mankind. Few Filipinos are aware of this. As proof of this situation it is enough for us to consult the statistics of the Pontifical Mission Societies on the number of Filipino missionaries abroad, and on the contribution annually received for missionary work.

Theory

"While she transcends all limits of time and of race, the Church is destined to extend to all regions of the earth and so to enter into the history of mankind" (Vatican II: *Lumen Gentium*, n. 9).

"The duty has weighed upon the Church to spread the faith and the saving work of Christ. This duty exists not only in virtue of the **express command** which was inherited from the apostles by the order of bishops, assisted by priests and united with the successor of Peter and supreme shepherd of the Church. It exists

also in virtue of that life which flows from Christ into His members: 'From him the whole body (being closely knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love' (Eph. 4:16)" (A.G. 5).

The Church proclaims the Gospel "acting out of the innermost requirements of her own catholicity and in obedience to her Founder's mandate" (A.G., 1). It has been rightly pointed out that, of the two motives for missionary activity — Christ's command and the demands made by the very nature of the Church's universality — the Second Vatican Council emphasizes the latter.

Program

It is necessary to intensify the Pontifical Mission Works at all levels so that they would be an efficacious instrument:

- (a) to instruct the People of God in the authentic universal and missionary spirit;
- (b) to promote missionary vocations;
- (c) to generate charity in its spiritual and material aspects of love and contributions to missionary work.

C. APPRECIATE COMMUNITY

"It has not pleased God to call men to share His life merely as individuals without any mutual bonds. Rather, He wills to mold them into a people in which His sons, once scattered abroad, can be gathered together (Cf. John 11:52)." — (A.G. 2; Cf. **Lumen Gentium**, 9).

The People of God is "the communitarian subject of the faith and supernatural life." (Message of the Holy Father, "World Mission Day 1974 in view of the Holy Year", *L'Osservatore Romano*, August 15, 1974, p. 5).

Philippine Setting

Community life in the Philippines today is characterized, on one hand, by the break-up of not a few traditional institutions and life patterns, and on the other hand, the formation of a variety of new community organizations for social betterment.

The old community structure of the parish is being questioned inasmuch as people feel that pastors run their parishes like feudal

possessions, imposing everything on parishioners and allowing very little participation in what really matters in the life of the parish.

Urbanization complicates the problem inasmuch as new communities have emerged between suburbs and the city which are not taken care of in terms of evangelization. Newcomers are "lost" in the city.

A major problem is presented by students who flock to cities and campuses unprepared to offer them true community life at a time most crucial in their formation.

Positively, however, the new thrust of the apostolate in the Philippines is being directed to community building. Bishops, priests and religious think of themselves more and more in terms of community builders.

Theory

"Since the Church has a visible and social structure as a sign of her unity in Christ, she can and ought to be enriched by the development of human social life. The reason is not that the constitution given her by Christ is defective, but so that she may understand it more penetratingly, express it better, and adjust it more successfully to our times."

"She gratefully understands that in her community life no less than in her individual sons, she receives a variety of helps from men of every rank and condition. For whoever promotes the human community at the family level, culturally, in its economic, social and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church community as well, to the extent that it depends on things outside itself" (Vatican II: *Gaudium et Spes*, n. 44).

Program

The Philippine Bishops came up with seven points touching on community in their "Collated Reflections and Recommendations on Evangelization. These covered (1) the formation of the family as a primary cell of Christian communities, (2) the formation of small basic communities in our barrios, (3) care so that administrative work would not isolate Bishops from the people, (4) the encouragement of communal leadership, (5) greater participation from the base to the leadership in pastoral work, (6) the preservation of human rights in the resolution of conflicts, and (7) accessibility of financial books.

D. RECOGNIZE THE WORKING OF THE HOLY SPIRIT IN THE NON-CHRISTIAN OR IRRELIGIOUS WORLD

"The Holy Spirit, which always works in perfect harmony with the salvific plan of the Father and the essentially missionary nature of the Church, at the same time performs a converging twofold movement. On one side, it urges the non-Christian peoples towards the Church, and, on the other, infuses the souls of the baptised with the missionary spirit. Christ from heaven — the Council states — through the Spirit "works unceasingly in the world, in order to lead men to the Church" (Dogm. Const. **Lumen Gentium**, 48). — (Message of the Holy Father, "World Mission Day 1974 in view of the Holy Year", *L'Osservatore Romano*, August 15, 1974, p. 5).

Philippine Setting

Some missionaries have become discouraged because of the present trend to "Filipinize" everything, schools and parishes included. The regime of Martial Law is also looked upon with suspicion.

Filipino Bishops and priests are alarmed by the government drive for family planning, as well as by loose morality and rampant materialism.

Theory

If it is true that "the Church admits that she has greatly profited and still profits from the antagonism of those who oppose or persecute her" (Vatican II: **Gaudium et Spes**, 44), then there is no need to worry about conditions or happenings that are not really directed against her, although they may initially seem disfavoured.

The Church "is firmly convinced that she can be abundantly and variously helped by the world in the matter of preparing the ground for the gospel. This help she gains from the talents and industry of individuals and from human society as a whole" (Vatican II: **Gaudium et Spes**, n. 40).

"Man is constantly worked upon by God's Spirit, and hence can never be altogether indifferent to the problems of religion. The experience of past ages proves this, as do numerous indications of our own times. For man will always yearn to know, at least in an obscure way, what is the meaning of his life, of his activity, of his death. The very presence of the Church recalls these problems to his mind" (Vatican II: **Gaudium et Spes**, n. 41).

Program

We must harness the current non-religious movements in our country for the salvation of our countrymen. Perhaps we can still find the "breath of the Spirit" even in the most materialistic winds.

It also seems necessary to plan for the indigenization of the Liturgy and even of Theology.

III. RECONCILIATION**A. SEEK CONVERSION**

"Conversion, as required by baptism, does not present only the negative aspect of removing and taking away sin, but also and especially a positive aspect — as is confirmed by its etymological derivation — of turning towards and approaching God and, in the name of God, one's neighbour" (Message of the Holy Father, "World Mission Day 1974 in view of the Holy Year", *L'Osservatore Romano*, August 15, 1974, p. 4).

"Conversion obliges us in the first place, to know them, since we must love them and likewise share with them the good things of a material as well as of a moral and spiritual kind" (*Ibid.*).

"If we form a single family with all men, brotherly love obliges us also to reconcile with brothers of all races, languages, cultures and living conditions. To our 'account' there are truly many sins of omission and injustice, for which we should ask forgiveness from our neighbour. Reconciliation with our brothers includes the redress of such lack of justice and charity, besides constituting the clearest sign of our reconciliation with God" (*Ibid.*).

Philippine Setting

When we speak of "conversion" the predominant idea is still that of winning someone over to our religion. People would be surprised if you tell them that, before seeking to convert others, we should convert ourselves in a very profound manner. We think too much of what they have to give up to become one of us, and too little of what we owe them in terms of love and justice.

"We cannot deny the current conflict between Muslims and Christians in (Mindanao), but precisely because of this the latter realize the need for building real Christian communities based on brotherly love for one another. In some areas tolerance and respect between Christians and non-Christian groups still exist, even after

the Muslim-Christian conflict" (Archbishop Jaime Sin, Position Paper for the CBCP January 1974 meeting, p. 5).

The Muslim-Christian conflict in Mindanao is not a religious problem. Some say it is political. It may have much coloring, but maybe it is basically a problem of justice and charity.

Theory

Regarding the conversion of those outside the Church we should remember that it demands "a change of outlook and morals" (A.G., 13), but does not alter the personality of man and, in fact, helps towards his more complete development.

Regarding conversion within the Church, or inner conversion, we should have in mind the following words of the Guidelines for the Preparation of the Roman Synod: "it is necessary that everything done in the Church (preaching, theological research, organization, worship, institutions, etc.) should be directed towards ensuring that individuals and communities become converted to God, who communicates himself to us in Christ, and that they should ever progress and live in this conversion" (p. 9).

Program

In all our preaching and teaching it should be stressed that the conversion of non-Christians must be sought only as the offshoot of our own profound conversion to the fulness of Christian justice and love.

B. MAKE AMENDS

"Concern for all men when we feel their problems as our own, when we are profoundly aware that 'every man is our brother,' this keen desire to make amends for the selfishness of our countries and ourselves — these are all essential elements for planning, in a genuinely evangelical sense, a pastoral effort of conversion and reconciliation which necessarily flows towards a renewal in the entire Church" (Message of the Holy Father, "World Mission Day 1974 in view of the Holy Year," *L'Osservatore Romano*, August 15, 1974, p. 4).

Philippine Setting

The Church seems to have lagged behind in social action. To make amends for this past laxity, some sectors are going to extremes in their involvement in human development. This elicits reaction

from those who think that getting involved in social problems is not part of the Church's proper mission.

Theory

"The present situation of the world, seen in the light of faith, calls us back to the very essence of the Christian message, creating in us a deep awareness of its true meaning and of its urgent demands. The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of man even in his present existence in this world. For unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility with the men of our times" ("Synodal Document on Justice in the World," in the *Boletín Eclesiástico de Filipinas*, Vol. XLVI, no. 511, January 1972, p. 113).

Program

In the spirit of making amends for past indifference or misconception, we should implement the guidelines for development and liberation stated by our Bishops in their Pastoral Letter "On Evangelization and Development" (See *Boletín Eclesiástico de Filipinas*, Vol. XLVII, no. 529, September 1973, p. 520-546).

IV. CONCLUSION

Through these brief notes mainly designed as a springboard for discussion, it is the hope of this writer that a contribution could be made so that the Philippine celebration of World Mission Day this coming October would truly be a "jewel in the crown of the Holy Year." May it be a pearl of great price.

IT'S TIME TO AWAKEN THE CHURCH'S MISSIONARY SPIRIT

by

DEXTER H. IRISARI

In the Papal Bull *Apostolorum Limina*, Pope Paul VI states: "It is therefore necessary that during the Holy Year, a noble commitment be again aroused in promoting evangelization, which is unquestionably considered as the first point to be achieved in the total picture of such activity. In fact, 'sent by God to men to be the universal sacrament of salvation,' the pilgrim Church is missionary by its very nature. Indeed as it renews itself among its historic path, it prepares to welcome and deepen in faith the Gospel of Jesus Christ, Son of God, and from it give the salvific announcement with the Word and the testimony of life."

The Missionary Church

The Church is missionary by her very nature. This is borne by her desire to be faithful to the requirements of her universality and by her obedience to Christ's mandate.

The Church is universal. Grounded on the diversity of individual Church communities, she finds herself moving in a dynamic living process, in an interchange and tension — as Cardinal Alfrink describes it — between universality and localization, unity and diversity, centralization and decentralization. Yet, she has only one mission: to call for the mutual collaboration of all men in bringing about God's salvific plan in the world.

Following Christ's bidding to "go out to the whole world; proclaim the Good News to all creation," the Church cannot but be missionary. For this command of Christ recognizes no time nor space. This order is binding on all generations, in every country, even to the very ends of the earth. And Christ addressed this mandate to all men, not forgetting a single one. He ordered it as if it were a sacramental formula, knowing fully well its importance for the future as well as for eternity.

Evangelization

The Church has no right to keep the treasures of the Good News veiled and hidden as if she had a monopoly on them. It is rather her duty to reveal them to the whole world by her missionary activities.

The Church's missionary activities consist of her endeavors to plant herself among those people and groups where she has not yet taken roots. This, through the preaching of the Gospel. Through the desire that all men may hear the Word of God. Through an anxiety and a prayer for the diffusion of the Good News. Through the fomenting of a missionary spirit among all men. Through evangelization.

A Christian Duty

Every Christian has a duty to engage himself in any missionary activity. For, as the Second Vatican Council aptly puts it: "No part of the structure of a living body is merely passive but each has a share in the function as well as in the life of the living body. So, too, in the Body of Christ, which is the Church, the whole body, 'according to the functioning in due measure of each part, derives its increase' (Eph. 4:16). Indeed so intimately are the parts linked and interrelated in this body that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself."

This missionary duty compels the Christian to be an authentic witness of Christ in faith, demanding his love for God, his zeal for the glory of God — his prayer and contemplation. As Cardinal Danielou avers: "To suffer because God is not sufficiently loved means to be fully aware of how much He should be loved. It is not possible, however, to understand that God deserves to be loved unless one has experienced something of that love in one's life. To the degree that we understand what it is to love God, we shall desire to share that love with others. This is why contemplation is the very source of mission and mission is inseparable from prayer."

For the Christian, then, prayer plays a pivotal role in the work of evangelization. St. Therese of Liseux, cognizant that she could not follow the footsteps of the ascetics and martyrs, learned to envelop the world by living a "life of love in the heart of the Church," by living in prayer. And yet she is the universal patroness of the missions.

Secondly, this missionary duty urges the Christian to cooperate with the Holy Spirit as He works to inspire humanity. For always it is the Spirit who initiates the Christian in the mysteries of the Trinity. It is through the Spirit that the Christian receives inspiration.

The Pontifical Mission-Aid Societies

Every Christian is urged by the Church to do his share, to cooperate in the missionary apostolate of the Church.

This cooperation in the work of the missions consists in the promotion of a missionary awareness among the faithful and in all ecclesial institutions, of missionary vocations at all levels, of missionary spirituality and of economic aid for all the missions.

Vatican Council II sanctioned the need for only one competent Curial Office for the direction and coordination of all missionary operations — the **Sacred Congregation for the Propagation of Faith**.

For the development and facility of the universal missionary operations, however, the **Sacred Congregation for the Propagation of Faith** depends on the help of the Pontifical Mission-Aid Societies. These societies are universal, pontifical, episcopal, constituting, as it were, the principal means of the universal missionary cooperation of the People of God. They are four in number: The Pontifical Missionary Union of the Clergy, The Pontifical Society for the Propagation of Faith, The Pontifical Society of St. Peter the Apostle for Native Clergy and The Pontifical Society of the Holy Childhood.

The Pontifical Missionary Union of the Clergy

Founded in 1917 by Fr. Paolo Manna, The Pontifical Missionary Union of the Clergy endeavors to stimulate and form the conscience and the missionary spirit of priests. It aims to train and instruct priests, to develop a fuller knowledge about the missions among them, to encourage missionary vocations and to work for the collection of material support for the missions.

The Pontifical Missionary Union of the Clergy is considered the soul of other mission-aid societies. Thus, it has to ensure that these societies are known everywhere — recognized in all dioceses and in all parishes — and are helped in achieving their works and aims.

All priests and seminarians are invited to be members of this union so that, in the words of Pope Pius XII, a community of forces and means can be realized to work for the missions.

The Pontifical Society for the Propagation of the Faith

The Pontifical Society for the Propagation of the Faith is an association of all faithful Catholics who have at heart the desire not only to extend the conversion of the world by their prayers but also to help the missionaries in their gruelling tasks. This they do by collecting the alms of the faithful and then distributing them to the missions, unashamed as they are of begging for Christ and for the salvation of souls.

The society was founded at Lyons in France in 1822. The Sovereign Pontiffs have repeatedly enriched it with privileges and spiritual favors. Finally it was raised to the dignity of an organ of the Apostolic See by Pope Pius XI on May 3, 1922.

The Pontifical Society of St. Peter the Apostle

The Pontifical Society of St. Peter the Apostle purports to form the native clergy in a fitting way and to build major and minor seminaries whenever the need arises.

The society proposes to the faithful to plead by their prayers and good works that God may deign to call to the priesthood many young men from out of many nations that He may animate them with a supernatural spirit and bless fully the striving towards knowledge and virtue of those whom His grace calls to so lofty an enterprise.

Moreover, the society appeals to all the faithful to contribute to its expenses according to the means of each one. Such help is usually given in the form of annual collections.

The Pontifical Society of the Holy Childhood

The Pontifical Society of the Holy Childhood resolves to form the missionary awareness of Catholic children, and with their prayers, acts of mortification and almsgiving, to give assistance and Christian education to the children in mission countries.

The society was founded by the Most Rev. Forbin Janson, Bishop of Nancy, upon the advice of Paulina Jaricot.

The Priestly Vocation

If there are people who should fully understand that their life is consecrated to the missionary activities, these are the priests.

For the vocation of priests is imprinted with the seal of the sacrament of Holy Order. Their vocation is a mission, and this mission is not alien, to their priesthood but constitutes, in turn, its very essence. It is a mission to "go into the whole world and preach to all men." It is the command of Christ to bring His word to the whole world.

The priestly vocation is aimed at the service of men by transmitting to them the Gospel. Men hunger for the whole Christ; they yearn for the total Christ. Priests, then, must not only dwell with them on the bare rudiments of Christ's teaching. For, as Cardinal Suenens puts it, every man has the right to know the great secrets of the Master, to be fortified by His sacraments, led to the highest degree of sanctity.

How can man believe if nobody announces Christ to them? So asks St. Paul. This the priestly vocation attempts to answer as it aims to foster missionary vocations. This from the very nadir of a soul who firmly believes in and loves God.

The Eucharist: A Missionary Apostolate

The priestly vocation is properly exercised in the Eucharist.

In the Eucharist the priest abandons himself completely as he agrees to hold in his sinful hands Christ's sacrifice for the forgiveness of sins, sharing with Him in the prayers which unite the whole Church.

Through the Eucharist the priest builds and rebuilds the Church the communion of Christ, for the salvation of the world. Thus, his eucharistic celebration becomes a sort of a missionary apostolate — where Christians congregate around the altar to offer a sacrifice through his hands, but having, as it were, the whole Church lined up behind them. These Christians, in the words of Jerome Hamer, are the sign of a presence which is much more vast, more worthy and more holy, even though it is a silent presence. They represent a community which is infinitely greater than their selves. Thus, the 3 or 4 ladies kneeling near the altar for morning Mass are the witnesses and the delegates of the whole Church. They are an elected race, a royal priesthood, a holy nation, a people set apart.

Christ's Assurance

"Go," Christ commanded his disciples, "announce the Gospel." He did not, however, promise any guarantee that men would accept

it. He simply ordered that it must be announced to them, presented to them, that they may be led to believe in it.

Christians, however, may rest assured. Always there is Christ's assurance for them to cling to: "Behold I am with you all days, even to the end of the world." Nothing more. Nothing less.

With the Holy Year it is about time Christians — more specifically, Catholics — shake off the dusts of their lethargy and awaken in them their missionary spirit, their zeal, their concern for the salvation of their brothers.



RANDOM NOTES

A controversy over Christian pilgrims and missionaries flared in the Knesset (Israeli parliament) when the Minister for Tourism, Moshe Kol, condemned the Tel Aviv rabbinate for having barred a Christian group from holding a dinner in a Tel Aviv hotel. An official committee has published **proposals for redividing England and Wales** into six ecclesiastical regions with 37 dioceses instead of the present five provinces with 19 dioceses. Nationwide consultation on the plan is now to be started.

The proposed regional and diocesan boundaries follow civil boundaries, with some modifications in favour of special local loyalties... An overall 15 percent increase in the use of its group, individual, and medical counselling services and sessions is reported by the Catholic Marriage Advisory Council (CMAC) for the year ending 31 March, 1974.

REFLECTION

BUILDING CHRISTIAN COMMUNITIES: SHARING INSIGHTS

by

BISHOP CORNELIO DE WIT, M.H.M.

For some years now I have been somewhat involved in building Christian Communities: by reading, debating, discussing, writing, reflecting and giving seminars. I wish to share here my insights with you since many of us feel challenged the same way.

1. Building Christian Communities is of course nothing new. It has always been the main concern of the Church. But a Christian Community is first of all a human community and consequently any Christian Community in any given period of time, will have to start with the self awareness of man in that given era.

To approach a human group we need first of all to know their way of thinking, their culture, their condition. Human beings of the first century were under emperors, were used to slavery. Human beings of the middle ages accepted feudalism. These different ages required different forms of apostolate. Today, what is the characteristic of human society? Our answer to this is important because it will determine how we approach people. If we think people are children, we will approach them as though they were childish. If we think people have a body and soul, we might have a split level approach, or try to approach only their 'souls'. If our understanding of contemporary society is wrong, we will approach men wrongly. It is not a question of the faith changing, faith is offered by God, it will be accepted differently by different ages. Our images of contemporary man should not come from some pre-conceived notion, but we should try to find it from men. Vatican II suggests that inter-personal relations are basic to men now. If this is so, I must work at this point.

This is rather difficult for us priests as we must turn to sciences which are unfamiliar to us, like psychology and an-

thropology. Our seminary training has unfortunately given us some distrust for the behavioral sciences. We are onesidedly theology-oriented. This is a great pity, for we are inclined either to ridicule some of the tools towards human self-awareness (e.g. group dynamics, T-sessions, etc.) or overstress their value. It is my observation that our non-seminary trained Christians (sisters, layleaders, youth) are responding very spontaneously to the insights they get of themselves via such exercises. Our role is to help modern man understand himself first. After that we may explore with him how to find God. Christ first became man and grew in human experience and after that He invited others to "see the Father." It is of primary importance for any pastoral worker, beginning with the bishop to experience the self awareness of modern man. The cry of anguish of so many today in the Church about their leaders is not that bishops teach a wrong doctrine about God, but that we — leaders of the flock — do not know how modern man thinks and feels. We speak different languages.

2. We may call a Christian a person who lives by the spirit of Christ and a Community is a group of people who relate actively to each other. A Christian community will try to relate to each other in such a way that they find Christ in these relatings. What is essential is not a doctrine, but the way of life.

It is precisely at the level of relating that the community becomes Christian, so the priest who wishes to help a community to become a Christian community must be engaged right at this point in the community's existence. It seems to me that I need others to experience the saving presence of Christ: e.g. when I exchange a kiss of peace with my enemy, I experience the forgiving love of Christ. The characteristics of the Christian Community will clearly lie in the manner of how its members relate to each other. If my parish has great crowds for novena devotions, but no visible sign of charity among its people, it is no Christian Community.

My parishioners may know all the doctrine, but if they do not know how to share and be reconciled to each other, they are not a Christian Community.

3. Do our present pastoral works build up these relationships among people? Does my apostolate promote mere doctrine or is it geared to a way of life? We all say: to a way of life of course. But: How?

I am inclined to think that we are not using the right means to make our people live a way of life. We employ teach-

ing methods which reach mainly the intellect (the traditional catechism in the context of the school system).

We must go back to the community — to teach man first of all to look at himself and his happiness of his frustrations.

4. The first step is to go round and meet your people. This means ideally all persons within a certain limited area who know each other and somehow need each other. A barrio is the best example. If you know them, you will be able to make them elect a small group of leaders. Here is the application of the principle that the community will be responsible for its leaders and these leaders in turn are responsible not to us, but to their own group. You visit with one purpose: to put your finger on the pulse of that barrio, to build up friendship and acceptance. It is not a visit to remind them of their shortcomings. You may start with your best barrios.
5. You then suggest to the barrio-group to elect their leaders. This may take a long time before they are that far. Call them committee members, or barrio team leaders. It is advisable to have more than one barrio doing this at the same time, so that once they have elected their committees, you will invite them for a (live-in) seminar on Christian leadership. As they represent various barrios, they will from the very start learn to look beyond their own horizon and of course discover how much we all have in common. Ideal number of participants is about twenty (20). This is the kind of seminar which Sister Florencia and myself have been conducting for various groups.
6. It may look rather innocent, but once we take these steps, we have to be ready for a fundamental change in our attitude as priest-leader. We are no longer the "teacher-above-the-flock", but the "companion-with-the-flock". This is e.g. clearly expressed in the way we conduct these seminars: listening, drawing out, self-activity and self-reflection. The aim is NOT to use these people for a project, but to make them see themselves and their relationship in the community. We are to listen and be ready for the deepening which sooner or later they will be asking of us. We need a very keen ear to listen to them, encourage them, understand them: how they live, how they love, how they fear, how they hate, how they want to understand themselves, how to understand others. You will need insights into human behavior, human growth, psychology. At the same time, we need an insight into God's understanding of man: how God holds out to man the way to life, to self-

acceptance. Scripture of course must be studied by us day after day as the mirror in genuine human response to the God who invites. It is not enough to explain the meaning of Scripture to others, but to make the Word of God so alive to others that they will share with them their insights of that word. An example of this are the prayer-sessions, conducted by the people themselves. This may be more difficult than we imagine. If I do not get the people to open up their thoughts, to be themselves because of my dominating attitude, they cannot grow as persons. If, on the other hand, I am so aloof and indifferent under the plea "let the laymen do it" and do not take my role in deepening the shared insight, these people do not grow as Christians.

7. Once the barrio-teams have made such self-awareness seminar, they will bother us what will be next. Now be on your watch to keep the airn clear which is the growing of the community, and this growth is not measured by projects but by inner values, by building up a congenial environs. The two hinges of such community are reconciliation and sharing. Anything to be done, will have to be examined as to whether it will contribute to deeper reconciliation and sharing or not. Otherwise, it will destroy community. Each barrio/community is different and you will have to be very creative and very patient and very alert to deepen their inner aspirations. The only guidelines for us are to be a team with the other priest, or sisters or "catechist" in the parish and a team means to talk it over and listen to each other as together we listen to the heartbeat of the various communities in our parish.
8. Although projects are not the first aim, they do come in, but in as far as they build up values. What values do we want? To have each person attend Mass on Sundays? The project then will be an all-out drive for church attendance. Or to make sure that all children know their religion? Then we will recruit teachers and give tests. Do we want that the barrio lives by standards of honesty, openness, sharing, concern — well we'd better examine how persons acquire such values. From the book or from living example? From outsiders or from his own parents? The barrio could well decide to stop teaching religion in the elementary schools, and ask the priests/sisters/catechists to enlighten the parents so that they will teach their own children in their barrio. Once we give people the chance to be themselves, they will take initiatives and ask our support or insight. Are we willing to relinquish our traditional role as primary initiator and share it with others. Once we change the inner workings of our parish by making several smaller and

viable communities (of about 300-500 people) and make our people self-reliant, we automatically change our very place in the parish. The center will now lie in all these various alive communities and no longer in the rectory. We will be truly servants, listening to the Master as He reveals Himself in the inner aspirations of all these smaller interrelated communities.

9. Several of the Fathers and the catechists keep on asking for practical guidelines in their adult apostolate. More than I have shared with you above, I cannot give. Adult education is community formation: it centers around values, not projects. It deals with the individual in as far as he relates to others. The most practical way I can suggest to you, is to come together in groups and share what I have put on paper as my experience of some of you in the same direction. Once we all share this experience and inner readiness, I foresee great changes coming over the structure of the Church, affecting among other things:
 - the responsibility of the family to Christianize the environs;
 - the role of the Christian school in our communities;
 - the recruiting of candidates for the "new" priesthood;
 - the layman sharing the priestly ministers;
 - the influence of all such Christian Communities on the human and economic development of our people.
10. A sense of awe comes over me each time I assist at these Christian Communities seminars. It is not a question of people telling me their problems or sins and I having the feeling of unworthiness or inadequacy. It is just the opposite. It is an experience of discovering with others and through others the beauty and the tensions of being human. It becomes a celebration of reconciliation with each other and of searching together to give meaning to life. Christ becomes visible as the way to be genuinely human and the only hope we have to find our self-fulfillment.

Liturgy gets a dimension of life and spontaneity. Preaching becomes sharing and listening. It is my conviction that we are on the point of a breakthrough in our pastoral ministry, not because we have discovered a new method like the CCP, but because we make man think about himself in his environs. We start with man and make him discover the voice and the face of God in and around him. We have been looking so long for God in books, that we encounter great difficulties in finding Him in man.

Would listening to each other be the foundation of the genuine Christian Community?

HISTORY OF THE CHURCH IN THE PHILIPPINES

FR. PABLO FERNANDEZ, O.P.

CHAPTER 48

DEVOTIONAL PRACTICES AND WRITINGS

The published works in the field of Christian asceticism were quite extensive, especially in the second half of the nineteenth century, due mainly to the contributions of the native clergy. It is not possible, however, in these pages, to give a complete picture of them and we shall limit ourselves to a few principal topics which we believe are always of interest, namely: devotion to the Blessed Sacrament, the Passion of Christ, the humanity of our Lord; devotion to the Holy Rosary the Blessed Virgin Mary, Saint Joseph; books of meditation and pious exercises; manuals and books of prayers; and finally, translations of foreign works into the dialects.

Devotion to the Blessed Sacrament

The popularity of the devotion to the Blessed Sacrament is reflected in the numerous translations of pious manuals and prayer books, like the **Visitas al Santísimo Sacramento de San Alfonso** translated into Visayan by Fr. Nicolas Lopez, O.S.A. (+1889). Fr. Lopez also composed 52 meditations on the Blessed Sacrament for all of the Thursdays of the year.¹

The same book of Saint Alphonsus was also translated into Pampango by Fr. Manuel Camañes, O.S.A., the saintly parish priest of Betis (Pampanga), with the help of Fr. Urbierna. This was published in 1884 in Manila, with this title **Pamanalo qñg Santísimo Sacramento a Caag Mariang casantusantusan.**²

¹ Pérez, 487

² Retana, **Aparato**, II, 863, 878; Pérez, 531; **La ciudad de Dios**, XLI (1896), 534.

A third translation, into the Panay dialect, was made by Fr. Anselmo Avanceña, a diocesan priest, and this appeared in 1882³, the same year that a second edition was issued of a translation by a member of the Cathedral clergy of Nueva Segovia, namely, Fr. Miguel Reyes.⁴

Still on the devotion to the Blessed Sacrament, we have in manuscript form a book entitled **Sermones sobre el Santísimo Sacramento** by the Dominican Fr. Martín Real de la Cruz (died 1661).⁵

Devotion to the Passion of Christ

Devotion to the Passion of our Lord was fostered by several works of writing or translation. Fr. Antonio Santos Mejia, O.S.A. (d. 1659), a parish priest and missionary for 42 years in the Ilocos, left 551 pages in-octavo of a **pasión de Nuestro Señor Jesucristo** written in Ilocano, but printed in Madrid in 1845, with revisions and additions by other Fathers, especially by Fr. Bernardino Márquez (d. 1680).⁶

In Visayan, we have by Fr. Juan Sanchez, also an Augustinian who died in 1758, the **Lactur nga pagosoy sang pagsaquit cag sang camatayan sa atong Jesucristo**. The fruit of his personal meditations and reflections, it was well received, considering that it had four editions. Fr. Nicolas Lopez wrote **Meditaciones muy devotas de la Pasión de N. S. Jesucristo para todos los dias del mes**. Fr. Manuel Garriz, O.S.A. (d. 1761) left us in Ilocano verse a **Pasión de N.S. Jesucristo**. Another Ilocano verse writing with the same title by Fr. Jose Ines, O.S.A. (d. 1868) became very popular, manuscript copies of which spread throughout the Ilocos and Pangasinan, finally being printed at the UST Press in 1863. About 15 years later, in 1878, Fr. Gregorio Prieto O.S.A. (d. 1883) published **Manga pagninilay-nilay sa Pasiong mahal ng ating Panginoong Jesucristo**.⁷

Apparently, only one Jesuit, Fr. Juan Aguero (d. 1633) wrote a book on the Passion, entitled **La Pasión**, if we believe Fr. Saderra Maso's information.⁸

The Dominican expert in Tagalog, Fr. Blancas, wrote in Tagalog a book whose English title would be **Meditations on the Passion and**

³ Retana, *Op. cit.*, 928.

⁴ Retana, 950.

⁵ Velasco, II, 129.

⁶ Retana, 588-89; III, 123; Pérez, 90, 121, 271, 483, 445.

⁷ Pérez, 226, 271, 483, 445, 450.

⁸ Saderra Maso, 54.

Favors Which God Has Conferred on Man. Fr. Velasco makes us think that it was not printed. About this time, Fr. Ambrosio Martinez (d.1626) published in Ibanag a treatise on the Passion. Towards the end of the eighteenth century, we have a verse composition on the same subject by Fr. Antonio Lobato, which Fr. Julian Velinchon revised in the following century.⁹

The Passion of Christ was also a favorite subject among writers of the secular clergy. Fr. Mariano Pilapil, a Bulaqueño, "famous priest, besides being a good dialectician, a doctor in Theology, an impeccable writer in both Spanish and Tagalog, but a formidable Cicero in oratory... poet of deep insights and considered the best Latinist of his age, wrote and published **La Pasión y muerte de nuestro Señor Jesucristo** in fluent and perfect Tagalog verse, an original historico-religious poem... translated into the various idioms of the Archipelago, Visayan, Bicol, Pampango, Pangasinan, and Ilocano. One can be sure that what the Bible was for the protestant, this historico-religious poem was for the filipino people. There are many people from the rural areas who know by memory the New Testament, thanks to the annual singing of that poem which issued from the pen of this great Tagalog doctor..."¹⁰

Another native priest from Norzagaray (Bulacan), Fr. Aniceto Mercedes, composed a Tagalog poem of about 200 pages in **cuarto**, which was published in Manila in 1856-58, with the title (in Spanish), **La Pasión de Nuestro Señor Jesucristo**. Fr. José Morales del Rosario, a native Cebuano, wrote the **Memoria de la Pasión de Ntro. Señor Jesucristo**, which was published in Manila as a volume in **octavo** of 119 pages.¹¹

According to Retana, the Tagalog poem, **Ang mahal na Pasion ni Jesucristong Panginoon natin na tola**, composed in exquisite five-line stanzas by Fr. Gaspar Aquino de Belen, a native from Rosario (Pasig), was the best religious poetry of the age.¹²

Of unknown authorship, the poem with this long title **Pasion na cataohan tin Jesucristo. Ya dinemuet ed saray masantos a Evangelio tan pinalinan na saray daquel a incalingo, ya calad saray arum na Pasion a Impuma**, came off the UST Press in 1855.¹³

⁹ Velasco, I, 282, 300; III, 247.

¹⁰ Pons, II, 23.

¹¹ Pons, II, 4, 55.

¹² Retana, II, 367-68

¹³ Retana, 646.

While the Bicol *Casaysayan can mahal na Pasion ni Jesucristo* which Bishop Gainza of Naga edited in 1866 is attributed with doubtful certainty to the ex-Capitán of Polangui (Albay). Tranquilino Hernandez, the Pampango poem *Casalesayan qñg mal a Pasion nang Jesucristo* is the work of the native Filipino priest, Fr. Dionisio Macapinlac.¹⁴

The reader may have noted that some of these works on the Passion are nothing else but lengthy poems written to be sung or recited periodically in the church, or in private residences from Holy Thursday night to Good Friday, following an ancient Filipino custom still observed in places in the country today. Others were books for meditation, while the rest were didactic or narrative essays.

Devotion to the Holy Rosary

The first book printed in moveable type in the Philippines was significantly written by Fr. Francisco Blancas and entitled (in Spanish) *Libro de las excelencias del Rosario*. Fr. Francisco Sanchez (d. 1696) wrote a "very useful book", a *Resumen de las indulgencias del Rosario*. This had several editions in Mexico and was universal popular. Fr. Juan de Santa María (d. 1705), parish priest in several Tagalog towns and professor at the University of Santo Tomás, published a *Breve tratado de meditaciones de los soberanos misterios del Santísimo Rosario*. In 1706, Fr. Francisco Marquez died, but not before having published *Compendio historial de las excelencias del Santísimo Rosario y su archicofradia, devoción, rezo, gracias, privilegios en indulgencias*. By 1794, Fr. Antonio Lobato, whom we have already met in another context, finished his book of 170 pages in-cuatro, entitled *Meditaciones sobre los misterios del Santo Rosario*.

The desire to spread devotion to the Rosary continued in the nineteenth century. In 1821, Fr. José Muñoz's book, *Modo utilísimo de rezar y ofrecer el Santo Rosario*, came off the press. Fr. Antonio Vicente (d. 1890) translated into Ibatan *El mes de Rosario*, which had been written in Spanish version by Fr. Ramon M. Vigil of a French original came off a Manila press in 1875 with the title *La Rosa mística desplegada, el Rosario explicado en sus misterios é indulgencias*. Finally, we have the work of Fr. Felix Casas, *El Rosario de María Santísima*, printed in 1889 in Manila, and Fr. José Ma. Moran's *Mes de Octubre* translated into Ibanag by Fr. Braulio Prieto.¹⁵

¹⁴ Retana, II, 743, 840.

¹⁵ Velasco, *passim*.

Devotion to Saint Joseph

That devotion to Saint Joseph was also popular among the Filipinos is shown by the titles published either of a didactic or devotional nature. Fr. Salvador Millan, for example, published **Saray pitoran Domingos**, a Pangasinan version of the devotion of Seven Sundays in honor of the seven principal joys and sufferings of Saint Joseph. Fr. Braulio Prieto, one of the better Ibanag speakers among the Dominican missionaries — if we may judge from his writings—translated or, perhaps, composed in Ibanag, works than in wide use in the Philippines, like **Los siete dolores y gozos de San José**, **Devoción de los siete domingos de San José**, etc.¹⁶

The Augustinian Fr. Manuel Camañes was the author of **Ing-bulan a Marzong macadaun qñg Patriarca San José**, published in octavo in 1898 in Malabon.¹⁷ And the secular priest, Fr. Mariano Sevilla, published a Tagalog book of 290 pages, whose English title would be **The Month of March Dedicated to Saint Joseph**.¹⁸

Many other books authored by the diocesan and the regular clergy appeared in the second half of the nineteenth century, a reflection of the enthusiastic devotion of the people to the holy Spouse of the Blessed Virgin Mary, as well as the successful efforts of the Church to spread this particular devotion.

Manuals of Devotion

Pious books of devotion were abundant, especially in the last decades of the past century. Since we cannot list them all, we shall mention only a few examples to indicate their content and style.

Almost right from the beginning of the evangelization of the Philippines, the Franciscan Fr. Jerónimo Monte (d. around 1614) wrote a book in Tagalog, whose title in Spanish was **Devocional con oraciones para confesar y comulgar y explicación de los misterios de la fé**.¹⁹

El camino del cielo (in Gaddang dialect, **Devocionario**) by Frs. Joaquín Guixa and Miguel Bonet, was a manual of devotion, complete and well written. At the beginning, the style is easy and simple, and at times elegant, but from the "Way of the Cross" until the end

¹⁶ Velasco, V, 33, 283-84.

¹⁷ Pérez, 531.

¹⁸ Pons, II, 25.

¹⁹ Platero, 60.

of the book, it is more profound and in correct Gaddang style, which shows a mastery of the dialect by these two authors. Fr. Crescencio Polo (d. 1887) composed in the Ibatan dialect a **Manual del Cristiano**, including the prayers and daily practices of piety then current. This was much used by the missionaries of Bataan in their work of encouraging the people to greater virtue and devotion. Another devotional guide was written in the Zambal dialect by the Recollect Father Fernando Hernandez which he entitled **Devocionario sa sarita sambalen binobolinao**.²⁰

Among the manuals written by secular priests, we find a book in Tagalog entitled **Rosa mística**, 532 pages long and bearing a Manila imprint for 1887. Fr. Lorenzo Flores was the author of **Mana del alma**, written in the Panay dialect, 395 pages in-octavo and printed in 1874.²¹ Finally, Retana mentions a prayer book also in Panay dialect written by Fr. Anselmo Avanceña. First edited in 1881, it was re-printed in 1892. Interestingly, the collection of sacred hymns it includes are all in Spanish except the last one.²²

Books of Meditation

In a previous chapter we have already indicated that there is evidence to allow us to conclude that a number of Filipinos had attained a high degree of holiness. It is not surprising that, besides the "ordinary" books of prayer and other forms of devotion, we find also books of meditation.

One of the earlier figures in this kind of writing was the Jesuit historian, Fr. Francisco Colín (d. 1660), a man of wide talents who found time from his varied activities to finish a book which he entitled **La India sacra**. The other famous Jesuit historian, Fr. Pedro Murillo Velarde, observed that this was a "very learned and erudite book which can aid much in the better understanding of Sacred Scripture." Fr. Colín also wrote a manual of *Meditaciones*, a third on the "Miserere", or Psalm 50, in which the souls or devout reader, in the manner of the Prodigal Son, calls on the mercy of his loving Father.²³

The list of later writers includes the Augustinian Fray Tomás Ortiz, author of **Meditaciones para todos los días de la Semana**, pub-

²⁰ Velasco, *passim*; Sadaba, 527

²¹ Pons, II, 15, 68.

²² Retana, II, 906.

²³ Murillo, 265v².

lished in 1864. Fr. Juan Carbia (d. 1759), also an Augustinian, translated into Pampango the *Meditaciones de San Carlos Borromeo*, and published it in 1749. Fr. Nicolas Lopez (d. 1889), more than once mentioned above, was a prolific writer of works of spirituality. He wrote in Cebuano *Mañga meditasion cun mañaga pag palandung sa camatayan*, plus at least two other books, entitled, respectively, *Método de hacer con fruto la oración mental*, and *Meditaciones apropiadas para sacerdotes*.²⁴

Fr. Florentino Ramirez, a secular priest, was the author of *Los soliloquios del alma con Dios*, a Tagalog verse composition in imitation of Psalm 50 ("Miserere"). It won a meritorious critique from Fr. Joaquín Coria, O.F.M. in 1856.²⁵

Retreats and Spiritual Exercises

Since the days of St. Ignatius Loyola, the spiritual exercises have been for the Jesuits one of the most efficacious apostolates among the Catholics. Naturally, the same was true when they came to the Philippines in 1581. Both in the past and in the present, by oral word and in writing, the Jesuits and many other priests employ the exercises, either according to the Ignatian method or another spiritual tradition, as a means of bringing souls closer to God. This is shown by the numerous texts of the *Spiritual Exercises* that have come down to us. Again, here we can mention only a few samples of this kind of spiritual writing. The Augustinian Fr. Pedro Herrera (d. 1648), whom the historian Fr. Gaspar de San Agustín used to call the "Tagalog Horace", translated into Tagalog the Spanish *Book of the Exercises* by the Jesuit Francisco de Salazar. The Tagalog version was entitled *Meditaciones cun manga mahal na pagninilay na sadya sa Santong pagejercicios* (*Meditations or Pious Reflections for the Spiritual Exercises*). It was published in 1645 and reedited three times more. Bishop Juan Aragonés (d. 1872) of Vigan, composed a book to serve as a guide for a 10-day spiritual retreat. It was intended mainly for priests and was actually a series of meditations taken from various authors. It was published just two years before the Bishop died.²⁶

Retana assures us that, two centuries earlier, in 1665, a book entitled *Ejercicios espirituales de N. P. S. Ignacio, como se hacen y*

²⁴ Pérez, 169, 468.

²⁵ Pons, II, 12, 13.

²⁶ Retana, 370; Pérez, 85, 459.

practican en las casas de la Compañía, was published with additional prayers and practices for special occasions and particular persons.²⁷

Fr. Mariano Perfecto, a secular priest and well versed in the special turns of elegance of Hiligayon, translated into this dialect the **Spiritual Exercises of Saint Ignatius**, which Bishop Gainza had published in Bicol shortly before. Both of these translations came off the press in 1880. We must add here the name of another secular priest, Fr. Vicente García, a Tagalog, but who spent the best years of his life in the diocese of Cáceres. He authored the **Santos ejercicios espirituales** in Tagalog, a work of 375 pages in-cuarto mayor and printed in Manila also in 1880. Then, there is the Cebuano secular priest, Fr. Blas Cavada de Castro, a professor of Theology in the Seminary, who wrote **Ang sugá**, or **Ejercicios espirituales en Cebuano**. Printed in-octavo in Cebu in 1892, it ran to 335 pages.

The last name here, although there are many others not included in our brief history, is that of the Recollect Fray Ugarte who died in 1898. He also wrote a book of spiritual exercises, to which he gave the title **Retiro santo**, intended for use by all classes of people, but especially by religious and parish priest.²⁸

Translations

.... A good number of spiritual books printed in the Philippines were translations into the various local dialects. The earliest, of course, was the famous **Doctrina Cristiana**, the first printed book in the country using the Tagalog language. Several others followed, and we need only to consult the various bibliographies of Philippine history to get an idea of their quality and quantity.

Fr. Pedro de Soto (d. 1599), one of the first missionaries to Pangasinan, translated the book **Los evangelios de todo el año** into Pangasinan. This remained in manuscript and was never printed for one reason or another. In the nineteenth century, Fr. José Diego Pelaez, an excellent Tagalist, translated the **Meditaciones** by Fr. Luis de Granada into Ibatan. In 1875, Fr. Pedro Trasobrares published an Ibanag version of the **Historia sagrada y de la Doctrina sagrada** by Abbot Fleury. Ten years later, in 1885, Fr. Miguel Vázquez translated into Tagalog the **Mes del rosario**. Saint Anthony Ma. Claret's **Camino recto y seguro para llegar al cielo** was translated into Pangasinan by Fr. Agustín Gal-

²⁷ Retana, I, 139-140.

²⁸ Retana, II, 901; Pons, II, 32, 53.

lego, giving it the title **Dalan a maptec tan ag masanco a pacasabid toaen**. This father was known to have acquired a correct, simple, but elegant Pangasinan style. He also translated Fleury's history mentioned above into Pangasinan.

The **Following of Christ**, needless to say, was one book translated into practically all the Philippine dialects. The Ibanag version was made by Fr. Domingo Campo (d. 1898), and the Bicol was by the learned Fr. Vicente Garcia mentioned above.

Saint Alphonsus Liguori's **Preparación para la muerte** was translated into Ilocano by Fr. Exequiel Moreno, while Fr. Benito Ubierna made the Pampango version.

There is reason to believe that the October devotion to the Rosary was also popular among the Filipinos. Fr. José Ma. Moran's **El mes del Rosario** had several translators: a secular priest who translated it into Tagalog, but who wanted to remain anonymous; Fr. Miguel Llambi, who translated it into Pangasinan, with the title **Bulay Octubre no Santo Rosario**.

Anonymous Filipino secular priests translated many other ascetical books, like Rosignoli's **Las verdades eternas**; Fray Luís de Granada's **Guia de pecadores**, the more famous **El combate espiritual**, and others.

The classic of Saint Alphonsus Liguori, **Las glorias de María**, was abbreviated into a **Compendium** in the Pangasinan dialect by Fr. Benito Sanchez. And, although his name does not appear, there is evidence that the Tagalog version of this same classic was made by Fr. Saturnino Pacheco. This translation totalled 540 pages in-cuarto, and was published in Manila in 1873.²⁹

²⁹ The above authors *passim*.

Bible Study

Sixth in a series

HAGGADIC MIDRASH

by

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

Not all the narrative books of the Old Testament intend to give us the religious history of Israel. There is another group of books which goes under the name of haggadic midrash. The word "midrash" comes from the Hebrew "darash" to seek, and implies a searching for a meaning. "Midrash" has been given various meanings in past decades by different authors. Let us confine ourselves to its use for the books of the Old Testament.

Haggadic midrash is a type of literature used toward the end of the Old Testament period by the writers in Israel. Its purpose is not to give a historical narrative, but rather to give religious edification, encouragement, inspiration. Such literature is well compatible with inspiration, for there is no intention on the part of the author to deceive his readers. His contemporary readers are well aware of the didactic nature of his writing as well as its non-historical purpose. Later centuries may have thought for a while that the books were strictly historical, but when the findings of the past century opened up the literary forms used by Israel in the centuries immediately preceeding the Christian era, it became unanimous opinion to classify these books as non-historical. Some prefer to call them didactic fiction, others free narrative, but all agree that the writers did not intend to write history.

The haggadic midrashim of the Old Testament can conveniently be divided into two groups:

1. **Haggadah**, examples of which are Tobit (Tobias), Judith, Esther, Jonah, and Daniel chapters 1 to 6. In these books the author builds his narrative around some hero or heroine of the past, utilizing known places and names at random, without being concerned about their historical accuracy. He is out to tell a gripping story, and whether these things happened or not are not his concern. His whole purpose is to inspire his readers with the

virtues and qualities of his heroes. The historical setting is merely a backdrop for the narrative and has very little to do with the message, which is one of edification. If he does use some traditional data, he molds it to suit the religious purpose he has in mind. This is very evident in the first six chapters of Daniel. The hero Daniel lived around 600 B.C. under the Babylonian King Nabuchadnezzar, whereas the author writes up the Daniel stories to encourage his own contemporaries living in Machabean times under the persecutions of the Seleucid kings, 168 B.C.

2. A second group of books goes under the name of **interpretative midrash**, when the author takes up some earlier biblical text or event and by meditating on it, gives it a reinterpretation from a special angle or a spiritual standpoint, not for its historical value and meaning in this instance, but for its inspirational potential. To this group belong chapters 10 to 19 of the book of Wisdom, first and second book of Chronicles (Paralipomenon), and the second book of Machabees. All are written at a late period in Israel's history, when her religious history had already been written in other books, but lessons could be drawn from it to bolster up the courage of the author's contemporaries. In this case we are not dealing so much with a hero or heroine, but with a biblical text or event in earlier Israelitic history. The events mentioned in Exodus are taken up in Wisdom ch. 10 to 19 but now they are given a spiritual interpretation or an added moral. When we read in Wisd. 16,30 "you nourished your people with food of angels, furnished them with bread from heaven, endowed with all delights and conforming to every taste", let us keep in mind that we are not reading an historical account in the book of Exodus, but a midrashic spiritual interpretation in the book of Wisdom.

JONAH

Take the book of Jonah. He is a prophet of the Lord, yet, when told by him to go Eastward he flees Westward as if to escape the Lord. The sailors throw him overboard at his own suggestion, and an immense sea-monster swallows him alive. Next we hear him praying a psalm of thanksgiving in the belly of the sea-monster! After being regurgitated, he once again receives the same command as at the outset, and in his bleached condition, he takes the long trek of over 1000 kms. to Ninive. When the pagan Assyrians do penance and God spares the city, he flies into a rage. What a sorry prophet!

Anyone reading the book when it was written would immediately be aware of its fictitious and didactic character, but for a long time men of our times, obsessed by our modern sense

of history, held on to the literal historical interpretation of the book. Jonah was swallowed by the sea-monster, because the British Museum gives an instance where not only a man but also his wife and child were all swallowed by a sea-monster in the Mediterranean, and regurgitated alive! But once the scholars recognized the type of literature in question, the historical question faded into the background, and the telling message of the author stood out boldly. At a time when Israel was beginning to come into closer contact with other nations, and yet remained exclusively absorbed in her nationalistic interests, she had to be given the lesson that Yahweh her God was too great to be concerned only for her. His mercy extended to all nations, even the pagans, if they were more disposed to his advances than Israel herself. Read with this in view, the book is highly interesting and affords many details which give real insight into the writer's purpose. Stubborn and selfish Israel is represented by the sorry prophet, who is unwilling to listen to God's will when it concerns the good of her pagan neighbors, whereas the pagan sailors are God-fearing, and the repentant Ninivites invite the mercy of God. The closing word of God to the propheth is: "Should I not be concerned over Niniveh, the great city, in which there are more than a hundred and twenty thousand persons" (4,11)? All God wanted of them was a repentant heart, he did not want their destruction.

This is the real purpose and message of the sacred writer. It is very doubtful that he is telling us anything that happened to the prophet named Jonah who lived in the reign of Jeroboam II in 8th century B.C., and is mentioned in 2 (4) Kings 14,25. The conditions of those times are totally different. That is what is meant when it is said that the writer utilizes known places and names but is not intent on their historicity. His purpose is edification. The fact that Jesus in Mt. 12,38-40 makes the sign of Jonah a prophecy of his own resurrection does not necessarily make the Jonah-story a historical event. It suffices that it is a literary reality to which Christ can refer as known to his audience.

TOBIT

With the book of Tobit we have a similar case. The history is set in the 8th century B.C. when the northern tribes were carried off to Assyrian captivity, but the religious practices contained in the book reflect a post-exilic period. Moreover, the well developed angelology or doctrine of angels belongs to the period when Israel had had contact with the Persian religion, which is also post-exilic.

The author is quite ignorant of geographical settings and correct historical names. The journey from Ecbatana to Rages in Media is over 200 miles, which would take quite a while in those days.

It was not Shalmaneser but Tiglathpileser III who had the tribes carried off to captivity. Several other details show that the author is not at all acquainted with the territory in question. But this is his least concern. He is not out to tell us a historical event but a thrilling story in order to bring home any number of lessons. From beginning to end the characters reflect deep Jewish piety of the post-exilic period: Tobit the Elder's continuous works of mercy despite much inconvenience and even danger to himself, his long-suffering with his wife's reproaches, his patience in suffering, his admirable advice given to his son; then, the ideals of the young Tobiah and their noble realization in his marriage with Sarah, his filial love and concern for his father, and over all, the loving providence of God toward all who love and serve him.

Of particular value is Tobit's instruction for his son in ch. 4 and his parting advice before death in ch. 14. One finds real beauty and deep piety in the prayer of Tobit for death (ch. 3), and that of Sarah for death (ch. 3), the prayer of Tobiah and Sarah before they enter upon their wedding night (ch. 8), and above all Tobit's final song of praise in ch. 13. It is a book highly recommended for young married couples, for youth, as well as for parents. Once it is clear that it is literary fiction with a religious purpose, certain problems fade into the background, such as the story of the fish, the healing power of its inner organs, the part played by the demon, and the role played by the angel Raphael. These are part of the story. The religious lessons do not depend on their reality. In the figure of Raphael (which mean's God heals' or 'healing of God') the writer expressed his belief in man's being assisted in his earthly needs by God's messengers and agents. Raphael has become the typical figure of the guardian angel, bringing his client through all dangers to a happy end. His role climaxes in his revealing his identity and disclosing what part he played in their regard (ch. 12, 11-20).

JUDITH

With the book of Judith the historical background causes even more difficulties to scholars because the author spend much time with names, places, events. Despite this, all are convinced that we are dealing with a haggadah or didactic fiction, written to instill courage into his contemporaries. Elsewhere in the bible there is no mention of a heroine Judith, nor is the name of the city Bethulia able to be identified to this day. Judith (Hebrew Jehudith) is merely the feminine form for Jewess. It may well be a fictitious character, yet it could refer to some valiant person who is played up in an historical novel with a religious purpose.

The lessons intended by the sacred writer in the thrilling story of Judith are many. When the situation looked so hopeless that even Israel's highpriest and elders are finally ready to capitulate, a single woman's faith and courage save the day and rescue the beleaguered city. Judith places her entire trust in the God of Israel, and, relying solely on his power and protection, goes singlehanded, merely accompanied by her maid, into the hostile camp of the Assyrians to meet and defeat the mighty Holofernes, general of the Assyrians.

The book is steeped in the thought of God, his creative power (9, 12; 13, 18), his great deeds toward Israel in the past (9,2), and the necessity of submitting to him when he tests us as he did all the forefathers (8,25f). Judith herself is a model of piety and strict observance of the Law, given over to prayers and almsgiving, totally devoted to Yahweh, God of Israel (8,4-8). She is horrified at the lack of faith and trust of her people and their leaders in the Almighty One of Israel (8,11-27). Her exhortation moves us even today when cowardice or lethargy would take over. Her prayer in ch. 9 comes from the depth of her great soul, a woman who dearly loved her people and was willing to sacrifice herself for them. This she would do, but only by relying solely on the power of the Almighty to carry out her schemes. How well she put it: "Your strength (O God) is not in numbers, nor does your power depend on stalwart men; but you are the God of the lowly, the helper of the oppressed, the supporter of the weak, the protector of the forsaken, the savior of those without hope" (9,11).

With this assurance, Judith slays the mighty Holofernes with his own sword. Returning unscathed both in body and mind, she sings a jubilant hymn of victory of 17 verses (ch. 16). Then the highpriest and all the elders and the people with one voice acclaim her greatness in the words which the Church has used for centuries of the most Blessed among women, Mary: "You are the glory of Jerusalem, the surpassing joy of Israel. You are the splendid boast of our people" (15, 9).

It is beside the point to examine the moral angle of Judith's exposing herself to the lustful Assyrian general, or her clever mental maneuvers to outwit him. Neither the story teller nor his readers considered those details as the points he intended to drive home. But they understood well that his message was one of encouragement to sustain the faith and hope of his people under duress, by the example of one woman who put her whole trust in God alone.

ESTHER

Although the book of Esther at first appearance seems to be narrating an historical event at a definite historical time, the statements in the book do not correspond to other known historical facts. If as the text states, Mordecai was deported from Jerusalem in 597, he could hardly be the active man as depicted here in the reign of Xerxes the Persian King who reigned over 100 years later. Moreover, the Persian rule since Cyrus was humane and benevolent, and it hard to credit a royal decree, that empowered the Jews to do away with 75,000 of the better men in the land. Today scholars are convinced that the historical setting is merely the backdrop for the religious message of the writer. And this is haggadah.

The book is an invitation to believe in the continued providence of God for his people Israel. This is shown in a marvellous way. Although the man closest to the king had laid clever schemes to do away with all the Jews in the realm, the plan boomerangs and it is the enemies of the Jews who are done away with. All this takes place through the power and plans of a single woman, though that woman is no less than the Queen herself. She is a Jewess, though this is not known to her enemies. The pleadings of Esther the queen to Xerxes the king and her clever plans to foil Haman the enemy are brought out in consummate fashion leading to the climax which is the very death of Haman, who is second to the king. Esther has always been a beautiful type of our Lady pleading the cause of her people before the throne of her Son the Divine King.

The Hebrew text of Esther is shorter and has no mention of the name of God throughout. This may not have scandalized the Jewish reader at all because he saw God acting in all the events of time and history. But the Greek version had many additions and also adds a frequent reference to the Lord. This would seem to be a paraphrase made for the Jews who spoke Greek in Egypt. It is this Greek text which the Church considers canonical. Many are offended at the spirit of revenge shown by Esther in asking for the death of her enemies. This may be part of the literary device of the author to show how the tables were turned on the very enemies who had plotted their downfall rather than any intention to give real fact. Esther is a model of courage and faith. God's providence will watch over those who trust in him. That is the message. The rest belongs to the story as story.

LITURGY

QUESTIONS PEOPLE ASK

by

Herman J. Graf, S.V.D.

(continued from August issue)

3. THE FEAST OF THE HOLY NAME OF JESUS (SANTO NIÑO)

Like last year (1973) there was again a confusion in early 1974 concerning the date of the feast of the Holy Name of Jesus. This was obviously due to the abolition of this feast from the General Calendar of the Church. My questions are: 1. Why was this feast removed from the general Roman Calendar? 2. What is now the exact date of this feast in the Philippines?

ANSWER:

There were too many feasts in the general calendar of the Church, and, consequently, the reformed calendar has considerably less feasts than the calendar before Vatican II. The Church at the Council of Trent was confronted with the same problem. When Pope St. Pius V had reformed the Roman Calendar after the Council of Trent, there were only 57 feasts of saints with the rank of "duplex" and 30 with the rank of "semi-duplex". Only more than 200 days of the year the ferial office had to be said.³ Pope John XXIII in his Code of Rubrics reduced the number of feasts again, after Pope St. Pius X had done so already at the beginning of the century. After this second reduction of feasts in less than fifty years, the calendar contained still 21 feasts of first class, 31 feasts of second class and 180 feasts of third class. To this enormous number 106 commemorations of saints had still to be added.

Why this growth of feasts in less than 400 years? It was not only the special devotion of the faithful for certain saints. Not the last reason for the increase of feasts was the fact that in the

³ Liturgisch Woordenboek I (1962) 1211.

Breviary the offices of saints were considerably shorter than the offices of Sundays and ferial days. In the Sunday office Matins had eighteen, and in the ferial office twelve long psalms. Feasts, on the other hand, had only nine short psalms before the reform of Pope St. Pius X at the beginning of this century.⁴ No wonder, priests preferred the feasts of saints.

Vatican II decreed another reform of the calendar. From among the feasts of saints "only those should be kept to the universal Church which commemorate saints who are truly of universal importance (Const. on the Lit., art. 111). Together with them the number of "feasts of devotion" had to be reduced.

What are "feasts of devotion"? They are feasts which do not celebrate an event of the history of salvation, but an idea (*fêtes d'idée*) abstracted from some events of the history of salvation. Ancient Christian times did not know feasts of this type. During the Middle Ages, when the awareness of the general economy of salvation receded ever more into the background of popular piety, when people considered liturgical feasts ever more as individual, separated events of the life of Jesus, the need was felt to re-gain the interconnection between these isolated events by means of a guiding and central idea.

This tendency appeared first in private piety, in the form of votive Masses and votive offices. Later on it entered even the liturgy, first of religious orders and individual dioceses. Finally they were even accepted by the Church universal, sometimes with a certain reluctance, as in the case of the solemnity of the Blessed Trinity (AD 1334). The reform of the liturgy after the Council of Trent eliminated many of these feasts of devotion. St. Pius V retained only the feast of Corpus Christi (introduced in 1264) and that of the Trinity.⁵

During the last centuries sixteen feasts of this type have been added to the universal calendar of the Church: the Holy Name of Mary (1683), Our Lady of Ransom (1696). Our Lady of the Rosary (1716), the Holy Name of Jesus (1721), Our Lady of Mount Carmel (1726), the Compassion of the Blessed Virgin Mary (1727), the Seven Sorrows of the Blessed Virgin Mary (1814), the Precious Blood of the Lord (1849), the Sacred Heart of Jesus (1856). Our Lady of Lourdes (1907), the Holy Family (1921), Christ the King (1925), the Maternity of the Blessed Virgin Mary (1931), the Immaculate Heart of Mary (1942), the Queenship of Mary (1954), and St. Joseph the Worker (1955).

⁴ *Calendarium Romanum* (1969) 65.

⁵ J.A. Jungmann, A 'Feast of the Church', in: Id., *Pastoral Liturgy* (1962) pp. 387-407.

628 BOLETIN ECLESIASTICO DE FILIPINAS

From among the feasts of devotion of the Lord, the liturgical reform of Vatican II retained only the solemnities of the Blessed Trinity, of the Holy Eucharist, of the Sacred Heart, of Christ, the King of the Universe (with a new date), and the feast of the Holy Family.

Other feasts of devotion have not been simply abolished; they have been left to particular calendars: of religious orders and congregations, of individual dioceses and nations: The Mass formularies of these former universal feasts of devotions have been inserted into the reformed Roman Missal, where they are found among the votive Masses. This was also the fate that befell the feast of the Holy Name of Jesus.

The official commentary to the new Roman Calendar observes that the Holy Name of Jesus is explicitly mentioned on January 1 in the first reading of the Mass (Numb 6:22-27) and in the Gospel (Lk 2:16-21) which says that on the eighth day the child was given "the name Jesus."⁶

Early in 1971 the Bishops' Conference of the Philippines, taking into consideration that about five percent of all parishes of the country have the Holy Name of Jesus or the Santo Niño as their titular, re-introduced this feast in the country: "The Catholic Bishops' Conference of the Philippines approved that the feast of the Santo Niño be incorporated in the calendar of the Philippines; it is to be celebrated under the title 'Feast of the Holy Name of Jesus' with the votive Mass of that name.

"The Bishops' Conference had suggested to celebrate it on the third Sunday of January. The Second Congregation for Divine Worship approved the petition (Prot. n. 670/71, of March 16, 1971) and assigned the Third Ordinary Sunday (Third Sunday per annum). The date set by the Sacred Congregation for Divine Worship means in practice the fourth Sunday of January, or, if January 1 is a Sunday, the fifth Sunday of January."⁷

(To be continued)

⁶ *Calendarium Romanum* (1969) 67.

⁷ *Liturgical Information Bulletin of the Philippines* 6 (1971) 50.

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 QUESTIONS FROM FARMERS

Dear Father Editor,

I am favorably impressed and thankful, indeed, for inviting us, your readers, to have our share in the "Communication" section of the Boletin...

I considered your invitation not just any ordinary invitation. It is neither an invitation for a Birthday party nor a "jam" where native punch, salad, spaghetti, sandwiches, and other tid-bits can be served to fill up everyone. But it is an invitation for a "challenge." A challenge that invites us to be out in our own shells and participate in an informative "Christian Sharing."

Hence, I am out here, dressed up with the robe of courage, to render a distinct service to all people interested in the Catholic faith.

Here are my answers to some of the questions most commonly asked and are now being asked by your readers in the remote corner of Mindanao.

Ed. Seminarian Rojo's answers to questions 30, and 32 are published in this issue. His answers to question 39 will be published later.

ANSWERS TO QUESTIONS FROM FARMERS

Question No. 30 & 32 — Why do priests not marry? Is it true that priests and nuns do not love?

ANSWERS:

It is inevitable that many non-Catholics or even Catholics are sometimes puzzled or mystified by the celibate life of the priests and nuns.

However, it must be noted that everybody is free to marry. The Church has never forbidden marriage to anyone. But she lays down a "condition" for those who wish to become priests and nuns: Celibacy.

630 BOLETIN ECLESIASTICO DE FILIPINAS

No one is forced to become a priest. The sublime state of Priesthood is absolutely a free choice.

Celibacy is present Church discipline. It is a precept of neither the divine nor the cultural law. Much more, it is not a dogma of the Catholic Church. Simply, it is a disciplinary regulation of the Catholic Church in the Western world. The reasons for this are for better and effective discharge of the priestly duties and for priests to be like Jesus Christ, the High Priest. Henceforth, the reasons are service of God's people, ideal of the undivided heart (1 Cor. 7:7-8), and to manifest the power of Christ in His priests.

From the words of our Lord (Mt. 19:11-12) it is evident that voluntary celibacy is proposed to His disciples simply as a counsel of perfection, not as a precept.

Celibacy is not a strange regulation. It is not contrary or does not tend to degrade the married state. Marriage is of Divine origin and a state of dignity designed by God for the overwhelming majority.

On the other hand, Jesus Himself exalts those who remain celibate "for the sake of the kingdom of heaven" (Mt. 19:12). So, embraced for merely selfish reasons, celibacy is not as good and holy as the married state.

Priests do not marry not because they are incapable of loving. They also loved like any other normal human beings. In fact, their love is greater because they are the "alter Christus". They are modeled to Christ, the Son of the living God, the fountain of love and the Eternal LOVE Himself.

Only by their great love and their vocation priests dedicate their entire lives to "the service of the lord," and of the souls entrusted to their care. They are offering their hearts to God because of their tremendous love their undivided devotion to Him.

Sem. Iluminado G. Rojo
UST Central Seminary

HERE AND THERE

NEW AUXILIARY BISHOP OF MANILA

MANILA. — Archbishop Jaime L. Sin, D.D., in his circula letter dated August 21, 1974, announced the appointment of Very Rev. Gaudencio Rosales, Parish Priest of

Batangas City, as Auxiliary Bishop of Manila and Titular Bishop of Esco. The appointment was released last August 17, 1974 by the Vatican.

HNS HAS NEW AD INTERIM BOARD

The Holy Name Society of the Philippines is set for reorganization with the recent formation of an ad interim executive board headed by Rev. Fr. Rogelio Alarcon, O.P., new national HNS director. Other board members are Fr. Jose Rizal Dimapilis, O.P., Fr. Antero Sarmiento, Manila archdiocesan director; Atty. Teotimo A. Roja, Atty. Francisco Rivera, Atty. Jose Y. Feria, Atty. Jose

Nolledo and Atty. Ricardo Mayuga, past national presidents. Roja and Rivera will act as secretary and treasurer, respectively. With the resignation of the national HNS hold-over officers, the board has started a campaign to revitalize diocesan unions and parish units. It has also published a monthly newsletter. A national directorate meeting will be called to elect the national officers.

CARDINAL SANTOS REMEMBERED

The nation commemorated the first death anniversary of Rufino J. Cardinal Santos, first Filipino prince of the Church, last September 3, 1974.

In charge of activities is the newly-organized Cardinal Santos Memorial Society, with Carmencita H. Acosta as president and Eufrosino O. Pili as coordinator.

A requiem mass at 8 in the morning at the Manila Cathedral crypt before the tomb of the late Cardinal was celebrated by Msgr. Justino C. Ortiz.

At 6 in the evening, the First

Annual Cardinal Memorial Lecture was held at the Pius XII Catholic Center auditorium. Archbishop Jaime L. Sin was the lecturer.

Poet laureate Simon A. Mercado declaimed a poem he has composed in honor of the Cardinal.

Fernando H. Ocampo, Jose Ma. Delgado, Fortunato C. Borlongan, Mardelino Foronda, Carmen Herrera Acosta, Manuel Alcobendas, Julie Carpenter, Mona Highley, Carlos da Silva, Celso Jamora, Quirico Evangelista, Teofilo Bernardo and Msgr. Ortiz compose the executive board of the Society.

POPE NAMES RP PRIEST TO INT'L THEOLOGICAL BODY

Fr. Catalino G. Arevalo, S.J., has been appointed by Pope Paul VI as member of the International Pontifical Theological Commission.

Fr. Arevalo is the first Asian theologian to be named to this prestigious body. Almost all the past and present members of the Commission have been from Europe or the Americas.

The International Pontifical Theological Commission was established by Pope Paul VI on April 11, 1969 to help the Holy See and especially the Sacred Congregation on the Doctrine of Faith to study and examine doctrinal (and moral) questions of great importance. The Commission meets at least

twice a year, oftener if necessary. It will meet in December 1974 to discuss the study of Moral Theology today.

The Commission is composed of thirty members appointed by the Pope; the members: Henri de Lubac, Andre Feuillet, and Rudolf Schnackenberg. Among the present members are Hans Urs von Balthasar, Louis Boyer, Walter Burghardt, Yves Congar, Marie-Joseph -Le Guillon, Joseph Lescrauwet, Jorge Medina Estevez, Joseph Ratzinger, and Cipriano Vaggagini.

Fr. Arevalo has a doctorate in Sacred Theology from the Pontifical Gregorian University in Rome.

MISSION ASSEMBLY HELD

The Pontifical Mission Societies of the Philippines held its 22nd Mission Assembly last week with Archbishop Jaime L. Sin and Fr. Efren Rivera, O.P., as guest speakers.

Msgr. Sin talked on the missionary spirituality of priests. He delineated the five basic concepts that epitomize missionary spirituality: kenosis and pleroma, Luza and Bethel, and sacrifice.

Kenosis, he said, is the emptying of oneself of pride and vain-glory, of love of material possession and earthly comforts. Pleroma, on the other hand, is the filling up of oneself with an abiding interest in others.

Luza and Bethel refer to the Old Testament figure of a flight of steps reaching up to heaven and traversed by the angels — in

the vision of Jacob. Before Jacob had set foot on it, the place was known as Luza which means separation. After he had set foot on it, the place was known as Bethel which means the house of God.

Msgr. Sin urged priests to offer their sacrifices to God. "If, at Mass, we eat and drink the Divine Life and bring no death of our own to incorporate into the death of Christ through sacrifice, we are no better than parasites in the Mystical Body of Christ. We cannot, we should not, eat His bread without giving any wheat to be ground. We cannot, we should not, drink His wine without offering any grapes to be crushed. Our Lord wants no more bullocks or goats; He wants those who 'have crucified nature with all its passions, all its impulses'."

NEW MASTER GENERAL FOR DOMINICANS ELECTED

Fr. Vincent de Couesnongle, O.P., was recently elected Master General of the Dominican Order during the Order's General Chapter elections at the Madonna dell' Arco, a fifth century Dominican Monastery in Naples, Italy.

A Thanksgiving mass for the election of the new Master General was held last Friday, September 13, 5:15 p.m. at the UST Chapel. The mass coincides with the Master General's 58th birth anniversary.

Fr. de Couesnongle was elected by 170 Dominican fathers coming from 30 nations and representing five continents. Four Filipino Dominicans attended the said meeting. They were Fr. Rogelio B. Alarcon, O.P., UST vice grand

chancellor; Fr. Leonardo Z. Legaspi, O.P., UST Rector; Fr. Pompeyo de Mesa, O.P., Letran College rector; and Fr. Amador Ambat, O.P., of the Santo Domingo Church.

Fr. de Couesnongle, O.P., who succeeds Fr. Aniceto Fernandez, O.P., was born on Sept. 13, 1916. He belongs to the Dominican Province of Lyons, France. He became a professed Dominican in November 1936. Until his election, he was the Secretary General of Studies in the Dominican Order and was earlier Master of Novices of the St. Thomas Aquinas Convent in Angers, France. Fr. de Couesnongle will head 8,000 Dominicans working in 41 provinces throughout the world.

JAPAN TO JOIN F.A.B.C.

TOKYO. — The 1974 Ordinary Plenary Assembly of the Japan Bishops' Conference decided to apply for membership to the F.A.B.C. (Federation of Asian Bishops' Conferences).

This decision was taken by an overwhelming majority, after hearing Bishop Ishigami's report on the April General Assembly of the

F.A.B.C. in Taipei. His call for solidarity with other Episcopal Conferences of Asia met with total agreement from the other Bishops, several of them pointing out that the participation of the Japan Bishops' Conference in the Federation should be understood not only as a gesture of solidarity, but as a willingness to be of service to the other Conferences of Asia.

PROTESTANT LEADER SUPPORTS POPE'S AMNESTY CALL

ST. LOUIS. — Dr. Kenneth L. Teegarden, general minister and president of the Christian Church (Disciples of Christ), has communicated to Pope Paul VI his support for the Pope's appeal for amnesty for political and other prisoners.

In a statement to the annual meeting here of the 222-member

General Board of the Christian Church, Dr. Teegarden noted that Pope Paul had recently proclaimed 1975 "a Holy Year for all Roman Catholics, and had appealed to all nations to grant amnesty to political prisoners and other prisoners to celebrate the Holy Year. He called 1975 the 'year of man, the year of the earth, the year of the poor.'"

Recalling the appeal made by the general assembly of the Christian Church last autumn in Cincinnati for amnesty for Vietnam draft-law evaders, Dr. Teegarden said that in keeping "with the spirit of or general assembly's action, the spirit in which the Pope

offered his Holy Year declaration, and in the light of our cordial bilateral conversations with the Roman Catholic Church, it has seemed appropriate to me to send a message to the Pope supporting his concern for amnesty."

POPE EXPANDS CONCLAVE TO PICK SUCCESSOR

VATICAN CITY. — Pope Paul has decided to expand the conclave which will elect his successor to include patriarchs of the eastern rite churches, Vatican sources said today.

The Pope has now completed work on a document setting out his proposals, which also gives bishops' representatives membership of the conclave. He is expected to publish it within the next few weeks, the sources added.

His ideas on the election of his successor have long been awaited and here were fears in some circles that the present pontiff, who is 76, may die before completing work on the document containing his proposals.

Unconfirmed reports recently suggested that the Pope's advisers had urged him to finish work on the document as soon as possible in order to ensure smooth change-over in the event of his death.

Vatican spokesmen were not immediately available to comment

on today's report.

But Vatican sources said that the papal document, which is now apparently printed in its final form, contains three main proposals:

— That 15 members of the council of the Synod of Bishops be included as members of the conclave which elects a new Pope.

— That patriarchs of eastern rite churches who are not cardinals also be included;

— And that no member of the conclave more than 80 years old be permitted to vote.

Pope Paul told bishops' representatives in March last year that he was considering the inclusion of some of their number in the conclave.

It was known that he was anxious to widen the membership of the elective body, and observers said today's reports of the final document appeared to confirm the Pope's thinking.

POPE RECALLS TEACHING OF ST. THOMAS

FOSSANUOVA, ITALY — Pope Paul VI made a pilgrimage by helicopter to pay homage to St. Thomas Aquinas and invoke for modern man the lesson of trust in Roman Catholic thought that the philosopher-saint taught seven centuries ago.

The Pope traveled in warm and sunny weather from his summer

residence at Castelgandolfo to the isolated Cistercian Abbey, further south of Rome, where St. Thomas died March 7, 1274.

As a philosopher and theologian, Thomas Aquinas still dominates 'the horizon of thought that is hungry for certainty, clarity, depth and reality,' the Pope told monks and fellow pilgrims gather-

ed at the 13th century Gothic Abbey for a liturgy of the word service.

The Pope described 20th century man is distracted by the 'fascination of frivolities,' which put sense knowledge before the intellectual and the spiritual, and as subjected to 'the anaesthesia of antireligious laicism.'

'Thomas, our teacher, what lesson can you give us?' the Pope asked.

The answer, the Pope said, was in the writings of St. Thomas: 'Trust in the truths of Catholic religious thought, as defended, expounded and offered by him to the capacities of the human mind.'

POPULATION FACTS AND FIGURES

BUCHAREST — West Germany has the lowest birth rate in the world (12.8 per thousand) and Swaziland the highest (52.3 per thousand).

Other population facts:

There are enough people in the world (about 4 billion) to stretch to the moon and back 12 times if they are placed head to toe.

The world's five largest countries are China (787 million), India (650 million), the Soviet Union (254 million), the United

States (207 million) and Indonesia (125 million).

More than half the world's people about 2.1 billion, live in Asia. Europe (not counting the Soviet Union) has 466 million; Africa, 354 million; North America, 327 million; South America, 195 million; and Oceania, 20 million.

Not counting suburbs, Shanghai is the world's biggest city with 10,820,000, followed by Tokyo (8,841,000), New York (7,895,000), Peking (7,570,000 and Moscow (7,050,000), according to 1970 estimates or census figures.

POPULATION MEET ADOPTS 10 PRINCIPLES

BUCHAREST, — The working group charged with drawing up a United Nations action plan to be adopted by the world population conference has agreed 10 basic principles and a series of significant amendments, it was reported today.

The working group threw out a passage in the original draft of the plan calling on governments to make information and instruction on family planning available to everyone by 1985.

Mexico and the United States said this suggestion ran counter to the decisions already taken on

population control by the UN Economic and Social Council.

The group agreed to an amendment by Argentina that no norm should be set for the size of families.

The 10 principles which will form the basis of the plan are:

—National sovereignty in matters of population.

—Improvement in the level and quality of life.

—The impossibility of development without national independence.

—The interdependence of development and population.

—Respect for human life (introduced at the request of the Vatican).

—The right of each individual or couple to decide the number of children to have and recognition that the family is the basic unit of society.

—Equality of women.

—Recognition of differences between countries as far as population is concerned.

—Fair distribution of resources.

—The need for structural, social and economic reform.

Most of the principles were proposed by China, the Vatican, Argentina and France.

BRIEFLY SAID

The lesson of history is this: that materially underdeveloped peoples can be spiritually strong, and possess enthusiasm and ideals, whereas nations that are technically developed, but do not give primacy to the spirit, are sick and on the way to suicide.

And this is the crime of our modern merchants in the temple. Instead of offering the saving truths of the gospel which produce peace, joy, and happiness (saints are the happiest men on earth), they offer the mess of pottage of purely humanitarian development. And what is worse, they go on to criticize the Church for not taking care of the material needs of men, their food, housing, health, and education, as if she were a tax collector and the institution primarily responsible for the material welfare of mankind.

And yet history proves that the Church has brought considerable material benefits to peoples and nations, while today she is still a pioneer in social and educational work in many places and is often the first on the scene at times of public calamity. Genuine Christian love manages to multiply loaves, medicine, and care, even though its material and financial resources maybe small, though I think that Christians are glad to admit they have faults and shortcomings, for we are men, not angels. (Agnelo Cardinal Rossi).

Our Mother

Fifth of a series

MARY IN THE MASS

by

Fr. Regino Cortes, O.P.

The liturgical renewal has made us more aware of the richness of the Mass, the Eucharistic Sacrifice of the highest degree. Christians are not anymore mere spectators at Mass. They are real and living participants, co-offerers with the principal Offerer who is our Lord himself. The richness of the Mass is not confined to the offering of the most pure victim to the Father, which is still of course the greatest act of adoration that can be offered to God in as much as the victim of the sacrifice is also Christ himself. In addition to this, the Mass for a Christian is a **communion**. In the first place, it is a communion with Christ receiving Him in the Holy Eucharist. Secondly, it is a real communion with all the saints in heaven, with the Blessed Mother of God heading the list, with St. Joseph, the Apostles, the Prophets, the martyrs, the saints and all the angels of heaven. We do not, of course receive their real presence in the same way as we receive the body and blood of our Lord, but in commemorating their memory, we are in a way made one with them as it is expressively stated in the Dogmatic Constitution on the Church (**Lumen Gentium**): "Celebrating the Eucharistic sacrifice, therefore, we are most closely united to the worshiping Church in heaven as we join with and venerate the memory first of all of the glorious ever-Virgin Mary, of Blessed Joseph and the blessed apostles and martyrs, and of all the saints." (no. 50).

The place of Mary in the Mass has been given due recognition in the new Liturgy. Texts from both the Old and New Testaments especially arranged for our Lady now abound used, as readings in the Mass. In the present liturgical calendar more votive Masses in honor of our Lady can now be offered especially on Saturdays. In the missal we have many more new prayers for the feasts of Mary based on Sacred Scripture in accordance with the spirit of the Liturgy. Of the 80 prefaces of the new Sacramentary 4 are especially dedicated to our Lady: one for the feast of the Immaculate

Conception, one for Assumption and two for common use. In the old missal there was only one. Most of all, in the four Eucharistic Prayers used in the Mass in the Roman rite a prayer of commemoration of the Blessed Virgin is always inserted.

We know that the Mass is the whole history of salvation in a nut-shell. In that short span of thirty minutes, sometimes less, of celebrating the Mass we make present in a most vivid way the past events of our salvation and the future glory that we hope for. The fourth Eucharistic Prayer in the Roman missal reviews the phases of salvation culminating "in fulness of time with the sending of his only Son our Savior, conceived through the power of the Holy Spirit, and born of the Virgin Mary." Then further on, after the consecration, the Church through the celebrant prays to grant to us, His children "to enter into our heavenly inheritance, in the company of the Virgin Mary, the Mother of God, and the apostles and saints."

The Mass, no doubt, is a timeless celebration in time. The past, present, and future events of our salvation converge and are united in the eternal person of Christ. Where Christ is there his Mother is also and as we intimately commune with Christ in the Mass in the same token we also intimately commune with the Blessed Mother.



RANDOM NOTES

Father David A. Works, an Episcopal clergyman who describes himself as a recovering alcoholic, has urged all Churches to plan strategy for the prevention of abuse of alcohol . . . Sister Joan Doyle, president of the 1,700 member Congregation of Sisters of Charity of the Blessed Virgin Mary, on July 17 became the first Catholic woman — and only the second woman ever — to offer the opening invocation that precedes each session of the U.S.A. Senate . . . Canada is undergoing a severe spiritual energy crisis far more dangerous than any fossil fuel shortage, according to the Canadian Catholic School Trustees' Association.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

by

FR. REY BUENAVENTURA

TWENTY SEVENTH SUNDAY OF THE YEAR

(October 6, 1974)

First Reading: Habbakkuk 1:2-3; 2:2-4
Second : II Timothy 1:6-8, 13-14
Gospel : Luke 17, 5-10

A. The first reading, taken from the book of Habbakkuk, contains a moving dialogue between the prophet and the Lord. The prophet complains in anguish to his God — the Rescuer — lamenting questions: Why...? How long...? The subject of his oracular pleading is the reproachable misconduct of his countrymen: destruction and violence, strifes and discord. Only God could listen to such lamentation. His answer is enliveningly simple: He has an appointed time for the realization of His saving plan. Faith in waiting seems to be the fundamental posture He expects from His "faith-ful".

B. The Gospel taken from St. Luke belongs to a series of Jesus' sayings about faith. Only the last saying is taken by the lectionary and it is followed by a concluding particularly Lucan parable on authentic stewardship.

1. The first part is dialogal in composition. The apostle plead the Lord to increase their faith. Jesus offers an answer to the real meaning of faith with a similitude of a mustard seed. A seed as tiny and imperceptible as the mustard seed and grow into big tree; a faith as small as the mustard seed can command big trees and even mountain to move. Certainly Jesus intends to show his disciples a more divine way of looking at faith, not as a quantity to be amassed but a quality to be enlivened. This quality of faith

does not reside in a mere quantitative calculation but in a qualitative cooperation, how small and weak it is, with the creative power of God which surpasses all human measure. Faith, then, as a divine quality implies at the onset a fulfilment aspect that anticipates it; it can work "miracles" since there is nothing impossible to God.

2. In addition to this saying St. Luke tells the parable of the authentic servant. Like the preceding logion, it contains a vivid portrayal of agrarian life during Jesus' time in its deliberately absurd situation. The master-slave relationship must be taken within the context of an illustration that highlights a single moral lesson. Speaking to the Pharisees of his time, Jesus brings out the absolute superiority of God, the Master and Creator, to whom man as creature has no right nor demand, not even in the very performance of God's Law. Addressed to the early Christians of Luke's time, the parable stresses again not to take faith as a human achievement. To us at present, "the parable warns Church leaders and members that they can never stop and rest in the belief that they have worked enough" (C. Stuhlmueeller).

C. The second reading tells Paul's exhortation to his disciple Timothy to stir the gift of God bestowed through the laying on of hands and to guard the rich deposit of Faith with the help of the Holy Spirit who dwells within the Christians. Authentic faith means a living and true testimony — even to the extent of shedding one's blood (martyrdom) for the sake of the Gospel. Only then divine faith blossoms and triumphs.

TWENTY EIGHTH SUNDAY OF THE YEAR

(October 12, 1974)

First Reading: II Kings 5:14-17
Second : II Timothy 2; 8-13
Gospel : Luke 17:11-19

A. The first reading features the story of Naaman, the Syrian army commander, cured from leprosy and made whole again to praise the God of all the earth. By the fact that Naaman was a Syrian and a leper, he was excluded from the community of Israel and from the blessings of messianic salvation. God's ways through the prophet Elisha led him into the path of messianic deliverance from the incurable disease unto the well-being of the community who know that there is no God in all the earth except in Israel. There is, then, the double theme of God's universal redemption

beyond the barrier of race and life-status as well as man's response or acknowledgment of such divine favor.

B. Today's Gospel reading narrates the healing of ten lepers. The episode found only in Luke is not concerned with the healing for the sake of healing. It does not end with the amazement of the bystanders, as miracle-story does, but has its climax in the statement Jesus took occasion to pronounce, viz., vv. 17-19. The pericope is divided into two parts.

1. The healing of the ten lepers in vv. 11-16. Nine Jews and a Samaritan constitute a group of social outcast on account of their sickness. They approach Jesus, call His NAME and obtain what they ask for — bodily salvation. As in Lk 5:12ff, Jesus commands them to show themselves to the priests in compliance of the Mosaic Law prescribed by Lev. 14:1-32. Only one reacts to the healing; he praises God at the top of his voice and prostrates before Jesus' feet — as expression of whole-hearted gratefulness. Luke stresses the point that he is a Samaritan as Naaman is a Syrian.

2. The concluding pronouncement of Jesus in vv. 17-19. Three successive questions are posed in connection with the preceding healing event. Then follows his final pronouncement of salvation. The crux is whether faith as manifested by the ten lepers who call Jesus and seek salvation continues after the instant, bodily salvation. According to Luke's view-point, the nine, though they have met Jesus have not attained salvation because they don't persevere in faith. Only the grateful Samaritan receives the explicit assurance of salvation, for his faith look beyond the immediate moment and extends into the future as he shows by his expression of thanksgiving. Faith, then, aside from being a superhuman power, must include the human answer of gratitude. Receptivity to be perfect necessitates involvement. (H. Flender)

C. The second reading reflects Paul's condition of imprisonment in Rome. As a farewell note to his beloved disciple Timothy, it presents an authentic sentiment of a man wearing fetters like a criminal yet so confident to assert that the word of God is not bound. Paul compares his situation with that of Jesus whom he preaches throughout his difficult missionary life. He goes on to quote an early Christian hymn, based on his conception of living with Christ. The theme can be summed up: With Christ the Christian is on his way to heavenly salvation through suffering and death.

TWENTY NINTH SUNDAY OF THE YEAR

(October 19, 1974)

First Reading: Exodus 17:8-13
Second : II Timothy 3:14-4:2
Gospel : Luke 18:1-8

A. The first reading narrates the first military activity of the Israelites after their liberation from Egypt. Around Sinai, (Rephidim is the place cited), they meet and fight the Amalekites who control the caravan routes between Arabia and Egypt. There occurs a kind of see-saw combat. Victory is to depend largely on the intercessory powers of Moses. He as a leader acts the role of a mediator of God (JBC). After all it is God's power that is behind the scene.

B. The Gospel tells of a proper Lucan parable of the godless judge and the importunate widow. We can find here two levels of traditions emphasizing two convergent lessons.

1. On the level of the historical Jesus, Jesus wishes to impart by way of parable how God listens more patiently to the pleadings and prayers of His elect or loved ones and how He gives them speedy judgment. The judge, then, stands at the center of the story. He is corrupt and dishonest — which should not surprise us knowing the socio-juridical condition of Jesus' time. In spite of his unsympathetic character one thing emerges out of the situation. The widow's continuous pestering makes him yield finally. Only at this point Jesus compares the vindictory action of the judge with God's nature and sentiment. He wants to tell the hearers: "If you come to God with urgent and just supplication, then rest assured, He will certainly hear your case and defend your cause, just as certainly as, and even more than, the unjust judge of the parable" (F. Mussner). Lk 11:5-8 the parable of the pleading neighbor is of parallel vein.

2. On the level of the Gospel redaction, St. Luke shifts the emphasis from the judge to the widow and makes her an example of persistence and tenacity in prayer. The widow is too poor to bribe the judge, but having the right on her side she pleads with perseverance. Luke inspiredly interprets Jesus' parable: "This is the way you should come up with your entreaties to God. Certainly God will fulfil your prayers in due time."

At the end Luke appends a dominical saying in a form of a question. It can mean: either, Jesus challenges the audience if on Judgment Day, they can stand with the conviction that God has

been listening really and justly to them, or He deplores that at the Parousia men may not persevere and lose heart in their faith.

C. The second reading contains an explicit biblical doctrine on the divine inspiration of Scripture. As such, it is a source of wisdom that leads to salvation through faith in Jesus Christ, so Paul reminds Timothy of this tradition from childhood. Because it is useful for teaching... he charges his beloved disciple under grave obligation to preach it in or out of season.

THIRTIETH SUNDAY OF THE YEAR

(October 27, 1974)

First Reading: Sirach 35; 12-14, 16-18

Second : II Timothy 4; 6-8, 16-18

Gospel : Luke 18:9-14

A. The first reading comes from the book of Sirach (Jeshuah, son of Eleazar, son of Sira). The author aims at showing that Israel as the covenanted people of God treasured a religious and cultural heritage that served as the authentic bearer of true wisdom from God. The section in particular intends to offer the readers a share of Israel's undying conviction that God who controls the whole of creation listens impartially to the supplications of the lowly and the oppressed and that prayer, man's efficacious approach to God, if based on total confidence in His power, pierces the heavens and does not rest till it reaches its goal.

B. The Gospel narrates a typically Lucan parable of the Pharisee and the Publican. These two types of people present an undeniable contrast. During the time of Jesus, the Pharisee represents a lay sectarian group that were dedicated to the strict observance of the Law and as such were believed to be the models of Jewish piety. In the parable he walks with dignity to stand in haughty position in the temple and recites prayer praising himself for his accomplishments and despising the publican at the back. The Publican, however, belongs to a group of tax-collectors who were employed by the much hated foreign rulers and as such were ranked among the social outcast in the Jewish community because of their colonial mentality, exploitation and oftentimes avarice. Yet the Publican exemplified in the parable is at a distance with downcasted eyes and strikes his breast as an expression of shame and repentance before God. He simply appeals to God's mercy in the words of Ps. 51.

And now Jesus pronounces as surprising verdict. "This man went home from the temple justified but the other did not." The

key-word is justified which, according to an expression of late Judaism and in Biblical Greek, is a theological passive with an understood subject — God. Thus, God justifies the publican, for in his eyes he is the one who is right and not the Pharisee, though the latter thinks himself to be just in all appearances. The reason lies in the Publican's honest avowal of his existential posture before God, a poor sinner like the rest of men.

This parable delineates a religious lesson in its ambiguous simplicity. Jesus, addressing himself to the Pharisees of his time, brings to the fore the misoriented piety of the Pharisees in their arrogance and religious formalism. But in a very profound manner He wants to proclaim that God holds a primary position in man's righteousness and that this God, revealed in His person through His words and deeds, is mainly interested in real conversion as done by the Publican — a decision to radically change his way of thinking and acting about himself and his past. (F. Mussner). In Luke's theological perspective as found in the context against which this parable is set, the theme of prayer is emphasized. What must be man's disposition in prayer as approach to God. At the end of the parable Luke adds a so-called wandering logion to re-emphasize the two-fold lesson: God will humble him who exalts himself and exalts him who humble himself.

C. In this reading St. Paul writes to Timothy a kind of last will and testament. He reiterates his approaching martyrdom and his mind is set to the much awaited judgment of the Lord who will defend and save him after he has lived a life like him.

II. HOMILIES

October 6: 27th Sunday of the Year

FAITHFULNESS TO DUTY

One of the most striking paintings which I ever saw was the picture of a Roman soldier guarding the gates of a city, apparently the city of Pompey during the eruption of Mt. Vesuvius. The soldier, in spite of the commotion around him, remained immobile at his post, calm, fearless. We can easily visualize the consequence of his dedication to duty. He must have been killed right on the very spot where he was standing by the flaming ashes from the volcano.

Everyone of us has a duty to perform demanded by the state of life which we have embraced, or required of us by the profession which we have avowed. It matters little whether the duty

to be fulfilled is incumbent upon somebody in a presidential shoes or only a menial task which befits a simple farmer. What greatly matters is the way each one plays his part in this drama of life.

We could profitably gather precious lessons from the workings of nature in this regard. The different domains of nature follow inexorably laws infused therein by the Creator. Seasons follow each other in succession; the sun rises and sets without failure, the moon goes on and on in its cycle with exactitude. What would happen if the sun would suddenly say: "I have enough, I have done my duty for millions and millions of years, now I am entitled to rest?" What if atoms would suddenly come to a standstill?

Fortunately this is not the case. Man is the only creature in this corporeal universe who can say, "I do not want." Herein lies his freedom, herein lies his capability of acquiring merits, but herein also lies his inherent capacity for rejection, denying even the Creator who gave him life, refusing to do his duty.

The world situation has been largely caused by the interplay of the freedom of each individual in the performance or non-performance of their duty. What should have been the Philippines today if immediately after acquiring our independence every Filipino had begun working for the betterment of our country demanded by their duty as citizens of the Republic? We could have made a great leap forward, we could have accelerated our country's progress.

Most heroes and great men were not actually those who made greatness their goal and strived for it but those who perseveringly and faithfully, in the face of all odds, performed their duties well.

October 13: 28th Sunday of the Year

GRATITUDE

The lesson of today's gospel is very clear. The attitude manifested by the nine other lepers who were cured but failed to return and give thanks for the favor they have received from our Lord is worthy of condemnation. The words pronounced by Jesus to the only cured leper who came back full of gratitude for his cure was equally revealing. "Stand up," our Lord told the cured leper, "and go your way. **Your faith has saved you.**"

It is implicit in these words of Jesus that the physical cure of the lepers was not enough for their salvation. What is more-over needed is the turning back of the heart to God, a conversion.

What makes this story more appalling is the manifest disproportion between the number of lepers who were ungrateful and the only one who was grateful. Statistically speaking, ninety per-cent (90%) were ingrates while only a meager ten per-cent (10%) knew how to be grateful. Does this indicate the true human situation? Are there more ungrateful people than grateful ones? Are there only very few who know how to thank the Lord for the blessings they have received and thus hear the same soothing words: "go your way, your faith has saved you?"

Our Lord himself has instituted a wonderful sacrament of thanksgiving, the sacrament of the Holy Eucharist. Aside from its being the sacrament of the real presence of Christ, the Eucharist has been pre-eminently considered as the sacrament of gratitude, as the term Eucharist itself implies, from the greek "eucharisteo" meaning "I am grateful," "I thank you."

During the Mass itself there is a part where the climax of our sentiment of thanksgiving is given due expression. This is the sentiment poured forth in the preface of the Mass: a thanksgiving within a celebration of thanksgiving.

The close connection between Baptism and the Eucharist is given a new boost in the story of the lepers. If we compare the curing of the lepers to Baptism the Eucharist would then be that of thanksgiving which unfortunately and tragically many Christians fail to realize.

October 27: 30th Sunday of the Year

HUMILITY

In 1821, one of the most powerful emperors the world had ever seen, the great Napoleon Bonaparte, finally breathed his last, a broken and exiled man, in the Island of St. Helena. His greatness was shattered by his ignominious defeat at Waterloo. In 1974, a president of the most powerful country in the world had to step down from office and demoted to a mere private citizen in the wake of cover-ups and scandals of the Watergate affair. Waterloo and Watergate: glaring testimonies of the eternal dictum of Christ, "he who exalts himself shall be humbled."

What is strikingly parallel between these two events is not only the fall of the mighty. The names of the places where the fall occurred are by coincidence similar: Waterloo and Watergate. How amazing that such a simple element of nature as water could teach us the value of humility. Water as we know seeks its own

level. From high mountains it goes down to the valleys and plains and to the seas. But a wonderful transformation occurs with water in those lowly plains and seas. The moment the rays of the sun shine on them these drops of water are raised into the atmosphere forming the clouds of the sky.

The humble man experiences a similar transformation. Touched by the grace of God from on high he soars beyond his natural capacity reaching up to the heavens. Truly the humble shall be exalted.

Humility is the salt of good works. Our good works would be tasteless, unacceptable to God if they were not seasoned by humility. The Pharisee in the gospel story may have done those good works he attributed to himself but since he lacked humility he returned home unjustified.

This is not going against another teaching of our Lord to let our good works shine before men. By all means, let them shine! But let it never be shown that we ourselves are the source of that light. God is the sole source. It is easy to steal the lime light from God and people would be easily deceived by that. But the penalty even in the physical level is severe. Those light water vapors the moment they lose heat and become condensed, heavy and cold fall down back to earth. A proud man, likewise, losing that connection from the source of all good works becomes cold, weighed down and would eventually fall.

October 20: 29th Sunday of the Year

PERSEVERANCE IN PRAYER

Patience and perseverance are the two most wonderful virtues that are capable of softening even the hardest heart. Even drops of water could break the hardest rock if they persistently strike the same spot. Formidable mountain peaks were scaled and conquered, unknown trails were blazed, new territories were discovered through patience and perseverance. The Lord now tells us in the gospel reading that perseverance is one of the secret keys of a successful prayer.

How many times do we hear people complain that God seems to have a deaf-ear to their petitions. They have already finished a thousand and one novenas, prayed countless rosaries, offered numberless masses, still their prayers have not been answered. They get discouraged, they lose confidence, they want to give up. Do not ever succumb to such a temptation. For all you know that

last rosary which you have prayed, that last mass which you have offered could be the turning point in God's plan of testing you of your perseverance in prayer. It is not because you could not see the peak that you become desparate and give up the climb. It might be that your next step would be the crucial one to enable you to see your destination.

Of course it does not mean that God would always grant whatever petitions we ask for however perseveringly we pray for it. He will not, for, example, grant the persistent prayer of an individual to win in the sweepstakes if by becoming rich the same individual would afterwards forget Him. A mother will never give her baby a shining object however much he cries for it attracted by its glitter if that object happens to be a razor blade. She knows it would be harmful for the baby.

God always answers our prayers. To some prayers he answers "no" if those prayers are detrimental to salvation. To other prayers he answers "yes" if they are necessary and useful for salvation. A sure-proof prayer then, that prayer which will always be favorably answered by God is that prayer for salvation and for those things which may be useful for salvation.

We should not forget, however, that prayer is not all the time asking God for something. There are other prayers whose sole aim is to make the soul be more intimately united with God; others are proffered for His glory and praise; others are acts of thanksgiving. These are the prayers which truly make a man God-like.

BOOK REVIEW

MONTAGE by Ophelia Alcantara-Dimalanta (UST Publications, Manila, 1974), 92 pages. Paper-bound edition.

Contemporary poets rarely convey ideas without getting absurd. This, Ophelia Alcantara-Dimalanta achieves — plus one she offers clear insights on problems that beset modern man.

In doing this Dimalanta plunges herself into experience “resulting from confusion, from a wavering faith, corrosion of old idealisms and man’s too much preoccupation with himself,” but always arising triumphant, lyrical and showing no signs of possible effort.

Montage, her recent volume of poems, imparts the authentic flame of a Dimalanta experience. It shows the reader a deeper view of what Dimalanta, the woman, feels. First there is an expression of difficulty in the making. Then, there are the reaffirmations of the near tragedy that makes life almost impossible to endure.

Belonging to a society where poets are more or less considered non-existent, Dimalanta truthfully declares: “poetry is fancy pain/ conscious artefacturing.” Yet, as indicated by her finely woven poems, Dimalanta possesses an unwavering spirit. And that spirit is not merely a refusal to yield but a strong determination to survive.

Although at certain points she seems to be looking for tragic themes (she even admits: “My nickname is tragedy. /Preoccupation: madness.”), Dimalanta is far from being hopeless. She delights in her present state, an attitude that is neither defensive nor escapist, but a simple device that uplifts and, at the same time, enables her to reach out others.

It must be noted, however, that Dimalanta is not an intruder. Her communication with others does not carry any nagging quality, rather it exudes a sonorous message of hope. Out of her darkened womb and/or world, she writes: “Suddenly, announcing love,/ I touch this life in me,/ This truth, this soon to be...”

Unlike most women, Dimalanta strengthens her belief in life with the ironies in and around herself. Not merely content with seeing her belief grow firmer in years, she nourishes it, until eventually it flowers and bears fruit. Thus, we can say that Montage is not just a compilation. It is the fruit of Dimalanta’s exquisite and womanly cultivation.

CONRADO BELOSO

SHORT NOTICES ON BOOKS

1. Philippine Books

Balaguer, Josemaría Escrivá de: *Marriage: A Christian Vocation*. Sinag-Tala Publishers, Manila, 1970. — 19 pages. — Paperback ₱1.50.

Like priesthood, Christian marriage is a vocation. It is not solely a social institution; nor merely a remedy for human weakness. Marriage is a divine calling — a sacrament. Indissoluble. It is with Christian attitude that marriage aims at sanctifying the union, while creating a true family atmosphere.

The author summons every Christian couple to expand God's presence in the family through the spirit of responsibility and love — the best contributions in building up a true Christian community.

Ed Llera

Balaguer, Josemaría Escrivá de; *In Joseph's Workshop*. Sinag-Tala Publishers, Manila, 1963. — 25 pages. — Paperback.

A priest's optimism of St. Joseph as a young, sound and strong man is profoundly dealt in Josemaría Escrivá de Balaguer's homily, *In Joseph's Workshop*. Here, the author gives us reflections on: Joseph's simplicity — a tool for man's search of a full understanding of God's divine plan; chastity which comes not out of old age, but out of love and the strength of youth are no obstacles for a noble love; and work — a service that contributes to the well-being of one's fellowmen.

Ed Llera

2. Books from other countries

Schultz, Hans Jürgen: *¿ES ESTO DIOS?* Editorial Herder, Barcelona, 1973, 288 págs. — Rústica 280 pesetas.

Catechisms the world over formulate as the opening and most fundamental the question: Who is God? The usual answer is: The Creator of all things. Therefore, all things come from God, and reflect in smaller or greater measure His attributes. So there is something divine in all created things, however humble they may be. Thus many conscientious thinkers — both theologians and laymen — prefer to couch the question about God in the newer form: What is God?

There is not the least intention to deny or just play down the personality of God, but only to stress that we know Him by analogy from the artifacts of His hands. Twenty-four (24) experts from all professions — theology, sociology, economics, journalism, creative writing, and so forth — have collaborated to answer the question as proposed from all points and with all tints of view.

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