

BOLETIN ECLESIASTICO de FILIPINAS

LIBERATION IN THE CHURCH

Paul VI

WHY THEN THE CHURCH?

Eduardo P. Hontiveros, S.J.

INFANCY NARRATIVES

Bernard J. LeFrois, S.V.D.

DEVELOPMENT THE TRUE POPULATION POLICY

John Muthig

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EDITORIAL

A Modern Cephas

Some people have already written off Pope Paul VI. For them he is an old (77), ailing man, irrelevant to his times. But if they were to be honest to facts, the real reason why they want to forget him is that he has been very firm in upholding Christian doctrine. They want to bend this their own way and they are constantly being frustrated by Pope Paul VI.

To secular commentators and so-called progressive theologians Pope Paul VI was O.K. until he issued the Encyclical *Humanae Vitae* (On Human Life). To quote William Touhy of the Los Angeles Times: "The Pope's unyielding stand unleashed a frenzy of protest, from non-Catholics and Catholics alike which seemed to take Paul by surprise, and has not abated yet."

Other decisions that have made Pope Paul VI unpopular were: his position against relaxing rules on priestly celibacy, his veto of the proposal to ordain women as priests, his insistence on decorum in worship recently taking the form of objection against jazz music at Mass.

Yet the achievements of Pope Paul VI have already assured him a place among the great popes. He led the Second Vatican Council to a happy conclusion. "Paul with his caution would never have called the council," says one Vatican expert, "but John might never have been able to finish it. Paul finished it: he had the thankless job of codifying John's inspirations."

The Council became "the Program" of Pope Paul's Pontificate. He gave norms for liturgical renewal, updated practices relating to the Eucharist and the sacrament of Reconciliation (Penance) while affirming the dogmas they embodied, revised the rites of ordination, issued new norms for mixed marriages.

Popularum Progressio, Paul's Encyclical on the Development of Peoples, is a tremendous Magna Charta of the Church's involvement in man's temporal welfare. On the 80th anniversary of Leo XIII's "Rerum Novarum" Paul issued "Octogesima Adveniens" dealing with the moral dimensions of today's social problems.

Tirelessly, as the Pope who has traveled to the Holy Land and places where no pope had ever gone before — the United Nations, India, Turkey, Latin America, Geneva, Uganda in Africa, the Philippines and other Asian countries, the South Pacific and Australia — he promoted peace, ecumenism, social action.

He modernized the Roman Curia. He called the Synod of Bishops which, in its Third meeting in 1971 produced the document "Justice in the World" reaffirming the Church's support for the exploited and the oppressed. He instructed Bishops to form Priests' Councils. Recently he expanded the conclave that will elect his successor, giving places to patriarchs of eastern rite Churches and bishops' representatives.

He gave women additional Church roles. He is the first pope to honor two women saints — Catherine of Siena and Theresa of Avila — as Doctors of the Church. His relentless insistence on devotion to Mary has reached its high point in the Apostolic Exhortation "Marialis Cultus", a masterly work.

He has never neglected to address the youth, whose importance he learned to appreciate when he was a young priest. He has been in constant contact with the common people; saying Masses in worker's parishes, donning a tunnel worker's hardhat, and an American Indian war bonnet. During his brief visit to the Philippines he found time to visit the homes of the poor in Tondo.

No matter what biased people may say, Pope Paul VI is, by unbiased standards, a great Pope. While having the tender heart of the Apostle Paul he has proven himself a worthy successor of Cephas — the Rock.

In This Issue

The Church, Sign and Instrument of salvation is the theme of this month's issue.

Pope Paul VI spoke of salvation as coinciding with the concept of **liberation**. He said that, "while we suffer at the many social and international situations in which freedom and justice are not yet at the basis of true progress and real peace, we have also full confidence in the **intrinsic liberating energies of Christianity and the Church.**"

Our feature article, **Why then the Church?** treats our topic squarely. While Fr. Hontiveros fully agrees with the insights of Fr. Luis Segundo and Fr. Yves Congar, he wrote the article because, as he explained in a note to us, he has not yet come across one that puts the insights of both together.

To fulfill its tasks of Sign and Instrument of salvation the Church must constantly strengthen her ties with Christ, the source of her mission. This is the point of this month's reflection. United with Christ, the Church will always have that confidence which makes courage a duty for us.

Readers will not fail to see that threads of our topic run through the article on the **Infancy Narratives**, the chapter on **Catechism, Preaching and Pastoral Letters**, and the answers to **Questions People Ask**.

This issue has special reports on the **Population Conference at Bucharest**. At the Conference the representatives of the Vatican firmly represented the Church as the sign of salvation.

PAUL VI

LIBERATION IN THE CHURCH

During the General Audience on 31 July, Paul VI delivered the following address to the large number of faithful gathered at Castel Gandolfo.

Liberation is today a very fruitful subject of study and thought for the Christian view of the religious destinies of mankind.

The scope and the depth of the subject arise from the fact that the concept of liberation is made to coincide with that of salvation; and so it is understandable how it is possible to talk of the theology of liberation. It is God who brings about man's salvation.

We can, for Ecumenical purposes, condense this great design in the prophetic words of Isaiah: "Deus ipse veniet et salvabit vos", God Himself will come and will save you (35, 4). This is a design that in the first place ranges all through the history of the elect People, and then, with Christ, throughout the history of the whole world (cf. Dan 7, 14). Creation itself seems dominated by a salvific intention (cf. Is. 44, 24), which becomes evident in redemption, as St. Paul states explicitly: The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1, 15; 2, 4; Lk. 19, 10), Jesus, his very name tells us, is the Saviour (Mt. 1, 21).

CHRIST AS LIBERATOR

Salvation supposes an unhappy condition, a condition of ruin and condemnation, such as man's condition was and is after Adam's fall, and after the transmission of original sin to all his descendants. We know Christ's work: the salvation that he brought us is a redemption, by means of the sacrifice of the Cross and his resurrection. He "justified" us, making us, through baptism, partners in his death and in his new risen life (cf. Rom. 4, 25; Col. 2, 12-14).

Therefore Christ's work is a liberation. Liberation from what? Liberation from death, to which sin (which is the detachment of our life from the first and true and necessary source of divine Life), had doomed us. Christ, in an exalted way, is for us a new creation (Gal. 5, 15; 11 Cor. 5, 17). The reconciliation with God, obtained for us by Christ, makes us live again, now in grace, tomor-

row in glory, if we have the promised fortune of this total and triumphant liberation.

The theology of salvation can, therefore, be put forward in this actual perspective of liberation. The expressive force of this word has its importance in didactics, or rather, in theology presented to the men of our time. For them, freedom touches a peak point of the human ideal, and not without reason. Indeed, in the evolution of history, sensitiveness to the evils oppressing such a large part of humanity, in so many forms, has become less tolerant and more eager for liberation.

The word, therefore, is worthy of the Christian vocabulary. This is not only because of its verbal meaning and its expressive efficacy but also because of the content to which it refers. It is great wisdom to understand the liberation which our faith and also something of our experience tell us operates in the destiny of our life by virtue of the salvation brought about by Christ.

POWER OF CHRISTIAN LIBERATION

To be admitted to real reconciliation with God and exonerated from the sad destinies of sin; to be raised from the nightmare of the fatality of evil and the darkness of death; to be clarified about the nature and the purpose of pain, which are not evil but providential; to be revived by hope, after pangs of despair and after doubt that our life is meaningless. ("in this hope", St. Paul writes, "we were saved" Rom. 8, 24); and also to have been engaged in the plan and in the school of love, . . . all this is such a fortune, such a novelty and, let us admit, such a mystery that it really deserves theological reflection on our part, all the more so because we know that it is Truth that makes us free (cf. Jn. 8, 32).

But there is more. Christian liberation has a regenerating power: it makes us good, optimistic, agile and intelligent in doing good beyond personal interest. It frees us from the bonds of selfishness, fear, laziness, and makes it possible for our free personality to express itself generously in opinion and in social activity. Men no longer strike us as a pressing mass of strangers or competitors, or enemies, but as an attractive crowd of our fellow-men, our partners, our brothers, to whom it is a duty, an honour, to offer love and service.

The social value of Christian liberation gushes forth from charity, which has become the precept and heritage of the follower

of Christ. A new concept of social life, therefore, forbids us to crystallize the static condition of human surroundings when these favour unjust inequalities and selfish riches, as it also teaches us that social dynamisms, if promoted by hatred, violence and revenge, does not lead to the desired freedom and to true human progress.

For this reason it will be necessary to take care that the liberation springing from Christian faith, as it is professed by the Catholic Church, keeps its logical derivation and its polyvalent but authentic purpose: that it keep this, and that it is able to express itself in fruitful and new ways, with new vigour and intelligent intuition of the needs that the development of civilization, far from easing, makes more evident and demanding. It will be necessary, we say, to take care that Christian liberation is not used for mainly political purpose, nor put in the service of ideologies in fundamental contrast with the religious conception of our life, nor subjugated by socio-political movements hostile to our faith and to our Church, as worldwide experience still going on today unfortunately shows. Let us not be blind!

CHANGE IN MEANING

Christian liberation must not assume a meaning different and perhaps even contrary to its true value. This is very likely what would happen if it, too, became synonymous with an a priori and planned struggle between the social classes. Today more than ever the latter are called by the very laws of economic progress to conceive their relations in terms of complementariness, participation and collaboration, and not to be driven to the dazzling mirage of a radical social revolution, doomed to end, for all concerned, in harm which it is very hard to put right. Juridical structures that have become oppressive and unjust must, of course, not just be subject to materialistic "analyses" which are to a large extent outdated on the scientific plane, as though these "analyses" were really liberating and completely human. In the first place, they must be subjected to the wise, consistent and operative criticism of Christian social and religious principles, taught and proclaimed with evangelical courage. The Church can and must do this also by the side of good teachers, by the voice of her Pastors and the faithful People. Furthermore they must be reformed by means of the en-

lightened and strong action of good and free citizens, to whom these same Christian principles, far from being an obstacle and a restraint, may be an inspiring light and an incomparable stimulus to the tenacious regeneration of a modern and peaceful society, ordered according to ever-updated justice and ever fraternal civic love.

We are, as you can see, fully in the field of what is topical. And while we suffer at the many social and international situations in which freedom and justice are not yet at the basis of true progress and real peace, we have also full confidence in the intrinsic liberating energies of Christianity and the Church. We have, too, the invincible hope that men of goodwill will not lack God's sustaining and liberating help.

May our Apostolic Blessing confirm these wishes.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Ad perpetuam rei memoriam. Requirit maximopere apostolicum officium Nostrum, idque perdiligenter absolvere studemus, ut commissis procurationi Nostrae communis omnium Pastoris fidelibus perquam commode prospiciamus. Quo cum proposito Nostro cum vota coniuncta essent et preces Venerabilis Fratris Theopisti Alberto et Valderrama, Archiepiscopi Cacerensis, petentis ut sua e dicione aliam excitaremus dioecesim et constitueremus, adhibitis precibus accedendum Nos esse putavimus. De sententia igitur tum Venerabilis Fratris Carmeli Roco, Archiepiscopi titulo Justinianopolitani in Galatia et tunc in Insulis Philippinis Apostolici Nuntii, tum Sacrae Congregationis pro Episcopis, sequentia decernimus et iubemus. Ab archidioecesi Cacerensi territorium separamus, quod civilibus finibus provinciae vulgo Camarines Norte continetur, eoque dioecesim **DAETIENSEM** appellandam condimus, finibus immutatis, cuius praecipua sedes in urbe vulgo "Daet" erit, episcopalis vero magisterii cathedra in templo Sancti Joannis Baptistae, ibidem exstante, quod ad cathedralis dignitatem attollimus, iustis datis iuribus. Episcopus autem, praeter debita iura, obligationes habebit, ad officium spectantes. Mandamus insuper ut condita dioecesis suffraganea sit metropolitanae Sedi Cacerensi, atque Episcopus eiusdem Ecclesiae Metropolitanae obnoxius; ut mensa episcopalis Curiae emolumentis constituatur, fidelium oblatiis pecuniis bonorumque parte eidem ad normam canonis 1500 C.I.C. obvenientium; ut, quoadusque Canoniorum Collegium constituatur, consultores dioecesani deligantur; ut, quod spectat dioecesis regimen, administrationem, vicarii capitularis electionem, fidelium iura et onera atque id genus alia, sacri canones serventur; ut, ad seminarium quod attinet eiusque alumnorum institutionem, sive commune ius adhibeatur sive normae Decreti Concilii Vaticani II "Optatam totius" peculiariesque Sacrae Congregationis pro Institutione Catholica leges; ut, dioecesi rite constituta, sacerdotes ei addicantur, in qua beneficium vel officium habeant, ceteri vero sacerdotes, clerici seminarii que tirones ei, in qua legitime degant; ut denique documenta et acta, novam dioecesim quodammodo respicientia, in eiusdem tabularium transferantur, religiose custodienda. Haec quae praescripsimus ad effectum adducat Venerabilis Frater Bruno Torpigliani, Archiepiscopus titulo Mallianensis et in Insulis Philippinis Apostolicus Nuntius, vel ab

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eo delegatus sacerdos; qui autem negotium perfecerit congrua documenta exaranda studeat ad Sacramque Congregationem pro episcopis mittenda. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus, contrariis nihil obstantibus. Datum Romae, apud S. Petrum, die vicesimoseptimo mensis Maii, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

JOANNES CARD. VILLOT

Secretarius Status

SEBASTIANUS CARD. BAGGIO

C.C. pro Ep. Praefectus

JOSEPHUS ROSSI, Epus. Palmren., Proton.
Apost.

JOSEPHUS DEL TON, Proton. Apost.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio CAELESTINO ENVERGA, presbytero archidioecesis Cacerensis, electo Episcopo Daetiensi, salutem et Apostolicam Benedictionem. Constitutae hodie per Apostolicas sub plumbo Litteras "Requirat maximopere" dioecesi Daetiensium esset Episcopus praeficiendus, qui eam prudenter sapenterque regeret, censuimus tibi posse, dilecte fili, eam committi; praestas enim tum animi atque ingenii virtutibus, tum istius dioecesis consuetudine rerumque hominumque e notitia. De sententia igitur Venerabilium fratrum Nostrorum S.R.E. Cardinalium, qui Sacrae Congregationi pro Episcopis praesunt, adque summa Nostra potestate, te nominamus hisque Litteris Nostris renuntiamus Episcopum dioecesis DAETIENSIS, quam diximus, datis iuribus obligationibusque impositis, ad dignitatem tuam tuumque munus pertinentibus. Maiori autem commodo tuo studentes facultatem permittimus ut episcopalem ordinationem a quolibet Episcopo extra urbem Romam accipias, servatis scilicet liturgicarum rerum legibus; antea tamen tuum erit, teste quovis catholico Episcopo, fidei catholicae professionem facere atque iusiurandum dare fidelitatis erga Nos et Successores Nostros, formulasque adhibitas ad Sacram Congregationem pro Episcopis mittere, de more signatas sigilloque impressas. Mandamus insuper ut hae Litterae Nostrae clero ac populo in cathedrali templo tuo legantur, die festo de praecepto; quos dilectos filios hac data opportunitate monemus, ut non solum te filiorum more amantissimum patrem accipiant, verumetiam verum etiam praeceptis tuis volentes pareant, coeptis pastoralibus obsecundent, quae in ipsorum utilitatem danda vel ineunda esse probe aestimaveris. Et te denique, dilecte fili, hortamur, ut ad altiora in Dei ecclesia elatus ad gravioraque destinatus munera et officia obeunda, dignitatem tuam usque consideres, quae non solum te in Apostolorum refert successorum numerum, verum etiam ad ipsorum in dies studiosius et efficientius operam continuandam impellit. Datum Romae, apud S. Petrum, die vicesimo septimo mensis Maii, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri undecimo.

JOANNES CARD. VILLOT
Secretarius Status

JOSEPHUS DEL TON, Proton. Apost.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio **GAUDENTIO ROSALES**, Curioni ad Immaculate Conceptionis B.M.V. in oppido vulgo Batangas, in archidioecesi Lipensi, electo Episcopo titulo Oescensi atque Auxiliari sacri Praesulis Manilensis, salutem et Apostolicam Benedictionem. Sacer Manilensis Antistes, de filiis sollicitus, quos mater Ecclesia dedit ei curandos adque aeterni luminis oras ducendos, id a Nobis petit, ut sibi Auxiliarem virum daremus, qui sedulus in negotiis explicandis adesset. Hodie enim, gliscentibus fere in immensum fidelium necessitatibus, oportet sane etiam sacrorum Praesulum vires multiplicentur, consilia coniungantur, plurium opera et studio inita coepta ad exitum deducantur, cum labor per omnem Ecclesiam urgeat, ut est in Evangelio — cfr. Matth. 20, 1 sqq. — Quam obrem, dilecte fili, bene fieri censuimus, si te ad tale munus destinaremus, cuius et ingenium novimus, et pietatem, et prudentiam et usum rerum. Consilio ergo petito Venerabilis Frater Noster S.R.E. Cardinalis Sacrae Congregationi pro Episcopis Praefecti, Nostra apostolica potestate te simul Episcopum nominamus et renuntiamus vacantis sedis titulo OESCENSIS, simul Auxiliarem creamus Venerabilis Fratris Jacobi L. Sin, Archiepiscopi Manilensis, cum iuribus et oneribus per Litteras Apostolicas "Ecclesiae Sanctae," die sexto mensis Augusti datas, anno millesimo nongentesimo sexagesimo sexto, definitis. Poteris autem Episcopus licite extra urbem Romanam consecrari a quolibet catholico Praesule, cui assistant duo aequalis dignitatis viri una consecrantes. Ante tamen tuum erit, sive fidei professionem facere, sive iusiurandum dare lege praescriptum, teste quovis Antistite episcopali dignitate induto. Rebus vero actis, formulas secundum quas iuraveris, recte subscriptas sigilloque impressas ad Sacram Congregationem pro Episcopis cito mittes. Ceterum, dilecte fili, Deum in vota vocamus, ut dona benevolentiae suae cum muneris tui amplitudine adaequet. Assit, precamur, beatissima Virgo Maria, Christi Mater, quam et amare, et diligere, et summa religione colere tota vita consueveris. Datum Romae, apud S. Petrum, die duodecimo mensis Augusti, anno Domini millesimo nongentesimo septuagesimo quarto, Pontificatus Nostri XII.

JOANNES CARD. VILLOT
Secretarius Status

JOSEPHUS DEL TON
Proton. Apost.

FEATURE

WHY THEN THE CHURCH?

by

Eduardo P. Montiveros, S.J.

If there is salvation "outside the Church," what is the use of the Church itself? If God saves the sincere non-Catholic and the sincere non-Christian, and even the sincere atheist, then what is the use of missions, or of our efforts to propagate the faith?

First, a negative answer. We should not run back to the missiology of St. Francis Xavier. We should not panic, with the idea that only baptized believers can be saved. Rather we should accept the attitude of Vatican II as a well-studied formulation of present theological attitudes:

Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does divine Providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God. (*Lumen Gentium*, no. 16).

The Fathers of Vatican II realized that this admission would bring up difficulties concerning missiology and the rationale of the Church itself. So they proceeded immediately to explain the need for missionary zeal in the context of this new theology.

Just as the Son was sent by the Father, so He too sent the apostles. . . . The Church has received from the apostles as a task to be discharged even to the ends of the earth this solemn mandate of Christ to proclaim the saving truth. . . . For the Church is compelled by the Holy Spirit to do her part towards the full realization of the will of God, . . . so that through charity they (the believers) may grow into full maturity in Christ. . . . In this way the Church simultaneously prays and labors that the entire world may become the People of God, the Body of the Lord, and the Temple of the Holy Spirit, and that in Christ, the Head of

all, there may be rendered to the Creator and Father of the Universe all honor and glory. (*Lumen Gentium*, no. 17).

(1) To proclaim the saving truth (so that believers may grow into full maturity in Christ) and (2) to do her part towards the full realization of the will of God (that the entire world may become the People of God and render to the Creator and Father of the Universe all honor and glory). For the sake of brevity and as an attempt at synthesis, I shall present the necessity of the Church (and missions) under these two headings.

1) To proclaim the saving truth

Fr. Luis Segundo, in his book *The community called Church* (pages 8 to 13), describes the Christian as "he who already knows." The call to love is extended to all men; and the power to love is placed in everyone's hands as the divine instrument of salvation. When a man follows his conscience and commits himself to love and to the service of his fellow-man, the saving power of God enters his life. This is God's plan of salvation. The Christian is not the only one to enter this divine plan. But he is the one who knows the plan. He knows the plan because he has received not only redemption but also revelation. And it is the Christian's task in this world to proclaim this love of God, both in his words and in his life.

Fr. Segundo, on pages 56 to 60 of his book, presents a powerful explanation of how the faith of the Christian is necessary for a world that is called to love, and a world that sincerely strives for love.

I shall try to summarize it here, and add a simple analogy that might clarify the matter somewhat.

When someone initially commits himself to love, the commitment seems easy. But when he begins to actualize this commitment, he realizes "that self-giving is the most serious, demanding, unpredictable, and irreversible adventure that can happen to a human being."

This gives rise to the first basic and essential question: is love worth the effort? This question stays with us whether we are pondering basic love for people or the decision to commit our love forever to a person whom we will never wholly know. To love means to lose our autonomy and to become dependent on another. And this dependence may end up one day as disillusionment and heartbreak, leaving us empty inside. All love is a gamble, wherein we risk the best and deepest part of oneself.

There are no guarantees to cover the gamble. We either accept or reject love. For this very reason every act of love is more than an act of good will: it is an act of trust, an act of faith. It is an act of faith launched into the air, without any precise name or clear content. It is a belief that love is worthwhile, which defies fate and blind indifference to the importance of self-giving.

The point is that we (Christians) know that this trust is well placed. We know that it is placed in good hands; i.e., that there is Someone who has responded with a yes and that this gesture is not lost in a void. We are those who "have believed in love", as Saint John says, because we know the name of him who is the origin and object of all love. (The community called Church, page 57).

Earlier in the book (page 27) Fr. Segundo explains how "this trust is well placed." God loves us without measure and shares even our death. Hence any love given to any person is not lost at all, because God receives it. "Whatsoever you do to the least of these my little ones, you do to me." In effect, God says to us that his love for each person is so deep that he accepts as done for himself any favor we do for others. He is like the mother of a child who appreciates anything we do for her child. The child himself may not appreciate our efforts, he may quickly forget them, he may even resent them; but the mother does not forget and she does not fail to appreciate.

It is this reassurance from God that the Church transmits to all men when she proclaims Christ's Good News to the world.

The first effect of this proclamation of the love of God is a sense of **courage and strength for perseverance** in those who accept the Church's message. In fact, the very presence of intelligent and sensible men who express their commitment to altruism can give strength to those who otherwise would give up the struggle in the face of frustrations.

Secondly, a clear proclamation of the Good News that love is possible and worthwhile can give a **clear sense of direction** to those who receive the message. Man feels himself drawn to altruism and yet is anxious for his own welfare and progress. When the two forces seem to contradict each other, he can easily be confused as to which course he should take. But if he can accept the Christian message that a sincere and effective love for others is the highest form of self-perfection and happiness, his cooperation with the call to love (which the Christian recognizes as God's own invitation to salvation) can be more integrated and more committed, and therefore more efficacious.

Thirdly, the Christian Church offers to her members the saving power of God through "guaranteed" signs. The Christian, if he believes in God's saving mercy made manifest to him in the sacraments, cannot be paralyzed by a sense of guilt. A man can be paralyzed into inaction by the weight of past guilt—and by the fear that although God is good, and although God will give the power to love to those who seek him, yet perhaps man's own past guilt has placed him beyond redemption. (This is precisely the existentialists' position concerning guilt in the unbeliever). But the Christian, after submitting himself to God's merciful forgiveness in the Church's sacraments, can discount those guilt feelings and devote his efforts to the task at hand, the task that God wishes him to undertake: the service of his fellow-men.

Because of what has been said above, it is clear that the Christian's response to God's saving invitation is more mature and more human—because the Christian is "he who knows." And more than that, God's saving power becomes more efficacious for men, because of the added strength, the added sense of direction, and the added reassurance of forgiveness.

Perhaps an analogy can help us understand the need of the Church in the context of universal salvation. We know that a true father will love and serve his sons unconditionally. If the son appreciates his father's love and reciprocates with love of his own, the father is happy. If this appreciation is lacking, the father is hurt, but his love will remain and his service will continue. A very pragmatic observer may comment: Well then, a son's appreciation and return of love would really be useless. But is it? Even aside from the fact that "it is only right and proper" that there should be reciprocity, the father's love would certainly be more efficacious in the case of the appreciating son. First, because this appreciation will itself engender an active cooperation with the father's attempts to serve and help. Secondly, because the appreciation itself is a form of maturity and greater human dignity. Thirdly, because the son can then direct his own efforts in such a way that they enhance and foster, rather than counter and neutralize, the helps his father is offering him.

2) The full realization of the will of God

"That the entire world may become the people of God, that in Christ, the head of all, there may be rendered to the Creator and Father of the universe all honor and glory." It is on these words that Fr. Yves Congar bases his explanation of the necessity of the Church in his book *This Church that I love* (pages 57 to

59). Salvation, he points out, consists not only in the rescue of individuals, but in the realization of the truth of God's being in men. God's design for men, as God wants it, is not only to save men, but to establish mankind as one People of God, one Body of Christ. Man must grow in God's image not only as an individual, but as the whole of mankind. And this image will not be truly complete until all men join in the invocation of "Our Father," in Christ.

From the point of view of individual salvation, salvation is sometimes bestowed independently of the sacrament. But the unity of mankind as a whole, as God wants it, can only be accomplished through the sacrament of unity, in the Church. It is this last consideration especially that brings out the relevance of missionary activity that seeks to establish Christian communities throughout the world.

Jesus spoke of two impossible dreams at the Last Supper:

A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another (John 13, 34-35).

I do not pray for these (apostles) only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. This glory which you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you have sent me and have loved them even as you have loved me. (John 17, 20-23)

Love one another as I have loved you; that they may be one even as we are one. Both impossible dreams, and yet both ideal goals that each Christian must sincerely strive to bring about in his own life and in his world. And the Christian's earnest reaching out for these impossible goals is the sign of God's and Christ's actual presence in the world: "so that all man will know that you are my disciples; so that the world may know that you have sent me."

Summary

The necessity of the Church (and mission) then, in the context of God's universal will to save mankind, lies in the fact that the Church must be the sacrament of salvation: the sign and the instrument. As sign, she must proclaim, in her life and word, the active presence of God's saving invitation to love. By this procla-

mation she offers to men the courage to persevere, an efficacy born of clear direction, and a joy rooted in the certainty of being forgiven. As instrument, the Church must strive for the impossible goal of the perfect unity of mankind in one Body of Christ, in one Church that calls on God as Father.

A corollary

Even if one concedes the necessity of the Church as explained above, a special difficulty arises for the Christian himself. Vatican II reaffirms the obligation of belonging to the Church in the case of "those who know":

Whosoever, knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or to remain in her could not be saved. (*Lumen Gentium*, no. 14)

The Catholic may shout "unfair!" to such a principle. If the world needs a proclaimer of God's presence in the world or an instrument for striving towards an unattainable perfect unity of mankind, why must the Catholic be saddled with this onerous task?

Actually this objection is simply another expression of the age-old complaint against conscience itself, which commands the doing of good whenever it presents itself as necessary. It is another form of our resistance to the responsibilities of maturity which present themselves as categorical imperatives at every stage of our growth. To one who knows that this is God's will for the world, and who realizes that this challenge is presented to himself personally, conscience itself will present this task as an essential part of his commitment to open-ended love, as an essential part of his personal responsibility to serve without limits. A shirking of this task becomes a sin against conscience and God. The very obligation of taking up the challenge makes Christian living more difficult (and every phase of mature living is always more difficult) but more fulfilling. "You are the light of the world and the salt of the earth" — that is Christianity.

REFLECTION

COURAGE IS OUR DUTY

Pope Paul delivered the following homily at the opening of the Bishops' Synod, 27 September, during the concelebration of Holy Mass in the Sistine Chapel.

Lord Jesus, we do not know how to express the theme of this reflection prior to the Synod of Bishops which we are about to open, except in the form of prayer.

In beginning our studies and our discussions on "Evangelization in the Modern World" we might be tempted to make an immediate analysis of the spiritual needs of this world and of the possibilities of the apostolate, as well as to seek out methods of ensuring a more vigorous presence of the Church.

We prefer, however, to turn in the first place to you, to confirm in ourselves this basic certainty: that the very reality of evangelization comes forth from you, Lord. Like a river, it has its source, and you, Christ Jesus, are this source. You are the historical cause, you are the efficient and transcendent cause of this wonderful phenomenon. It is from you, the Teacher, from you, the Saviour, from you, the principle and the exemplar, from you, the Pontiff and the Victim of the salvation of mankind, that the apostolate has sprung forth, has been given to the chosen disciples, called by your "Apostles", and from the Apostles has come to us, the Bishops, in an unbroken succession. Your word, like a flame spreading throughout the years and the events of history, reaches us with its attraction and imperative force, always living, always new, always relevant. "As the Father sent me, so I am sending you" (In 20, 21; cf. 15, 22; 17, 18).

CHOSEN AND COMMISSIONED

Thus it is, Lord, that we must ascend right to the mystery of the Blessed Trinity in order to trace the first origin of the mandate which urges us on, and to discover, within the infinite riches of the divine life the design of love which permeates, qualifies and sustains our apostolic mission.

But how can it be? Are we not small beings lost in the ocean of history and in the incalculable multitude of humanity? How can we be chosen for a mission of such a nature and of such importance?

And so, Lord, in this moment of reflection and synthesis we shall sum up our spiritual history. We recall the prophetic canticle of Mary: "He has looked upon his lowly handmaid... the Almighty has done great things for me". By an analogy coming down to us from her who is most blessed we too have been chosen, certainly not for our human qualities, but precisely perhaps for our smallness, so that in the messianic work that you have entrusted to us there should be no ambiguity created by anything of human importance but that through our insignificance your work should be more evident in our humble ministry. To us, O Jesus our Teacher, your word is still a motive for humility and trust: "You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last..." (Jn. 15, 16).

AUTHENTIC PRIESTHOOD

Here is the personal and inner story of our vocation to follow you, Lord: our vocation to your service, to your Priesthood in which we share, by a special title, through our episcopal ordination. What interior certainty this gives us, allowing us to meet, till the end of our earthly lives, the unique and dramatic challenge of the mission entrusted to us! What a strong but light bond sustains the incurable frailty of our human nature, rendered still more frail by the critical habit characteristic of the modern mentality. These are the links of this logical and saving chain of support: firstly, the authenticity of our priesthood—yes indeed, the Catholic priesthood is authentic: secondly, its validity, the threefold power of teaching, of ministry and of pastoral guidance; thirdly, the close friendship that our priesthood not only allows us but imposes on us with you, Christ, the best and most faithful of all friends, enabling us thus to adhere to your salvific will and to enter into that surge of love which you have for men.

There are as well other links which ease the weight of the mandate you have laid upon us: confidence, especially that which you often inspired in your disciples (cf. Lk. 12, 52), that confidence which makes courage a duty for us (cf. Mt. 10, 16, 28), that confidence which obliges us to take the initiative (cf. Mt. 10, 17) in proclaiming the Gospel to the whole world (cf. Mt. 28, 19) and to persevere—beyond the dictates of expediency—right up to the end (cf. Mt. 24, 12-15). And together with confidence there is hope: "and this hope is not deceptive" (Rom. 5, 5). Finally and above all there is love: "Who will separate us from the love of Christ?" We recall, we remember these burning words of the Apostle that give us an unconditional guarantee, overriding every difficulty in the arduous task which the evangelization of the world lays on us men living in the world and disarmed and powerless from the

world's point of view, impoverished in temporal resources (cf. Rom. 8, 35 ff).

SEND THE SPIRIT

Lord Jesus! Behold we are ready to go and preach again your Gospel to the world, where your hidden but loving providence has placed us to live! Lord, pray, as you promised you would, and ask the Father (cf. Jn. 16, 26) to send us, through your mediation, the Holy Spirit, the Spirit of truth and of strength, the Spirit of comfort who makes our witness open, good and effective. And remain with us Lord, to make all of us one in you and worthy through your power to transmit to the world your peace and your salvation.

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Random Notes

A campaign to oppose the governing Labour Party's proposal for removing many restrictions against abortion has been launched by the People's Action Against Voluntary Abortion... A contract for up to \$115,600 to finance development of a training curriculum for instructors of natural family planning methods in government-sponsored clinics has been finalized by the U.S. Department of Health, Education and Welfare and the Human Life Foundation... In Italy, in which boys traditionally enter seminars at 11 or 12 years of age, now turning its attention to the possibility of promoting vocations among the more mature adults.

BIBLE STUDY

Seventh in a series

THE INFANCY NARRATIVES

(Mt. 1-2; Lk. 1-2)

By

Bernard J. LeFrois, S.V.D.

The meaning and the message of the infancy narratives in the first two chapters of the Gospels of Matthew and Luke will only be properly understood if we first ascertain what kind of literature is employed by the sacred writer in incorporating these scenes into the written gospel.

THE LITERARY FORM OF THE INFANCY NARRATIVES

A more careful reading of these chapters will discern that the literary form (genre) of the infancy narratives differs from the gospel proper (Mt. 3-28; Lk. 3-24). You will notice that **the style employed** is a different one from that of the bulk of the gospel. It has a pronounced Aramaic flavor, replete with Aramaisms, that is, grammatical constructions which reflect Aramaic rather than Greek, whereas the original language of Matthew and Luke as they came down to us is Greek. Then there are frequent quotations and/or allusions to the Old Testament books, for instance, Mt. 1,23 (Is. 7,14); 2,2 (Num. 20,17); 2,6 (Mic. 5,1); 2,11 (Ps. 72,10; Is. 60, 5f); 2,18 (Jer. 31,15); 2,20 (Ex. 4,19); Lk. 1,7 (Gen. 18,11); 1,15 (Num. 6,21); 1,17 (Sir 48,10; Mal. 3,23f); 1,28 (Ru. 2,4; Jdt. 13,18) and many others. Moreover, many details become problematic if taken as strictly historical narrative, for instance, a star proceeding before the Magi from Jerusalem to Bethlehem would travel North-South instead of its usual stellar course. That a star can point out a house (Mt. 2,9) is not in the nature of things, and if a miracle is postulated then a double one is at once needed so that the house and all around are not consumed with the heat. It would also be the height of naivete for the wise men to inquire about a new-born king from the well-known jealous Ruler of Judea, whose murderous designs were no secret. Finally, there is a deliberate artificial oft-

recurring technique in the themes of the dream-vision (Mt. 1,20; 2,13; 2,19; 2,22) and the appearing angel (the same passages plus Lk. 1,11; 1,26; 2,9), as well as the theme of inquiry-reassurance (Joseph, the Magi, Zachary, Mary, the shepherds).

These infancy narratives do not contain kerygmatic events (proper to the gospel). All indications show that the kerygma (proclamation of the good news) has as its opening theme the mission of John the Baptist, and its closing theme the consummation of the Paschal Mystery of Jesus in resurrection and glory. Thus it is stated in the earliest proclamation of the kerygma as given on the lips of Peter in Acts 2,22-36; 3,13-21; 4,9-12; 5,30-32; 10,37-43. The Gospel of Mark, our earliest (Greek) form of the kerygma also presents it in this fashion (1,1-4). John the Baptist begins his mission in Mt. 3 and Lk. 3. Thus the kerygmatic events begin with chapter 3. The kerygma has as its goal the engendering of faith in the person and message of the Messiah, and hence it pertains to the adult Christ, who could only enter upon a public career at thirty, and hence the kerygma would not include the childhood events of Christ (apart from his Davidic ancestry). So we may rightly conclude that the infancy narratives were not incorporated as kerygmatic events.

Nor can the infancy narratives claim to be a biography of the Christ-child or a chronicle. They offer very meager material for a biography of the hidden life which stretched over many years (at least 30). To take them as strictly biographical would present serious problems of reconciling Mt. 1-2 with Lk. 1-2. Matthew has the child in Bethlehem until the arrival of the Magi (2 years, Mt. 2,16), and returning to Nazareth only after the longer sojourn in Egypt (the journey itself would take many days). Luke on the other hand has him returning to Nazareth after the Purification (40 day, Lk. 2,22), and the impression given is that Jesus stayed there (Lk. 2,39-40).

We may safely conclude then that the infancy narratives are a special type of literature and not historical biography or even historical narrative in the strict sense. At the beginning of this century, Loisy relegated them to the realm of pure fiction, and many followed suit. But the present-day trend is to take a middle course they are considered neither history in the strict sense nor sheer composition. These scenes contain basic events handed down from the earliest witnesses and cherished in the bosom of the Christian community, but these basic facts are dressed up (by the Early Church or by the Evangelists) in a meditative form with Old Testament passages and scenes for a didactic purpose which was mainly theological. Authors disagree as to how they should be

designated: Some (such as Bourke) settle for "haggadic midrash" which is a reflection on Old Testament passage or scene for the purpose of inspiring the reader. But others (such as Wright) argue that none of the scenes in these chapters are reflections on Old Testament passages. Rather, these passages are chosen because they bear out an aspect of the Christ-event in which they (the O.T. passages) reach their destined fulness of meaning. It is preferable then to designate them, as do most present-day authors, simply as infancy narratives (see bibliography below).

PURPOSE OF THESE NARRATIVES IS PRIMARILY THEOLOGICAL

Since these childhood scenes of the Messiah-King do not fall under kerygmatic events written to engender the faith, they were nevertheless added, once the oral kerygma became written gospel and was a norm of faith for those who were already believers. As such, it was didache or teaching. These narrative then were added with the intention to **deepen the faith**. From a theological aspect, they offer many and varied insights into the messianic and transcendent character of this child. One can suppose that in the forty and more years of oral preaching of the kerygma, questions had arisen as to the person of this child, whether he is Messiah-king and God-with-us only at the baptism by John or beginning only with his resurrection, or finally was he already all that in his very coming into this world as Mary's Son. These chapters excellently illustrate the theological import of this child and hence would **deepen the faith of the believers**.

How far these scenes contain historical matter is presented differently by individual authors. Even if one held them to be pure compositions of the author, this would not be a detriment to the faith nor would it subtract from the message of the kerygma. But this writer agrees with Wright and those who hold that we are dealing here with basic historical facts dressed in Old Testament passages and scenes as a sort of theological meditation. Some examples can be offered:

1. In the **annunciation scene** (Lk. 1, 26-38) we postulate a message from God to Mary, asking her consent and cooperation in the great work of salvation. The fact of this whole-hearted response of Mary to God's request as well as the fact of the Incarnation and Virgin-Birth of Christ are exquisitely portrayed in this Annunciation scene, regardless of whether an angel appeared to Mary or not. The evangelist shows consummate skill in portraying Mary in her theological role as the Living Tabernacle of God and the Living Ark of the Covenant (cf. Ex. 40,37 and Lk. 1,35; Ex. 13,22; 19,16; 24,16 and Lk. 1,43). The author has woven together

many biblical texts to present his attractive mosaic: the greeting from the angel (Jdg. 6,12; Ruth 2,4); his message; Is. 7,14; 2 Sam 7,1; Is. 9,1; Dan. 2,44. To suppose, on the other hand, that the annunciation scene is a detailed historical chronicle is to ask how Luke after 60 years or more knew the detailed conversation between Mary and the angel, how Mary knew it was Gabriel who stood before her, and other such questions. These are rather the contributions of the inspired author. His type of literature allows this very procedure.

2. **The Magi scene** is another good example (Mt. 2). The core of the matter would postulate a representation of wise men from some Eastern court, enlightened by God to seek the new-born Messiah-King of the Jews. Knowledge of his coming could have been gleaned from the Jewish Scriptures which had long been known among those peoples since the Babylonian exile. They bring him gifts to acknowledge him as also their king, though they are Gentiles. This basic fact is then embellished by the writer with many passages from the Old Testament which illustrate this event (the Christ-even) and bring them to their fullest realization. "A star from Jacob takes the leadership" (Num. 24,17). He will be of the tribe of David, born in Bethlehem (Mic. 5,1). He is king also of the pagan Gentile world: "Everyone shall come from Sheba bringing gold and incense" (Ps. 60,6). These same thoughts are repeated in Is. 49,23 and Ps. 72 (71) 10-15. Even the reaction of the Magi returning by another route is an allusion to 1 (3) Kings 13,9. In this proposal, the "star" belongs to Luke's chosen literary form and hearsens back to Num. 24,17. It is superfluous to discuss about a planetary conjunction or any such astronomical phenomenon.

3. As to the **sojourn in Egypt** (Mt. 2,13-15) Matthew brings it to a climax by quoting Hosea 11,1 which directly refers to the liberation of Isarel from Egypt's house of bondage. But in the words "out of Egypt I have called my son" the author see in Christ the destined fulfilment of these words. As the New Israel, Jesus re-enacts the career of Israel of old. Again, it is not the historical but the theological aspect of the Child that the evangelist is emphasizing. In a similar way, other scenes are presented. The doubt of Joseph could well be the early Church's way of clearly presenting the fact of the Virgin-Birth (Mt. 1,18-25), and the Visitation scene the realization that man (Mary-the Church) is called to bring Christ to his fellowman.

The infancy narratives are exquisite gems which the inspired author(s) incorporated into the written gospel with the primarily theological purpose of deepening the faith of the believing community concerning many aspects of the Christ-child. Even the

aspect of suffering with the Suffering Redeemer is seen in the slaughter of the innocents (Mt. 2,17), and the fact that he is born to be Savior also of the poor is seen in the sign given to the shepherds (Lk. 2,12), for it is the sign that Jesus is one of the "anawim" (the poor of Israel). These are the angles of the infancy narratives that deserve our serious meditation and earnest preaching, rather than much useless discussion about historical, chronological or astronomical details. Take the scenes as they are presented and give their deeply theological content, and our homily will be fruitful.

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Random Notes

Pope Paul VI said that a gigantic new index to the words of St. Thomas Aquinas will help the intellectual world in rediscovering solid reference points that it lost when it "wrenched itself from the valid methods of logic" and "from the very matrices of Christian thought." . . . The major source of the crisis in Religious vocations is a "genuine decline in the sense of vocation itself," Cardinal John Wright told delegates to the 40th annual convention of Serra International in London . . . The Catholic Church's condemnation of abortion has been forcefully emphasized by the Catholic bishops of Lebanon, according to a Vatican Radio. . . Cardinal Jozsef Mindszenty, spiritual leader of the Catholic Church in Hungary for 29 years, opened his mind to several congregations and press conferences during his recent stay in California .

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 49

CATECHISM, PREACHING, AND PASTORAL LETTERS

Continuing our review of the history of the Church in the Philippines, we shall briefly indicate in this chapter an unknown body of literature which was essential to the missionary task, namely, catechisms, sermons, and pastoral letters from the bishops. The subject has so far been overlooked, although it was through these writings that the Faith was transmitted to the Filipino people. It is important to analyze these writings because they indicate both the specific truths that were explained to the people and the norms of conduct they were made to follow, as well as the method followed in teaching them to become Christians. Time and resources, unfortunately, do not allow us to undertake such an ambitious task at the moment, and all we can do is to try presenting a catalogue or survey of what can serve as a basis for future research into the subject.

I. **CATECHISMS.** 1581 is an important year in the history of catechetical instruction in the Philippines. In that year, the Venerable Fray Juan de Plasencia (or Portocarrero), the famous Franciscan missionary who originated the idea of gathering together the scattered tribes into "reductions" or towns to facilitate their evangelization, had already composed a Tagalog catechism which was offered for use by his Franciscan confreres in the missions. When the Manila Synod of 1581-1586 decided to adopt a uniform or standard text and method of catechizing the Filipinos, Fray Plasencia's catechism was chosen for approval. There were already other catechisms in the other dialects of the Philippines. Composed by the other missionaries who had arrived before Fray Juan, they had been written in the dialects of the regions where those early missionaries had worked. But because Manila was chosen as the administrative center of the

new colony, it was a Tagalog catechism that was chosen to be the "official" text for the Philippines.

By 1583, there was already an Ibanag catechism written by the Augustinian missionary to the Cagayan Valley, Fray Juan de Montoya. Completed between 1583 and 1586, it is probably the first Ibanag catechism ever to be written.

Another Augustinian missionary Fray Alonso Jimenez, the first missionary to go to Burias, Masbate, Sorsogon, and Albay, also composed a catechism in the dialect of the region—Bicol—although the text seems to have been lost or very hard to come by. Augustinian historians agree, however, that this was the first catechism written in Bicol.

An important event not only in the history of Philippine spirituality but also in the more general cultural history of the country was the setting up of the first printing press by the Dominican missionaries who had arrived in the country in 1587. Assigned to evangelize the Chinese in and around Manila, the Dominican Fray Juan Cobo composed the first Chinese catechism for use of the Dominicans working among the Chinese. As is known, this text was one of the first two books printed in the Philippines, a bilingual edition in Spanish and Chinese characters, and entitled *Doctrina cristiana en lengua y letra china*. The other book, also bilingual, was entitled *Doctrina cristiana en lengua española y tagala*. Both issued from the Dominican press in Binondo in 1593. Most probably, the Tagalog-Spanish catechism was the composite work of all the missionaries in the Tagalog area at the time, and it is hard to ascribe it to a single author.

The first part of this book contains both the Spanish alphabet and the Tagalog characters. They are followed by the rudiments of the Christian faith, the Spanish text written in the Latin alphabet, while the Tagalog text is in Tagalog script. In both scripts too are added the usual prayers: Our Father, Hail Mary, plus the Creed, the Ten Commandments, the Precepts of the Church, a brief explanation of the Sacraments, the capital mortal sins, the spiritual works of mercy, the formula for an Act of Contrition. The catechism proper is in the form on questions and answers in both languages.

Since then, catechisms in the various Philippine dialects have been written and printed as the missionaries penetrated farther into the mountains and forests of the Philippines. It is important to add that it was through these written catechisms that the Philippine dia-

lects were regularized and devolved into a more pliant vehicle of communication through which the Filipino people came into contact with Greco-Roman culture that was brought together with Spanish Christianity.

Besides the above Tagalog catechisms, some of the earlier texts were the **Explicación de la doctrina cristiana** attributed to Fray Alonso de Santa Ana, a Franciscan missionary who died in 1630. First printed in 1628 in Manila, it was twice reprinted afterwards. Twenty years later, in 1648, another Franciscan, Fray Antonio de San Gregorio (+1661), later Bishop of Caceres, authored another catechism whose Spanish title, **Explicación de los principales misterios de nuestra fe**, gives some indication of its contents and method of imparting the Faith. The Augustinian Fray Luis de Amezquita (+1667) did not himself compose a catechism, but he translated into Tagalog Jerónimo de Ripalda's catechism widely used in the southern provinces of Spain. And it was the Jesuit Father Pedro Lopez (+1681) who translated into Tagalog the **Práctica del catecismo romano**, a Spanish text based on the famous catechisms attributed to Popes Pius V and Clement VIII. Finally, the universally famous catechism by the sainted Jesuit Cardinal Robert Bellarmine was translated into Tagalog verse by the Augustinian Fray José Otañez in 1717.

The earliest Pampango catechism is attributed to the Augustinian missionary Fray Coronel, who printed it in 1621 either in Lubao or in Macabebe. It seems that there was only one other Pampango text, a translation of Cardinal Bellarmine's catechism by Fray Pedro Medrano in 1728.

It is almost sure that the Dominican missionaries who evangelized the Zambal tribes wrote or translated into Zambal the catechisms they brought from Spain, but we cannot say with precision who these writers and translators were, or when they were printed. But in 1654, the Recollect Fray Francisco de San José (+1668) published in Manila a Zambal catechism whose Spanish title reads **Explicación del catecismo**.

Of the Pangasinan catechisms, the much edited **Catechism of the Christian Doctrine**, is attributed to the saintly Dominican missionary Fray José Solis. A contemporary, Fray Sebastian Castillo, O.P., wrote, also in Pangasinan, the **Gobierno cristiano**, whose fourth edition in 1874 is still preserved and bears the imprint of the UST Press. It abounds in examples to illustrate the lessons.

In the 19th century, Fray Mariano Pellicer (+1844) published in Pangasinan the *Catecismo de la doctrina cristiana*, at the end of which were appended some prayers for a good death. And towards the end of the century, in 1893, Fray Salvador Millan, O.P. (+1941), one of the most prolific writers in the Pangasinan dialect, edited a catechism, besides translating into Pangasinan the catechism written by the well known Canon of the cathedral of Valladolid (Spain) Santiago Mazo.

We have relatively little information about catechisms in Ilocano and in the other dialects of what is now the Mountain Province and nearby areas. Probably, the first Ilocano catechism came from the pen of the Augustinian missionary, Fray Pedro de la Cruz Avila, who died in the odor of sanctity. Unfortunately, this work does not seem to have been printed. The work of another Augustinian, Fray Francisco Lopez, who died around 1631 and was one of the better known masters of the Ilocano tongue, was reprinted several times. It contained an explanation of the mysteries of the Christian faith, and its best edition was the one issued in 1765 by Fr. Jacinto Rivera, O.S.A., zealous apostle of the Tinguians and an impeccable writer in Ilocano.

An Ibanag catechism, written by Fr. Marcos Saavedra, O.P. (+1631), was not printed, but the one written by Fray Martin Real de la Cruz, O.P. (+ante 1652), entitled in Spanish *La antorcha de los caminantes*, is considered a classic in the Ibanag idiom. A critic described it as a work whose simple literary style conveyed in pure and transparent language the deepest concepts. Fray Mariano Velasco, O.P., missionary in the Cagayan Valley, commented: "The joy and the emotion that the people feel when they read or hear this admirable work are indescribable". The later missionaries, however, kept revising the text of this catechism right up to the end of the 19th century. Fr. Joaquin Ibañez, O.P. (+1828) wrote an explanation of the Christian doctrine, whose title (in Spanish) was *Guía del Cristiano*. It is an encyclopedia of religion, for, besides its sections on religion, it treats of related matters, e.g., norms for rearing children. A manuscript copy of 400 junior folio pages still exists in the Dominican Provincial archives.

A catechism in the Gaddang dialect which was spoken in the sector covered by the northern half of Nueva Vizcaya and the southern section of Isabela was printed in 1823. Its author was Fray Pedro Luis Sales de la Sierra. A second catechism appeared much later, but it was only a translation into Gaddang of the catechism written by Canon Mazo of Valladolid.

The two pioneer missionaries in what is now the southern half of Nueva Vizcaya province, Fray Alejandro Cacho and Fray Juan de Ormoza, both wrote catechisms in Isinay, the dialect spoken in the area. The second entitled his work *Catecismo de la doctrina cristiana*, and this was reprinted frequently until 1876. Much later, the tireless missionary of the Isinay tribes, Fray Francisco Rocamora, O.P., improved the text and issued it with the title *Catecismo de la doctrina cristiana en lengua isinay o inneas*. The last Dominican to write a catechism in Isinay was Fray Ceferino Martinez, O.P.

We know that Fray Baltazar F. Calderon, O.P. had worked on a catechism in Ibatan, the dialect spoken in Bataan, but the text that has been frequently augmented and reedited was the work of Fray Nicolas Castaño, O.P. (+1840). Fray Antonio Vicente, O.P. (+1890) co-authored with Fray Fabian Martín, O.P. a text of 250 pages in *cuarto*. In 1890, the UST Press issued a reedition of an old Ibatan catechism whose text had been revised and enlarged by Fray Mariano Gonzalez, O.P. This father used to cause wonder and admiration with his grasp of the dialect and his correct, faultless style.

Mention has already been made of the earliest Bicol catechisms. Another Bicol catechism by Fray Andres de San Agustin, O.F.M. (+1649) was published in 1647, the same year that his Bicol translation of Cardinal Bellarmine's famous catechism was also printed. Many years later, we come across the Franciscan Fray Francisco de San Juan Evangelista who edited in Bicol the *Explicación de la doctrina cristiana*. A third Bicol catechism, also with the same title, was published by another Franciscan, Fray Domingo Martinez.

One of the early Augustinians, Father Alonso Mentrída, already famous for his other scholarly accomplishments, wrote, while evangelizing the island of Panay, a Visayan *Catecismo de doctrina cristiana*. Its first edition is dated 1637, but it enjoyed several reprintings in the later years.

Like the rest of the missionaries elsewhere in the Philippines, the Jesuits working in the Visayan Islands and in Mindanao needed catechetical texts in their missions. The Bellarmine catechism, already mentioned above, was translated into Visayan by another Jesuit missionary, Father Cristobal Jimenez, and printed in Manila. There were many other catechisms authored by Jesuits, but we need not mention them now. Expelled from the Philippines in 1768, they returned to evangelize Mindanao during the second half of the nine-

teenth century, and those indefatigable Jesuits wrote catechisms for their catechumens and converts. One of the more famous of them, Father Ignacio Guerrico, S.J. who died in the odor of sanctity, wrote not only a catechism in the Tiruray dialect, but also a Tiruray dictionary and a Tiruray grammar. It was another Jesuit missionary who composed a catechism in the Maguindanao dialect, spoken by the Maguindanao Moslems. And certainly, catechisms were also written for the other tribes in the Sulu Island group, the Mandayas of Agusan, the Bagobos in Davao, the Mamanuas, the Tagabillis, Bukidnons, etc.

We owe to Venerable Fray Tomas de San Jeronimo, O.R.S.A. the *Explicación de la doctrina cristiana*, written in Cebuano and published in 1720. Reprinted a number of times, it was quite popular and was known as the *Doctrina pequeña*, or *Diotay nga tocsohan*. The same author gave us the *Práctica del catecismo romano y doctrina cristiana*, a Cebuano text based on the catechisms of Pius V and Clement VIII. It was twice edited and served for readings on Sundays and feast days. We have another Visayan translation of the Bellarmine catechism, this time by Fray Juan de la Encarnación, O.R.S.A. This version was entitled *Instrucciones de los misterios de nuestra santa fe y doctrina cristiana*. It ran to 258 folios in manuscript and was first printed in 1715. Fray Antonio Ubeda, O.R.S.A., a master of Visayan, wrote *Ang pangadyeon sa mga Visayang cristianos*. It was popularized throughout Bohol, Camiguin and Negros Oriental, and had at least two editions. Fray Nicolas Gonzalez, O.R.S.A. translated into Cebuano the catechism of Canon Mazo, while Fray Cipriano Navarro, O.R.S.A. translated it into Tagbanaua, the dialect of southern Palawan. Finally, in 1882, through the initiative of Bishop Mariano Cuartero, Astete's catechism was printed in a bilingual Spanish-Cebuano edition, with many questions and answers appended to the original text.

We have already alluded to the first Chinese catechism ever printed in the Philippines. In 1607, Pedro de Vera, a Chinese Christian in charge of the Dominican press in Binondo (Manila) issued a *Símbolo de la fe* in the Amoy dialect. The text was authored by Fr. Tomas Mayor, O.P., an outstanding Sinologist, who had served in Binondo for many years. A third Chinese catechism was attributed to Fr. Alberto Collares, O.P. (+1673), although we do not know when it was printed.

The last series of catechisms we might mention are those planned and approved by the Manila Council convoked by Archbishop Basilio Sancho de Santa Justa in 1771. At least there were five texts proposed for approval. The first, intended for use of the faithful, runs

to 50 folios in manuscript. The second, entitled **Breve explicacion de la doctrina cristiana para los rudos** etc., was written by the Piarist Joaquin de Santo Domingo. A third was just a summary of the catechism of the Council of Trent, while the fourth, entitled **Breve catecismo extractado del Romano, dispuesto contra los errores e ignorancias mas comunes en Filipinas**, differed from the second only in its method, which was that of questions and answers. The fifth, rather lengthly and also based on the Tridentine catechism, was intended for the use of the secular and religious ministers of the Church and their faithful in the Philippines. Archbishop Sancho had intended the texts, especially the first, to replace those already in use but into which, as he was claiming, "some lax opinions and unsure teachings had been introduced, the common defect of the catechisms consisting in the fact that they present Catholic truths quite dryly and with no unction, including many idle and even harmful questions for the simple people." Unfortunately, the laudable efforts of the Lord Archbishop remained a dead letter, just as the Acts themselves of the Council were a dead letter, since they were confirmed or approved neither by the King nor by the Pope.

II. PREACHING. Today, because of the liturgical reforms introduced after Vatican II and preaching is again stressed as an important part of Catholic liturgical worship, it is not too hard to understand the place of preaching in the history of religious writings in the Philippines. The Spaniards, naturally, preached in Spanish to the Spanish congregations who flocked to the churches in Manila and the other cities. It would be highly instructive, of course, to study not only the style of preaching in those days, but also the content of those sermons. They would give us an inkling of the ideas and values prevalent among the Spanish Christian communities in the Philippines during those years.

A good number of the Spanish missionaries who came to the Philippines gained reknown as preachers. But it would be of greater significance and, in a sense, more important, to study the sermons preached in the dialects of the country. Through them, we would certainly get a glimpse into the method of teaching favored by the missionaries and preachers, as well as the doctrinal content of these sermons, and they would serve as an index to the spiritual awareness of the people before whom they were delivered.

We are not at the moment prepared to undertake this study. On the other hand, since it would be unduly monotonous were we to

merely list down the names of those preachers from the 16th century, we think it better to mention another type of sacred literature that we today tend to forget: the bishops' pastoral letters.

III. PASTORAL LETTERS. We should not omit this body of literature. They are to animate the faithful in the pursuit of Christian sanctity and virtue, and the avoidance of sin. Some are of greater length than others, but all of them are usually much longer than ordinary letters or missives. As examples, we may cite some of the more notable pastorals in the history of the Church in the Philippines.

The first one that comes to mind is the one issued by Archbishop Pedro Martinez de Arizala, dated at Manila on 4 November 1751. It describes the religious and social ills that plagued the country, and, like symptoms of a sick man, we can see from them the condition of the Philippines. In view of these problems, the prelate exhorts the parish priests, in the first place, not to neglect the Chinese Christians on pretext of not knowing the Chinese language or the Chinese ignoring that of the priests. There follows a condemnation of the activities of soothsayers and witch doctors, and the "vain" observances of their many rites. The "lost youth" who, indoctrinated by "wicked" old men and women, were using love filters to deceive women, were also castigated. Above all, the numerous quacks who, with not the slightest idea of sanitation or health, used their art to earn a living, wandering from one town to another, were roundly exposed. Neither were the people who employed the *bilao* and other superstitious practices to discover the thieves or those who might cause them harm, spared.

The list of social ills and wrongs which this pastoral inveighs against includes the personal labor imposed on future bridegrooms in the house of their future in-laws in order to win their future brides, a practice which often led to sin and even invalid marriages. Usury was mentioned, as well as the practice of parish priests of demanding higher stole fees than those fixed by law, or, while collecting only the amount regulated, did so without any consideration for the misery of the people and strictly according to the letter of the law, "with anxious greed... overwhelming the poor debtor."

It also condemned the "custom or abuse existing in many towns of bringing in the sick to the church in hammocks for them to confess or to receive the sacraments of Extreme Unction and the Viaticum." At the same time, it noted that "while in certain cases neces-

sity tolerated the practice, in others it was repugnant to right thinking."

It also lamented the disgraceful abuse introduced both in Manila and its suburbs, on the occasion of the solemn recital of the Rosary of Our Lady in certain private houses, especially during the octave of the Immaculate Conception, the "Aguinaldo" masses, the feasts of the Holy Cross and the others in the year, that people of both sexes and of all ages come together after praying the Rosary and divert themselves by dancing, singing, and bold and indecorous games."

The history of the Philippines tells us of the well known pastoral of Archbishop Basilio Sancho, in which he bewails the bad conduct of the priests whom he himself, unacquainted with the conditions in the country, had hastily ordained after only a year's preparation. We also have the pastoral of Archbishop Gregorio Meliton Martinez written immediately after the Cavite mutiny of 1872. Archbishop Pedro Payo also issued a few letters condemning the public spectacles and indecent balls of that decadent society of Manila in the final decades of the last century. After him, we have Archbishop Nozaleda who issued two pastoral letters during the siege of Manila in 1898. Written with the best of intentions at a time when the sovereignty of the Philippines was exchanging hands, they were ill timed and provoked bitter criticism. Finally, we must mention the first of all Philippine pastorals, the one written by Archbishop Domingo Salazar in 1581, in which he complained to Philip II about the abuses of the people in the Philippines at their hands.

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Random Notes

"In our community there must be no elitist group, no distinction of persons," Bishop Walter F. Sullivan told the congregation at his installation as the 11th bishop of Richmond. He then took the congregation of 1,500 on a picnic in the park across from Sacred Heart Cathedral.

QUESTIONS PEOPLE ASK

By

HERMAN J. GRAF, S.V.D.

(continued from September Issue)

4. NEW PROCEDURES FOR THE DISTRIBUTION OF HOLY COMMUNION?

What do you say to the card which I add to this letter? I found it recently in the sacristy of a sisters' convent where it had been placed for my information. — The text is the following: "Dear Father, the new procedure for the distribution of holy communion is as follows: the ciborium is placed towards the front of the altar (facing the congregation) and the communicants pass single file getting the Sacred Host by themselves. The priest may sit down while communion of the congregation is going on. — Thank you."

ANSWER:

The eucharist is the greatest gift the Lord could give us: himself. "**Se dat suis manibus.**" He gave himself at the Last Supper to his disciples under the signs of bread and wine.

"It is of capital importance that the faithful easily understand the sacramental sign" (Const. on the Lit., art. 59; cf. *ibid.*, art. 33). They should be helped to understand this gift-aspect in the way it is received. One does not grab a gift; one awaits it and gratefully accepts it. This is the reason why the Church of all times, in East and West, always distributed the sacred species to the faithful.

But is not the eucharistic celebration a meal? Adult, mature participants in a meal are not "spoon-fed". They help themselves. This argument against receiving the eucharistic species from another person overlooks the fact that the Last Supper, being a paschal meal could be applied. We must not forget that the term "meal" here is to be used in an analogical sense.

The appropriation of communion in "self-service" neglects the Church's awareness for the authenticity of the sacramental sign. Acting in the Mass "in persona Christi" the priest makes Christ present in the liturgical assembly. He should give, therefore, communion, as the Lord did during the Last Supper. "He gave it to them, and said, 'Take; this is my body'" (Mk 14:22). If we want to follow this literally, then communion on the hand seems to be the most authentic form: both the "giving" and the "taking" is being preserved.

The Church's concern for the authenticity of communion as a sacred gift was one of the main reasons why she instituted extraordinary ministers — lay people — for the distribution of holy communion: in receiving communion from the hand of another person the faithful should recognize it more easily as a sacred gift.

Extra-ordinary ministers are allowed to distribute holy communion only if a priest is not available or if he is prevented by illness, old age or by some urgent pastoral ministry. The availability of lay helpers for the distribution of communion should not lead the priest to think that it is under dignity to fulfill such a "lowly" duty.

A last observation: Why do sisters ask for communion in "self-service"? Have they not been encouraged to do so by priests?

5. THE BREAKING OF THE BREAD

Recently I observed in the greater Manila area several priests who break the big host already during the consecration, when they pronounce words: "... he broke the bread..." asked... one of them and he told me that he was only doing what the Lord did during the Last Supper.

ANSWER:

Strictly speaking, this priest should have started to distribute communion right after the breaking of the host, because the sacred text continues: "... (he) gave it to his disciples..."

We must not forget that the institution narratives (Mt 26:26-28; Mk 14:22-25; Lk 22:19-20; 1 Cor 11:23-25) are only short summaries of what happened at the Last Supper: "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body which is given for you. Do this in remembrance of me'" (Lk 22:19).

The Lord's thanksgiving obviously took some time. In the Church's celebration it became the eucharistic prayer.

The breaking of the bread at the Last Supper was a preparatory act for the actual meal and rightly belongs today to the communion part of the Mass.

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 THE BLESSING OF TOMBS

October 3, 1974

Dear Fr. Rivera,

In the spirit of sharing ministerial experiences, I am hereby sending the enclosed letter as a suggestion to our parish priests, *mutatis mutandis*, to avoid the smack of commercialism that inevitably goes with the traditional blessing of tombs on November 1 and 2.

This was my experience:

In November 1 and 2, 1972 I received a total of P300.00 for the bendicion cantada and rezada, of which P150.00 was given to the ministers, P50.00 to the cantoras, P20.00 to the clerks and sacristans, and P80.00 to the church fund. We were two ministers who got very tired satisfying the obligations, for "those who can afford the stipend", from four o'clock in the afternoon until eight o'clock in the evening.

In November 1973, I experimented on the idea contained in the letter. I received a total collection of P1,280.55 of which P591.10 was spent for stationeries and different participations and P689.45 was left for church fund.

Hoping that this letter may encourage others to share their experiences, I remain

Your former student in Scripture
and now co-worker in the ministry,

(Sgd.) Fr. INOCENCIO B. POBLETE
Parish Priest
Ligtong, Rosario, Cavite 2719

PAROKYA
ng
NUESTRA SEÑORA DE LA ASUNCION
Maragondon, Kabite

Mahal na Kapatid sa Pananampalataya:

Malapit na naman ang Araw ng mga Patay at gugunitain nating muli ang ating mga Mahal sa Buhay na nasa kabilang buhay na.

Pansamantala sa taong ito, *wala nuna tayong Bendisyon ng Patay na solo-solo katula* nang nakaugalian. Sa halip, magkakaroon tayo ng *Misa sa Musoleo ng Familia Somoza para sa lahat ng ating mga Mahal sa Buhay* sa ganap na *ika-4 ng hapon* sa *Nobyembre 1*. Pagkatapos ng Misa, lilibot ang Para sa loob ng Sementeryo at beben-disyonan ang lahat ng nicho na madaraan, pati na sa Lumang Sementeryo.

Mula Nobyembre 2 hanggang 10, magkakaroon din tayo sa ating Simbahan ng

NOBENARYO PARA SA MGA KALULUWA SA PURGATORYO

ayon sa sumusunod na palatuntunan:

6:15 n.u. NOBENA

6:30 n.u. MISA REQUIEM

Mangyari po lamang na isulat ninyo sa ibaba nito ang pangalan ng mga Kaluluwang nais ninyong ating ipagdasal sa Nobenaryong iyon:

1. _____
2. _____
3. _____
4. _____
5. _____

(N.B.: Maaaring isulat kahit ilang katao.)

Mangyari rin po lamang na ibalik ninyo ang sulat na ito bago dumating ang araw ng Nobenaryo, kalakip ang ano mang abuloy sa Misa na inyong mamarapatin. Ang ano man pong halaga na lalabis sa mga gastos sa Nobenaryo ay ilalaan sa mga pagawain pa sa loob ng ating Simbahan.

Nagpapasalamat,

Fr. INOCENCIO B. POBLETE
Parish Priest

“Ang luha ay natutuyo,

ang kandila ay nauubos,

ang lulaklak ay naluluoy,

ngunit ang panalangin ay umaabot sa Diyos.”

— San. Agustin.

Pangalan ng Nag-abuloy: _____

Tirahan: _____

Abuloy: ₱ _____

SPECIAL REPORTS

CONCLUSION OF POPULATION CONFERENCE AT BUCHAREST

The World Conference on Population, which met at Bucharest, concluded its work on Friday 30 August. A majority of the 138 delegates from governments, national liberation movements, members of U.N. and of non-governmental Organizations, agreed to the amended text of the "World Plan of Action on population". The amendments had deeply changed the original text in spirit and form.

The Head of the Holy See's Delegation, Bishop Edouard Gagnon, President of the Vatican Committee for the Family, declared in his address on 30 August following the adoption of the Plan that "the non-participation of the Holy See in the agreement with which the Plan has been adopted expresses a reserve about the Plan considered as a whole even though the text, he added, represents a substantial improvement on the (U.N.) draft handed out to delegates at the beginning of the conference." The text of his intervention is as follows:

Mr. President,

The text of the World Plan of Action which has been submitted for the approval of the Conference represents a substantial improvement on the draft presented to the delegates at the beginning of our work. This is the result of some hard work, the quality of which has in part made up for the procedural difficulties and for the shortness of time available for drawing up a text charged with political and ethical implications for the public life of nations and for the private life of families and of every individual. Some of the changes which have been made constitute a notable correction of the previous situation. Thus, above all else, there is the affirmation that the problem of population can only be confronted within the more general perspective and overall priority of a global policy of integral human development. To this there must be added the insistence on the fact that policies of development require the setting up of a new socio-economic order in a spirit of international justice and of a new balance in world consumption.

The Holy See's Delegation has not ceased during the course of this Conference to defend these same theses, and congratulates

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those whose initiative has made it possible for them to be stated so expressly in the Plan. May all who make use of the Plan find inspiration in these points.

We regret however that even in this new perspective the Plan, rather than embracing the breadth of a true population policy, remains essentially on the level of a demographic policy. We explained this during our intervention in the general debate. Such a wider approach would have avoided the disproportionate emphasis given to a single one of the demographic variables. It would have allowed some qualification to be given to references made in some passages to facts and hypotheses which, in our view, are presented in a manner which is too absolute for a document of this kind.

NO COMPROMISE ON PRINCIPLES

Mr. President, if the Holy See's Delegation does express its satisfaction with this re-orientation of the World Plan of Action, it nevertheless has grave preoccupations about other points which are at stake in the Plan as a whole. The Delegation has never hidden its feelings about them: the family, respect for life, and indiscriminate recourse to means of birth prevention. We gladly recall here that a notable effort to meet our wishes regarding the above-mentioned points was made in the course of the negotiations, which were themselves conducted in an excellent spirit. It was because of a desire to work with our colleagues in a spirit of loyalty that we tabled precise amendments formulating our positions. Thus we were able to find out just how far agreement was possible. We also recognized the point at which our propositions did not meet with the assent of the majority. Furthermore, some proposals or expressions retained from the original text, some changes introduced during the session, and the result of some of the voting create, in regard to these sectors of capital importance, ambiguities to which our Delegation is not able to give its assent. Everyone will understand that we are here dealing with principles concerning which the very nature of the Holy See prohibits any compromise. The Holy See owes this fidelity to Him from whom it receives its mission; equally it owes it to the whole community of man, to which, in a spirit of fraternal service, it offers its teaching.

In these circumstances, our Delegation considers itself obliged not to associate itself with the consensus regarding the adoption of the Conference's World Plan of Action. Another formula of agreement, that of approval with reservations, would undoubtedly

seem more appropriate to many people, especially after two weeks of stimulating collaboration. It is not, however, possible for us to use this formula. States will defend themselves against what seems to them unacceptable in the Plan, thanks to their recognized right of exercising full sovereignty in the defining of their national population policy. From the Holy See people expect a basic stand. It is known that recourse to distinctions about what in the Plan has been accepted and what has not been accepted scarcely retains any meaning for those who accept a doctrine or ask for advice. We recognize that the persistence of ambiguities, the introduction of unfortunate expressions, the omission also of certain essential elements, are subject to too many interpretations and harmful consequences to allow us to approve as a whole the Plan which embodies them and which logically could inspire them.

It is in these circumstances, Mr. President, while not failing to recognize the value of some of the changes incorporated into the Plan, that the Holy See's Delegation declares once more that it does not participate in the consensus and requests that the text of the present statement be included in the Conference Report.

Thank you, Mr. President.

— oOo —

Random Notes

Archbishop Fulton J. Sheen, whose network radio and television sermons drew millions of listeners and viewers during the 1950s and 1960s will return to television in Toledo, Ohio with a 13-week series on Toledo's education television station. The series, entitled "What now, America?" will be aired during prime time. Station officials hope the programme will be picked up by the Public Broadcast Service for nationwide distribution.

DEVELOPMENT, THE TRUE POPULATION POLICY

New Guide for United Nations

by JOHN MUTHIG

As far as the United Nations is concerned, development has clearly become the new word for population policy, replacing the old exclusive emphasis on birth control.

The message was delivered by delegates from 135 nations at the UN-sponsored World Population Conference at Bucharest, after scores of meetings shoehorned into two hectic weeks.

As about 4,000 persons debated population questions and watched a hot Rumanian-summer age into early autumn, the world's developing nations snatched the thunder of the mighty nations, which had banked on a campaign to reduce births.

The developing nations were able to alter the conference's major document, the World Plan of Action, and have it say: "Population policies are constituent elements of socio-economic development policies, never substitutes for them."

THIRD WORLD MOTIVES

The conference's heavy emphasis on development rather than on outright birth limitation seemed to stem from two strong sentiments:

— The practical frustrations of nations such as India, which had tried to decrease births, through contraception and sterilization, but failed. In their view, socio-economic improvement was not occurring fast enough.

— From the adamant anger of other emerging lands who viewed birth limitation programmes and the whole rationale behind the Western Nations' population programmes as a plot by "neo-colonialist" powers to keep the Third World of less-developed nations in an exploitable position.

Not only did the Third world World succeed in inserting into the Plan of Action language concerning positive steps, such as improvement of maternal and child health care, lowering of mortality rates, and heightened status for women, but they also included several digs at the overconsuming developed world.

The way of life of the rich nations, according to the plan, "can produce harmful effects, such as wasteful and excessive consumption and activities which produce pollution.

But actual birth-curbing measures, though played down in the conference document, were not absent from it. The conference adopted as a principle of action that "all couples and individuals have the basic human right to decide freely and responsibly the number and spacing of their children and to have the information, education and means to do so."

The conference backed away from recommending an ideal family size or from setting hard and fast growth-rate targets for various regions of the world, as some developed nations had advocated. But the plan does "invite" nations to consider adopting their own targets regarding birth rates.

The conference also erased from the draft Plan of Action a paragraph which stated that the United Nations accepts 1985 as a target date by which any couple in the world who desire it should have education and information on contraception as well as the means for regulating births.

The Vatican, the 136th delegation present, became the only one to disassociate itself from the plan.

The Vatican delegation objected to what it saw as the plan's narrow perspective on population issues. It also objected to certain ambiguities and "unfortunate expressions" — especially phrases touching on the family, respect for life and the indiscriminate use of birth-preventive means.

ROLE OF VATICAN DELEGATION

Certain Catholic clergy and laity at the conference said privately that the Vatican should accepted the plan of action with certain reservations. But canadian-born Edouard Gagnon, who headed the 10-member Vatican delegation, said that the Holy See's teaching mission obligated it, to ensure that the values and principles which the Church espouses would not be compromised by any actions it took at the conference.

Bishop Gagnon, however, came out clearly in favour of the plan's accent on socio-economic development and on redistribution of the world's wealth and resources.

Throughout the conference the Vatican took an active and highly visible role. It was able to have its effect on the final Plan of Action.

Most notable among Vatican amendments accepted into the Plan of Action was a phrase stating: "Independently of the realization of economic and social objectives, respect for human life is basic to all human societies."

The Vatican also fought for language that would protect a couple's right to have more children as well as fewer, and for an affirmation that a woman's choice of the role of wife and mother is not inconsistent with her full integration into a nation's political, cultural, social and economic life. These sentiments, however, were not picked up in the final document.

The Vatican also tried to remove a phrase which said that the world should aim to reduce "illegal abortions." The text called for reduction in infertility, defective births and illegal abortion, and the Vatican argued that illegal abortion was a legal question while the others were medical problem — be substituted for illegal abortion.

But both attempts failed by a vote of 46-11 with ten abstentions and a number of delegations not present.

The Holy See was also chagrined that the conference ignored spiritual and human considerations in the plan. At one point, Bishop Gagnon reminded the plenary session that man must not be made a servant of "economic and technological goals." He said the job of the conference was not to protect such goals but to "celebrate life."

At the tribune, the section of the conference attended by non-governmental representatives, right-to-life issues and socio-economic development shared the floor most working days. The highlight of the debate on abortion was a panel discussion featuring Dr. Andre Hellegers of Washington's Kennedy Institute for the Study of Human Reproduction and Bioethics, who took a pro-life position against the pro-abortion stance of a French female lawyer.

HERE AND THERE

TRISECTORAL COOPERATION

Religious institutions, represented by Philippine Priests, Inc., met recently with the representatives of the government and private sector to work out ways by which the church can help in the social and economic development programs of the government, especially in the rural areas.

A trisectoral concept of cooperation and collaboration in the planning and implementation of the country's social and economic development program was worked out during the meeting.

Present were Frs. Salvador Dimen and Constante Floresca of PPI, representing the church sector; Assistant Executive Secretary Ronaldo B. Zamora, NASAC acting chairman; CB Assistant Director Mariano Gimenez; regional directors of the Department of Local Governments and Community Development, and the national irrigation administration, representing the government; and Nelson A. Barranda of Sycip, Gorres and Velayo, representing the private sector.

PANDAY PIRA AWARDEE

Sister Bernarda Lapinid, OND, has been selected with four others to receive the first Panday Pira awards.

The awards, named after an eminent craftsman of early times, were created by President Marcos under Proclamation No. 1188 "to give due recognition to those who have rendered significant contribution to the development and promotion of the cottage industry of the country."

1. Roaul E. Cawagas, for his outstanding achievements as manufacturer of scientific instruments for science studies and school laboratories.

2. The late Don Laureano A. Guevarra (posthumous), for this outstanding pioneering achievement as the "father of the Marikina shoe industry.

3. Sister Bernarda Lapinid, OND, for her outstanding achievements as catalyst and prime mover of a social-oriented cottage enterprise in Cotabato city.

4. Elisa Nieva Panuncialman, for her outstanding achievement as producer, entrepreneur, trader and designer engaged in shellcraft industry.

5. Segundina C. Vizcarra, for her outstanding achievements in cottage production, entrepreneurship and trade.

They were chosen by a board of judges composed of Secretary Ople, chairman; Undersecretary Mario R. Reyes and Executive Director Arturo Luz (Design center) co-chairmen; and National Media Director Gregorio Cendaña, Cottage Industries Development Enterprise Deputy Executive Director

Matias G. Din, George Misa, Oscar B. Mapua, Mrs. Gleye Tantoco, and Ben Lara, and Sylvia Muñoz, members.

The national cottage industry awards committee also announced that the following finalists will receive special mention awards: Monico A. Ajero (posthumous), Jose R. Asuncion, Bienvenido M. Bueno, Cezar T. Firmeza (posthu-

mous), Hilda M. Giron, Godofredo M. Monsod, Jr., Aurora Sebastian Negado, Ramona R. Ramos, Primitivo S. de los Reyes, Isidro M. Roman and Governor Ignacio Santiago.

Each of the five Panday Pira awardees received a trophy, a certificate of recognition and a cash prize of P10,000.

BISHOPS APPEAL

The Catholic bishops of the Philippines have called on President Ferdinand E. Marcos to lift martial law.

The 81 bishops made their request in a letter drafted at their semi-annual meeting in July and presented to the President in early September at a meeting in the presidential palace.

The bishops' letter to President Marcos suggested "that bold steps be taken to gradually lift martial law and thus pave the way for healing the wounds of the nation."

The bishops conceded that the country's economy has improved and that crime has decreased since the imposition of martial law two years ago; but they said that a climate of fear is preventing workers from pressing for higher pay or better working conditions. Citizens are compelled "to talk in

whispers for fear of being taken to the nearest detention camp."

They urged greater effort to spread among the working class the benefits of economic growth: workers have been hard hit by inflation, which has reached an annual rate of 44 percent.

The bishops also expressed concern about the way the government's population policy is being carried out and contended that it does not properly respect freedom of conscience. They asked the President to see to it that health and welfare workers shall not suffer reprisals for refusing, because of religious belief, to engage in certain family-planning activities.

They also urged that referendums be conducted under conditions of free discussion, including properly safeguarded balloting.

RP PRIEST WINS INT'L KEY POST

The Rev. Leonardo Z. Legaspi, O.P., rector of the University of Sto. Tomas, has been appointed president of the commission on studies of the Dominican order by Fr. Vincent de Couesnongle, O.P., new master-general of the Order of Preachers.

He was also elected member of the Dominicans' general chapter

steering committee, which gives the final decision on matters affecting the chapter.

His appointment and election as president of the commission and member of the steering committee, respectively, took place in Naples, Italy.

De Couesnongle was the com-

mission's president until his election as master general.

Aside from Fr. Legaspi, the other delegates of the Philippine Dominican province the general

chapter meeting were Fathers Rogelio Alarcon, O.P., UST vice grand chancellor; Pompeyo de Mesa, O.P., rector, Letran college; and Amador Ambat, O.P., of the Sto. Domingo convent

POPE SPURNS JAZZ AT MASS

VATICAN CITY. — Pope Paul VI sent word Thursday he feels that 'superficial' and escapist music does not belong in churches and that ancient Gregorian chant still is an unsurpassed model of sacred music.

Cardinal Jean Villot, the papal secretary of state, outlined the Pope's views in a letter to Bishop Antonio Mistrorigo of Treviso,

Italy, president of the St. Cecilia Musical Association.

Reiterating Vatican disapproval of jazz or beat music at mass, Villot said sacred music 'cannot indulge in forms that are in contrast with the divine message or take on tones or ways that would make it akin to any superficial expression of escapism or amusement.'

FOURTH SYNOD BEGINS

Some 200 Catholic bishops have begun talks on how the church, beset by division from within, can spread the gospel in a modern world tempted by Marxism.

The clerics attending the world synod in Rome held their first full discussion session on how to overcome the growing tendencies of Marxism and divisions within the church itself which are threatening missionary work.

Pope Paul VI said the synod was a "moment of a thousand questions" about how the church should pursue its evangelical mission in the world.

Bishops representing five continents earlier presented reports to the Pope and synod on the current situation of missionary work. They said Marxism, new political movements and defections from the priesthood were threatening the work of the church in spreading the Christian word.

Under either title the subject is wide and varied. Evangelization is, in fact, the main mission of

the church. But in a world wracked by poverty, hunger, disease and oppression, how should a missionary set about the task of converting the world to Christianity?

For example, should the missionary in an oppressed country actively side with rebels against their persecutors? Or should he simply dispense food, medicine and the spiritually comforting words of the gospel and render politics to the Caesars of the world.

Without any clear guidelines from the church, it is not a small problem for the missionaries. Many priests and bishops have been expelled, jailed and even tortured for aiding the oppressed.

These are some of the problems which the synod, bishops think, should be discussed in their month of plenary sessions.

The synods were established by the Second Vatican Ecumenical Council and the first was held in 1967.

THE ELEVENTH VOLUME OF "PAUL VI'S TEACHINGS"

In accordance with a publishing tradition that fully meets the requirements of scholars, men of culture and all those interested in having complete and accurate documentation of the pontifical magisterium, the Vatican Polyglot Press has just brought out the eleventh volume of "Paul VI's Teachings". The collection, which has been presented to the Holy Father in the last few days, is, as always a rich compendium. It bears witness to the assiduous thought following the daily windings of human events in order to stress the perennial doctrine of the Gospel.

Glancing at these pages, we realize more clearly the complexity and at the same time the straightforwardness of Paul VI's magisterium. He carefully considers all the great contemporary is-

ssues, yet his attention is constantly fixed on the sources of Revelation.

In the year 1973 two subjects overshadow the many others: peace, as always, and the appeal for renewal and reconciliation launched with the announcement of the Holy Year. To this event the eleventh volume of "Paul VI's Teachings" dedicates a separate chapter. It thus breaks with the chronological order that is observed elsewhere in the 1400 pages, except for the part dedicated to the Consistory, which includes other addresses delivered by the Pope on different dates but on occasions connected with the same circumstance.

The collection is completed, as usual, by a meticulous analytical index and a no less precious index of biblical quotations.

US BISHOPS URGE NAT'L FOOD POLICY

WASHINGTON. — The executive committee of the United States Catholic conference, asserting the United States is in the unique position of "judging who will live or die," has called for an American food policy embracing the ideal of an international food reserve.

"As a nation," the committee said, "we must be at our food resource as a sacred trust, not simply a matter of money and market."

The committee, headed by Car-

dinal John Krol, president of the National Conference of Catholic Bishops, said the right to eat flows directly from the right to life.

"Food, therefore, is a unique commodity. To be in the US position as prime exporter of food-stuffs is an awesome responsibility. We are literally involved in judging who will live or die," the committee said.

DEFECTIONS AND ORDINATIONS

VATICAN CITY. — About 20,500 Roman Catholic priests throughout the world have abandoned the priesthood during the last 31 years, the Vatican newspaper Osservatore Romano said recently.

An editorial said that 1,900 of these defections were in Italy, according to official Vatican figures.

The newspaper was responding to an article in the Italian magazine Epoca which claimed that

there had been 10,000 defections — or one in five of all priests — in Italy since the second world war.

"The life of the Church is a continual crisis, as students of history know, but it is also a continuous overcoming of the current crisis," the editorial said.

It noted that the number of new ordinations was encouraging, so that throughout the world in 1972 there were 3,579 defections and 7,735 ordinations.

BRIEFLY SAID

Speaking on the "Gospel Mandate or Apostolic Action," during the recently concluded Leadership Conference of Women Religious in the United States, Sr. Marie Augusta Neal, a Sister of Notre Dame de Namur who is a professor of religion at Harvard Divinity School and a professor of sociology at Harvard, said:

We are bid by the Lord to read the signs of the times in order to transform society in justice towards peace. What is peculiarly Christian is to provide human opportunities for the outcast, for the down-trodden, for those who have no one to help them achieve control over their lives.

The order of our lives as Religious either affirms a new rule or preserves an old one. The Gospel mandate calls for an identification with the interests of the poor of the world.

Pope Paul VI has invited us to respond to the cries of the poor as a Gospel mandate because of our special calling as Religious women.

The place is in our Religious training programmes for entrance into our congregations and in the on-going education that we give each other as Sisters. The special gifts we have offer will be the training we give ourselves in our congregations. We must struggle each year to be more directly in line with the Gospel mandate to be present with the poor, to respond to their needs, to let them know that there was a Resurrection. With the Resurrection promise no task is impossible; no effort too great.

OUR MOTHER

Sixth of a series

MARY AND THE ROSARY

By

Regino Cortes, O.P.

The month of October is the month of the Rosary. It is but fitting, therefore, that we write something of this most wonderful devotion to our Mother, so easy to practice, most adapted to any age group — old folks, middle-aged, teen-agers, children (the three visionaries of Fatima were children); easily prayable in any place under the sun: in the homes, offices, buses and cars, in parks and picnic grooves, even in fox-holes in battle fields. It is a devotion so rich in indulgences, its efficaciousness well tested, its biblical and ecclesial dimension thoroughly made clear.

If the Church were not sure of the rosary's efficacy as a devotion she would not have so much as life a finger in its support. Actually it is the marian devotion most strongly advocated by the Churches magisterium, even making it the object of special citations in her recent pronouncements on Mary. The Pastoral Letter of the Bishops of the United States affirms: "it is unwise to reject the rosary without a trial simply because of the accusation that it comes from the past, that it is repetitious and ill suited to sophisticated moderns. The scriptural riches of the rosary are of permanent value."

The Church in the present catalogue of indulgences has attached to the recitation of the rosary a plenary indulgence if it is recited in common or in front of the Blessed Sacrament. The Blessed Sacrament need not be exposed. In addition, partial indulgences are gained in the recitation of the Hall Marys with the rosary beads duly blessed.

A number of creative novelties have arisen in the wake of the rosary devotion: novelties which aim to obliterate the risks of monotony issuing from the repetition of fixed prayers. These novelties acting as props in the rosary devotion are most welcome if they

maintain their proper function as just props and not infiltrate the essential structure of the rosary. Some biblical quotations are sometimes inserted in the announcement of the mysteries or before the recitation of each Hail Mary's. This device does not only help to enliven the mysteries but also makes the relationship between the Bible and the Rosary stronger and binding.

What more of rosary dramatizations, that is, acting in dramatic fashion the mysteries of the rosary, reciting the decade of Hail Mary's for every mystery scene; of choir to choir recitation of the Hail Mary's; of living rosaries, the beads being composed of group of persons?

I believe it is also greatly possible to meditate on new mysteries of the life of Jesus and Mary without jeopardizing the present structure of the rosary. In the traditional set-up of the mysteries of the rosary there are no sets of mysteries on the public life of our Lord from his baptism to the last supper. There is for instance the wedding feast at Cana shortly after our Lord's baptism, an event with a mysterious tint in the life of Jesus and Mary. We may meditate on his miracles, on the election of the Apostles, on the multiplication of the loaves, the sermon on the Bread of Life, the Transfiguration, the institution of the Eucharist, and so on and so forth. The Rosary, we can safely assert, is the New Testament in miniature.

There is no basis for the fear, then, that the rosary devotion would make a machine out of our prayer-life. A mechanical rosary is not a rosary at all, a rote rosary is a lost rosary.

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Random Notes

Despite the availability of contraceptives and less stringent abortion laws, "the number of those unmarried seeking our services increases each year," said a local Catholic Charities official dealing with unmarried parents at St. Louis, U.S.A.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

MSGR. MARIO BALTAZAR, O.P.

FR. EFREN RIVERA, O.P. *

THIRTY-FIRST SUNDAY OF THE YEAR
(November 3)

THEME 1: You are merciful to all because you love all that exists.
(Wisd 11:22-12:2)

The pericope deals on the mercy of God. Assigning himself the purpose of strengthening the faith of his fellow-Jews, the author of Wisdom shares with his readers an insight into the mercy of God, which is astounding as it is original. According to him, God is merciful because of his power. God's mercy is a prolongation of his creative power and of his mastery over his own might. He loves all things that his creative power had made, for only love can explain his having created and preserved them. Because of this love, he pardons them and is patient in their regard so that they might repent. Nowhere else in the OT is there so forceful an expression of God's love for all things or a reason given for it.

THEME 2: The name of Christ will be glorified in you and you in him. (2 Thess 1:11-2:2)

The brief pericope concerns the parousia of Jesus Christ, about which it stresses two points: (1) Christians are to share in the divine glory of Jesus; (2) they are however not to be disturbed by false rumors regarding the time of its arrival. St. Paul elevates a prayer for God to bless all human effort in the progressive work of man's glorification inasmuch as God has called him from paganism to Christianity to glory.

* The November Biblical notes and the corresponding homilies were prepared by Msgr. Baltazar, O.P.; those for the 1st Sunday of Advent up to the 3rd Sunday of Advent were prepared by Fr. Efrén Rivera, O.P.

THEME 3: The Son of Man has come to seek out and save what was lost (Lk. 19:1-10)

The Gospel of St. Luke, which has been variously described with accuracy as the Gospel of the Great Pardons, the Gospel of Renunciation, and the Gospel of Salvation, has distilled this triple theme in our present pericope concerning Zacchaeus the publican. Only Luke records this event where we see a serious determination clothed with humorous actions in one who intensely desired to find Jesus.

Zacchaeus was a leading tax-collector, wealthy and perhaps unethical in some of his business practices. He felt poor and unhappy, notwithstanding his riches. However, unlike the other rich young man (mentioned also by Luke), Zacchaeus does not refuse the opportunity of "encountering" Jesus. His practical bent of mind, expected from men of such occupation, shows itself in his expression of piety.

Jesus invited himself to the public's house, which caused a stir of murmur from the self-righteous among the crowd. To squelch the indignant comments of the envious, Zacchaeus promises a restitution that goes well beyond the demands of the law. The pericope points to Zacchaeus as a true son of Abraham, to whom (as well as his entire household) the promise of salvation was due.

THIRTY-SECOND SUNDAY OF THE YEAR (November 10)

**THEME 1: The King of the world will raise us up to live forever.
(2 Mack 7:1-2.9-14)**

2 Mac is an abbreviation of the five-volume work of Jason of Cyrene, which the Epitomist composed for a theological purpose. Written in the style of a rhetorical history, whose aim is not only truth but also edification of the reader, 2 Mac seeks to strengthen the faith of Jews everywhere by the heroic example of their brothers in Palestine. It tends also to propagate the doctrine of the resurrection of the just about which the present pericope is dealing.

THEME 2: May the Lord strengthen you in everything good that you do or say (2 Thess 2:16-3:5).

The primary doctrinal value of 2 Thess lies in its eschatological teaching. The letter is pervaded by the thought of the coming of Christ, and is the source of courage and patience of the Christian in the face of tribulation. The present pericope contains an en-

couragement and a petition, which are all directed to the glory of the parousia.

THEME 3: He is not a God of the dead but of the living.
(Lk 20:27-38)

The Sadducees, less well known in biblical and extrabiblical sources, belonged to the party of the priestly aristocracy, and perhaps represented the wealthy landowning class as well. In politics they accepted the Roman rule of Palestine, and in theology they accepted only the Pentateuch as the basis of Judaism.

Basing their denial of the resurrection on the absence of the same in the text of the Pentateuch, the Sadducees used their favorite case of the seven brothers bound by the levirate law to show the absurdity of belief in the resurrection. Jesus answers the objection by denying the presupposition that marriage endures in the after-life. In it the resurrected body shares in the condition of the life of the angels in which sex plays no part.

The remaining verses are a supplementary argument about the resurrection independent of the question about the seven brothers. The Sadducees denied the resurrection because they could not find it in the Pentateuch. The argument of Jesus, genuinely rabbinical in character, claims that resurrection is asserted in Ex 3:6 where the Lord calls himself the God of Abraham, Isaac and Jacob, long dead ever since. He could not be their God if they had ceased to exist; therefore they must live in some other way than the life in earthly fashion.

THIRTY-THIRD SUNDAY OF THE YEAR (November 17)

THEME 1: For you the sun of righteousness will shine out.
(Mal 3:19-20)

The times reflected in the work of Malachi were evil times: divorce was wide-spread as were mixed-marriages; the wealthy cheated the poor; the irreligious got along better than the devout people; civil and religious leaders sat on their duties. The prophet condemned all this and sought to restore holiness in the people. In our pericope, he predicts the dawning of the day when the least shadow of evil will totally be swept away.

THEME 2: Do not let anyone have food if he refuses to work.
(2 Thess 3:7-12)

The parousia of the Lord is the subject of the two letters to the Thessalonians. Since Christ had not revealed the time of his

coming, it was natural that the early Christians would have desired it and expected it to happen soon, even in their lifetime. This eschatological expectation had led some to neglect fruitful work and to busy themselves disturbing others. Paul seeks to correct this abuse in 2 Thess.

THEME 3: Your endurance will win you your lives.
(Lk 21:5-19)

In this pericope, St. Luke treats about the fall of Jerusalem. He touches lightly, however, upon the theme of the parousia, influenced into this by St. Mark, one of his sources, who combines both themes of the fall of Jerusalem and the parousia. A fuller treatment by Luke of the parousia is found in chapter 17:20-37. It seems clear, therefore, that for St. Luke the parousia will not occur proximately and definitely after the fall of Jerusalem which occurred in AD 70 with the attendant destruction of the Temple.

The signs preceding the destruction of Jerusalem would be reports of wars and anarchy among nations and elemental upheavals in the Cosmos. Jesus uses figures of speech current among OT prophets to express the advent of great sorrows, and must therefore be understood symbolically.

Also persecution must come first before the destruction of the city happens. The Christians would suffer as they will be accused of heresy in the synagogues and of disloyalty before civil courts. But the trials would afford a splendid opportunity of witnessing to Jesus, as the Lord himself bore witness before Pilate. Thus the disciples become heirs to the suffering and spirit of Jesus. Their constancy will furthermore merit salvation.

The basic doctrinal teaching of St. Luke in this pericope stands clear: Christians must adjust to a long period of waiting and persecution. In doing so, they are following the sorrowful way of the cross, taken by Jesus to arrive at glory.

SOLEMNITY OF CHRIST, THE KING OF THE UNIVERSE (November 24)

THEME 1: They anointed David King of Israel.
(2 Sam 5:1-3)

This was the second time around that David was anointed King. The first was performed by Samuel upon instruction of Yahweh who chose David to rule over his people. The latter anointing may be considered as a public recognition of Yahweh's prior decision on who should rule the people.

**THEME 2: He has taken us into the Kingdom of his beloved Son.
(Coe 1:11-20)**

Writing in prison, Paul admirably delineates in this pericope Christ's absolute pre-eminence in the universe and in the Church. Using OT terms the Apostle recalls the role of personified Wisdom in the creation and direction of the Universe, which action grows and continues into the present through the same Wisdom of God now incarnate in Christ, who becomes head of the Church.

**THEME 3: Lord, remember me when you come into your Kingdom.
(Lk 23:35-43)**

In contrast to Matthew and Mark, Luke has softened the gloom and terror of the crucifixion and its attendant circumstances. Jesus is shown continually exercising His ministry of pardon up to the last moment of His life in utter forgetfulness of His own comfort.

Jesus' first words from the cross were a plea for forgiveness. Luke's is the Gospel of the great pardons. The imperfect form of the verb is used to imply that Jesus, from the pulpit of the cross, kept on repeating and repeating His prayer of forgiveness.

Luke alone preserves the incident about the two thieves. While one joined the Jewish rulers in ridiculing Jesus, the other confessed his guilt and pleaded for a distant remembrance in Jesus' Kingdom. But Jesus assured him not only remembrance but also a share, a part in His Kingdom, not for a distant future but that very day, before sunset! Fidelity to endure martyrdom ushers one into the Kingdom of Jesus. This is not to be wondered at because through the cross Jesus rose to glory and reigned as king.

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FIRST SUNDAY OF ADVENT

(December 1, 1974)

First Reading: Isaiah 2:1-5

Second : Romans 13:11-14

Gospel : Matthew 24:37-44

A. **The First Reading** is an oracle describing two characteristics of messianic times: (1) religious universalism or what we might today, call ecumenism; and (2) the reign of peace.

B. **The Gospel Reading.** As a background of this passage we should note that it is a structured discourse on the last days. The discourse operates on two levels: that of the destruction of Jerusalem (in 70 AD) and that of the end of the world. In the course of his preachings, Jesus probably distinguished more clearly these two levels. In the text of Matthew as it stands, no sharp distinction is drawn. Their fusion in this way is a theological expression of the truth: though separated in time, these two are inseparably linked in the sense that the first is the inevitable forerunner and prefiguration of the second. The destruction of Jerusalem marks the end of the Old Covenant — Christ has come to inaugurate his kingly rule and judgement is pronounced on the first chosen people. On the last days, Jesus will come again. In Him, God will pronounce judgement on the people of the New Covenant, the new chosen race.

Meaning: A call to alertness is sounded. Jesus Christ will come a second time, to pronounce judgement on the people of the new covenant. The exact time of His coming is uncertain and will be unexpected. The coming is to overtake people at their usual occupations. Heed the call, and be not careless.

Two analogies are struck, to remind the people to be vigilant: the days of Noah, and the house that is broken into at night.

1. The warning about the deluge is significant; it does not say that men were sinning, but that they were engaged in innocent secular occupations. Their sin was to give no thought to impending catastrophe. Warning is pointed at that interest in secular business that makes men forget the coming of the last days.

2. The parable on the householder reinforces the uncertainty of the time of the coming. As a thief in the night, it will come without warning. "Stand ready for the Son of Man is coming at an hour you do not expect."

The coming of Christ at the last days will manifest the difference between men, a difference that is now not apparent. "Of two men in the fields, one is taken, one left of two women at the millstone grinding, one is taken, one left." Those who are taken, are taken because they are ready: they have shown the vigilance that is recommended.

C. **The Second Reading** emphasises that "the time has come". Paul uses the word "time" (Kairos) in a very special way. It means the **NEW AGE** introduced in this world by Christ's death and resurrection, which changed the condition of man. In the period of human history before the death and resurrection of Christ, man was at a disadvantage when confronted by evil. He had no armour, he was unarmed. It is no wonder then, that evil enslaved him. Christ came as a champion for man. In a first great clash with evil, Christ routed the enemy. This was the victory won by death and resurrection of Christ. He has set free the former slaves of evil. He has inaugurated the **NEW AGE**, wherein evil is no longer at an advantage. On the contrary, evil is now threatened with extinction. However, it is putting up a great last stand. There is still one great battle to be fought. Christ will not fight this battle alone. He invites all the former slaves of evil to join Him in fighting their old master. Now they will no longer be at a disadvantage. Christ will give them armour and weapons. But they must do their part in preparing themselves and being alert.

IMMACULATE CONCEPTION

(December 8, 1974)

First Reading: Genesis 3:9-15.20

Second : Ephesians 1:3-6.11-12

Gospel : Luke 1:26-38

A. **The First Reading** is found in that portion of Genesis attributed to the Yahwist (J) tradition which is marked by colorful presentation of scenes, especially of dialogues, perceptive psychology, deep theological insights, and bold use of anthropomorphisms.

Of special interest to the feast of the Immaculate Conception is the interpretation of the "Proto-evangelium" (v. 15). Here we will raise six questions and answer them briefly.

1. Is the serpent symbolic Yes. It symbolized the cause of sin, manifested in the writer's time mainly in idolatrous worship like serpent-worship. Later Jewish writers identified this cause as Satan who is dubbed by Christians as a fallen angel.

2. Who is the woman referred to? Literally, the woman is Eve. But because of the messianic sense to be given to the woman's seed (see next question), the woman also signifies Mary. Authorities do not agree whether Mary is signified in the literal sense (co-equally or subordinately), in the typical sense or "fuller" sense.

3. Who or what is the seed of the woman? The seed of the woman is mankind. But in Hebrew mentality one man can take into himself the personality of his group, i.e., he becomes a "corporate personality". The Messiah expected by the Jews has the "corporate personality" of mankind. Hence the seed of the woman is also the Messiah. In other words, the text has a messianic meaning.

4. Who or what is the seed of the serpent? The seed of the serpent are all the forces of evil, its manifestations and personifications.

5. Who will crush the serpent's head? The seed of the woman will crush the serpent's head. The Vulgate translation, "ipsa conteret caput tuum" is a wrong translation. As explained in number 3, the woman's seed is also the Messiah. Mankind, through the Messiah, will crush the serpent's head.

6. How is the doctrine of the Immaculate Conception found in this text? The doctrine of the Immaculate Conception can be seen in this text through the aid of Catholic Tradition. Without this aid, the most that can be said is that the triumph of the woman's seed over the serpent is a vindication of the woman; because the score had to set aright between the woman and the serpent, victory is promised to the woman's seed. The victory of the woman's seed (Christ) is also the victory of the woman from whom he came (Mary).

B. The Gospel Reading makes it clear that the woman from whom shall come the Messiah (who will crush the serpent's head, see letter A), is none other than Mary. The implication is that she is the one chosen above all women (verse 28: "Rejoice, so highly favoured!) to share in the victory of the Messiah.

C. The Second Reading. If we have been chosen in Christ before the world was made to be "holy and spotless", with more reason and in a more excellent degree has Mary been so chosen.

THIRD SUNDAY OF ADVENT — GAUDETE
(December 15, 1974)

First Reading: Isaiah 35:1-6.10

Second : James 6:7-10

Gospel : Matthew 11:2-11

A. First Reading. The image of a desert and of a barren land blooming with flowers presents always an extraordinary transformation. The land of Judah being arid and barren, to be transformed into the familiar fertility of Lebanon with its green vegetation all year round or to have the lushness of Carmel and Sharon, two fertile areas in the north of Palestine with colorful flowers along the mediterranean coast is for the sacred author a picture of the messianic times, the coming of "the glory of Yahweh."

Verse 4 boldly states that God himself is coming to save His people.

Verses 5-6 were cited by our Lord in Lk. 7:22 as the sign that the Messiah has come in his person. As prophesied in this text when the Messiah comes: "then the eyes of the blind shall be opened, the ears of the deaf unsealed, then the lame shall leap like a deer and the tongues of the dumb sing for joy." in the same way as pilgrims shout for joy when they behold the Temple at mount Zion, so those who will behold the "glory of Yahweh" would have "everlasting joy on their faces... and their sorrow and lament would come to an end."

B. Gospel Reading. Background: The inquiry of John the Baptist and the reply of Jesus to it draws our attention to the fact that the gospel writer is trying to show that Jesus is the true Messiah of the Jews, that He is the Messiah **who is to come**. The testimony of Jesus to the Baptist is used by the gospel writer not only to show the significance of John in the process of salvation but also to bring out the importance of Jesus' words as the New Law of God for the Church. Thus, after John, during the Messianic Age, whoever enters the kingdom of heaven is greater than he who existed before the Messianic era.

Meaning:

1. The first sentence, concerning John having heard in prison about the **deeds of Christ**, really anticipates the answer since it mentions the "deeds of Christ", meaning the Messiah. For the

Messiah is of course "he who is to come". But Jesus does not answer directly with a declaration about his own person. He shows John the way which the disciples and all of us must go: to see signs and interpret them rightly, to see the works that Jesus does and understand them as works of the Messiah. This is the way of faith which takes the visible effect as its starting point and leads to the knowledge of Jesus.

2. The enumeration of the works done by Jesus (vv. 4-5) is closely connected with the promise of the prophet Isaiah, "then the eyes of the blind will be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart and the tongue of the dumb sing for joy." (Is. 35:5-6). This tries to show that Jesus is the Messiah is the fulfillment of a promise of someone "who is to come".

3. "This is he of whom it is written, 'Behold,' I send my messenger before thy face, who shall prepare thy way before thee" (v. 10). This is clearly the meaning of the witness that Jesus gives to John. Jesus applies to John the words of the Old Testament prophet Malachy, one of the texts on which the belief in the "coming one" is based. This makes John the last and greatest of the prophets. But Jesus calls him even more than a prophet, the greatest figure of the dispensation of the Law and the prophets. By implication, John is greater even than Moses.

John lived and worked before the reign of the Messiah, Jesus. Therefore, even the least in the reign of the Messiah, who will have the light of the Gospel and the communication of the power of faith, will accomplish greater works than John.

C. **The Second Reading** is an exhortation to patience (1) in the ordinary but various trials of life and (2) in waiting for the Parousia of Christ. The prospect of the Parousia is a motive of hope and strength amid present trials.

II. HOMILIES

Thirty first Sunday of the Year (November 3)

Unified Theme: BECAUSE GOD IS MERCIFUL, HE SEEKS OUT SINNERS AND GLORIFIES THEM IN CHRIST.

While more and more Catholics become less and less interested in the Sacrament of Penance (confession is in a veritable crisis nowadays), more or more psychiatrists become convinced of the usefulness of disclosing one's burdens to another.

Be that as it may, human nature feels relieved at being able "to make a clean breast" of it all. Whether man does it by forgiving himself (it takes effort even for this alone) or by having others forgive him, there is no substitute to real and full relief than that of assurance of divine forgiveness.

It is futile to reason out that man needs no divine pardon when he offends against a fellow-creature. For a deliberate offense against a creature (fellow man) is also an offense against the Creator inasmuch as the former is an extension, so to speak, of the latter. One would have to deny God's existence (which many do) or reject the reality of sin (which many more practise) in order to feel no need for divine pardon. But such option would create more problems than solve them.

The best thing is to return to the Christian concept of the reality of human life and its frailties. Like Zacebaeus of the Gospel, one honestly admits one's fault, repents of it, seeks Jesus, and promises amendment and/or restitution. And one will hear the comforting words of Christ: "today salvation has come to this man."

Man's power can abuse and oppress. That is why man fears another's power and strives to be more powerful than him to escape fearing him. God's power leads Him to be merciful (that is the astounding statement of the Book of Wisdom), so man ought to turn to Almighty God, not away from Him, when he falls into sin. He who created man will re-create (pardon) him when the latter has destroyed his god-like image and likeness, for God's mercy is just a prolongation of His creative power.

**Thirty-second Sunday of the Year
(November 10)**

**Unified Theme: PERSEVERANCE IN THE FACE OF TRIBULATION
PROMPTS THE GOD OF THE LIVING TO RAISE
US UP TO LIVE FOREVER.**

Man has an incurable desire to live on forever. If he snuffs out his life, in a moment of despair, it is with intention to pass on to a better level of existence. Whether he will succeed in this is another question; but the fact remains that one loves dearly one's life no matter how miserable it turns out to be at one time or another.

What is humorous about it (or tragic) is that man keeps on trying all sorts of formulas except the true one to keep on living forever. There is that prescription not to burden the heart unnecessarily, to be moderate on liquor and nicotine and fats; there are lotions and pastes and cosmetics that will keep you (it's truer to say, will make you *appear*) younger. These formulas might extend your life, but cannot make you live on forever.

And what must one say of some crazy philosophies of life, that contrary to being preservative or prolongatory of existence, are a veritable squander of precious life and a sure seed of wretchedness? They are the so-called permissiveness in sexual mores where one materially squeezes white this God-given faculty for the pleasures one is bent on taking. They certainly lead to eternal death, if not to a pre-mature cessation of existence.

God, who is the origin of life, is also the giver of eternal living. He who believes in Him, although he dies will be raised up again. Being a living God Himself, He could not permit that He will have a following of only dead people. He will raise them up from death. But that's the rub of it: God wants a following that really follows His will. Perseverance in the good that we do or say is a precondition to meriting from God eternal life.

**Thirty-third Sunday of the Year
(November 17)**

**Unified Theme: YOUR ENDURANCE AND HARD WORK WILL
MERIT SALVATION WHEN GOD WILL APPEAR
AS THE SUN OF RIGHTEOUSNESS.**

Recently the Pope said that what the Church needs today are strong men. He deplores a situation similar to that deplored by the prophet Malachias, only that the evils of contemporary times

are more manifold and maximized. These may not be signs and portents of the fall of Jerusalem, but certainly they have occasioned the downfall of religion in the citadels of many consciences.

Jesus has predicted that his followers would suffer as they are accused of heresy in the synagogues and of disloyalty before civil courts. It was the case of orthodox Christians falsely indicted of heresy, and of loyal followers of Jesus being charged of treason.

But today we have the strange phenomena of Christians spreading error and label that as freedom of conscience, and of children of the Church turning against their Mother and describe this as emancipation process. Will all this hasten the parousia?

That is not the important question. What is essential is that when the Lord really comes, He should find us in a state of preparedness. The biblical readings have a good term for that: endurance and hard work. Or what earlier in this homily was said by Pope Paul — the Church needs strong men today.

Solemnity of Christ the King (November 24)

Unified Theme: CHRIST, ANOINTED KING BY HIS FATHER, WILL REMEMBER US AND TAKE US INTO HIS KINGDOM.

It was Paul who described the world's reaction to the preaching of a crucified Christ: a scandal and a folly. To some, the crucifixion of Christ was a specimen of total failure, and so they were scandalized who set up so much hope (wordily to be exact) in him. To others, the crucifixion was unnecessary, could have been avoided, and so they considered it sheer folly that the good man could have allowed such a fate to befall him.

While the world sees failure and folly in the cross, here is a thief (an erstwhile worldling) who sees majesty and royalty in it. He pleads to be remembered in His Kingdom Who was stripped of all appearances of even normal and ordinary humanity. What made the thief discover magnificence in shattered humanity? What made him beg confidently for life from one who was dying like him?

Creation received its being from uncreated Wisdom. In it divinity shows a glimpse of its radiant magnificence; in its government the Creator displays His utter pre-eminence. All that primeval action continues to the present through the same Wisdom of God

now incarnate in Christ, who becomes the head of the Church. "The whole universe is in your hands, oh Lord!"

But that pre-eminence and royalty are still hidden from the eyes of men. What they meet are yet the scandal and folly of a crucified individual. The curtain hiding the brilliant reality will be drawn aside on the day of the parousia. Then the world will, willingly or otherwise, acknowledge the sovereignty of Him whom Yahweh had from the beginning anointed as king of the universe.

DECEMBER 1: FIRST SUNDAY OF ADVENT

BE ALIVE!

THEME: Depending on our interior dispositions we are awake or asleep as we await Christ's coming.

THE HUMAN CONDITION. All of us want to have a peep into the future. Fortune-tellers flourish because of this. Popular magazines keep the interest of their subscribers through columns and articles that promise pre-knowledge of events of a personal nature. Serious businessmen try to predict the ups and downs of the stock market, of prices of commodities, of consumer needs.

We all want to be forearmed against calamities. Or if it is a matter of pleasant experiences, we want to stretch them by anticipation.

The Good News. Shall I be saved or not? Some people are worried by this question. But the Good News we have received makes the question, to some extent, useless. We, as Christians have already been saved by Christ. We know that a place in heaven has been reserved for us.

Yet, the question can be re-phrased: Shall I persevere in salvation or shall I not? Afterall, the Gospel itself says that, "of two men in the fields one is taken, one left; of two women at the mill-stone grinding, one is taken, one left." No explanation is given for the choice. Apparently, an outside observer can never tell why one is chosen and another is not. But this does not mean that no one can tell. The person involved can tell, because he knows his interior dispositions.

To others he might be just as rich or just as poor, just as good or just as bad as the next guy. They can only see externals. But a person can see himself as he really is before God. And he can tell whether he has kept on the way of salvation or has gone another way.

Is this good news to us? Yes. Because we are told that, once Christ has done his part, our salvation — or our perseverance in salvation — really depends on us. Unlike the natural order where in physical factors like exhaustion can force us to sleep, in our spiritual life it all depends on us whether we sleep or stay awake. We are not in the hands of fate. We guide our own destiny! As far as salvation is concerned, we do not need fortune-tellers.

OUR RESPONSE. Instead of worrying about our future let us do something to keep it bright. In the words of the Gospel, let us "stay awake". This requires an effort, yes, but not a super-human effort. Christ has taken care of the "super" part and only asks us to take care of the "human" part.

Let us be alive to the needs of others and practice justice and charity towards them. Let us be alive to our own needs — for spiritual nourishment, spiritual exercise spiritual balance, and prayer.

DECEMBER 8: IMMACULATE CONCEPTION

WE PARTICIPATE

THEME: We share in the victory of Christ in the measure of our union with him.

OUR CONDITION. Lincoln once said, "All that I am, or hope to be, I owe to my angel mother." This may sound old-fashioned, but it has a perennial value. At the recent Academy Awards night, many awardees credited a mother, a father, a wife, a husband, a friend for his or her success. Somehow, we don't feel it is right when someone attributes his success to himself alone, without help from anybody.

THE GOOD NEWS. Theologians tell us that a single act of Jesus, who is God Incarnate, is more than enough to redeem all mankind. A single drop of his blood accomplishes total redemption.

This principle is sound. But it stands side by side with the mystery that human cooperation is needed in redemption. St. Paul did not hesitate to say that he accepted suffering so that, in his body, he could "make up" all that has still to be undergone by Christ for the sake of his body, the Church (Colossians 1:24). In some mysterious way that theologians cannot explain, Christ needs us to accomplish the work of redemption.

With more reason than did he need his mother. Certainly he needed her to become one of us. He needed her "provocation", —

if we may use the word — to perform his first miracle at Cana. He needed her at the foot of the Cross.

Who can then deny that, just as Mary shared in the birth, life, passion and death of her Son, she also shared in his victory over sin? Who can deny that Mary, more than anyone else, shares more completely in the victory of Christ than any saint?

Mary's exceptional participation in Christ's victory over sin is what we call her Immaculate Conception. God, foreseeing the merits of Christ and Mary's participation in those merits, made them effective from the moment of her conception so that at no moment in her life was she ever under the power of sin.

This, in itself is good news for our human race. But how does it become good news for me? Simple enough. You and I are in Mary's "barkada" (inner group). Her good fortune is, proportionately, also our good fortune. If she, through Jesus, has been victorious over sin, we too, in the measure that we are united to Jesus, are victorious.

Our response. The feast of the Immaculate Conception is a reminder that the more we are united to Christ the more victorious we are over evil. If evil seems to be overpowering us, it could only mean that we are wavering in our union with Christ. Let us seek the help of Mary so that we can grow day by day in our union with Christ and share his victory more and more.

DECEMBER 15: THIRD SUNDAY OF ADVENT — GAUDETE

THE NOW GENERATION

Theme. For the Christian the important time is neither the past nor the future but now.

Our Condition. When we think of the past, the present, and the future, we are inclined to consider the past as glorious, the future — bright, but the present is seldom interesting enough. Students look back to the idle days of summer and semestral vacation, await the excitement of Christmas celebrations, but get depressed by their present assignments.

The Good News. If we give the matter serious thought, it is not difficult to see that the present is the most important time. The past is gone, the future is not yet, the present is really all we have.

For the Christian the present is even more important. His faith tells him that the past and the future are in the present. The sentimentality that pines for the past as though it is gone forever, or longs for the future as though it will solve all problems, is not really in accord with the Christian message. The Good News preached by the apostles is that "now is the favourable time; this is the day of salvation" (2 Corinthians 6:2), "the time has come: you must wake up now: our salvation is even nearer than it was when we were converted" (Romans 13:11).

The mistake of John the Baptist's disciples was their failure to realize the presence of salvation in Christ. They still had the attitude of the Old Testament prophets who looked to the future and waited for "the one who is to come". At the instance of John, Jesus makes the Good News crystal clear: salvation is happening here and now; no need to look to the past for greatness, no need to look to the future for salvation: both are being offered to all here and now!

The big difference between the Old Testament and the New is that the Old Testament only had the past and the future but the New Testament is the timeless now. The least of us Christians have a big advantage over John the Baptist — the greatest man of the Old Testament — because he belonged to a generation that had to pass away but we belong to the NOW GENERATION that inherits the past and anticipates the future. Now is the day of salvation. Today our Saviour is with us.

Our Response. Our outlook in life is still very often unchristian. It is still very common among us to think of salvation as something that will come in the future or something that took place in the past. When shall we really accept the Christian message that now, right now, we are being saved in Christ? Christmas and Easter and our entry into eternal life is not ten days from now, or three months later, or many years hence. For the Christian faith, Christmas is NOW, Easter is NOW, eternal life is NOW. Celebrations may follow a timetable, come and go, inasmuch as their trimmings are concerned, but their reality is in fact present to us right NOW. All we have to do is to open our hearts, and the greatness of the past as well as the glory of the future becomes our possession right now.

BOOK REVIEW

THE VATICAN AND CHRISTIAN ROME — Rome: Libreria Editrice Vaticana, 1973, 171pp., L700

A visitor to the Vatican is usually accompanied by two problems; how to see as much if not all there is to see during the limited span of time he is touring the place, and to be able to understand and know the history of what he sees. Guided tours of course, partly settles the problem, but then this procedure deprives the tourist that rare privilege of discovering things for himself and denies him the thrill of experiencing the past according to his own leisure, unhampered and unhurried.

To meet the need of the truly interested and intelligent tourist the Papal Secretariate of State has come up with a booklet edited at the moment in six languages. A unique novelty introduced in this guide and not found in any of its kind is the first chapter which presents a bird's-eye view of what the Vatican is. Here, the reader is given a brief but direct insight of the Church and Peter's successors, the Bishops, Cardinals, the Roman Curia, etc. It is only after the reader has been informed of all these is there given the usual descriptions and pictorial layouts of the different monuments, museum, gardens and other places of interest inside the Vatican City.

To afford the reader a complete picture of the papal domain, information regarding the other major basilicas of Rome as well as the catacombs and other papal offices outside the Vatican walls are given.

The explanatory and descriptive literature concerning the various points of interest is accompanied by a wonderful array of photographs mostly in color. All in all, it's rather safe to say that this booklet is not only complete but timely as well. With the Holy Year pilgrimages just starting to heat up, this publication is indeed a must for the decided traveller.

A truly indispensable luggage item for the Rome-bound pilgrim to be and that for only the runaway price of 700 liras or seven pesos!

J. B. TINOKO, O.P.

SHORT NOTICES ON BOOKS

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.

Stratling, Barthold: *Sexualidad*. Editorial Herder, Barcelona, 1973 — 276 págs. — Rústica 240 pesetas.

Biologists and doctors (including psychiatrists) often claim the sexual field as entirely theirs. But is it really theirs? Indeed the sex of brutes is their domain, but human sexology should be dealt with and delved into only by one who is a theologian, psychologist, psychiatrist, ethnologist, anthropologist, biologist, physiologist, sociologist and economist rolled into one. This book is authored by such an authority who can consider the problem of human sex integrally in the context of the complete man, composed of a perishable body and an immortal soul. Drs. Kinsey, Reuben and their ilk should read this book and rewrite their bestselling volumes. And every Tom, Dick and Harry; nay, every Ann and Lucy, should read it too as a safe guide through the maze of sexual problems.

Tresmontant, Claude: *El Problema de la Revelación*. Editorial Herder, Barcelona, 1973 — 300 págs. — Rústica 300 pesetas.

God created the inorganic macrocosmos some ten billion years ago, and then created the lowest or crudest forms of living things some eight or seven billion years later. (A billion is a thousand million) Then finally He created or made man. And since the appearance of man — the micro-cosmos —, God has been in continuous rapport with him, and he with God. This special relationship of man with God is the source or even essence of revelation.

The book under consideration is an analysis of how revelation was gradually coursed to the human race as time in terms of lightyears rolled by.

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Haring, Barnhard: *La Moral y La Persona*. Editorial Herder, Barcelona, 1973 — 248 págs. — Rústica 250 pesetas.

Our Lord said: "Do you think that I have come to destroy the Law or the Prophets? I have not come to destroy, but to fulfill" (Mt. V, 17). When He uttered those words, He had in mind the fundamental part of the Law and the Prophets, namely, the so-called natural law, which by its very nature cannot undergo any change, such as the malice of the real lie, of blasphemy, etc., the duty to love God and neighbor, and the like.

On the other hand, our Lord destroyed or abrogated the changeable or incidental Law, such as the observance of the Sabbath, and of the ceremonials of the Jews, like circumcision, the prohibition of some victuals, etc. Our Lord thus proclaimed: "The Sabbath was made for man, and not man for the Sabbath" (Mk. II, 27).

From the pen of the author of the book under consideration (which was originally written in English under the title "Morality Is For Persons") came also "The Law of Christ" in three volumes, which are a modern textbook of Moral Theology. The present book is a supplement to that other lengthy work. Its main theme is that the Modern Moralist is hard put to adapt or accommodate those moralistic teachings that admit of change to every different milieu, in accordance with the developmental stage of culture, civilization, the traditions and mores, and even fads of every community during every age and in every place. To boot, the book points many instances of how to do just this.

Kürzinger, Josef: *Los Hechos de las Apostoles*. Editorial Herder, Barcelona, 1974 — Vol. I: 332 págs. — Rústica 270 pesetas; Vol. II: 216 págs. — Rústica 180 pesetas.

Believers and non-believers alike who are not yet conversant with the Bible may well be introduced to it through the ACTS OF THE APOSTLES and an easy but exhaustive commentary thereof, like this one in two volumes. This is so because the ACTS OF THE APOSTLES is an absorbing narrative, couched in an easy style, of the beginnings of Christianity — a veritable collection of stories and anecdotes, interspersed with reflections, of what the Apostles did in Jerusalem, Rome and in-between.

The volumes under review should fit also as a source-book for spiritual reading and meditation. They cannot fail to infuse the reader with the spirit of the Apostles who gave their best for Christ, Who was and is the star to which every man, believer or un-believer, should hitch the wagon of his earthly life during his journey to his final destination which is the eternal bliss in heaven.

Tresmontant, Claude: *El Problema Del Alma*. Editorial Herder, Barcelona, 1974 — 196 págs. — Rústica 220 pesetas.

The idea of soul (*ánima* in Latin, *psyche* in Greek), being as old as the human race itself, occurred frequently in many a Greek or

Roman myth. But in no way does an idea become mythical just because it is entwined with a myth — which is prehistoric fiction embedded on some tiny bedrock of truth.

It befell on St. Thomas and the other Scholastica of the Middle Ages, with Aristotle and the Bible as their bellwethers, to lucubrate systematically and quite exhaustively on the nature, immortality, powers and other properties of the human soul.

The present book rehashes in a style accommodated to the modern man and perennial truths about the immortality, the powers and other attributes of the human soul, both in its normal state as "substantial form" of the human body and in its abnormal condition of being separated from its own body by death.

This small book will be very absorbing and rewarding for all kinds of readers, whether Christians or not; and we wistfully hope it to become a best-seller particularly in ultra-developed communities whose main pride is the colossal GNP and whose *summum bonum* is the ever-soaring affluent standard of living.

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Random Notes

The Church's teachings on liberty, obedience and conscience are **valid and contemporary not anachronistic and outdated**, Pope Paul VI told a crowded audience hall on July 24 at his first weekly general audience at the papal summer residence in Castelgandolfo, Italy... **One of the last remnants constitutional discrimination against Catholics in Great Britain has been removed** by the royal approval of an act making them eligible for the office of lord chancellor, the highest judicial office in the realm... Approximately one-third of the United Nations' Children's Fund (UNICEF) drive to raise \$18 million goal for aid to the drought-stricken Sahelian zone of Africa has been reached...

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(Sgd.) LUIS C. BASSIG
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