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## EDITORIAL

# Read The Bible

Ten years ago the Second Vatican Council expressed its hope "for a new surge of spiritual vitality from intensified veneration for God's word" (Constitution on Divine Revelation, "Dei Verbum" /DV/approved on November 18, 1965). Clearly, the "veneration" the Council had in mind does not consist in putting the Bible on a pedestal and perfuming it with incense. It wanted "all the Christian faithful . . . to learn by frequent reading of the divine Scriptures the 'excellent knowledge of Jesus Christ' (Philippians 3:8). 'For ignorance of the Scriptures is ignorance of Christ.' Therefore, they should gladly put themselves in touch with the sacred text itself" (DV, n. 25). After mentioning the different ways of getting in touch with the text — through the liturgy, through devotional reading, through instructions, and through modern aids — the Council reminded the faithful that "prayer should accompany the reading of sacred Scripture, so that God and man may talk together; for we speak to Him when we pray; we hear Him when we read the divine sayings" (Ibid).

To theologians the Council Fathers gave the reminder that "the study of the sacred page is, as it were, the soul of sacred theology" (DV, n. 24). To all those in the ministry, the Bishops emphasized that "all the preaching of the Church must be nourished and ruled by sacred Scripture" (DV, n. 21).

"Easy access to sacred Scripture," said the Second Vatican Council, "should be provided for all the Christian faithful" (DV, n. 22). Commenting on this, an editor of the document said: "This is perhaps the most novel section of the Constitution. Not since the early centuries of the Church has an official document urged the availability of the Scriptures for all."

What has been done in the ten years since these words were written?

Our Bishops have cooperated with the Philippine Bible Society to produce "Common Bibles" in Tagalog, Ilokano, Cebuano, Hiligaynon, and Bikol. Similar projects in the other Philippine tongues are in progress. These "Common Bibles" are the work of committees composed of Protestants and Catholics, they use the "common language" found in daily newspapers, and they have been funded by both Catholics and Protestants.

National Bible Week to be celebrated every first week of Advent, was given the nod by the Catholic Bishops' Conference of the Philippines in July 1972.

A Catholic Bible Center was established in June 1971. Since then it has been producing a Radio Bible Study Program in Tagalog aired every Friday evening. It has completed three volumes of "Good News — Catholic Community Bible Study", published monthly. It has been holding monthly meetings for Relational Bible Study.

Of greater importance is the fact that lay people everywhere, in cities and specially in rural areas, have shown enthusiasm for Bible Services and Bible Study. It is becoming a more and more common experience of community organizers to discover that Bible study is the first pillar of community building.

Yet we are still far from that "new surge of spiritual vitality" hoped for by the Vatican Council. We still seem to be a snail timidly extending its tentacles to find out if there are harmful objects in its way. When shall we let "the word of the Lord run and be glorified"? (2 Thessalonians 3:1; DV n. 26). Hopefully our readers will do their part so that this year's celebration of Bible Week, November 30 to December 7, will prove to be a stimulus for the Bible's role in leading the Church to new height.

## In This Issue

The Spirit provides the unifying theme of this issue. After the editorial comment on the Bible, the Book inspired by the Holy Spirit, our readers may reflect on Pope Paul VI's address to the **Congress of Catholic Charismatic Renewal**. He says that "nothing is more necessary for a world more and more secularized, than the testimony

of the 'spiritual renewal', which we see the Holy Spirit bring about today in the most diverse regions and environments." Later on he recalls three principles, gathered from the Bible, through which we could discern the presence of authentic spiritual gifts.

Do evil spirits exist? Is this a biblical truth? a dogmatic tenet? or a subject for free discussion? These questions are dealt with in the article **"Christian Faith and Demonology"**. The Holy See has taken great interest in giving a wide circulation to this paper, prepared by an expert commissioned by the Sacred Congregation for the Doctrine of the Faith.

We have two articles on workers: **"Status Report of the National Federation of Sugar Workers"** and **"Workers and the Church"**. It may seem to some readers that the problems of workers have no connection at all with the Spirit. Such a point of view, sad to say, is prevalent. According to the survey mentioned in the second article, "workers said they did not know it is possible to ask the aid of the Church in their labor problems. Their concept of the Church is that of an institution concerned only with spiritual matters. They said the interests of the Church are separate from the interests of labor." We hope the two articles will help our readers think of ways and means of bringing the Spirit of Christ the Worker to the fast growing world of workers.

Next, an author deeply involved in the charismatic movement discusses the relevance of the gift of Healing: **"Should a Christian Expect Healing?"** The author says that "the renewed focus on healing coincides with today's realization that the resurrection is the central mystery of the redemption. The Spirit dwelling in Christ's body is leading men to claim the victory that Jesus won, and not to confine this to their spiritual lives but to apply it as power and strength for the whole man — for the complete human person."

The theme of the Spirit is clear in the concluding section of our series on **"The Way: A Spirituality of Christian Life."** It hides in articles on history and liturgy but reappears in our **Dialogue** on Fr. Abesamis' article on Total Salvation. It animates, in a hidden way, Fr. Hurley's **"Reasons for Fewer Confessions."**

## ADDRESS OF POPE PAUL VI TO

# CONGRESS OF CATHOLIC CHARISMATIC RENEWAL

*On 19 May the Holy Father received in the Basilica of St. Peter's the ten thousand participants in the III international Congress of Catholic charismatic renewal and delivered the following address.*

Dear sons and daughters, in this Holy Year you have chosen the city of Rome for your third international Congress. You have asked us to meet you today and to speak to you: in so doing you wished to show your attachment to the Church instituted by Jesus Christ and to everything that this See of Peter represents for you. This concern to take your place clearly in the Church is a genuine sign of the action of the Holy Spirit. For God became man in Jesus Christ, of whom the Church is the Mystical Body, and it is in her that the Spirit of Christ was communicated on the day of Pentecost, when He descended on the Apostles gathered in the "upper room", "devoting themselves to prayer", "with Mary the mother of Jesus" (cf. Acts 1, 13-14).

As we said in the presence of some of you last October, the Church and the world need more than ever that "the miracle of Pentecost should be continued in history" (*L'Osservatore Romano*, English edition, 24 October 1974). In fact, modern man, intoxicated by his conquests, has ended up by imagining that, according to the expressions of the last Council, he is "an end unto himself, the sole artisan and creator of his own history" (*Gaudium et spes*, 20, 1). Alas! to how many, even of those who continue, by tradition, to profess his existence, and, out of duty, to pay him worship, has God become a stranger in their lives?

### "SPIRITUAL RENEWAL" TESTIMONY

Nothing is more necessary for such a world, more and more secularized, than the testimony of this "spiritual renewal", which we see the Holy Spirit bring about today in the most diverse regions and environments. Its manifestations are varied: deep communion of souls, close contact with God in faithfulness to the commitments undertaken at baptism, in prayer that is often community prayer, in which each one, expressing himself freely, helps, supports and nourishes the prayer of others, and, at the basis of everything, a personal conviction. This conviction has its source not only in instruction received by faith but also in a certain experience of real life, namely, that, without God, man can do nothing, that with him, on the contrary, everything becomes possible. Hence this need of praising Him, thanking Him, celebrating the marvels that He works everywhere around us and in us. Human

existence finds again its relationship with God, what is called the "vertical dimension", without which man is irremediably mutilated.

Not, of course, that this quest for God appears as a desire for conquest or possession; it is a genuine welcome of Him who loves us and freely gives Himself to us, wishing, because He loves us, to communicate to us a life that we receive gratuitously from Him, but not without humble faithfulness on our part. And this faithfulness must be able to unite action and faith according to the teaching of St. James: "For as the body apart from the spirit is dead, so faith apart from works is dead" (Jas 2, 26).

How then could this "spiritual renewal" be other than a blessing for the Church and for the world? And, in this case, how could we fail to take all means in order that it may remain so?

### FIDELITY TO DIRECTIVES

The Holy Spirit, dear sons and daughters, will indicate these means to you, according to the wisdom of those whom He Himself made "guardians to feed the church of the Lord" (Acts 24, 28). For it was the Holy Spirit that inspired St. Paul with certain precise directives, which we will merely recall to you. Fidelity to them will be for you the best possible guarantee for the future.

You know how highly the Apostle esteemed "spiritual gifts": "Do not quench the Spirit", he wrote to the Thessalonians (1 Th 5, 19), adding immediately: "test everything; hold fast what is good" (*ibid.* 5, 21). He deemed, therefore, that discernment was always necessary, and he entrusted control to those he had put at the head of the community (*ibid.* 5, 12). With the Corinthians, some years later, he goes into more detail: in particular, he points out to them three principles in the light of which they will be more easily able to carry out this indispensable discernment.

#### 1. Be Faithful to Authentic Doctrine

The first one, with which he begins his exposition, is faithfulness to the authentic doctrine of the faith (1 Cor 12, 1-3). Anything contradicting cannot come from the Holy Spirit: he who distributes his gifts is the same one who inspired the Scriptures and who assists the living Magisterium of the Church, to which, according to the Catholic faith, Christ has entrusted the true interpretation of Scripture (cf. Constitution *Dei Verbum*, n. 10). That is why you feel the need of a more and more thorough doctrinal formation: biblical, spiritual and theological. Only such a formation, the authenticity of which must be guaranteed by the Hierarchy, will preserve you from deviations, always possible, and will give you the certainty and the joy of having served the cause of the Gospel "without beating the air" (1 Cor 9, 26).

## 2. Desire the Most Useful Gifts

The second principle. All spiritual gifts are to be received gratefully; and you know that the list given is a long one (1 Cor 12, 4-10, 29-30), without claiming to be complete (cf. Rom 12, 6-8; Eph 6, 11). However, granted "for the common good" (1 Cor 12, 7), they do not all procure it to the same degree. Thus the Corinthians must "earnestly desire the higher gifts" (*ibid.* 12, 31), those most useful to the community (cf. *ibid.* 14, 1-5).

## 3. Put Love Above All

The third principle is the most important one in St. Paul's mind. It has inspired one of the finest pages, without doubt, in all literature, to which a recent translator has given an evocative title: "Love soars above everything" (E. Osty).

However desirable spiritual gifts may be — and they are — only the love of charity, *agape*, makes the perfect Christian, it alone makes man "pleasing to God", "*gratia gratum faciens*", as the theologians say. For this love does not merely presuppose a gift of the Spirit; it implies the active presence of his Person in the heart of the Christian. Commenting on these verses, the Fathers of the Church vie with one another in explaining it. According to St. Fulgentius, to quote only one example, "the Holy Spirit can confer all kinds of gifts without being present himself; He proves, on the contrary, that He is present through grace, when He grants love", "*se ipsum demonstrat per gratiam praesentem, quando tribuit caritatem*" (*Contra Fabianum*, Fragment 28; P.L. 65, 791). Present in the soul, He communicates, with grace, the very life of the Holy Trinity, the same love with which the Father loves the Son in the Spirit (cf. Jn 17, 26), the love with which Christ loved us and with which we, in our turn, can and must love our brothers (cf. Jn 13, 3), "not in word or speech but in deed and in truth" (1 Jn 3, 18).

## BY ITS FRUITS

Yes, the tree is judged by its fruits, and St. Paul tells us that "the fruit of the Spirit is love" (Gal 5, 22), such as he described in his hymn to love. It is to love that are ordained all the gifts that the Holy Spirit distributes to whom He wills, for it is love that builds up (cf. Cor 8, 1), as it was love that, after Pentecost, made the first Christians a community "devoted to the apostles' teaching and fellowship," (Acts 2, 42), "all having one heart and soul" (*ibid.* 4, 32).

Be faithful to these directives of the great Apostle. And according to the teaching of the same Apostle, be also faithful to the frequent and worthy celebration of the Eucharist (cf. 1 Cor 11, 2-29). It is the way chosen by the Lord so that we may have his Life in us (cf. Jn 6, 53).

Likewise, too, approach confidently the sacrament of reconciliation. These sacraments tell us that grace comes to us from God, through the necessary mediation of the Church.

Dear sons and daughters, with the help of the Lord, fortified by the intercession of Mary, mother of the Church, and in communion of faith, charity and apostolate with your Pastors, you will be sure not to make a mistake. And thus you will make your contribution to the renewal of the Church.

### POPE'S SPEECH IN ENGLISH

We are happy to greet you, dear sons and daughters, in the affection of Christ Jesus, and in his name to offer you a word of encouragement and exhortation for your Christian lives.

You have gathered here in Rome under the sign of the Holy Year; you are striving in union with the whole Church for renewal — spiritual renewal, authentic renewal, Catholic renewal, renewal in the Holy Spirit. We are pleased to see signs of this renewal: a taste for prayer, contemplation, praising God attentiveness to the grace of the Holy Spirit, and more assiduous reading of the Sacred Scriptures. We know likewise that you wish to open your hearts to reconciliation with God and your fellow-men.

For all of us this renewal and reconciliation is a further development of the grace of divine adoption, the grace of our sacramental Baptism "into Christ Jesus" and "into his death" (Rom 6, 3), in order that we "might walk in newness of life" (v. 4).

### IMPORTANCE OF BAPTISM

Always give great importance to this Sacrament of Baptism and to the demands that it imposes. Saint Paul is quite clear: "You must consider yourselves dead to sin but alive to God in Christ Jesus" (v. 11). This is the immense challenge of genuine sacramental Christian living, in which we must be nourished by the Body and Blood of Christ, renewed by the Sacrament of Penance, sustained by the grace of Confirmation and refreshed by humble and persevering prayer. This is likewise the challenge of opening your hearts to your brethren in need. There are no limits to the challenge of love: the poor and needy and afflicted and suffering across the world and near at hand all cry out to you, as brothers and sisters of Christ, asking for the proof of your love, asking for the word of God, asking for bread, asking for life. They ask to see a reflection of Christ's own sacrificial, self-giving love — for his Father and love for his brethren.

Yes, dear sons and daughters, this is the will of Jesus: that the world should see your good works, the goodness of your acts, the proof of your Christian lives, and glorify the Father who is in heaven (cf. Mt.



5, 16). This indeed is spiritual renewal and only through the Holy Spirit can it be accomplished. And this is why we do not cease to exhort you earnestly to "desire the higher gifts" (1 Cor 12, 31). This was our thought yesterday, when on the Solemnity of Pentecost we said: "Yes, this is a day of joy, but also a day of resolve and determination: to open ourselves to the Holy Spirit, to remove what is opposed to his action, and to proclaim, in the Christian authenticity of our daily lives, that Jesus is Lord".



### **CARDINAL SUENENS APPEALS FOR POSITIVE RESPONSE TO CHARISMATICS**

Cardinal Suenens of Malines-Brussels, Belgium, has appealed to Catholic bishops to respond more positively to the charismatic renewal movement. He made the appeal upon his arrival in Dublin for the second National (Irish) Conference on Charismatic Renewal.

The Cardinal's remarks were occasioned by an open letter from a group of Irish Catholics, handed to him at the airport. It asserted that the movement is "lamentable wickedness that has infiltrated the Church." It described the charismatic movement as "the most dangerous trend in the Church in our time," and said that cardinals, bishops, priests and laity who approve of it are "outside of God's grace."

The Cardinal said that many bishops are adopting a "wait-and-see" attitude towards the charismatic movement because of its newness. "It is not of course totally new," the Cardinal said. "The roots were always there. The newness of the Holy Spirit was always there. But now there has been a renewal of that awareness and of the action of the Holy Spirit."

Although there is a danger that exaggerated claims will be made for the charismatic movement, he believes those dangers would be considerably lessened if the spiritual leaders of the Church involved themselves more in the movement.

There is undoubtedly an element of risk involved, but Church leaders should be prepared for that.

The movement, he holds, is necessary for the renewal of the Church. The institutional reforms brought about by the Second Vatican Council have to be accompanied by a spiritual renewal, he said. "It is like body and soul."

It is true that a number of people believe that the reforms of the council are not proceeding rapidly as they might; but the charismatic movement is part of this continuing process.

Asked whether the reforms of Vatican II are being "frustrated," the cardinal said a reform movement still exists but is progressing "slowly."

Cardinal Suenens said he is very happy to find that many people in the charismatic movement are turning to social action. "You cannot love God without translating this into action," he said.

Stressing the ecumenical dimension of the charismatic movement, the cardinal said that by bringing people together in prayer it is forging real links between them and deepening their common commitment to Christ.

## CHRISTIAN FAITH AND DEMONOLOGY

*The Sacred Congregation for the Doctrine of the Faith has commissioned an expert to prepare the following study, which the Congregation strongly recommends as a sure foundation for the reaffirmation of the teaching of the Magisterium on the theme: Christian Faith and Demonology.*

The many forms of superstition, obsessional preoccupation with Satan and the demons, and the different kinds of worship of them or attachment to them have always been condemned by the Church<sup>1</sup>. It would therefore be incorrect to hold that Christianity, forgetful of the universal Lordship of Christ, had at any time made Satan the privileged subject of its preaching, transforming the Good News of the Risen Lord into a message of terror. Speaking to the Christians of Antioch, Saint John Chrysostom declared: "It certainly gives us no pleasure to speak to you of the devil, but the teaching which this subject gives me the opportunity to expound is of the greatest use to you"<sup>2</sup>. In fact it would be an unfortunate error to act as if history had already been accomplished and the Redemption had obtained all its effects, without there being any further need to conduct the combat spoken of by the New Testament and the masters of the spiritual life.

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<sup>1</sup> The Church's firmness with regard to superstition finds an early explanation in the severity of the Mosaic Law, even though the latter was not formally motivated by the connection of superstition with demons. Thus Ex 22:18 condemned the sorceress to death without explanation. Lv 19:26 and 31 prohibited magic, astrology, necromancy and divination; Lv 20:27 added the calling up of spirits. Dt 18:10-11 summed this up by prescribing soothsayers, astrologers, magicians, sorcerers, charmers, those who summoned up ghosts or spirits and those who consulted the dead. In Europe of the early Middle Ages a large number of pagan superstitions still flourished, as is testified by the sermons of Saint Caesareus of Arles and of Saint Eligius, the *De Correctione Rusticorum* of Martin of Braga, the contemporary lists of superstitions (cf. PL 89, 810-818) and the penitential books. The First Council of Toledo (DS 205) and the Council of Braga both (DS 459) condemned astrology. Similarly the letter of Pope Saint Leo the Great to Turibius of Astorga (DS 283). Rule IX of the Council of Trent forbade works of chiromancy, necromancy, etc. (DS 1859). Magic and sorcery alone evoked a large number of papal Bulls (Innocent VIII, Leo X, Adrian VI, Gregory XV and Urban VIII), and many decisions of regional synods. For hypnotism and spiritualism see in particular the letter of the Holy Office of 4 August 1856 (DS 2823-2825).

<sup>2</sup> *De Diabolo Tentatore*, *Homil.* II, 1, PG 49, 257-258.

### A present-day difficulty

This scorn could well be today's error. On many sides, in fact, people are asking whether there should not be a revision of doctrine on this point, starting with the Scriptures. Some hold that it is impossible to take any standpoint. Asserting that Scripture does not permit an affirmation to be made either for or against the existence of Satan and the demons, they imply that consideration of the question could be suspended. More often the very existence of the devil is frankly called into question. Some critics, believing that they can define Jesus' own position, claim that none of his words guarantees demonic reality. They assert that affirmation of the existence of this reality, where it is made, rather reflects the ideas of Jewish writings, or is dependent on New Testament traditions, but not on Christ. Since it does not form part of the central Gospel message, the existence of demonic reality, they say, no longer has a call on our faith today, and we are free to reject it. Others, who are at the same time both more objective and more radical, accept the obvious sense of the statements about demons in the Scriptures, but they immediately add that in today's worlds such statements would be unacceptable, even for Christians. And so they too discard them. For still others, the idea of Satan, whatever its origin may have been, has lost its importance. If we were to continue to insist upon it, our teaching would lose all credibility. It would cast a shadow over our teaching about God, who alone merits our attention. For all the above, finally, the names of Satan and of the devil are only mythical or functional personifications, the significance of which is solely to underline in a dramatic fashion the hold which evil and sin have on mankind. They are only words, which it is up to our times to decipher, even at the cost of having to find another way of inculcating into Christians the duty of struggling against all the forms of evil in the world.

Similar ideas, repeated with a wealth of learning and spread by journals and some theological dictionaries, cannot fail to disturb people. The faithful, accustomed to take seriously the warnings of Christ and of the apostolic writings, feel that this kind of teaching is meant to influence opinion. Those among them who are knowledgeable in the biblical and religious sciences wonder where this demythologizing process entered upon in the name of hermeneutics will lead.

In the face of such assertions and in order to reply to the position which they take up, we have first of all to consider briefly the New Testament, in order to call upon its testimony and authority.

### The New Testament And Its Context

Before recalling the independence of spirit which always characterized Jesus with regard to the opinions of his time, it should be noted that not all of his contemporaries had that common belief in angels and devils that seems to be attributed to them today, and upon which Jesus himself is claimed to have depended. A remark in the Acts of the Apostles, clarifying a dispute which had arisen among the members of the Sanhedrin concerning a statement made by Saint Paul, shows us in fact that, in contrast to the Pharisees, the Sadducees admitted "neither resurrection, nor angel, nor spirit", which, as good exegetes understand it, means that they no more believed in angels and demons than in the resurrection of the body<sup>3</sup>. Thus, on the subject of Satan and demons, as on that of angels, contemporary opinion seems to have been clearly split into two diametrically opposed views. How then can it be claimed that Jesus, in exercising and in conferring the power to cast out demons, and after him the New Testament writers, were only adopting in this matter, without any critical evaluation, the ideas and practices of their times? There is no disputing the fact that Christ, and even more so the Apostles, belonged to their times and shared the current culture. Nevertheless, because of his divine nature and the revelation which he had come to communicate, Jesus transcended his milieu and his times: he was immune from their pressure. Moreover, a reading of the Sermon on the Mount is sufficient to convince one of Jesus' freedom of spirit as much as of his respect for tradition<sup>4</sup>. This is why, when he revealed the meaning of his Redemption, he obviously had to take into account the Pharisees, who, like him, believed in the world to come, the soul, spirits and the resurrection of the body; but he also had to take into account the Sadducees, who did not hold these beliefs. Thus when the Pharisees accused him of casting out devils with the help of the prince

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<sup>3</sup> Acts 23:8. In the context of Jewish beliefs about angels and evil spirits there is nothing which obliges one to restrict the sense of the "spirit", used without specification, to mean only the spirits of the dead. It is also applied to evil spirits, i.e. demons. This moreover is the opinion of two Jewish authors (G. F. Moore, *Judaism in the First Centuries of the Christian Era*, vol. 1, 1927, p. 68; M. Simon, *Les sectes juives au temps de Jésus*, Paris 1960, p. 25) and of one Protestant author (R. Meyer, T.W.N.T. VII, p. 54).

<sup>4</sup> In declaring "Do not imagine that I have come to abolish the Law or the Prophets I have come not to abolish but to complete them" (Mt 5:17) Jesus expressed without ambiguity his respect for the past. The following verses (19-20) confirm this impression. But his condemnation of the act of divorce (Mt 5:31), of the law of "an eye for an eye and a tooth for a tooth" (Mt 5:38), etc. show his total independence rather than a desire to sum up the past and complement it. This is even more true of his condemnation of the Pharisees' scrupulous attachment to the traditions of the ancients (cf. Mk 7:1-22).

of the devils, he could have found a way out by taking the standpoint of the Sadducees. But had he done so he would have denied both his mission and his being. Therefore, without denying belief in spirits and in the resurrection of the body, which he held in common with the Pharisees, he had to disassociate himself from the latter, no less than to oppose himself to the Sadducees. So, to assert today that Jesus' discourse on Satan was only a borrowed doctrine without importance for universal belief, seems, even at first sight, to be an ill-informed opinion on the times and on the personality of the Master. If Jesus used this way of speaking, and if above all he put it into practice by his ministry, it is because he was expressing a doctrine which was necessary, at least in part, for the notion and reality of the starvation he was bringing.

### The Personal Witness of Jesus

The principal episodes of healing possessed persons were also accomplished by Christ on occasions which are presented as decisive ones in the accounts of his ministry. His exorcisms posed and oriented the problem of his mission and of his person; the reactions which they evoked sufficiently prove this.<sup>5</sup> Without ever placing Satan at the centre of his Gospel, Jesus nevertheless only spoke of him on what were clearly crucial occasions and by means of important pronouncements. In the first place it was by submitting to being tempted by the devil in the desert that he began his public ministry: Mark's account, by very reason of its sobriety, is as decisive as the accounts of Matthew and Luke<sup>6</sup>. It was again against this adversary that he put his listeners on their guard in the Sermon on the Mount and in the prayer which he taught to his followers, the "Our Father", as is admitted today by a good many commentators<sup>7</sup>, who are supported by the agreement of several liturgies<sup>8</sup>. In his parables, Jesus attributed to Satan the obstacles encountered by his preaching<sup>9</sup>.

<sup>5</sup> Mt 8:28-34; 12:22-45. While fully admitting variations in the meaning which each of the Synoptics gives to the exorcisms, it must be recognized that their agreement is largely concordant.

<sup>6</sup> Mk 1:12-13.

<sup>7</sup> Mt 5:37; 6:13; cf. Jean Carmignac, *Recherches sur le "Notre Père"*, Paris 1969, pp. 305-319. This is also the general interpretation of the Greek Fathers and of several Western Fathers (Tertullian, Saint Ambrose, Cassian). But Saint Augustine and the *Libera Nos* of our Latin Mass lean towards an impersonal interpretation.

<sup>8</sup> E. Renaudot, *Liturgiarum orientalium collectio*, 2 (*ad locum Missae*): H. Denzinger, *Ritus Orientalium*, 1961, t. II, p. 436. Such is also apparently the interpretation followed by His Holiness Pope Paul VI in his address "*Padre nostro ... liberaci dal male!*" given at the General Audience of 15 November 1972, because the address speaks of evil as a living and personal principle (cf. *L'Osservatore Romano* of 16 November 1972).

<sup>9</sup> Mt 13:19.

as also the cockle discovered in the householder's field<sup>10</sup>. To Simon Peter he foretold that "the powers of death" would try to prevail against the Church<sup>11</sup>, that Satan would sift him like wheat, and the other Apostles as well<sup>12</sup>. As he left the Upper Room, Christ declared that the arrival of "the prince of this world" was imminent<sup>13</sup>. In Gethsemane, when the band of soldiers laid hands on him to arrest him, he said that the hour of the "reign of darkness" had come<sup>14</sup>. Nevertheless he already knew, and had stated in the Upper Room, that the prince of this world had already been condemned<sup>15</sup>. These facts and these declarations—which are well-placed, repeated, and in harmony with one another—are not the result of chance. They cannot be treated as fables to be demythologized. Otherwise one would have to admit that in those critical hours the mind of Jesus, whose lucidity and self-control before the judges are attested to by the Scripture accounts, was a prey to illusory fantasies, and that his word was devoid of all firmness. This would be in contradiction to the impression of the first hearers and of the present readers of the Gospels. There is a necessary conclusion. Satan, whom Jesus had confronted by his exorcisms, whom he had encountered in the desert and in his Passion, cannot be simply the product of the human faculty of inventing fables and personifying ideas, nor can he be an erroneous relic of a primitive cultural language.

### The Pauline Writings

It is true that when Saint Paul sums up in broad outline in the Letter to the Romans mankind's situation before the coming of Christ, he personifies sin and death, showing their redoubtable power. But this is just an instant in his teaching, an instant which is not the effect of a literary play on words but of his acute consciousness of the importance of the Cross of Jesus, and of the necessity of the option of faith which he demands. Moreover, Paul never identifies sin with Satan. In fact he sees in sin first of all what it essentially is, a personal act of men, and also the state of guilt and blindness which Satan seeks effectively to cast them into and keep them in<sup>16</sup>. Thus he makes a clear distinction between one and the other, between Satan and sin. The Apostle, who in face of

<sup>10</sup> Mt 13:39.

<sup>11</sup> Mt 16:19, understood in this way by P. Jouon, M. J. Lagrange, A. Medebielle, D. Buzy, M. Meinertz, W. Trilling, J. Jeremias, etc. It is incomprehensible therefore that a writer today should ignore Mt 16:19 and consider only Mt 16:23.

<sup>12</sup> Lk 22:31.

<sup>13</sup> Jn 14:30.

<sup>14</sup> Lk 22:53, cf. Lk 22:3, which (as is in fact recognized) suggests that the Evangelist understands this "power of darkness" in a personal way.

<sup>15</sup> Jn 16:11.

<sup>16</sup> Eph 2:1-2; 2 Thess 2:11; 2 Cor 4:4:

the "law of sin" which he feels in his members confesses first of all his powerlessness without grace<sup>17</sup>, is the same who, full of decisiveness, exhorts us to resist Satan<sup>18</sup>, never to give him a foothold<sup>19</sup> and to crush him beneath our feet<sup>20</sup>. For Satan is for him a figure of importance, the "god of this world"<sup>21</sup>, a foe ever on the watch, as distinct from us as from the sin which he suggests. As in the Gospel, the Apostle sees him at work in the history of the world, in what he calls the "secret power" of wickedness<sup>22</sup>, in the lack of belief which refuses to recognize the Lord Jesus<sup>23</sup>, and also in the aberration of idolatry<sup>24</sup>, in the seduction which threatens the fidelity of the Church to Christ her Spouse<sup>25</sup>, and finally in the eschatological aberration which leads to the worship of man set up in the place of God<sup>26</sup>. Satan certainly leads on to sin, but he is distinct from the evil which he causes to be committed.

### The Book of Revelation and the Gospel of Saint John

As for the Book of Revelation, it is obviously first and foremost the grandiose panorama in which the power of the Risen Christ shines forth in the witnesses of his Gospel. It proclaims the triumph of the immolated Lamb. It would however be a complete error on the nature of this victory if one did not see in it the end of a long struggle, with the intervention, through the means of human powers opposed to the Lord Jesus, of Satan and his angels, as distinct from one another as from their human agents. It is in effect the Book of Revelation which by revealing the enigma of the different names and symbols of Satan in Scripture definitively unmasks his identity<sup>27</sup>. He is active in all the centuries of human history, under the eye of God.

It is not surprising therefore that in Saint John's Gospel Jesus speaks of the devil and calls him "the prince of this world"<sup>28</sup>. Of course his action on man is interior. Nevertheless, it is impossible to see in his figure only

<sup>17</sup> Gal 5:17; Rom 7:23-24.

<sup>18</sup> Eph 6:11-16.

<sup>19</sup> Eph 4:27; 1 Cor 7:5.

<sup>20</sup> Rom 16:20.

<sup>21</sup> 2 Cor 4:4.

<sup>22</sup> 2 Thess 2:7.

<sup>23</sup> 2 Cor 4:4, referred to by His Holiness Paul VI in the address mentioned above.

<sup>24</sup> 1 Cor 10:19-20; Rom 1:21-22. This is in fact the interpretation followed by *Lumen Gentium*, 16: *At saepius homines, a Maligno decepti, evanuerunt in cogitationibus suis et commutaverunt veritatem Dei in mendacium, servientes creaturae magis quam Creatori.*

<sup>25</sup> 2 Cor 11:3.

<sup>26</sup> 2 Thess 2:3-4, 9-11.

<sup>27</sup> Rev 12:9.

<sup>28</sup> Jn 12:31; 14:30; 16:11.

a personification of sin and temptation. Jesus can undoubtedly recognize that to sin is to be a "slave"<sup>29</sup>; but he does not identify with Satan himself either this slavery or the sin which is shown in it. The devil exercises over sinners only a moral influence, which is moreover measured to the welcome which the individual gives to his inspiration<sup>30</sup>. If people carry out his desires<sup>31</sup> and do "his work"<sup>32</sup>, they do so freely. Only in this sense and to this extent is Satan their "father"<sup>33</sup>. Between him and the human person's consciousness there is always that spiritual distance which separates his "lie" from the consent which we can give or deny to it<sup>34</sup>, just as between Christ and ourselves there always exists a gap placed by the "truth" which he reveals and proposes and which we have to accept by faith.

This is why the Fathers of the Church, convinced from Scripture that Satan and the demons are the adversaries of the Redemption, have not failed to remind the faithful of their existence and activity.

### General Doctrine

As early as the 2nd century Melito of Sardes wrote a work "On the Devil"<sup>35</sup>, and it would be difficult to cite a single Father who has kept silent on this subject. As is to be expected, the most diligent in illustrating the devil's action were those who illustrated God's plan in history, notably Saint Irenaeus and Tertullian, who respectively opposed Gnostic dualism and Marcion. Later came Victorinus of Pettau, and finally Saint Augustine. Saint Irenaeus taught that the devil is an "apostate angel"<sup>36</sup>, whom Christ, recapitulating in himself the war waged on us by this enemy, had to confront from the beginning of his ministry<sup>37</sup>. In a broader and more forceful way Saint Augustine showed him at work in the struggle of the "two cities", which have their origin in heaven at the time when the first creatures of God, the angels, declared themselves faithful or unfaithful to their Lord<sup>38</sup>. In the society of sinners he saw a mystical "body" of the devil<sup>39</sup>, and this idea re-occurs later in Saint Gregory the Great's *Moralia in Job*<sup>40</sup>.

<sup>29</sup> Jn 8:34.

<sup>30</sup> Jn 8:38, 44.

<sup>31</sup> Jn 8:44.

<sup>32</sup> Jn 8:41.

<sup>33</sup> *Ibid.*

<sup>34</sup> Jn 8:38, 44.

<sup>35</sup> J. Quasten, *Initiation aux Pères de l'Eglise*, t. I, Paris 1955, p. 279 (= *Patrology*, vol. 1, 246).

<sup>36</sup> *Adv. Haer.*, V, XXIV, 3, PG 7, 1188 A.

<sup>37</sup> *Ibid.*, XXI, 2, PL 7, 1179 C—1180 A.

<sup>38</sup> *De Civitate Dei*, lib. XI, IX, PL 41, 323-325.

<sup>39</sup> *De Genesi ad Litteram*, lib. XI, XXIV, 31, PL 34, 441-442.

<sup>40</sup> PL 76, 694, 705, 722.



The majority of the Fathers, abandoning with Origen the idea of a sin of the flesh on the part of the fallen angels, saw the principle of their fall in their pride — the desire to rise above their condition, to affirm their independence, to make themselves like God. But side by side with this pride, many Fathers underlined the fallen angels' malice towards man. For Saint Irenaeus the devil's apostasy began when he became jealous of God's new creature and sought to make the latter in his turn rebel against his Creator<sup>41</sup>. According to Tertullian, Satan used the pagan mysteries to plagiarize the Sacraments instituted by Christ, in order to thwart the Lord's plan<sup>42</sup>. Patristic teaching therefore substantially and faithfully echoed the doctrine and directives of the New Testament.

### The Fourth Lateran Council (1215) and its Demonological Statement

It is true that in the course of its twenty centuries the Magisterium has devoted only a small number of strictly dogmatic declarations to demonology. The reason is that the occasion arose only rarely, in fact on two occasions, the more important of which was at the beginning of the 13th century, when there was a resurgence of Manichaeism and Priscillian Dualism, with the appearance of the Cathari or Albigensians. But the dogmatic pronouncement of that time, formulated in a familiar doctrinal framework, corresponds fairly closely to our present preoccupations, because it deals with the universe and its creation by God:

"We firmly believe and simply confess... one principle of the universe, the Creator of all things visible and invisible, spiritual and corporeal, who by his omnipotence from the beginning of time created all things from nothing, both spiritual and corporeal, namely the angels and the world, then the human creature, which belongs in a certain way to both, for it is composed of spirit and of body. For the devil and the other demons were created naturally good by God, but it is they who by their own action made themselves evil. As for man, he sinned at the instigation of the devil"<sup>43</sup>.

<sup>41</sup> Saint Irenaeus, *Adv. Haer.*, VI, XL, 3, PG 7, 113 C.

<sup>42</sup> *De Praescriptionibus*, cap. XL, PL 2,54; *De Ieiuniis*, cap. XVI, *ibid.* 977.

<sup>43</sup> *Firmiter credimus et simpliciter confitemur ... unum universorum principium, creator omnium invisibilium et visibilium, spiritualium et corporalium, qui sua omnipotenti virtute simul ab initio temporis, utramque de nihilo condidit creaturam spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam. Diabolus enim et daemones alii a Deo quidem natura creati sunt boni, sed ipsi per se facti sunt mali. Homo vero diaboli suggestionem peccavit...*" (C.Oe.D. = *Conciliorum Oecumenicorum Decreta*, ed. I. S.R., Bologna 1973, p 230; DS 800).

There is a sobriety about the essence of this exposition. With regard to the devil and the demons, the Council contents itself with affirming that because they are creatures of the one God they are not substantially evil, but became so of their own free-will. There is no indication at this point of their number, their sin or the extent of their power. These matters, being extraneous to the dogmatic question under discussion, are left for debate in the schools. But the Conciliar affirmation, though succinct, remains of capital importance. It comes out of the greatest of the 13th-century Councils and occupies a prominent place in its Profession of Faith. This Profession, which was historically preceded a short time before by those imposed on the Cathari and the Waldensians<sup>44</sup>, referred back to the condemnations pronounced against Priscillianism several centuries previously<sup>45</sup>. It therefore merits careful study.

The Profession adopts the usual structure of dogmatic Creeds and fits easily into the series which they formed since Nicaea. As quoted above, the text can be summed up, from our point of view, in two connected themes, each of equal importance for the faith. The statement about the devil, to which we shall have to give special attention, in fact follows a declaration on God the Creator of all things "visible and invisible", that is to say, corporeal and angelic beings.

#### **The first theme of the Council:**

#### **God the Creator of Beings "Visible and Invisible"**

This declaration about the Creator and the formula which expresses it are particularly important here. They were so old as to be rooted in the teaching of Saint Paul. Glorifying the Risen Christ, the Apostle had affirmed that Christ exercises dominion over all beings "in the heavens, on earth and in the underworld"<sup>46</sup>, "in this age but also in the age to come"<sup>47</sup>. Then, affirming Christ's pre-existence, Saint Paul taught that he created "all things in heaven and on earth: everything visible and everything invisible"<sup>48</sup>. This doctrine of creation quickly became important for Christian belief, because Gnosticism and Marcionism soon attempted to shake it, as did Manichaeism and Priscillianism later on. And the first Creeds consistently specified that "beings visible and invisible" were all created by God. This affirmation, made by the Council

<sup>44</sup> The first in order of time is the Profession of Faith of the Synod of Lyons (1179-1181), pronounced by P. Valdo, (ed. A. Dondaine, *Arch. Fr. Pr.*, 16, 1946, 231-235), followed by the one which Durandus of Huesca had to profess before the Bishop of Tarragona (*PL* 215, 1510-1513) in 1203; finally that of Bernardus Prim in 1210 (*PL* 216, 289-292). *DS* 790-797 collates these documents.

<sup>45</sup> At the Council of Braga (560-563) in Portugal (*DS* 451-464).

<sup>46</sup> Phil 2:10.

<sup>47</sup> Eph 1:21.

<sup>48</sup> Col 1:16.

of Nicaea-Constantinople<sup>49</sup>, then by the Council of Toledo<sup>50</sup>, was to be found in the Professions of Faith which the great Churches used in their celebration of Baptism<sup>51</sup>. It also found its way into the great Eucharistic Prayer of Saint James in Jerusalem<sup>52</sup>, into those of Saint Basil in Asia Minor and in Alexandria<sup>53</sup> and of other Eastern Churches<sup>54</sup>. Among the Greek Fathers it appeared from Saint Irenaeus onwards<sup>55</sup> and in the *Expositio Fidei* of Saint Athanasius<sup>56</sup>. In the West it is met with in Gregory of Elvira<sup>57</sup>, Saint Augustine<sup>58</sup>, Saint Fulgentius<sup>59</sup>, etc.

At the time when the Western Cathari, in imitation of the Bogomils of Eastern Europe, were restoring Manichaean dualism, the Profession of Faith of the Fourth Lateran Council could not have done better than to readopt this declaration and its formula, which from then onwards assumed definitive importance. In fact they were very soon to be repeated in the Professions of Faith of the Second Council of Lyons<sup>60</sup>, the Council of Florence<sup>61</sup> and the Council of Trent<sup>62</sup>, and reappeared finally in the Constitution *Dei Filius* of the First Vatican Council<sup>63</sup> in the same terms as those of the Fourth Lateran Council in 1215. We thus clearly have here an ancient and constant affirmation of the belief which this Council providentially emphasized in order to link with it its declaration concerning Satan and the demons. In this very way it showed that the question of the devils, already important in itself, formed part of a more general context made up of the doctrine of the creation of the universe and the doctrine of belief in angelic beings.

<sup>49</sup> C.Oe.D., pp 5 and 24; *DS* 125-150.

<sup>50</sup> *DS* 188.

<sup>51</sup> In Jerusalem (*DS* 41), in Cyprus (reported by Epiphanius of Salamis; *DS* 44), in Alexandria (*DS* 46), in Antioch (*ibid.*, 50), in Armenia (*ibid.*, 84), etc.

<sup>52</sup> P.E. (= *Prex Eucharistica*, ed. Hånggi-Pahl, Fribourg 1968), p. 244.

<sup>53</sup> P.E., pp. 232 and 348.

<sup>54</sup> P.E., pp. 327, 332 and 382.

<sup>55</sup> *Adv. Haer.*, II, XXX, 6, *PG* 7, 818 B.

<sup>56</sup> *PG* 25, 199-200.

<sup>57</sup> *De Fide orthodoxa Contra Arianos*: in the works attributed to Saint Ambrose (*PL* 17, 549) and to Pheadius (*PL* 20, 49).

<sup>58</sup> *De Genesi ad Litteram Liber imperfectus*, I, 1-2, *PL* 34, 221.

<sup>59</sup> *De Fide Liber Unus*, III, 25, *PL* 65, 683.

<sup>60</sup> This Profession of Faith, pronounced by the Emperor Michael Palaeologus, is preserved by Hardouin and by Mansi in the Acts of this Council. It can be conveniently found in *DS* 851. The C.Oe.D. of Bologna omits it without giving reasons (at the First Vatican Council however the Relator of the *Deputatio fidei* officially referred to it, Mansi t. 52, 1113 B).

<sup>61</sup> Sess. IX, *Bulla Unionis Oportum*, C.Oe.D., p. 571, *DS* 1333.

<sup>62</sup> *DS* 1862 (the C. Oe.D. does not give it).

<sup>63</sup> Sess. III, *Constitutio "Dei Filius"*, cap. 1, C.Oe.D., pp. 805-806; *DS* 3002.

**The second theme of the Council: the devil****1 The text**

As for this statement on the devil, its far from being presented as something new added on for the occasion in the manner of a doctrinal consequence or theological deduction. On the contrary, it appears as a decisive point acquired a long time before. The very formulation of the text is itself an indication of this fact. In effect, once the creation of the universe has been affirmed the document in no way passes on to the devil and the demons as to a logically deduced conclusion. It does not write "Consequently, Satan and the demons were created naturally good...", as it would have had to do if the declaration had been a new one and deduced from the one preceding. On the contrary, it presents the case of Satan as a proof of the preceding affirmation, as an argument against dualism. It writes in fact: "For Satan and the demons were created naturally good...". In a word, the statement which concerns them is presented as an undisputed affirmation of Christian awareness. This is a key point of the document. Nor could it have been otherwise if one is to take account of history.

**2 The preparation: the positive and the negative formulas  
(4th and 5th centuries)**

As far back as the 4th century the Church had taken up a position against the Manichaeian thesis of two co-eternal and opposed principles<sup>64</sup>. Both in the East and in the West she taught firmly that Satan and the demons were created and made naturally good. Saint Gregory Nazianzen declared to the neophyte: "Believe that there does not exist any essence of evil, or any kingdom (of evil), which did not have a beginning, or subsist in itself, or was created by God"<sup>65</sup>. The devil was considered as a creature of God, initially good and full of beauty, who alas did not remain in the truth in which he had been grounded (cf. Jn 8:44) but rebelled against the Lord<sup>66</sup>. Evil therefore was not in his nature, but

<sup>64</sup> Mani, the founder of the sect, lived in the 3rd century. From the following century the Fathers manifested opposition to Manichaeism. Epiphanius devoted a long exposé to this heresy followed by a refutation (*Haer.* 66, PG 42, 29-172). Saint Athanasius speaks of it on occasion (*Oratio contra Gentes*, 2, PG 25, 6 C). Saint Basil composed a small treatise: *Quod Deus not sit auctor malorum* (PG 31, 330-354). Didymus of Alexandria is the author of a *Contra Manichaeos* (PG 39, 1085-1110). In the West, Saint Augustine, who accepted Manichaeism in his youth, systematically combatted it after his own conversion (cf. PL 42).

<sup>65</sup> *Oratio* 40, *In Sanctum Baptisma*, para. 45, PG 36, 424 A.

<sup>66</sup> The Fathers interpreted in this sense Is 14:14 and Ez 28:2, in which the Prophets stigmatized the pride of the pagan kings of Babylon and Tyre.

in a free and contingent act of his will<sup>67</sup>. Statements of this kind — which could also be read in Saint Basil<sup>68</sup>, Saint Gregory Nazianzen<sup>69</sup>, Saint John Chrysostom<sup>70</sup> and Didymus of Alexandria<sup>71</sup> in the East, and in Tertullian<sup>72</sup>, Eusebius of Vercelli<sup>73</sup>, Saint Ambrose<sup>74</sup> and Saint Augustine<sup>75</sup> in the West — could on occasions take on a clear dogmatic form. They were also to be found sometimes in the form of doctrinal condemnations and sometimes as professions of faith.

The De Trinitate attributed to Eusebius of Vercelli expressed this belief strongly in terms of successive anathemas:

"If anyone professes that in the nature in which he was made the apostate angel is not the work of God, but that he exists of himself, going so far as to attribute to him his own beginning, let him be anathema.

"If anyone professes that the apostate angel was made by God with an evil nature, and does not say that he conceived evil of himself by his own wish, let him be anathema.

"If anyone professes that the angel of Satan made the world — such a belief be far removed from us — and has not declared that all sin is his invention, let him be anathema"<sup>76</sup>.

Such a presentation in the form of anathemas was far from being a case unique to the time. It is found again in the *Commonitorium*, attri-

<sup>67</sup> "Do not tell me that evil always existed in the devil; he was free from it at the beginning, and it is only an accident of his being, an accident which came about later" (Saint John Chrysostom, *De Diabolo Tentatore*, *Homil.*, II, 2, PG 49, 260).

<sup>68</sup> *Quod Deus not sit auctor malorum*, 8, PG 31, 345 C-D.

<sup>69</sup> *Oratio* 38, *In Theophania*, 10, PG 36, 320 C — 321 A.

*Oratio* 45, *In Sanctum Pascha*, *ibid.*, 629 B.

<sup>70</sup> Cf. above, 67.

<sup>71</sup> *Contra Manichaeos*, 16 gives this interpretation to Jn 8:44 (*in veritate non stetit*), PG 39, 1105 C; cf. *Enarratio in Epist. B. Iudae*, in v. 9, *ibid.*, 1814 C — 1815 B.

<sup>72</sup> *Adversus Marcionem*, II, X, PL 296-298.

<sup>73</sup> Cf. in the following paragraph the first of the Canons of *De Trinitate*.

<sup>74</sup> *Apologia Proph. David*, I, 4, PL 14, 1453 C-D; *In Psalmum* 118, 10. PL 15, 1363 D.

<sup>75</sup> *De Genesi ad Litteram*, lib. XI, XX-XXI, 27-28, PL 34, 439-440.

<sup>76</sup> *Si quis confitetur angelum apostaticum in natura, qua factus est, non a Deo factum fuisse, sed ab se esse, ut de se illi principium habere adsignet, anathema sit.*

*"Si quis confitetur angelum apostaticum in mala natura a Deo factum fuisse et non dixerit eum per voluntatem suam malum concepisse, anathema illi.*

*"Si quis confitetur angelum Satanae mundum fecisse, quod absit, et non indicaverit (iudicaverit) omne peccatum per ipsum adinventum fuisse" (De Trinitate VI, 17, 1-3, ed. V. Bulhart, CC.S.L., 9, pp. 89-90; PL 62, 280-281).*

buted to Saint Augustine, which had been prepared for the abjuration of the Manichees. This instruction in effect attached an anathema to "him who believes that there are two natures originating from two different principles, the one good, which is God, the other evil, not created by him"<sup>77</sup>.

This teaching was expressed more readily however in the direct and positive form of an affirmation to be believed. Saint Augustine at the beginning of his *De Genesi ad Litteram* wrote thus:

"Catholic teaching commands us to believe that this Trinity is one single God, who made and created all the beings which exist, in the measure in which they exist; in such a manner that every creature both intellectual and corporeal, or to speak more briefly in accordance with the terms of the divine Scriptures, both invisible and visible, does not belong to the divine nature, but has been made out of nothing by God"<sup>78</sup>.

In Spain the First Council of Toledo similarly professed that God is the Creator of "all (beings) visible and invisible", and that outside of him "there exists no nature divine, angelic or spiritual, or any power whatsoever which can be held to be God"<sup>79</sup>.

Thus, from the 4th century onwards the expression of Christian belief —taught and lived — presented two dogmatic formulations on this point, positive and negative, which will be found eight centuries later at the time of Innocent III and of the Fourth Lateran Council.

### Saint Leo the Great

Meanwhile, these dogmatic expression did not fall into disuse. In fact in the 5th century the letter of Pope Saint Leo the Great to Turibius, Bishop of Astorga — the authenticity of which can no longer be doubted — spoke in the same tone and with the same clarity. Among the errors of the Priscillians which he condemned are to be found the following:

"The sixth note<sup>80</sup> states that they claim that the devil was never good and that his nature is not the work of God. Rather they claim that he emanated from chaos and darkness, having in fact no author of his being, but being himself the principle and the substance of all evil. The true faith on the other hand, the Catholic faith, professes that the substance of all creatures, both spiritual and corporeal, is good, and that evil is not a nature, since God, the Creator of the universe, made only what was good. This is why the devil himself would be good if he had re-

<sup>77</sup> CSEL XXV/2, pp. 977-982; PL 42, 1153-1156.

<sup>78</sup> *De Genesi ad Litteram Liber imperfectus*, 1, 1-2, PL 34, 221.

<sup>79</sup> DS 188.

<sup>80</sup> That is to say the sixth note of the memorandum addressed to the Pope by his correspondent, the Bishop of Astorga.

mained in the state in which he had been created. Unfortunately, since he abused his natural excellence and did not remain in the truth (Jn 8:44), he was not transformed (without doubt) into a contrary substance, but he separated himself from the supreme good to which he ought to have adhered...<sup>81</sup>

The doctrinal statement which we have just read (from the words "the true faith... the Catholic faith, professes..." up to the end) was regarded as so important that it reappeared in the same terms among the additions made in the 6th century to the *Book of Ecclesiastical Dogmas* attributed to Gennadius of Marseilles<sup>82</sup>. Finally, the same magisterial tone was to make itself heard to uphold the same teaching in the *Rule of Faith to Peter*, a work of Saint Fulgentius. Here is to be found stated the need to "hold above all" and to "hold very firmly" that everything that is not God is a creature of God, and that such is the case for all beings both "visible and invisible"; "that a number of the angels went astray and willingly departed from their Creator" and "that evil is not a nature"<sup>83</sup>.

It is not surprising therefore that in a similar historical context the *Statuta Ecclesiae Antiqua*, a canonical collection of the 5th century, included among the questions prepared for testing the Catholic belief of

<sup>81</sup> *Sexta annotatio indicat eos dicere quod diabolus numquam fuerit bonus, nec natura eius opificium Dei sit, sed eum ex chao et tenebris emersisse: quia scilicet nullum sui habeat auctorem, sed omnis mali ipse sit principium atque substantia: cum fides vera, quae est catholica, omnium sive spiritualium, sive corporalium bonam confiteatur substantiam, et mali nullam esse naturam: quia Deus, qui universitatis est conditor, nihil non bonum fecit. Unde et diabolus bonus esset, si in eo quod factus est permaneret. Sed quia naturali excellentia male usus est, et in veritate non stetit (Joan. VIII, 44), non in contrariam transiit substantiam, sed a summo bono, cui debuit adhaerere, descivit, ...* (Epist. 15, cap. VI, PL 54, 683; cf. DS 286; the critical text edited by B. Vollman, O.S.B. only inserts variations of punctuation here).

<sup>82</sup> *Cap. IX: Fides vera, quae est catholica, omnium creaturarum sive spiritualium, sive corporalium bonam confitetur substantiam, et mali nullam esse naturam: quia Deus, qui universitatis est conditor, nihil non bonum fecit. Unde et diabolus bonus esset, si in eo quod factus est permaneret. Sed quia naturali excellentia male usus est, et in veritate non stetit, non in contrariam substantiam transiit sed a summo bono, cui debuit adhaerere, discessit*" (*De Ecclesiasticis Dogmatibus*, PL 58, 995 C-D). But the early recension of this work, published as an appendix to the Works of Saint Augustine, does not have this chapter (PL 42, 1213-1222).

<sup>83</sup> *De fide seu de regula fidei ad Petrum liber unus*, PL 65, 671-706. "Principaliter tene" (III, 25, col. 683 A); "Firmissime ... tene" (IV, 45, col. 694 C). "Pars itaque angelorum quae a suo creatore Deo, quo solo bono beata fuit, voluntaria prorsus aversione discessit ..." (III, 31, col. 687 A); "... nullamque esse mali naturam" (XXI, 62, col. 699 D — 700 A).

candidates for the episcopate the following question: "whether the devil is evil by nature or whether he became so through free will" (84). This formula will re-appear in the professions of faith imposed by Innocent III on the Waldensians.<sup>85</sup>

### The First Council of Braga (6th century)

The doctrine was therefore commonly held and well-established. The numerous documents which give expression to it, the main ones of which we have mentioned, constitute the doctrinal background upon which the First Council of Braga based itself in the middle of the 6th century. Having been thus prepared and supported, Canon 7 of this Synod does not appear as an isolated text but rather as a summing up of the teaching of the 4th and 5th centuries on this subject, and notably of the doctrine taught by Pope Saint Leo the Great:

"If anyone believes that the devil was not at first a (good) angel created by God, and that his nature was not the work of God, but (if he) claims that he emanated from chaos and darkness and had no author of his being, but that he is himself the principle and substance of evil, as stated by Manes and Priscillian, let him be anathema".<sup>86</sup>

### The appearance of the Cathari (12th and 13th centuries)

The devil's condition as a creature and the free act of will which he had become perverted had thus been for a long time a part of the explicit belief of the Church. The Fourth Lateran Council therefore did not have to give documentary proof of these beliefs but merely had to introduce them into its Creed as clearly professed beliefs. Their inclusion, which from a dogmatic point of view had long been possible, had now become necessary, for the heresy of the Cathari had adopted as its own a certain number of old Manichaean errors. At the end of the 12th century and the beginning of the 13th a number of professions of faith had urgently to reaffirm that God is creator of beings "visible and invisible", that he is the author of the two Testaments, and to specify that the devil is in no way evil by nature but by choice.<sup>87</sup> The old dualistic positions enshrined in vast doctrinal and spiritual movements constituted at this time a real danger to faith, both in the South of France and Northern Italy.

<sup>84</sup> *Concilia Gallica* (314-506), CC.S.L., 148, ed. Ch. Munier, p. 165, 25-26; also in the appendix of the *Ordo XXXIV*, in: M. Andrieu, *Ordines romani*, t. III, Lovanii 1951, p. 616.

<sup>85</sup> PL 215, 1512 D; A. Dondaine, *Arch. Fr. Pr.*, 16 (1946), 232; DS 797.

<sup>86</sup> DS 457.

<sup>87</sup> Cf. above, 44.



In France, Ermengaud of Beziers had had to write a tract against the heretics "who say and believe that the present world and all visible beings were not created by God but by the devil": thus there would exist two gods, one good and all-powerful, and the other evil, namely the devil.<sup>88</sup> In Northern Italy, Bonacursus, a convert from Catharism, had also raised the alarm and described the various schools of the sect.<sup>89</sup> Shortly after the latter's intervention, the *Summa Contra Haereticos*, for a long time attributed to Prepositinus of Cremona, illustrates better for us the impact of the dualistic heresy on the teaching of the time. The work begins with the following description of the Cathari.

"The all-powerful God created only invisible and incorporeal (beings). As regards the devil, whom this heretic calls the god of darkness, it was he who created visible and corporeal (beings). Having said this, the heretic adds that there are two principles of things: the principle of good, which is Almighty God, and the principle of evil, namely the devil. He also adds that there exist two natures: one good, (that) of incorporeal beings created by Almighty God; the other evil, (that) of corporeal (beings), created by the devil. The heretic who so expresses himself was known in the past as a Manichaeon; today as one of the Cathari".<sup>90</sup>

In spite of its brevity, this summary is significant for its wealth of thought. Today we can complement it by referring to the Book of the Two Principles, written by a theologian of the Cathari shortly after the Fourth Lateran Council.<sup>91</sup> This little summary used by the militant members of the sect, by going into the argumentation in detail and relying on Scripture, claimed to refute the doctrine of the one Creator and to

<sup>88</sup> PL 204, 1235-1272. Cf. E. Delaruelle, *Dict. Hist. et Geogr. Eccl.*, vol. XV, col. 754-757.

<sup>89</sup> PL 204, 775-792. The historical background of Northern Italy at this time is well described by Padre Ilarino da Milano, *Le eresie medioevali* (11th to 15th centuries) in *Grande Antologia filosofica*, Vol. IV, Milan 1954, pp. 1599-1689. The work of Bonacursus was also studied by Padre Ilarino da Milano in the *Manifestatio heresis Catarorum quam fecit Bonacursus* according to the *Codex Ottob.* Lat. 136 of the Vatican Library, *Aevum* 12 (1938) 281-333.

<sup>90</sup> *Sed primo de fide. Contra quam proponit sententiam falsitatis et iniquitatis, dicens Deum omnipotentem sola invisibilia et incorporea creare; diabolum vero, quem deum tenebrarum appellat, dicit visibilia et corporalia creare. Quibus predictis addit hereticus duo esse principia rerum: unum boni, scilicet Deum omnipotentem; alterum mali, scilicet diabolum. Addit etiam duas esse naturas: unam bonam, incorporealem, a Deo omnipotente creatam; alteram malam, corporalem, a diabolo creatam. Hereticus autem qui hoc dicit antiquitus Manicheus, nunc vero Catharus appellatur (Summa Contra Haereticos, Cap. 1, ed. Joseph N. Garcin and James A. Corbett, University of Notre Dame, 1958, p. 4).*

<sup>91</sup> This treatise, which was discovered and edited for the first time by Père Antoine Dondaine, O.P., was recently published in a second edition: *Livre des deux principes. Introduction, texte critique, traduction, notes ed index*, by Christine Thouzellier, S. Chr. 198, Paris 1973.

base on biblical texts the existence of two opposing principles.<sup>92</sup> Besides the good God, it said, "we must necessarily recognize the existence of another principle, that of evil, which acts perniciously against the true God and against his creature".<sup>93</sup>

### Value of the Decision of the Fourth Lateran Council

At the beginning of the 13th century these declarations were far from being merely the theories of *illuminati* intellectuals. They corresponded to a whole body of erroneous beliefs lived and disseminated by a vast network of organized and active groups. The Church had a duty to intervene, by firmly restating the doctrinal declarations of previous centuries. This is what Pope Innocent III did when he introduced the two above-mentioned dogmatic statements into the Profession of Faith of the Fourth Lateran Ecumenical Council. This Profession of Faith was read officially before the Bishops, and received their approval. They were asked in a loud voice: "Do you believe these (truths) in every point?" and they replied with a unanimous acclamation "We believe (them)".<sup>94</sup> In its entirety therefore the Council document is a document of faith. And in view of its nature and form, which are those of a Creed, each of its principal points has an equal dogmatic value.

It would in fact be obviously wrong to assume that each paragraph of a Creed contains only one dogmatic affirmation. This would be to apply to its interpretation a hermeneutic which would be valid, for example, in the case of a decree of the Council of Trent, of which each chapter as a rule teaches only one dogmatic theme: the need to prepare oneself for justification,<sup>95</sup> the truth of the real presence of Christ in the Eucharist,<sup>96</sup> etc. The first paragraph of Lateran IV, on the other hand, condenses into the same number of lines as comprise the Chapter of Trent on "the gift of perseverance"<sup>97</sup> a whole series of affirmations of faith, for the

<sup>92</sup> *L.c.* para. 1, pp. 160-161.

<sup>93</sup> *Ibid.*, para. 12, pp. 190-191.

<sup>94</sup> *Dominus papa, summo mane missa celebrata et omnibus episcopis per sedes suas dispositis, in eminentiorem locum cum suis kardinalibus et ministris ascendens, sancte Trinitatis fidem et singulos fidei articulos recitari fecit. Quibus recitatis quesitum est ab universis alta voce: "Creditis haec per omnia?" Responderunt omnes: "Credimus". Postmodum damnati sunt omnes heretici et reprobate quorundam sententiae, Joachim videlicet et Emelrici Parisiensis. Quibus recitatis iterum quesitum est: "An reprobatis sententias Joachim et Emelrici?" At illi magis invalescebant clamando: "Reprobamus".* (A New Eyewitness Account of the Fourth Lateran Council, published by S. Kuttner and Antonio Garcia y Garcia in: *Traditio* 20 (1964), 115-128, especially pp. 127-128).

<sup>95</sup> *Sess. VI: Decretum de iustificatione*, cap. V, C.Oe.D., p. 672; DS 1525.

<sup>96</sup> *Sess. XIII*, cap. I, C.Oe.D., p. 693; DS 1636-1637.

<sup>97</sup> *Sess. VI*, cap. XIII, C.Oe.D., p. 676; DS 1541.

most part already defined, on the unicity of God, the trinity and equality of the Persons, the simplicity of their nature and the processions of the Son and of the Holy Spirit. The same treatment is given to creation, especially in our two passages concerning all the spiritual and corporeal beings created by God, as also to the creation of the devil and to his sin. All these points, as we have seen, formed part of the Church's teaching from the 4th and 5th centuries. By including them in its Creed, the Council did not more than confirm the fact that they belonged to the universal rule of faith.

The existence of demonic reality and the affirmation of its power are based not only on these more specific documents. They find further expression, in more general and less rigid terms, in Conciliar statements whenever they describe the condition of man without Christ.

### The Common Teaching of the Popes and the Councils

In the middle of the 5th century, on the eve of the Council of Chalcedon, the *Tomus* of Pope Saint Leo the Great to Flavian made it clear that one of the great purposes of the economy of salvation is to bring about victory over death and the devil, who, according to the Letter of the Hebrews, maintains the rule of death.<sup>98</sup> Later on, when the Council of Florence spoke of the Redemption, it presented it in Biblical terms as a liberation from the domination of the devil.<sup>99</sup> The Council of Trent, summarizing the doctrine of Saint Paul, declares that sinful man "is under the power of the devil and of death".<sup>100</sup> By saving us, God has "taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we regain our freedom, the forgiveness of our sins".<sup>101</sup> To commit sin after Baptism is once more "to abandon oneself to the power of the devil".<sup>102</sup> This is in fact the early and universal belief of the Church. From the first centuries it is attested to in the liturgy of Christian initiation, at the moment when the catechumens, just before being baptized, renounced Satan, professed their faith in the Blessed Trinity and expressed their adherence to Christ their Saviour.<sup>103</sup>

<sup>98</sup> *DS* 291: The formula will be repeated by Session V, canon 1 of the Council of Trent (C.Oe.D., p. 666; *DS* 1511).

<sup>99</sup> *Sess. VI, Bulla unionis Coptorum*, C.Oe.D., pp. 575-576; *DS* 1347-1347-1349.

<sup>100</sup> *Sess. VI, cap. I*: C.Oe.D., p. 671, *DS* 1521.

<sup>101</sup> Col 1:13-14, quoted in the same decree, chapter III: C.Oe.D., p. 672; *DS* 1523.

<sup>102</sup> *Sess. XIV: De Poenitentia*, cap. I, C.Oe.D., p. 703, *DS* 1668.

<sup>103</sup> This rite already appears in the 3rd century in the *Apostolic Tradition* (ed. B. Botte, chap. 21, pp. 46-51) and in the 4th century in the liturgy of the *Apostolic Constitutions*, VII, 41 (ed. F.—X. Funk: *Didascalia et Constitutiones Apostolorum*, t. I, 1965, pp. 444-447).

It is for this reason that the Second Vatican Council, which concerned itself more often with the present condition of the Church than with creation, did not fail to warn against the activity of Satan and the demons. Once more, as at Florence and Trent, it recalled, with the Apostle, that Christ "takes us out of the power of darkness".<sup>104</sup> Summarizing Scripture in the manner of Saint Paul and the Book of Revelation, the Constitution *Gaudium et Spes* stated that our history, universal history, "is a hard struggle against the powers of darkness, a struggle begun with the beginning of the world and one which will continue, as the Lord says, until the last day".<sup>105</sup> Elsewhere, Vatican II repeated the admonitions of the Letter to the Ephesians to "put on the armour of God so as to resist the wiles of the devil".<sup>106</sup> For, as the same Constitution reminds the laity, "we have to fight against the rulers of this dark world, against the spirits of evil".<sup>107</sup> It is not surprising finally to note that the same Council, wishing to emphasize that the Church is truly the Kingdom of God already begun, appeals to the miracles of Jesus and for this purpose makes explicit reference to his exorcisms.<sup>108</sup> It was on this occasion, in fact, that Jesus made the celebrated statement "then the Kingdom of God has come upon you".<sup>109</sup>

### The Liturgical Argument

As regards the liturgy, to which we have already referred in passing, it provides as special testimony, because it is the concrete expression of faith that is lived. We must not however look to it to satisfy our curiosity about the nature of the demons, their categories and their names. The liturgy contents itself with insisting upon their existence and the threat which they constitute for Christians. This is its task. Being founded upon the teaching of the New Testament, the Liturgy directly echoes this teaching when it declares that the life of the baptized is a combat, conducted with the grace of Christ and the power of his Spirit, against the world, the flesh, and demonic beings.<sup>110</sup>

<sup>104</sup> *Ad Gentes*, c and 14 (note the quotation of Col 1:13 and the series of quotations given in note 19 of no. 14).

<sup>105</sup> *Gaudium et Spes*, 37.

<sup>106</sup> Eph 6:11-12, referred to in *Lumen Gentium*, 48.

<sup>107</sup> Eph 6:12, also referred to in *Lumen Gentium*, 35.

<sup>108</sup> *Lumen Gentium*, 5.

<sup>109</sup> Cf. Lk 11:20; cf. Mt 12:28.

<sup>110</sup> C. Vagaggini, O.S.B., *Il senso teologico della liturgia. Saggio di liturgia teologica generale*, Rome, 1965, 4, chap. XIII, *Le due città, la liturgia e la lotta contro satana*, pp. 346-427; Egon von Petersdorff, *De Daemonibus in Liturgia memoratis*, *Angelicum* XIX (1942, pp. 324-339); *idem*, *Dämonologie*. I. *Dämonen im Weltplan*, II. *Dämonen am Werk*, Munich, 1956-1957.

### The Significance of the Rituals

Today, however, this liturgical argument must be used with care. On the one hand, the Eastern rituals and sacramentaries, which in the course of the centuries have been subject more to additions than to suppressions, risk leading us astray. Their demonologies are richly developed. As for the Latin liturgical documents, which have been frequently recast in the course of history, they warrant that we be equally prudent in drawing conclusions, precisely in view of these changes. Our old ritual of public penance forcefully expressed the influence of the devil on sinners: unfortunately these texts, which have survived till our times in the *Pontificale Romanum*,<sup>111</sup> have in practice long ceased to be used. Until 1972 one could also quote the prayers for the recommendation of the soul. They evoked the horror of hell and the final attacks of the devil.<sup>112</sup> But these significant passages have now disappeared. Above all, in our days the characteristic ministry of the exorcist, while not having been altogether abolished, is no more than a very occasional service, and can be exercised in fact only at the request of the bishop.<sup>113</sup> Nor is any rite laid down for its conferral. Such a provision obviously does not mean to imply that the priest no longer has the power to exorcise, nor that he no longer has to exercise it. However, it does force one to conclude that the Church, by ceasing to make a specific function of this ministry, no longer attaches the same importance to exorcisms as in the early centuries. This development certainly deserves to be taken into consideration.

We should not however conclude that in the field of liturgy there has been a diminishing or revision of belief. The Roman Missal of 1970 continues to echo the Church's conviction about the activity of the devil. Today, as in the past, the liturgy of the 1st Sunday of Lent reminds the faithful how the Lord Jesus overcame the tempter. The three Synoptic

<sup>111</sup> See the *Ordo Excommunicandi et Absolvendi*, especially the long admonition "*Quia N. diabolo suadente...*", *Pontificale Romanum*, ed. 2a, Regensburg, 1908, pp. 392-398.

<sup>112</sup> We may quote a few words from the prayer "*Commendo te*": "*Ignores omne, quod horret in tenebris, quod stridet in flammis, quod cruciat in tormentis. Cedat tibi teterrimus satanas cum satellitibus suis...*".

<sup>113</sup> It is thus laid down by paragraph 4 of the *Motu Proprio Ministeria Quaedam*: "*Ministeria in tota Ecclesia Latina servanda, hodiernis necessitatibus accomodata, duo sunt, Lectoris nempe et Acolythi. Partes, quae hucusque Subdiacono commissae erant, Lectori et Acolythae conceduntur, ac proinde in Ecclesia Latina ordo maior Subdiaconatus non amplius habetur. Nihil tamen obstat, quominus, ex Conferentiae iudicio, Acolythus alicubi etiam Subdiaconus vocari possit*" (AAS 64, 1972, p. 532). Thus the ministry of exorcist is suppressed, and it is not visualized that the powers attached to it can be exercised by the Lector or the Acolyte. The *Motu Proprio* declares simply (p. 53) that the Episcopal Conference can ask to have for their region the ministries of porter, exorcist and catechist.

accounts of the temptations occur in all three cycles (A, B and C) of the Lenten readings. The Protoevangelium foretelling the victory of the descendants of the woman over those of the serpent (Gen 3:15) is read on the 10th Sunday of Year B and on the Saturday of the 5th week. The feast of the Assumption and the Common of the Blessed Virgin Mary contain a reading from the Book of Revelation (12:1-6), which describes the threat of the dragon against the woman giving birth. Mark 3:20-35, which gives the discussion between Jesus and the Pharisees about Beelzebub, forms part of the readings for the 10th Sunday of Year B, already mentioned above. The parable of the cockle and the good seed (Mt 13:36-46) is given on Tuesday of the 13th week. The proclamation of the defeat of the prince of this world (Jn 12:20-33) is read on the 5th Sunday of Lent in Year B, and Jn 14:30 occurs during the week. From the apostolic texts, Eph 2:1-10 is assigned to Monday of the 29th week; Eph 6:10-20 to the Common of the Saints, and likewise to Thursday of the 13th week. 1 Jn 3:7-10 is read on 4 January, and on the feast of Saint Mark we have a reading from the First Letter of Saint Peter describing the devil going about seeking whom he may devour. This list of references, which is not exhaustive, attests to the fact that the most important passages still form part of the official reading of the Church.

It is true that the ritual for the Christian initiation of adults has been modified on this point. It no longer addresses the devil with words of command. But for the same reason it addresses God in the form of prayers<sup>114</sup>. The tone is less spectacular, but just as expressive and effective. It is therefore wrong to say that exorcisms have been abolished from the new ritual of Baptism. Indeed, the extent of the error is clear from the fact that the new ritual of the catechumenate has instituted, before the ordinary, so-called "major" exorcisms, a series of "minor" exorcisms, which are spread throughout the entire duration of the catechumenate and which were previously unknown<sup>115</sup>. Thus exorcisms still remain. Today as yesterday they seek victory over Satan, the devil, the prince of this world, the power of darkness. And the three customary "scrutinies", in which they have the same place as before, have the same negative and positive purposes as previously, "to free from sin and from the devil" just as much as "to make strong in Christ"<sup>116</sup>. The celebration of the baptism

<sup>114</sup> The transition to the form of prayer of petition was made only after "experimentation", followed in its turn by reflection and discussion in the *Concilium*.

<sup>115</sup> *Ordo Initiationis Christianae Adultorum*, ed. typ. Rome 1972, 101, 109-118, pp. 36-41.

<sup>116</sup> *Ibid.*, 25, p. 13; and nos. 154-157, p. 54.

of infants also retains, whatever may be said, an exorcism<sup>167</sup>. This is no way means that the Church considers these infants as being possessed, but she does believe that they too need all the effects of Christ's redemption. In fact before baptism everyone, child or adult, carries the sign of sin and of the influence of Satan.

As for the liturgy of private penance, it speaks of the devil less today than before. The communal celebrations of penance, however, have to restore an authentic prayer which recalls the influence of Satan on sinners<sup>118</sup>. In the rite of the Anointing of the Sick, as we have already seen, the prayer recommending the soul to God no longer stresses the disturbing presence of Satan. But in the course of the rite of the anointing the celebrant prays that the sick person may "be delivered from sin and from all temptation"<sup>119</sup>. The holy oil is regarded as a "protection" for the body, the soul and the spirit<sup>120</sup>. The prayer "I commend you", while not mentioning hell or the devil, nevertheless refers indirectly to their existence and to their influence when it asks Christ to save the dying person and to number him among "his" sheep and "his" elect. The intention of the wording is obviously to spare the sick person and his or her family a traumatic experience, but it does not deny belief in the mystery of evil.

Briefly then, the Church's position in regard to demonology is clear and firm. It is true that in the course of the centuries the existence of Satan and of the devils has never in fact been the object of an explicit declaration of her Magisterium. The reason for this is that the question was never posed in these terms. Both heretics and the faithful, basing their respective positions on sacred Scripture, were in agreement in recognizing the existence of Satan and the devils and their main misdeeds. This is why, when the reality of the devil is called into question today, it is to the constant and universal belief of the Church and to its main source, the teaching of Christ, that one must appeal, as has been stated. It is in fact in the teaching of the Gospel and as something at the heart of faith that the existence of the de-

<sup>117</sup> It was so from the earliest edition: *Ordo Baptismi Parvulorum*, ed. typ. Rome, 1969, p. 27, no. 49; and p. 85, no. 221. The only innovation is that this exorcism takes the form of a petition, *oratio exercismi*, and that it is followed immediately by the *unctio praebaptismalis* (*ibid.*, no. 50). But the two rites, exorcism and anointing, each have their own conclusion.

<sup>118</sup> In the new *Ordo Paenitentiae*, ed. typ. Rome, 1974, one will note in Appendix II the prayer *Deus humani generis benignissime conditor* (pp. 85-86): apart from some slight adjustments, it is identical with the prayer having the same opening words which appears in the *Ordo Reconciliationis Poenitentium* of Holy Thursday (*Pontificale Romanum*, Regensburg, 1908, p. 350).

<sup>119</sup> *Ordo Unctionis Infirmorum eorumque Pastoralis Curae*, ed. typ. Rome, 1972, p. 33, no. 73.

<sup>120</sup> *Ibid.*, p. 34, no. 75.

monic world is shown to be a dogmatic datum. The present-day unease which he described at the beginning does not therefore call into question a secondary element of Christian thinking; it is a question rather of the constant belief of the Church, of her manner of conceiving redemption and, at the root source, it goes against the very consciousness of Jesus. This is why, when His Holiness Pope Paul VI spoke recently of this "terrible, mysterious and frightening reality" of Evil, he could assert with authority: "he who refuses to recognize its existence, or whoever makes of it a principle in itself which does not have, like every creature, its origin in God, or who explains it as a pseudo-reality, a conceptual and imaginary personification of the unknown causes of our ills, departs from the integrity of biblical and ecclesiastical teaching"<sup>121</sup>. Neither exegetes nor theologians can neglect this caution.

Let us therefore repeat that by underlining today the existence of demonic reality the Church intends neither to take us back to the dualistic and Manichaeian speculations of former times, nor to propose some rationally acceptable substitute for them. She wishes only to remain faithful to the Gospel and its demands. It is clear that she has never allowed man to rid himself of his responsibility by attributing his faults to the devil. The Church did not hesitate to oppose such escapism when the latter manifested itself, saying with Saint John Chrysostom: "It is not the devil but men's own carelessness which causes all their falls and all the ills of which they complain"<sup>122</sup>.

For this reason, Christian teaching makes no concessions in vigorously defending the freedom and the greatness of man and in emphasizing the omnipotence and goodness of the Creator. It has condemned in the past and will always condemn the too easy use of temptation by the devil as an excuse. It has forbidden superstition just as much as magic. It refused to capitulate doctrinally in the face of fatalism or to diminish freedom in the face of effort. What is more, when a possible demonic intervention is suggested, the Church always imposes a critical assessment of the facts, as in the case of miracles. Reserve and prudence are in fact demanded. It is easy to fall victim to imagination and to allow oneself to be led astray by inaccurate accounts distorted in their transmission and incorrectly interpreted. In these cases therefore, as elsewhere, one must exercise discernment. And one must leave room for research and its findings.

<sup>121</sup> "*Padre nostro... liberaci dal male!*"; the address at the General Audience of 15 November 1972 (*L'Osservatore Romano*, 16 November 1972). The Holy Father expressed similar concern in his homily of 29 June of the same year ("*Essere forti nella fede*"; *L'Osservatore Romano*, 30 June—1 July 1972, pp. 1—2).

<sup>122</sup> *De Diabolo Tentatore, Homil. II, PG 49, 259.*



Nevertheless, in her fidelity to the example of Christ, the Church considers that the admonition of the Apostle Saint Peter to "sobriety" and vigilance is still relevant<sup>123</sup>. It is true that in our days it is a new "drunkenness" that we must beware of. But knowledge and technical power can also inebriate. Man today is proud of his discoveries and often rightly so. But in our case, it is certain that his analyses have clarified all the phenomena which characterize and reveal the presence of the devil? Do no further problems remain on this point? Have hermeneutical analysis and the study of the Fathers resolved the difficulties of all the texts? Nothing could be less certain. It is true that in times gone by there was a certain ingenuous fear of meeting some devil at the cross-roads of our thoughts. But would it be any less naive today to assert that our methods will soon say the last word on the depths of the consciousness, the meeting-place of the mysterious relationships between body and soul, between the supernatural, the preternatural and the human, between reason and revelation? For these questions have always been considered vast and complex. As far as our modern methods are concerned, they, like those of the past, have limits which they cannot go beyond. Modesty, which is also a quality of the intellect, must preserve its rightful place here and uphold us in the truth. For this virtue — while taking account of the future — here and now enables the Christian to make room for the data of revelation, in short, for faith.

It is to faith in fact that the Apostle Saint Peter leads us back when he exhorts us to resist the devil, "strong in faith". Faith teaches us that the reality of evil "is a living spiritual being, perverted and corrupting"<sup>124</sup>. Faith can also give us confidence, by assuring us that the power of Satan cannot go beyond the limits set by God. Faith likewise assures us that even though the devil is able to tempt us he cannot force our consent. Above all, faith opens the heart to prayer, in which it finds its victory and its crown. It thus enables us to triumph over evil through the power of God.

It certainly remains true that the demonic reality, attested to in the concrete by what we call the mystery of Evil, remains an enigma surrounding the Christian life. We scarcely know any better than the Apostles knew why the Lord permits it, nor how he makes it serve his designs. It could be however that, in our civilization obsessed with secularism that excludes the transcendent, the unexpected outbreaks of this mystery offer a meaning less alien to our understanding. They force man to look further and higher, beyond the immediate evidence. Through their menace which stops us short they enable us to grasp that there exists a beyond which has to be deciphered, and then to turn to Christ in order to hear from him the Good News of salvation offered to us as grace.

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<sup>123</sup> 1 Pet 5:8.

<sup>124</sup> Pope Paul VI, *ibid.*

# **STATUS REPORT OF THE NATIONAL FEDERATION OF SUGAR WORKERS**

**December 1, 1974 — April 1, 1975**

## **I. Personnel**

The NFSW, as of April 1, 1975, has a total number of 130 personnel. They are scattered among 25 NFSW districts located in Negros, Panay, Luzon, Leyte and Mindanao. The personnel breakdown is as follows:

58 organizers — full time  
46 organizers — part time  
9 lawyers  
2 drivers  
15 secretaries

Negros has the largest number of districts — 15 in all. Panay has five, Luzon three, Leyte one and Mindanao one.

Of the 15 districts in Negros, three are sugar mill districts: DACONG-COGON Sugar and Rice Mill, BISCOM (Binalbagan-Isabela Sugar Company and the Philippine Hawaiian Milling Company. Accompanying this paper is a list of the NFSW district chapters and the corresponding number of members in each district.

## **II. Achievements**

### **A. Organizational Achievements**

#### **1. The First National Convention**

The first national convention of the NFSW was held on November 22-24, 1974 at Camp Brotherhood, Mambucal Summer Resort, Murcia, Negros Occidental. Seventy two delegates representing some 13,000 workers from 54 zones in 14 districts participated. Discussed during the convention were: the reports of the various districts on their activities, the summing up of all NFSW activities as reported by the President, Ed Tejada, a discussion and the amendment of the Constitution and By-Laws, and the election of the Board of Directors and Executive Officers who will serve the NFSW for the next two years.

#### **2. Collective Bargaining Agreements (CBA)**

A total of 42 CBA's covering 3,400 NFSW members were entered into between December 1, 1974 to April 1, 1975. These CBA's fulfill the requirement set by the New Labor Code (Presidential Decree 442) of

at least 10 CBA's to qualify as a national federation. This qualifies the NFSW to maintain their existence and continue operating even if a re-structuring of labor unions in a one-union-one-industry basis takes place and the NFSW is not chosen as the representative union for the sugar industry.

### 3. Organizational Commission Formed

In order to help every district in its consolidation work, an Organizational Commission was formed in January 1975. It is composed of two members of the Board of Directors and the District Coordinator of the particular area where consolidation work is undertaken. The Commission assists in systematizing the work of social investigation, summing up of achievements and weaknesses in the district level, and programming the district work. It also acts as a task force for the Board of Directors in response to significant and specific activities in the districts which demand close attention because of the national implication of these activities.

### 4. Luzon Executive Committee Formed.

The Luzon Executive Committee was formed in 1975. The committee serves as a coordinating body for organization, education, finance, legal work, expansion program, planning and programming for the Central Luzon and Southern Tagalog areas.

### 5. Leyte Executive Committee Formed.

The Leyte Executive Committee was also formed. Set up in May 1975, it functions like that of the Luzon Executive Committee.

### 6. Annual Summing Up for Western Visayas Held.

The National Board of Directors, the National Executive Officers, district coordinators and the organizers for Negross and Panay held their annual summing up on April 21-25. Discussed were the national and international situation, an analysis of the achievements and shortcomings of the Federation as seen in the light of the national and international situation, and the drawing up of the tactical program for 1975-76. The radical restructuring of the NFSW was decided upon thus placing personnel where they are most effective. A significant decision arrived at during this meeting was the decision to establish offices in the mountain areas where farming, teaching, organizing, giving medical and technological aid will make the workers self reliant economically and self determined politically.

### 7. Membership.

Card carrying members have increased from 6,435 to 13,394. Prospective members are up from 5,830 to 19,496. (The big difference in figures is partly due to members that were not reported last November

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1974. Actually, perhaps only about 5,000 can be counted as additional prospective members and 3,000 as card carrying members.

### **B. Educational Achievements**

#### **1. Auto-Analysis Workshops.**

Five auto-analysis workshops involving 102 workers have been held between December 1 to April 1, 1975. The workshop consisted of eight days live in where workers reflected and analyzed their past and present experiences. During this time they learned and clarified whatever gains had been achieved and whatever shortcomings had been committed. Plans for the future were then drawn up, based on past experiences and the present conditions.

#### **2. Leaders/Hacienda Officers (LHO) Seminars.**

During five days live in seminars, elected hacienda officers and recognized leaders learned the basics of democratic control of the union, basic principles of unionism, leadership and communication. Knowledge of national developments was also emphasized during these seminars. Eight such seminars were held involving 208 workers.

#### **3. Other discussion groups.**

Several discussion groups that gather during week ends and participated in by 518 leaders in all have been successfully held. Zone meetings, membership meetings and study clubs have been held unopposed by the military.

#### **4. Newsletter published.**

A newsletter in Ilonggo has been published beginning last March 1975. Entitled, BANGON, (Arise) the circulation is intended for workers in Western Visayas. The newsletter comes out in mimeographed form to avoid strict government rules on publication. It provides a vehicle for workers in different districts to speak out to one another.

#### **5. AMRSP Various Reports Reproduced.**

The AMRSP Various Reports (now Signs of the Times) is being reproduced every week since December 1974. 400 copies are reproduced a week.

#### **6. Guide for Organization of Haciendas Revised.**

Recognizing the changing conditions and the increasing wariness of hacienda owners against the NFSW, the guide for the organizations of haciendas was re-examined and revised last February.

### C. Mass Actions

1. Fifty eight haciendas involving 3,482 members engaged in concerted activities to demand higher wages, benefits and better working conditions. Activities ranged from confrontations with hacenderos to stopping of work. No court actions were resorted to by the said haciendas. About 90% of the demands were granted. Only 253 workers were temporarily deprived of work (from eight to 35 days) and 18 were put in jail (from three to 15 days) and were charged with illegal usurpation of property or gave coercion. As a whole, the activity is considered a success.

2. Other NFSW members in groups of eight to 20 engaged in similar activities with almost 100% success in the granting of demands. These activities were engaged in by workers who did not identify themselves as members of the NFSW.

### D. Support Groups.

1. The AMRSP held its annual convention in Bacolod City, Negros Occidental in January 1975. The NFSW assisted in the convention. The result was that the Major Superiors came out with an open endorsement of the NFSW and wrote an open letter to President Marcos stating the conditions of the sugar workers and stating concrete suggestions on how to improve the lot of the sugar workers. The Major Superiors also renewed their support of personnel, finances and moral backing of the Association to the Federation.

2. Bishop Perez of Imus, Cavite has openly supported the work of the NFSW in Cavite in making available his personnel, facilities and helping out financially. The Divine Word Seminarians have also made themselves and their seminary facilities available for the education of the workers.

3. Bishop Urgel of Leyte has asked all his priests to open their parishes and extend all aid to the NFSW. He has made available personnel, facilities and finances to hasten the work of organization among the sugar workers.

4. The Franciscan Fathers in Negros Oriental as well as the Columban and Carmelite Fathers have also made their personnel, facilities and finances available to the NFSW for its organizational work in Negros Oriental.

These and other groups continue to support the NFSW.

**E. Economic Projects.****1. Cooperative Farm**

A cooperative farm is located in the south of Negros. It is 75 hectares. It was leased by the NFSW from small farmers for six years with an option to lease for another six years and an option to buy. Sugar, castor beans, rice, corn, edible beans, pineapple, banana and fruit trees are planted in this farm. It is run as a cooperative farm with the workers sharing a percentage of the profits. The farm is being developed to provide a stable income to the Federation while serving as a staging area for the organization of surrounding haciendas. It is hoped that this farm will eventually extend to 200 hectares in three years time and eventually to 2,000 hectares. The projected aim of the farm is that it will be owned eventually by the workers and run by them as a cooperative.

**2. Bamboo Craft.**

Some two technicians and 50 young men and women have been trained in bamboo products such as making bamboo panels, baskets, trays and broaches. The market for these products is good.

**3. Garment, Sewing, Embroidery and Knitting.**

A project for young ladies some 96 are engaged in knitting crocheting, sewing and embroidery work. A project proposal to help finance the project has been sent to CEBEMO.

**III. Problems****1. Collusion of Hacenderos and National Labor Relations Commission, (NLRC)**

The NFSW has not had a single case decided in its favor by the NLRC. There are 33 cases with the NLRC. In many instances, cases are decided upon without even the benefit of a hearing.

**2. Collusion of Company Unions and the NLRC.**

The NLRC is supposed to settle cases within 37 days. However, cases involving the unions of Atty. Zollo de la Cruz and the NFSW remain undecided for as long as 370 days at times. The NFSW has accused Atty. de la Cruz' CIO-ALU of unfair labor practice, coercion, harassments, threats and of being a company union. There is also a libel case charged against Atty. de la Cruz by Fr. Edgar Saguinsin and Mr. Ed Tejada for about a year now.

**3. Department of Labor (DOL)**

The DOL has decreed that a union needs to have at least 10 CBA's and 10,000 members covered by CBA's for it to become a member of

the proposed Philippine Trade Union Congress (PTUC). This ruling is in excess of PD 442 and is a clear attempt to silence, if not dis-enfranchise, militant but small labor unions. The NFSW has joined other labor groups in asking for an injunction against the implementation of this ruling before the Supreme Court.

#### 4. Inflation.

The national government has acknowledged the inflation rate to be 30% during the last six months. Actually, the increase has been 80% in transportation, 100% in foodstuff, 60% in milk and dairy products, 120% in paper and newsprints.

#### 5. Extremely low wages.

Since the declaration of martial law, the minimum wage which was already low that time, has not been increased. Moreover, the majority of sugar workers are not paid the minimum wage of ₱7 daily. Concerted actions have been the only effective means used to achieve economic demands despite the real threat of military intervention, Martial law has prohibited strikes and other concerted activities.

#### 6. Finances.

The amount applied for with MISEREOR and approved two years ago has become unrealistic. Inflation has soared beyond anticipation. The Labor Code precipitated a more rapid expansion program than planned. Court cases have remained unresolved beyond reason. Legal fees have doubled. Expansion has required increased transportation expenses. Contributions of workers cannot meet the regular local expenses because of inflation.

#### 7. Coming Off-Season.

From June to October is off-season. Work available during this time is less than 25% of the milling season. It is during this time that planters have always tried to "get even" with "recalcitrant" workers. More displacement, lock-outs and correspondingly, more illness, death of children and older people face the sugar workers of Negros.

## WORKERS AND THE CHURCH

Workers with problems about their jobs rarely turn to the Church for help. Archbishop Jaime Sin of Manila and Bishop Julio Labayen, Director of the National Secretariat for Social Action (NASSA) commissioned a study of industrial workers in Greater Manila in late 1974.\* Of the 224 respondents only 13 workers or 6% said they have sought the aid of a priest or Church official when they needed advice or help in their labor problems. The rest, 94% said they have never done this.

The workers said they did not know it is possible to ask the aid of the Church in their labor problems. Their concept of the Church is that of an institution concerned only with spiritual matters. They said the interests of the Church are separate from the interests of labor.

Others expressed skepticism about the ability of the Church to help. They said the problems will remain unresolved; nothing will happen. They would rather consult their union, co-workers and federation or keep their problems to themselves.

Some workers do not know any priest and feel ashamed or afraid to approach a priest or Church official. Still others feel that the real situation in factories is unknown to Church people.

The rest either had no problems or if they did, they had no time to consult a priest or Church official.

The answers and attitudes described above may be explained by the amount of Church concern and involvement the workers have experienced. Only 50 workers (22%) have experienced Church concern about their labor problems. The greater number, 165 or 74% said they have not experienced any Church help. The rest, 4% did not answer.

### FORMS OF CHURCH HELP

What forms did this Church help take for the 50 workers?

Seventeen workers (34%) said a priest has celebrated mass in the company (probably perpetuating the "spiritual" concept of the Church). Even this activity does not seem to be regularly done, only during such occasions as the blessing of the factory or the manager's birthday. The workers (20% have sought advice from a priest regarding their work-related problems. Seven workers (14%) have attended a Church-sponsored labor seminar or training. Nine (18%) are members of a Church-labor organization or movement like the Young Christian Workers. The other

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\* This is only part of the report. A full coverage of it has been published in: IMPACT, Vol. X, no. 10, October 1975, pp. 339-344.



7 workers (14%) mentioned free vocational course, the use of Church recommendation and facilities for employment, financial support during strikes and Church influence on management rules (i.e., Sundays as day-off).

The main form this help will take still seems to be, for the workers, spiritual and moral support through prayers and the mass. Also mentioned frequently was financial aid and help in following up labor cases at the National Labor Relations Commission.

Other respondent workers said they wanted assistance in projects like labor training, seminar and educational programs. They also wanted the Church to speak out, advise management to stop oppressing workers and use its influence to help workers obtain more benefits and restore their rights especially the right to strike. The workers also said the Church should mediate between the union and management and counteract the pressure of the government and the military through its presence. They also want the Church to study the workers' conditions and explain the situation at labor through sermons and other actions.

Additional responses mentioned: Help in labor organizing, relief services to families of labor leaders and union members victimized by management, provisions of employment opportunities, facilities for union activities, chapels, investigation of workers' conditions through home visits, gifts and donations.

### PRIESTS AND WORKERS

Sixty-one parish priests in Greater Manila were interviewed in connection with the survey of the workers.

The Majority of the priests do not have a deep awareness of the workers' wages, housing condition and recreation.

A large majority however recognize unionism as a basic right of the workers. A majority would also support a strike for social justice led by good leaders.

A majority of priests also mentioned having had contacts with the workers but most of these concern job placements and financial support.

Less than one-fourth are aware of workers' labor cases. An even smaller fraction involved themselves in some labor cases.

A big majority of the priests admitted that they had no pastoral program for the workers, the few who did have one stressed programs on job-placement and manpower training.

A large majority however are in favor of setting up a Church Labor Office which would engage in labor education, job placement, manpower training and others.

Almost three-fourths of the priests were willing to cooperate by lending their Church facilities for labor seminars.

# SHOULD A CHRISTIAN EXPECT HEALING?

by Fr. Francis MacNutt, O.P.\*

*The Bible teaches an apparent contradiction:  
Jesus tells his followers to bear their cross; yet  
whenever he meets people who are sick,  
he reaches out and cures them.*

God cannot play on a broken violin. Yet there are many people—good Christian people—who are broken. How can God use them? There is a kind of brokenness that all men suffer on their way to wholeness (“contrition” means literally a state of being broken); but unfortunately, too many Christians are broken in a destructive way—so badly broken that they cannot carry out the great commandment of loving God and neighbor. Their inner turmoil prevents them from carrying out God’s will, and yet, paradoxically, they may still believe that such a sickness is God’s will. Therefore they feel no inclination to ask for release from what God evidently wants of them.

Take, for example, the person suffering from mental depression who finds it hard to believe in

God’s love for him. How can he in turn love God? Typically, a person such as this is too wrapped up in sadness to relate to others in a loving way or to become an active member of a functioning Christian community. He is too broken to fulfill even the very basics of a Christian life. Moreover, his wounds probably stem from such deep childhood scars that he can do little to change himself.

If God has come to save man, why are there so many Christians broken in body and spirit? One key reason is the remarkable shift from the attitude of Christians of the early Church, who looked at health and healing as the ordinary response of a loving Father, to the attitude of Christians today, who often regard suffering as a sign of God’s special benediction.

## THE BIBLICAL VIEW OF SUFFERING

The Bible teaches an apparent contradiction: Jesus tells his followers to bear their cross; yet, whenever he meets people who are sick, he reaches out and cures them. Was he inconsistent, or have his words been misunderstood?

I think we can solve this problem by making an important distinction between two kinds of suffering:

1. The cross that Jesus carried was the cross of **persecution**, the kind of suffering that comes from

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\* Excerpt from the author’s recently published book, *Healing*. (Copyright 1974 by Ave Maria Press). Reprinted with permission.

outside a man because of the wickedness of other man who are evil. He suffered deeply within himself, too, but the source of his anguish was outside himself. Jesus wept over Jerusalem; he was reviled and mocked; he was nailed to the cross and died.

2. The suffering that Jesus did not himself endure, and which he took away from those who approached him in faith, was that of sickness, the suffering that tears man apart from within, whether it be physical, emotional, or moral.

This twofold distinction seems clear in the life of Jesus. Precisely because he was good, he drew down upon himself the wrath of the authorities of this world; he endured calumnies, insults, and most painful torture and death at the hands of his enemies who were infuriated by his life and teachings. But nowhere do the gospels recount that Jesus was ever physically ill.

In his words and actions Jesus, too, distinguishes between sickness (attacking man's life and wholeness from within) and persecution (attacking from without). For instance, he tells his disciples that they will be persecuted, hauled before magistrates and judges, thrown out of the synagogues, that their enemies will be their own brothers and sisters, and that they are to rejoice when all manner of evil is spoken about them (Matt. 10:17ff).

Contrast the rejoicing of Jesus at persecution to his reaction to

sickness and demonic possession. The evangelists never show him counseling a sick man to rejoice or to be patient because disease is helpful or redemptive; instead, Jesus "cured them all" (i.g., Matt. 12:16). While we, by and large, have encouraged the sick to accept their illness as the will of Christ, the Christ of the gospels seems to reveal a very different attitude. Once when a leper came up to Jesus and said, "If you want to, you can cure me," Jesus replied, "Of course I want to! Be cured" (Matt. 8:3).

It is clear that Jesus taught his disciples to take the same uncompromising stand toward sickness. When he commissioned the Twelve to preach (e.g., in Luke 9), and when he sent out the Seventy-two (Luke 10), he also gave them the commission to heal the sick and drive out evil spirits! (The close association of the command to heal the sick and to drive out evil spirits reiterates the attitude of the early Church that disease is an evil—not a blessing sent by God). Moreover, the mandate to all believers to preach the gospel (at the end of Mark) promises healing as a sign of belief: "They will lay their hands on the sick who will recover" (Mark 16:18).

St. Paul, who makes such a point of telling people to imitate him as he imitates Christ, and who adds that his desire is to "share his sufferings by reproducing the pattern of his death" (Phil. 3:10), sees no contradiction in healing sickness: "So remarkable were the miracles worked by God at Paul's hands

that handkerchiefs or aprons which had touched Paul's hands were taken to the sick, and they were cured of their illnesses and the evil spirits came out of them" (Acts 19:11-12). By his actions, Paul, even with his emphasis on the cross, does not encourage the sick to bear their illness as though it were willed by God.

To say, then, that God ordinarily desires men to be healed of their sickness does not connote a Christianity without a cross. I speak of the kind of Christianity preached by Christ himself and his apostles—where suffering is seen as an evil—an evil to be overcome when it appears to overwhelm and destroy the inner life of a man;

on the other hand, it is to be endured and rejoiced in when it comes from the persecution of evil men or from the fatigue of apostolic labors. Although good can result from it, suffering is in itself the result of sin; it is only to be endured for the sake of the kingdom, not for its own sake.

The attitude of the early Church seems to have been that not only Jesus, but his followers as well, were to call upon God's power to cure sickness; they were guilty of shoddy work if they failed to cure the sick and drive out demons.

It seems that the New Testament record is solidly on the side of health as reflecting the mind of Jesus and his disciples.

### WHAT MEANING DOES SUFFERING HAVE?

Suffering is a mystery that all of us have had to wrestle with in some form or other. If God can put a stop to suffering, why doesn't he? I have talked to people who have suffered greatly, who have seen the innocent suffer, and who said they were now atheists because they could not believe in a God who would want people to suffer. What is the answer?

Certainly, there is no simple one; but there are several key ideas that I believe are biblical and represent a balanced point of view that may help answer many of the questions we ask:

1. As St. Irenaeus, a second century bishop, wrote, "The glory of God is man fully alive." God has

revealed himself as being on the side of life (he is life), of wholeness, of health in spirit, mind and body. In general, it is God's desire that we be healthy rather than sick. And since he has the power to do all things, he will answer our prayer for healing unless there is some obstacle, or unless the sickness is sent or permitted for some greater reason.

2. Sickness is in itself an evil, although good may result from it. Sickness is ordinarily not directly willed by God, but as the result of original sin, it is permitted. Through the power of the resurrection, God's life is breaking in to our wounded world, and he gives us the power to cooperate

with him by healing and reconciling man and all of creation.

3. There comes a time for a **person to die**. This, of course, is obvious; but people do ask whether they should pray for elderly people who are ill with a terminal disease. The answer is that we should pray for light as to when to ask God to take away the sickness and when to pray for a happy death—since death is a passing to a deeper life with God and not a tragedy at all.

4. Some sickness may have a **higher purpose**. Sometimes it serves to chastise us or bring us to our senses. At other times, it may turn us around and redirect our lives into a better course. A striking example was Paul, who was blinded on his way to Damascus and, consequently, found the Lord, who completely changed Paul's life. His blindness lasted three days until he was healed by the prayer of Ananias. At a later time he fell sick in Galatia, but this provided the occasion for evangelizing the Galatians.

Furthermore, there has been a long tradition of **redemptive** suffering among the saints who have asked Christ to let them share in his cross as a special privilege. This tradition is too long to be lightly dismissed by those persons who like to see things in simple

terms of black and white—of the devil and sickness completely on one side and God and health on the other side. Yet, at times, so much has been made of the redemptive value of suffering that it has all but obscured the good news of the Gospel. All too often the hospital chaplain tells patients indiscriminately, "God is offering you this cross to accept." By New Testament standards, it should be **normative** for the Christian to pray for the removal of sickness rather than its acceptance. Redemptive sickness is the exception, not the rule.

The basic question, then, comes as to whether the healing effects of Christ's passion, as far as our bodies and broken emotions are concerned, are meant for this life or whether they are reserved for a time after death. Popular spirituality has suggested that our bodies are meant to suffer in this life, and that this is what it means to carry our cross in imitation of Jesus. But the renewed focus on healing coincides with today's realization that the resurrection is the central mystery of the redemption. The Spirit dwelling in Christ's body is leading men to claim the victory that Jesus has won, and not to confine this to their spiritual lives but to apply it as power and strength for the whole man—for the complete human person.

# THE WAY A SPIRITUALITY OF CHRISTIAN LIFE\*

by  
Pedro Rodriguez

## III

### THE IMAGE OF THE CHRISTIAN PROPOSED BY THE WAY: THE CONCEPT OF UNITY OF LIFE

Work. Life of prayer. Apostolic witness. These three activities describe the area in which lay sanctity moves.<sup>48</sup>

"Opus Dei", writes its Founder, "is an Association of faithful who, by a specific vocation, dedicate themselves to seek sanctity and to carry out the apostolate in their state and each in the exercise of his own profession or job in the world, in order to bear witness to Jesus Christ and thus also serve the Church and the Roman Pontiff and all souls".<sup>49</sup> These are the three main lines of the spirituality he proposes to the ordinary christian.

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\* Conclusion. See Part I in the September issue and Part II in the October issue.

<sup>48</sup> I must note here that the spirituality of *The Way* contemplates the "secular" situations of the christian, whatever they are. Because of this, its basic doctrine refers both to lay people and to *secular* priests, who must sanctify themselves in the world in their *secular state*. The Founder of Opus Dei frequently says that all the members of Opus Dei — clerics and lay people — should have a "truly priestly soul and a fully lay outlook" (*Letters*, Rome 28 March 1955). Lay people should live the royal priesthood of the faithful in the exercise of their "munus publicum" (their *civil* profession or job), and the secular priests should also sanctify themselves through the exercise of their "minus publicum", the ecclesiastical ministry. All the characteristics of the sanctification of ordinary work described above are applicable to the exercise of the priestly ministry. One of the consequences of this "lay outlook" lived by a priest with a "priestly soul" is the express rejection of all forms of clericalism (a mentality of a privileged and dominant group) and the resulting consideration of the "ministerium verbi et sacramentorum" for what it is: a service to one's brothers. Besides a spirituality of secularity thus understood, common to clerics and lay people, is the basis of a true fraternal relationship between priests and laity: "the work of the lay people and of the priests complement one another and are mutually more effective" (*Letters*, Rome 28 March 1965). "This causes the clergy not to overrun the lay people and the lay people not to overrun the clergy; it ensures there are no clerics who interfere in the things of lay people, nor lay people who interfere in that which is proper to the clergy" (*Letters*, Rome 18 March 1954).

<sup>49</sup> *Letters*, Rome 19 March 1954.

The "image of the christian" which arises from this spiritual doctrine corresponds to the concept of "unity of life". The study of this concept, though it be brief, is the last step of this essay and brings us to the essence of the spirituality of Opus Dei.

This "unity of life" is the intrinsic harmony, dynamic unity, and vital synthesis which these three aspects of holiness in the world (work, prayer, apostolate) have in the christian existence. It is reflected in this point of **The Way**: "In order that he may reign in the world, there must be some people who, with their eyes fixed on heaven, seek to acquired prestige in all human activities, so that they can carry out silently — and effectively — an apostolate within their professions" (**The Way**, 347).

**Eyes fixed on heaven:** here we have the life of grace, christian interior life, vocation to holiness, the contemplative soul.

**Dedication to all human activities:** the civil profession and earthly circumstances, taken on by the christian, which are sanctified through that vision of heaven.

**Carrying out an apostolate within their profession:** the dynamism of a sanctified professional life is transformed in apostolate.

The consequence is "that he may reign in the world": the *consecratio mundi*.

Because this "unity of life" reflects the mystery of Christ in the christian, Msgr. Escrivá de Balaguer constantly uses in this connection the passage of the Athanasian Creed which presents Jesus Christ as *perfectus Deus, perfectus homo*. Seen from this angle the mystery of Christ (formally two natures in the saving unity of one person) is the "exemplar supremum" of this image of the christian imitating Christ in his ordinary life and means a continuous (through prayer and ascetical struggle) seeking of unity and a redeeming synthesis of what is most divine and most earthly.

"Unity of life" certainly does not confuse the natural and supernatural planes, like a new monophysism. But it does exclude in the life of a christian, all watertight compartments and violent divisions, any sort of ascetical nestorianism. It thereby creates in the everyday reality of his life, a mutual immanence, a compenetrated of the different aspects of his existential vocation, divine and human at the same time.

Many points of **The Way** show the different divisions which arise in the life of the layman when he doesn't live a truly lay spirituality. Here are some examples:

Interior life cut off from professional life: "You frequent the Sacraments, you pray, you are chaste, but you do not study. Don't tell me you're good: you're only 'goodish' (*The Way*, 337).

Professional life cut off from christian life: "Have you ever stopped to think how absurd it is to leave one's Catholicism aside on entering a University, a professional association, a cultural society, or Parliament, like a man leaving his hat at the door" (*The Way*, 353).

Apostolate separated from professional life: "You pray, you deny yourself, you work in a thousand apostolic activities, but you don't study. You are useless then unless you change. Study — professional formation of whatever type it be — is a grave obligation for us" (*The Way*, 334).

Apostolate separated from interior life: "All that exterior activity is a waste of time, if you lack Love" (*The Way*, 967).

As can be seen these various divisions cause a christian (depending on which pole dominates) to look like a pietist or a pagan. Unity of life, on the contrary, brings him to the authentic and original vocation of the layman in the people of God, that is, to the mutual immanence of the three aspects.

Msgr. Escrivá de Balaguer writes: "The double aspect of our purpose — ascetical and apostolic — is so intrinsically and harmonically compenetrated with the secular character of *Opus Dei*, that it gives rise to simple and strong unity of life (unity of ascetical, apostolic and professional life), and causes our whole existence to be prayer, sacrifice, service and a filial relationship towards the most Holy Trinity"<sup>50</sup>.

Work is turned into prayer and into an opportunity for apostolate. Prayer (the Church's liturgy, and private prayer) is an offering of work and a petition for souls. Apostolate is professional work itself (with the human relations which it implies) sanctified by the presence of God. "An hour of study, for a modern apostle, is an hour of prayer" (*The Way*, 335). "That work — humble, monotonous, small — is prayer expressed in action" (*The Way*, 825). It is prayer and it is mortification, the Cross of Christ: "As I look up from the microscope, my sight comes to rest on the Cross — black and empty. That Cross without its Crucified is a symbol. It has a meaning which others cannot see. And though I am tired out and on the point of abandoning the job, I once again bring my eyes to the lens and continue: for the lonely Cross is calling for a pair of shoulders to bear it" (*The Way*, 277). Prayer thus become work

<sup>50</sup> *Letters*, Rome 14 February 1950.



(we put into it the same effort and supernatural sense as in work) and work becomes prayer: by continual presence of God, by rectitude in carrying it out, and even, sometimes, by the effect of work on one's manner of prayer: "Work tires you out and leaves you unable to pray. You are always in the presence of your Father. If you can speak to him, look at him every now and then like a little child... and he'll smile at you" (*The Way*, 895). "And in the street in the middle of intellectual or manual work — whichever it is doesn't matter — we see and find, without doing anything strange, silence in the din of the world, to be quiet, to listen, to deal with and to look at Jesus Christ, our Love".<sup>51</sup>

According to the spirituality of *Opus Dei*, a man who lives the "unity of life" finds that nothing human is foreign to him and everything of God's is his own: that is why he is a "contemplative in the middle of the world".

"You are right. 'The peak' — you told me — 'dominates the country for miles around, and yet there is not a single plane to be seen: just one mountain after another. At times the landscape seems to level out, but then the mist rises and reveals another range that had been hidden', So it is, so it must be with the horizon of your apostolate: the world has to be crossed. **But there are no ways made for you.** You yourselves will make them through the mountains with the impact of your feet" (*The Way*, 928).

In these lines, which today are almost prophetic, one sees the panorama of the lay apostolate in the Church. Difficulties 'ad intra': neither theology nor canon law could explain (they trailed behind) the vital phenomenon of the laity, which was realising its own responsibilities.<sup>52</sup> Difficulties "ad extra": "it is a whole world which must be remade from its foundations." But life wins in the end, especially if it is moved by the Spirit. And the conciliar documents — especially the Dogmatic Constitution on the Church — and the presence of different Associations of the faithful bear witness to the fact: ways are being opened through the mountains.

<sup>51</sup> *Letters*. Rome 31 May 1954.

<sup>52</sup> This is understandable when dealing with different expressions of apostolic action, according to Mgr. Escrivá de Balaguer. "Because the first thing is life: the lived pastoral phenomenon. Afterwards, the norm which is usually born of custom. Finally theological theory, which develops with the lived phenomenon. And always the vigilance of doctrine and customs, so that neither life nor the norm nor the theory stray from the faith and from the morality of Jesus Christ" (*Letters*, Rome 19 March 1954).

## **HISTORY**

# **DOMINICAN APOSTOLIC LABOURS IN CAGAYAN PROVINCE\***

**Pablo Fernandez, O.P.**

## **I. THE DOMINICANS THROUGH THE PHILIPPINE REVOLUTION**

With the outbreak of the Philippine Revolution in 1896 and its eventual expansion to the remotest provinces of the Archipelago, the Dominican apostolic effort in Cagayan entered a period of a sharp decline and, after dragging painfully for three decades within the 20th century, it finally came to an end in 1934.

There is no need to recount here the well known facts of the Revolution in its early stages. Suffice it to say that when the Tagalog revolutionists (mostly from Cavite) approached Vigan, Bishop José Hevia Campomanes, some seventy Augustinian priests, and the Dominican sisters in charge of the school in Vigan, took the road to Laoag. There on August 15, 1898, they boarded an old and dingy coasting vessel bound for Cagayan. Together with some of the Dominican friars detailed in Cagayan, the fugitives awaited in Aparri the arrival of a ship that would take them to Hongkong. But the appearance at the Ibanag River sand far of the s.s. "Compañía de Filipinas," loaded with Caviteño revolutionists, dashed these hopes to pieces.

### **The Tagalos in Aparri**

On August 26 the Guardia Civil Lt. Salvador Piera surrendered Aparri, with all the formalities required by military usage, to the revolutionists led by Daniel Tirona. Thus, fell into the hands of the Tagalog many of those religious who had fled from Ilocos, a number of Augustinians and Dominicans, who had sought refuge in Camalaniugan and the parish priest of the town of Aparri, Father Julián Malumbres.

Frs. Cipriano Rodríguez, Pedro Linacero, who was assigned to Lal-loc, and several Augustinian friars were arrested in Gattaran. Here they came to know the Spanish mestizo commander, José Martínez Leyva, who openly vaunted his hatred of both Spain and the friars.

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\* Conclusion. See Part I in the August issue and Part II in the October issue.

On August 28, the revolutionists Manuel Victa, Rafael Perea and Simeón Adriano Villareal, commonly known as Villa, arrived in the Convent at Aparri, and caused the captive religious no little amount of trouble and vexations.<sup>66</sup>

### Fate of the Religious Stationed in Southern Cagayan

On August 31, the Katipunan flag was hoisted over Tuguegarao, with the capitulation of the small Spanish detachment garrisoned there.

Meanwhile, the Dominican missionaries of Southern Cagayan anxiously awaited in Enrile the fate of the town. After the surrender of Tuguegarao, Frs. Ramón Zubieta and Ignacio Zatica departed for O'Dena in the Itawes region. But Fr. Bonifacio Corujedo decided to remain in Tuguegarao in the company of Fr. Juan Gómez, vicar of the Blessed Imelda College. Besides these two, Frs. Francisco Marín Sola and Ramón Zubieta, who were unable to return to their respective missions, also fell into the hands of the victorious Filipinos.

On September 2, Frs. Pedro Pérez and José Fitó, curates of Alcalá, and Fr. Pedro Vicandi, missionary of Baggao, arrived in Tuguegarao under armed escort.

A few days later, Leyva left for Enrile with orders for the arrest of the parish priest, Francisco Bueno, and of Frs. Niceto Marcos y Pérez, Daniel González, Calixto Prieto, Mariano Velasco, Florentino Fernández, and Braulio Prieto.

These seven religious, together with two Spanish sisters, were brought to Tuguegarao on orders of Leyva. The six Filipino sisters from the Blessed Imelda College, remained a few days more in Enrile, but finally they, too, escaped back to Tuguegarao to give whatever help they could to the imprisoned priests. These were kept for some time in a small, dark, and damp room of the Tuguegarao convent. Then they were transferred to the college to join Fr. Corujedo and the religious who had been taken captives at Alcalá.<sup>67</sup>

<sup>66</sup> ASUNCION Y CORONACION, SOR MERCEDES DE LA ASUNCION Y SOR MARIA DE LA CORONACION DE ESPINAS, *Relación de todo lo ocurrido desde que salimos de nuestros Colegio de Vigan y Tuguegarao hasta nuestra vuelta a Manila*, Manila, 1900, pp. 1-16.

<sup>67</sup> FERNÁNDEZ, FLORENTINO, *Conquista de Cagayán por los revolucionarios tagalos y padecimientos de los religiosos prisioneros*, MS in the Archives of the University of Santo Tomás, Manila, Sección de Folletos, Vol. 88, pp. 27-111.

**Imprisonment of the Missionaries of the Itawes District**

When the news that revolutionists had landed in Aparri reached Itawes, the fathers decided to flee into the mountains and seek among the Igorots the hospitality denied them in the lowlands. Soon, however, the difficulties inherent in this plan deterred them from seeing it through. They decided to return to their respective posts, and thus, one by one, they fell into the hands of the advancing tagalog forces.

Fr. Ildefonso Barba gave himself up in Tuao to a certain man called Pedro. Fr. Juan Tejedor met the same fate in Mauanan. From this place, the revolutionists set forth for Malaoeg and Piat, divided into two units. In Malaoeg they arrested Fr. Victoriano Martínez; in Piat they detained Fr. Dionisio García. From Piat, the second unit marched on to Tabang, where Fr. Juan Bautista González calmly awaited their arrival. All of these missionaries, including Fr. Santiago Capdevilla, who the day before had set out for Solana, were taken to Tuguegarao, which by now had become the main interment camp for the prisoners of Cagayan.

On September 10, Fr. Zatica arrived there to share the fate of the others. The days and nights dragged slowly on leaden feet for the captives who had to endure privations and ill treatment until their transfer to Isabela.

The Dominican sisters provided the only ray of sunshine in these otherwise dismal circumstances. Disguised as lay women, they did all that was in their power to alleviate the sufferings of the jailed priests. However, this did not last for long. Both the sisters in charge of the Blessed Imelda College, and those who had come from Ilocos, were told to leave Cagayan. By orders of the bishop, eight returned to Vigan, and the rest went back to Manila. Divine Providence offered the former ample occasion to exercise Christian charity towards the captive Spanish soldiers who were being marched to the north. In the end, they, too, returned to the Beaterio de Santa Catalina in Manila.<sup>68</sup>

**Towards Isabela**

On October 23, the friars who had been arrested in Lal-loc, Aparri, Enrile, Tuguegarao and Itawes, left the town of Alcalá, where they had been lodged in jail for many long days. They were taken aboard a lighter and brought to the province of Isabela.

On November 2, they arrived in Ilagan. Here they were divided into three groups, the first of which remained in Ilagan, the second marched on to Gamut, and the third was interned in the town of Tumauni. A few fathers, together with the bishop, remained for the time being in Alcalá.

<sup>68</sup> FERNÁNDEZ, *op. cit.*, pp. 126-132; ASUNCION Y CORONACION, *op. cit.*, pp. 23-24 71-151.

Some time later, on the pretext that the three aforementioned towns were in no position to maintain so many prisoners, the revolutionist leaders gave orders for their dispersal among the various towns of Isabela in units of eight to ten.

Of those who had been interned in Gamut, some were taken to Cauayan, others to Reina-Mercedes, four to Cordon, five to Angadanan, and the remainder to Carig and Echague. About this time, seven Augustinian friars arrived in Santa María after passing through Tumauni; eleven were transferred to Cabagan Nuevo. Three Dominicans from Cagayan, and those from Batanes were taken to Naguilian. Other six Augustinians were brought to Cabagan Viejo, where they were soon joined by Fr. Cipriano Díez. Nine religious remained in Tumauni.

Meanwhile, Bishop Hevia Campomanes was taken first to Lal-loc, and later to Camalaniugan. The prelate was made to endure a double martyrdom: one physical; the other moral, which consisted in the machinations, deceits and inadmissible requests of the apostate Aglipay who ambitioned to rule the diocese as its vicar-general.<sup>69</sup>

### Disappointments

In the early days of February, 1899, all the prisoners, except those detained at Tumauni, were told to march to the coast, where they were to take a boat to Dagupan. From here they would march to Malolos, to hear from the very lips of President Aguinaldo the order setting them free.

One can well imagine the immense disappointment experienced by the hopeful prisoners when they were ordered to return to their respective places. The well-deserving Spaniard, Don Paulino Pomar, interceded for those of Echague, Córdón and Carig, who were thus allowed to remain in Ilagan, where their situation improved.

By this time, hostilities had broken out between Americans and Filipinos. The forces under the command of Tirona, until then in undisputed occupation of the Cagayan Valley, could no longer afford to ignore the threat that the Americans would soon either cross the Caraballo Mountains, or disembark in Aparri. In consequence, they began to make themselves ready and started counting rifles, making bows and arrows, sharpening bolos, and training men for combat. These preparations for war fully engaged the attention of both Tirona and Villa.<sup>70</sup>

<sup>69</sup> FERNÁNDEZ, *op. cit.*, pp. 137-157 pp. 163-166, 173-178, 233-242, 267-275, 275-445.

<sup>70</sup> *Ibid.*, pp. 455 ff.

### Freedom

On May 19, Don Fernando Canon, who had been appointed commanding officer of Nueva Vizcaya by the Republic of Malolos, began the ascent of the Caraballo Mountains together with Frs. Máximo Fernández and Luís Carazo Ramos, parish priests of Sánchez-Mira and of Pamplona, who had fallen prisoners the year before in the north of Luzon. And, before turning over his command to Don Ramón Ariola, Canon gave these priests their freedom. Tirona was well aware that time was running out on him. Bayombong capitulated to the Americans on November 27, 1899. The instrument of capitulation of the whole Valley was subsequently signed by Tirona on board an American warship on December 11. This was immediately followed by another decree in which the Filipino commander set the religious at liberty.

On December 26, all the religious were gathered together in Aparri, including Frs. Primo Calzada and José Brugués, both of whom had rendered valuable services to the Filipino forces, the former as a musician, and the latter as a chemist. A few days later, on January 1, 1900, they were safely back in Manila on board the "Uranus."

## II. LAST DAYS OF THE DOMINICAN LABOURS IN CAGAYAN IN THE 20TH CENTURY.

In April, 1901, Frs. Bonifacio Corrujedo, Francisco Bueno and Juan Tejedor left for Cagayan with a letter of recommendation from the Apostolic Delegate Msgr. Chapelle. Their purpose was to claim the ownership of the Blessed Imelda College building. The Dominicans had had a glorious history in the annals of the province of Cagayan, and the three friars did not present themselves in Tuguegarao as parish priests, but simply as missionaries. These facts notwithstanding, some of the principal citizens of the town elevated a strong protest to the commanding officer of the Valley against the presence of the three priests. It must be noted, in deference to truth, that a number of those who signed the instrument of protest affixed their signatures under pressure.

Some time afterwards, more Dominicans arrived in Cagayan with the consent of the American authorities, who had disregarded the protest just mentioned, undoubtedly inspired by the Federal Party.<sup>71</sup>

From 1901 to 1934, the Dominicans held the spiritual administration — at times briefly interrupted — of the parishes of Aparri, Abulug, Camalaniugan and Alcalá. But the moral laxity and the weakening of the faith among the people, on the one hand, and, on the other hand the little interest shown by the Dominicans in mere parish ministry, sufficiently explains why the parishes administered by the Dominicans in Cagayan

<sup>71</sup> *Ibid.*, P. 560 ff., p. 581 ff.; *Actas de Consejos de Provincia*, MS, in APSR, Section "Actas de Consejos". tomo 10, fol. 132.

during these years did not distinguish themselves by a vigorous and flourishing life.

### III. VICISSITUDES OF THE COLLEGE AND SEMINARY OF TUGUEGARAO

The Blessed Imelda College had been, since its foundation, an abode of both piety and learning, where eight Dominican sisters had their living quarters and a great number of girls obtained their schooling. But during the days of the Philippine Revolution it successively became the headquarters of the revolutionary forces; a jail for the Dominican religious and for a number of Spaniards from the farmlands of Ilocos and Cagayan; the seat of the provincial government during the days of the Malolos Republic; and, lastly, the quarters and commissary building for the American soldiers until December 3, 1902. Don José Manuel Aparici, an employee of the Tabacalera, acting as proxy for the Dominican Corporation, obtained from the American authorities in Manila an order for the return of the school building to the Dominican Fathers and for the payment of rent corresponding to the months that it had been occupied by the American forces.

Meanwhile, the seven Dominican religious, who had returned to Cagayan, opened a small school in a rented house, where they dedicated themselves to the demanding task of educating the youth, until the day when the old school building was returned to them. On its reopening, the college was rechristened with the name of San Jacinto, in honour of the great Polish wonder-worker. The school led a precarious life until 1934 when the Order gave it up definitively.<sup>73</sup>

As a school for boys, offering both primary and secondary schooling (1901-1918) it had to battle constantly against economic difficulties created by the small enrollment and the stiff competition offered by the public schools with their lower fees. The Bureau of Education gave it official recognition on June 7, 1913, and acknowledged as valid the academic degrees including the Bachelor's title, conferred by the school. The Administration, on its part, adjusted the curriculum and the teaching staff to the requirements of the law. But even with these shots in the arm, the school gave little hope of flourishing.<sup>74</sup>

In 1918, Msgr. Santiago Sancho, bishop of Tuguegarao, and the Dominicans entered into an agreement, in virtue of which the school building,

<sup>72</sup> AGUADO, PETRONILO, O.P., *Crónica de la Provincia del Santísimo Rosario de Filipinas, 1910-1917*, MS en APSR, Section of "Crónicas" tomo 5, *Actas de Consejos de Provincia*, fol. 73V.

<sup>73</sup> MALUMBRES, JULIAN, *Memoria del colegio de Tuguegarao*, MS in the Archives of the University of Santo Tomás, Section of "Folletos", tomo 170a)

<sup>74</sup> *Ibid.*

without ceasing to be a center of primary and secondary schooling, would also serve as the diocese's minor and major seminary. Thus, the building served a dual role from 1918 to 1924, in which year the High School was closed. But it failed to prosper even as a seminary. In spite of all the good will on the part of both the Bishop and the Fathers, the economic straits through which the diocese was wading, proved too much of a hurdle to jump successfully.<sup>75</sup>

A new agreement was signed in 1929 by Msgr. Constant Jurgens, the successor of Msgr. Sancho, and the Fr. Provincial Alejandro Garcia Foncuberta. By the terms of this agreement the diocese undertook to pay to the teaching staff of the seminary the sum of four hundred pesos monthly (which represented the stipend of Masses celebrated by the parish priests *pro-Seminario*), plus other income that could be collected by the parish priests each semester, and the additional sum of ₱1,200.00. The order, on the other hand, obligated itself to accept twenty seminarians as pensioners of the bishop, six famuli or grantees, and all those who solicited admission upon previous payment of a fee, which would not be less than three hundred pesos a year. The Order was also obliged to maintain a staff of six or eight priests in the seminary. Both parties were free to rescind the contract at the beginning of the schoolyear 1931-1932, if the turn of circumstances made it advisable.

As it happened, in the course of a trip to Europe, Msgr. Jurgens decided to transfer the seminary to the care of the Fathers of the Divine Word, who had begun to make themselves known in the Philippines (1932). Accordingly, the Dominican Superiors in Manila, acting in conformity with the opinion of the Father professors, decided to close shop in 1933, after signing an agreement with the bishop extending the previous contract for another year.

With the closure of the seminary and with no hopes of continuing the school on a basis that would guarantee a favourable future, the Dominicans, both those engaged in teaching and those occupied in parish work, definitively abandoned Cagayan in 1934. Soon after the school building of the San Jacinto College was sold to the Sisters of St. Paul de Chartres for a very low sum.<sup>76</sup>

Thus ended the missionary and apostolic endeavour realized in Cagayan by the Order of Preachers in the course of three centuries. An apostolate that was successful up to the time of the Philippine Revolution, but which

<sup>75</sup> AGUADO, *Crónica*, pp. 57-59.

<sup>76</sup> MARTINEZ, SABINO, O.P., *Memoria del Provincialato del M. Rvdo, P. Ricardo Ma. Vaquero*, O.P., MS in APSR, Section of "Cronicas",



was precarious and plagued with difficulties since the return of Fr. Corujedo up to the closure of the seminary.

Historically speaking, the work of the Dominicans in Cagayan should have ended in 1900. The 20th century ushered in a change of circumstance which made it difficult, not to say impossible, for them to resume and continue their work in the Valley.<sup>77</sup>

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<sup>77</sup> Cfr. APSR, MSS, Section "Cagayan", tomo 22, documents 1-5.



### **BLESSED EZEQUIEL MORENO, O.A.R.** **Former Las Piñas Priest**

A priest of the Order of Augustinian Recollects (O.A.R.), who was once assigned in Las Piñas Rizal, and saw the first years of existence of the famous bamboo organ, was beatified by Pope Paul VI November 1.

Ezequiel Moreno came to the Philippines in 1869, fresh from theological studies in Monteagudo, Spain. Born in April 9, 1848 in Alfaro, Logroño, Spain, the priest was one of five children. A brother also became a priest.

He was ordained to the priesthood in Manila in 1871. His first pastoral assignment was in Calapan, Mindoro. A year later, he was sent to Puerto Princesa, Palawan. He celebrated the first Mass ever held in the town on March 10, 1872 and subsequently became the first parish priest of the town.

Travelling frequently over untracked areas of Palawan, Fr. Moreno contracted a virulent and recurring form of malaria, which was to plague him all his life. He was called back to Manila to recuperate. Later, he was re-assigned to Calapan. By that time, Fr. Moreno was fluent in Tagalog, an asset he used to great effect in his work of counseling and helping parishioners.

In June 1876 he was assigned to Las Piñas, Rizal (then Morong Province), home of the famous bamboo organ, which was built in 1822 by Fr. Diego Cera, also an Augustinian Recollect.

Recalled to Spain in 1884. Fr. Moreno left the Philippines hoping to come back, but instead he was assigned to Colombia, South America in 1888. He later became bishop of Pasto, a town in the mountains near the border of Ecuador. In 1905 he contracted malignant cancer of the nose and palate, and he was brought back to Spain for treatment. He died on August 19, 1906, at Monteagudo monastery.

To celebrate the beatification of Fr. Moreno, the Augustinian Recollect Fathers and Sisters held a concelebrated Pontifical Mass at the parish church of San Nicolas de Tolentino at Congressional Subdivision, Quezon City, on November 9. Archbishop Jaime Sin of Manila headed the celebration.

## **LITURGY**

### QUESTIONS PEOPLE ASK

## ON PENANCE AND THE EUCHARIST

by

Herman J. Graf, S.V.D.

### I. GENERAL ABSOLUTION OR INDIVIDUAL CONFESSION?

**QUESTION (75-4).**\* Recently I had to say Mass in the Development Academy of the Philippines. Before Mass I offered the opportunity to receive the Sacrament of Penance but no one came. Some persons of the group approached me and asked me to give them general absolution. They added: "In Manila we always can receive general absolution." Is this correct?

### ANSWER

According to a decision of the Bishops' Conference of the Philippines published in the **Liturgical Information Bulletin** [Vol. 8 (1973) p. 51] there should be uniform policies regarding the following points: general absolution may and should be given in imminent danger of death when a priest present cannot hear the confessions of each penitent. It may equally be given when "in view of the number of penitents there are not enough confessors at hand to hear properly the confession of each within an appropriate time, with the result that the penitents through no fault of their own would be forced to do without sacramental grace or holy communion for a long time". This text refers to barrios, only rarely visited by a priest, or to occasions of great conflux of people on certain days of Holy Week and the days before Christmas (Aguinaldo Masses). General absolution may be granted only if the two conditions are fulfilled: not enough priests to hear the confessions of each one and the fact that the penitents, without fault of their own, would be forced to go without sacramental grace or holy communion for a long time.

The situation described in the question does not warrant that the priest gives general absolution. The people concerned could have gone to confession before the Mass or the following Sunday in their home parish.

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\* Questions 75-1, 75-2, and 75-3 were published in January, page 50, 51 and 53 respectively.

To grant general absolution in the situation as described in your question would mean the end of individual confession. But according to the norms for general absolution and the new Ritual of Reconciliation it is to remain the ordinary way to be reconciled with God, the Church and one's neighbors.

## II. CONFESSIONAL OR PARLOR?

**QUESTION (75-5).** I know from reliable sources that it is becoming common practise among retreat masters in some communities of sisters to hear their confession 'face to face' outside of the confessional. Is this permitted now?

## ANSWER

The new Ritual for the Sacrament of Penance (1973) makes the following remarks about the place for the celebration of the sacrament of Penance: "The sacrament of penance is celebrated in the place and location prescribed by law". At present the Code of Canon Law (1917) is still in force, though its revision is under way. As long as no contrary prescriptions have been issued it is still valid.

The Code prescribes the following: "For the confessions of women the confessional (always with a fixed and narrowly perforated grating between confessor and penitent) must always be located in an open and conspicuous place, and generally in a church, public, or semi-public oratory (C.I.C., can. 908). For a just cause the local Ordinary may permit the hearing of women's confessions elsewhere, even habitually, but with the use of a confessional set up in an open and conspicuous place. A confessor or religious superioress may make a similar designation, but only for a single occasion, e.g. during a special religious event when many confessions are to be heard, during a retreat, etc." (N. Halligan, *Sacraments of Reconciliation*. Vol. II, Penance, Anointing of the Sick (1973) p. 21).

According to this author, who is a canonist and considered to be conservative, these retreat masters who acted most probably in agreement with the religious superiors of the sisters concerned, were within the prescriptions of Canon Law without taking into consideration our changing situation.

The new Order of Penance gives the power and the responsibility to bishops' conferences "to establish more precise regulations about the place proper for the ordinary celebration of the sacrament of penance..." (n. 38,b). So far the Catholic Bishops' Conference of the Philippines has not yet issued special regulations.

At their meeting in July 1975 this issue was brought to their attention. The National Liturgical Commission stressed the fact that at present the role of the confessor as counselor and spiritual director is more emphasized than before. Recently the official publication of the Congregation for Divine Worship published the decision of the Bishops' Conference of the United States of America: "The Committee for Pastoral Research and Practices recommended to the bishops to adopt a policy for the advice of the ordinaries that it be considered desirable that small chapels or rooms of reconciliation be provided in which penitents might choose to confess their sins and seek sacramental reconciliation through an informal face-to-face exchange with the priest, with the opportunity for appropriate spiritual counsel. It would also be regarded as desirable that such chapels or rooms be designed to afford the option of the penitent's kneeling at the fixed confessional grill in the usual way, but in every case the freedom of the penitent is to be respected. On a written ballot, the bishops voted to accept the recommendation" [Notitiae 11 (1975) 95 f].

In some countries the existing confessional was changed, especially when it was a closed one. This was done in such a way that the grill and the kneeler were removed on the one side. A chair was placed in this part of the confessional so that it became a little parlor. The other part of the confessional remained unchanged. After such a remodelling has been done, only one penitent may enter the confessional at a time. This adaptation of existing confessional is less expensive than to build special confession-parlors.

### III. BREAKING THE HOST AT MASS

**QUESTION (75-63).** In the issue of October 1974 of the *Boletín Eclesiástico* the practice was mentioned that in the Greater Manila area priests break the host already during the consecration. We want to know if this practise is liturgically correct and could continue. The question was not answered as was asked.

### ANSWER

Both the tenor and the reasons given in the answer [Bol. Ecl. 48 (1974) 687] make it clear that this practise is not liturgically correct and should not be continued.

## DIALOGUE

### THIRD REACTION TO ABESAMIS

I was very much surprised by these words of Fr. Carlos H. Abesamis in BEF, February 1975: "It was after the Biblical age, i.e. after 100 A.D. that salvation began to be understood as partial salvation, i.e., the salvation of the immortal soul from its sin so that after death it may enter heaven"; and that the christians learned from the Greeks, after the first century of christianity, "that man is composed of perishable body and immortal soul."

Even in the Old Testament there are implicit and explicit mentions of the said distinction, as; "God breathed into his nostrils (Gen. 2, 7); "the dust returns to the earth... and the breath to God who gave it" (Eccl. 12, 7); "and the breath entered in them" (Ezech. 37, 10).

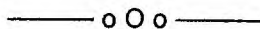
But in the New Testament, mentions of the distinction are found almost in every page: "Do not be afraid of those who kill the body but cannot kill the soul" (Mt. 10, 28); "Today you will be with me in paradise" (Lu. 22,43); "and bowing his head he gave up his spirit"; "he is to be handed over to Satan so that his body will be destroyed and his spirit saved on the day of the Lord" (1 Cor. 5,5); "I want to be gone and be with Christ" (Phil. 1, 23); etc., etc., etc.

I think Fr. Abesamis is aware of the evolutionist movement trying to enter in the Church, mainly through the efforts of Teilhard de Chardin and his disciples, who deny any substantial distinction between soul and body, nature and grace, Creator and creation, virtue and vice, marxism and christianism. For them there is only one thing becoming more and more perfect throughout time. Matter becomes life, imperfect life becomes consciousness, and spirit, and Christ, and God. For them, too, there is no substantial distinction between this life and the life to come. The life to come will be only one stage more in the evolution of the world; and even our intelligence is in evolution.

Fr. Abesamis in his article is also trying to suppress differences: For him Jesus did not "spiritualize" salvation. If this is true, what about the sword He came to bring? And why did he say: "blessed those who mourn"? And "who loves his soul will lose it"? etc. Fr. Abesamis does not make any distinction between the (old) rewards God promised through his prophets to a carnal people (*Carnalis enim populus promissis vitae praesentis inhaerebat* — *Augustinus contra Faustum* 1.4), and the (new) grace and truth he has given to his new people. The old carnal promises were only figures or symbols of the spiritual gifts given to the new people.

The article of Fr. Abesamis is confusing. I understand it in the context of the above-mentioned evolutionists. But I have no reason of doubting his good faith and right intentions.

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## POPE RECEIVES PHILIPPINE AMBASSADOR

The new Philippine Ambassador to the Holy See, Antonio Delgado, presented his credentials to the Pope, November 11. Addressing him, the Pope said that personal sacrifice, clemency, mercy and love were required if the Philippines was to lead the march of civilization towards peace in Asia. "We envisage civilization as walking in the footsteps of peace," the Pope said. "May the noble Catholic nation which you represent truly be in the vanguard of this unfolding history, contributing tirelessly to the ordered procession of peace, civilization and justice. All this will demand personal sacrifice, clemency, mercy and love."

# COMMUNICATION

## REASONS FOR FEWER CONFESSIONS

Dear Father Editor,

In a previous issue, April 1974, you gave some views on confession, under the heading "Reflection" and asked for comments on same. I know it is a little late for same, but I will give my comments anyway.

I had already read the article on the L'Osservatore Romano, Feb. 7, 1974 and I thought it was an excellent article on the matter.

There has been a decline in confessions and this is worldwide, unfortunately. I have been home to Ireland on vacation and met many priests in various countries and all have the same story.

What are the reasons for this? Based on twenty five years pastoral experience in the Philippines, well, I give you my own opinion under two headings:

- 1 — Official acts of the Church that lead to misunderstanding on the part of the laity.
  - 2 — Unofficial and wrong acts of priests and theologians, who have done harm to the practice of frequent confession.
- 1 — **The Church has brought out some new instructions on confession, but let us examine the effects that these have on the good lay people:**
- a) No confessions during Mass. People are used to this many places, where there were a few priests in the parish — especially barrio people, who have to come a distance to Sunday Mass. Then suddenly it stops — they wonder why?
  - b) Young children do not confess before First Holy Communion. Again, the people wonder why and what was wrong with the old system — maybe confession is not so necessary after all? I ask, if these kids do not go to confession at the First Holy Communion, when will they start going to confession on a regular basis? I know this has been forbidden by Rome now, but some are still doing it.
  - c) Saturday Evening Masses. When a priest is alone and has a barrio Mass on Saturday evening, that leaves little or no time for Saturday confessions. Then some will not hear at all on Sundays, even before Mass — with the result, that there is little or no official time left for confession.
  - d) The granting of general absolution. No one likes to tell their secret sins to another human. So if there is a general absolution, why bother with confession alone to the priest. I know the rules

are clear on this, but are they being observed? I know the decree speaks of "the faithful deprived of the sacrament for a long time", but what exactly does this mean? If the priest does not hear confessions or the penitent is too lazy to come, is he entitled to give general absolution before Mass on Sunday?

e) The recent change of the word Confession to Reconciliation, will cause more confusion in the minds of the laity. "No more confession" only "reconciliation with your fellow man" idea.

f) The restriction of faculties to hear confessions. The Bishops should not be so strict on this matter nowadays, when we are trying to encourage people to receive this sacrament.

## 2 — Wrong ideas of some priests, etc.:

a) The priest is too busy to hear confessions, especially the confessions of kids. Hearing confessions is one of the few thing that only a priest can do and so he should give it all the time necessary to hear all those that request it.

b) I have seen books, stating that we need not confess in order to have our mortal sins forgiven. I recall one official diocesan catechism with this view clearly stated.

c) Making confession more difficult by a new type of confession box — face to face idea in a room.

d) The idea that one should not confess, unless you have mortal sins. This ignores all the other benefits of the sacrament of confession — forgiving mortal sin is one of the many effects of confession.

e) Theologians teach all kinds of new ideas about mortal sin and its non-existence. The old sins of impurity, etc., are no longer mortal sins, so why should people confess them, etc.?

f) Religious themselves do not confess frequently, so how can they encourage the laity to do so.

g) Priests are not following the official Church teaching on *Humanae Vitae*, etc., while giving advice inside the box and this also causes terrible confusion in the minds of the laity.

h) It is amazing the number of catholics nowadays who are inclined to the Protestant idea of 'Confess your sins direct to God'. This of course is not the Church's idea of how sins can be forgiven. So these are my views on this important matter.

Yours sincerely,

(Sgd.) FR. PATRICK HURLEY

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# HERE AND THERE

## TWO THEMES FOR BIBLE WEEK

Bible Week this year, November 30 to December 7, will revolve around two themes. One is an ecumenical theme proposed by the Philippine Bible Society: "Let the Word Unite Us". The other theme, proposed by the Catholic Bible Center and the Rosary Movement, has a Marian coloring: "Read the Bible, Pray the Rosary".

Archbishop Jaime L. Sin and Rev. George F. Castro, Chairman of the National Council of Churches in the Philippines, will be speakers at an Ecumenical Bible Service set for November 30 at 4:00 p.m., at the Manila Cathedral. The Agape National Choir and the U.P. Cherubims will sing at the Service.

The "Bible Truth and Life Movement" will also be launched during Bible Week. This movement urges people to read the Bible by pro-

viding them with a Daily Bible Reading Guide. It also establishes study centers called "Bible Truth and Life Circles" to encourage people to take up life-oriented Bible study. It calls the attention of people to "Bibliya at Buhay", a Bible Radio Program, broadcast in Tagalog every Friday 7:00 to 7:30 p.m. by DWRV (860 KHZ.). A monthly publication, "Good News", is offered to those who, as individuals or as groups, wish to study the Sunday Bible Readings.

Bible Services on the theme, "Read the Bible, Pray the Rosary" will be organized in Parishes, Schools and other communities. Participants in these Bible Services will see why the Rosary is called "a Gospel Prayer" or "the compendium of the entire Gospel". Posters on this theme have been distributed to parishes all over the country.

## THREE BIG DAYS SET

The Rosary Movement has set three big meetings of Marian devotees. Men's Night has been set on December 7, eve of the Feast of the Immaculate Conception. Children's Day will be on January 4 and Women's Day will be February 14, Valentine's day.

"We have decided on December 7 for the men because it will be doubly meaningful. The men will dedicate their manhood to the Blessed Virgin on the eve of her feast day," said Archbishop Jaime L. Sin.

## JUSTICE AND PEACE COMMISSION ISSUES GUIDELINES ON HUMAN RIGHTS

The Pontifical Commission of Justice and Peace has issued a working paper on "The Church and Human Rights." It admits past imperfections in the Church's

promotion and defence of human rights but defends the Church's basic teachings on those same rights.

Despite the low-keyed introduction of Cardinal Maurice Roy of Quebec, president of the Justice and Peace Commission, the booklet is almost certain to become a handbook for all who want to know the Church's stand on human rights, and on individual rights in particular.

Cardinal Roy writes: "This paper is not, nor does it wish to be, a directive or an official guide... Rather it is a starting point, raising questions, stimulating research, suggesting activities and offering doctrinal and theological reflections."

Before confronting particular problems, the paper recalls that the Church's mission is not to offer concrete solutions in the social, economic and political spheres for justice in the world, but to defend and promote the dignity and fundamental rights of the human person.

On the denunciation of injustices, the paper cautions: "Before making any formal judgment or taking action against apparent violations, it is imperative to obtain a reliable and objective knowledge of all the facts and then to act only after deep serious reflection."

Nevertheless "denunciation of any violation of human rights is the duty of the laity no less than of the hierarchy if and when circumstances demand it."

"Symbolic acts" and "acts of solidarity" with the poor and oppressed may be more effective in certain circumstances.

"Where local political conditions are unfavourable and where open protest would expose individuals to further repression by governments, some way must be

found of expressing the Universal Church's concern for intolerable conditions of this sort.

"There must be an analysis of the deep-rooted causes of such situations, and a firm commitment to face up to them and resolve them correctly."

The paper urges collaboration with governmental and non-governmental organizations which help to defend and promote human rights. It mentions efforts to eliminate all forms of religious intolerance, to promote the right of asylum, to promote freedom of information, association and peaceful assembly, to protect children who work, and to oppose unjust discrimination.

On women's rights, the paper urges ratification of the United Nations' Convention on Political Rights of Women, support of the UN Declaration on the Elimination of Discrimination against Women, the protection of mothers' rights, and the encouragement of a better social status for married and working women, for mothers separated from their husbands and for widows.

It also urges specific practical efforts in each nation to defend women's rights, especially during the 1975 International Women's Year.

"Minority groups who play their part in a nation's life need adequate protection for their traditional customs and values, both religious and cultural," the booklet observes.

It sums up the value of the Church's teachings on human rights in the words of Pope Paul VI: "No anthropology equals that of the Church in its evaluation of the human person."

# HOMILETICS

by

Bernard J. Lefrois, S.V.D.

## I. BIBLICAL NOTES FOR HOMILIES

### SOLEMNITY OF MARY, MOTHER OF GOD

(January 1, 1976)

**First Reading :** Numbers 6:22-27

**Second Reading:** Galatians 4:4-7

**Gospel Reading:** Luke 2:16-21

**A. First Reading:** This short poem of three verses, each with a double member, was the blessing uttered by Israel's priests on the praying community at the end of the hour of sacrifice. Man's well-being, both physical and spiritual, depends on God's blessing. To let "his face shine" is a graphic Semitic expression denoting Yahweh's gracious benevolence. "Peace" (shalom) is the sum-total of divine blessings. "The Lord" mentioned three times suggested to the Fathers of the Church Trinitarian overtones: The Father keeping them in his providence, the Son's loving-kindness being man's salvation, and the gift of Peace being in the last analysis the gift of the Spirit. A very fitting prayer for the New Year.

**B. Gospel Reading:** The shepherds, finding the new-born Child in such dire poverty, realize that he is the Savior also of the poor (the anawin) as foretold by Is. 61:1. They become the first missionaries, spreading the Good News all around. Mary is presented by Luke as the Ideal Community of God, storing up every detail of her Lord and Savior, and contemplating them, in order to penetrate deeply their salvific meaning (something which the Church has done from the very beginning of her existence, cf. Vat. II, Decree on Revelation, no. 8, in imitation of her

mother and model). From v. 19 (repeated in v. 51) it is surely reasonable to conclude that Luke is giving us the source of his information.

**C. Second Reading:** In a climatic high-point of his letter, St. Paul offers the cream of his Gospel-message; with the fulness of time, that moment designated by the Father, mankind entered upon the full possession of the divine sonship, with God's own Son becoming one of our very race, and the Spirit of God's Son poured forth into our hearts. Note the chiasmic structure: the last member corresponds to the first, and the third to the second. Thus our divine sonship is brought into closest relation to God's Son being born of the Woman, and this points out the importance of Mary's role in regard to all the sons of God. Without her it did not come about. Although Paul uses the Greek legal term for adoption, he makes it clear that he is not dealing with a mere legal adoption, but a sharing in the Sonship of the Son of God, for the imparting of the Spirit of God's Son is its constitutive element. By that Spirit we are enabled to live our divine sonship in the most intimate union of prayer with the Father, employing the self-same words that Jesus did to express that prayer-union (Mk. 14:35). Sharing his Sonship enables us to participate in all the blessings of the heir.

## THE EPIPHANY OF THE LORD

(January 4, 1976)

**First Reading :** Isaiah 60:1-6

**Second Reading:** Ephesians 3:2-3,5-6

**Gospel Reading:** Matthew 2:-1-12

**A. First Reading:** In this lyric the prophet may be describing the Jerusalem of the restoration after the exile but prophetic compenetration envisioned much more, simultaneously describing the New Jerusalem of messianic times (the Church), for only the latter does full justice to the description. The Lord himself is her Light, rather, she radiates that Light being pregnant with it (similar to Apoc. 12:1). Complete salvation is now hers. Moreover, the entire tone is universal: nations stream to her. Both East (the desert tribes) and West (the islands of the Sea) bring their choicest gifts and accept her rule.

**B. Gospel Reading:** Popular devotion has given much attention to the number and the names of the magi, and even the lands from which they came; it has designated them as kings, and determined the number to be three. Scientific research spent much time to ascertain what astro-

nomical phenomenon corresponded to the "star". In reality, the sacred writer tells us nothing whatsoever of all these points, for his message is on quite another plane. The main thrust of the "infancy narratives" is theological, though we are justified in postulating a historical basis as nucleus for the account (see *Bol. Ecl.* Oct. 1974, pp. 672-676). The theological message is that the Messiah-King is of Davidic ancestry (Bethlehem, city of David) as prophesied, and that he is not only King of the Jews, but universal King of all nations, represented by the magi. They bring him gifts as proof of their devotedness. Many of the details of the account allude to Old Testament passages which were used to make the basic event come alive for those acquainted with the Old Testament (see above art. p. 675). It thus becomes more of a meditative midrash with points for reflection. Notice also the intended contrast between Jewish non-acceptance and Gentile (pagan) acceptance of the Messiah-King (frequently in Matthew). Though the symbolism of the gifts may not be something intended by the magi, yet in quoting Psalm 60:6 and Psalm 72:10-15. to embellish his account, the sacred author may have had some symbolism in mind, since gold in the scriptures is often the sign of royalty and incense was bound up with the worship in the Temple. Of theological importance is the statement that "they found the Child with Mary his Mother": the Queen-Mother with the royal Messiah-King.

**C. Second Reading:** Paul was chosen to be the herald of the Mystery that is Christ. In Christ, all nations, not only the Chosen People of old, are called to very close union with God in Christ, forming one Body, wherein all are sons in the Son. Thus they are heirs to the "Promise" which is the promised "Spirit" (cf. Gal. 3:14), who unites all in love. This plan of God to receive all mankind into sonship in Christ is ineffable. It was not revealed of old, but now it is manifested. The passage is very fitting for Epiphany, which means "manifestation".

## FEAST OF THE LORD'S BAPTISM

(January 11, 1976)

**First Reading :** Isaiah 42:1-4.6-7

**Second Reading:** Acts 10:34-38

**Gospel Reading:** Mark 1:7-11

**A. First Reading:** This is the first of the four "Servant of Yahweh oracles". The Servant in these oracles is one who is totally given over to the will of God to carry out his designs. It was the conviction of the Early Church that Jesus Christ alone fulfilled these oracles adequately,

though a collective meaning is not thereby excluded. It is Christ, filled with the Spirit, who establishes the reign of God on earth (v.1). His ministry is one of gentleness and mercy, not compelling men by force (v.3) but transforming them patiently by his teaching (v.4). Instead of plucking a bruised plant-stalk and discarding it as worthless (the figure of the sinner), he gently brings it back to full growth. Instead of quenching the wick, he breathes gently on it by his Spirit of love to bring it again to full flame. He himself is the Covenant between God and man, the light of all mankind (v.6). His concern is for the helpless and the downtrodden (v.7). (See Mt. 12:17-21; Mk. 1:11; Mt. 3:1).

**B. Gospel Reading:** John the Baptist professes his unworthiness before the coming of the One who is greater than he, who will baptize them not only externally in water, but mysteriously in a transformation of spirit. In the light of Pentecost, the evangelist recognizes this to be the Holy Spirit. Mark is giving a theological explanation of the baptism of Jesus in apocalyptic language. The "rending of the heavens," signifies a revelation of heavenly realities. Using the thought of Is. 42:1, the evangelist points out that Jesus is the Servant of Yahweh, who is at the same time his Beloved Son (the Son of God in Mk. 1:1). His trinitarian coloring of the baptism scene is inescapable. The dove is considered by some authors to be the symbol of Israel, thus designating Jesus as the New Israel (Jerome Biblical Commentary). But this confuses the image, because the dove is not the symbol of Jesus but of the Holy Spirit. Preferable is the view that the dove was the symbol of love in Old Testament imagery, and the primary force of the symbol here is the Love which the Father through his beloved Son communicates to all who believe in the Son (McKenzie, Dict. of the Bible). Thus the baptism-scene points theologically to the Christian baptism, in which all who accept Christ receive his Spirit of love.

**C. Second Reading:** St. Luke continues to place on the lips of St. Peter (as he did in chapters 2,3,4 and 5) the quintessence of the kerygma, or proclamation of the Good News, which eventually developed into what is now our written Gospels. Here, the ministry of Jesus is given in some detail. Kings and priests were anointed in the Old Testament by oil, Jesus who embodies both these roles in his own person, is anointed with the Holy Spirit himself, whom the oil symbolized. In the power of that Spirit Christ established God's reign among men and destroyed the power of Satan's reign. As the Spirit was given of old to men in order *that they fulfill their roles, so Jesus is empowered by the Spirit is his role of Savior and Lord of all men, and Conqueror over Satan.*

## FEAST OF THE SANTO NIÑO

(January 18, 1976)

**First Reading :** Sirach 51:8-12**Second Reading:** Colossians 3:12-17**Gospel Reading:** John 14:6-14

**A. First Reading:** The entire chapter 51 is a hymn of thanksgiving to the powerful name of the Lord for deliverance from imminent dangers, even death itself (either of the individual or of the community whom he incorporates in his person and represents). God's "Name" is, in the Hebrew mind, the inmost Being of God as manifested: in this instance, his saving Power, Fidelity, Goodness and Mercy. Jesus, being the full and final revelation of God, incorporates in his person all these attributes.

**B. Gospel Reading:** These verses are replete with the self-revelation of Jesus which is heightened by the question-answer technique of the of the evangelist. Christ is himself the fulness of divine truth and divine life, which no one can attain except through him, for he is the one and only Way to the Father. In Christ, the Father (in his inmost Being) is fully and perfectly revealed. That is why one who sees Christ, sees the Father, who is all goodness, mercy and love; all wisdom, truth and power. Thus the dire necessity of commitment to Christ, for without him no one can possess God, no one can reach the fulfillment for which he was destined.

Once glorified, Jesus will enlighten them still further through his Spirit on these very realities, and living in their midst he himself will work wonders on a still grander scale, for the Father wishes to glorify the Son living and working in the believing community. So let them ask, and ask freely, only let it be in his name. Since "name" in the Hebrew mind is equivalent to person as manifested, "in his name" supposes complete commitment to Jesus, as well as union of mind and heart with his aims as manifested in his Gospel message. In v.14, "me" is omitted by some Greek manuscripts and present-day translations, making it a repetition of v 13. Yet the weight of the manuscripts is in favor of including the pronoun, and this would then be the only reference of prayer made directly to Christ himself.

**C. Second Reading:** Paul depicts the ideal community which has put on Christ and in which all his appealing virtues flower anew. Above all, love which binds them together, and peace which stabilizes their unity. As the Body of Christ, their every word and deed will endeavor to conform with Christ's mind and heart as revealed in his Gospel-message, so that thus "in his name" they be a continuous eucharistic hymn (eucharist-thanksgiving) to the Father. Their whole life is (as in the Eucharistic prayer of the Mass) "in and with and through" their Lord and Savior.

### THIRD SUNDAY IN ORDINARY TIME OF THE YEAR (January 25, 1976)

**First Reading :** Jonah 3:1-5.10

**Second Reading:** First Corinthians 7:29-31

**Gospel Reading:** Mark 1:14-20

**A. First Reading:** The book of Jonah is haggadah (like Tobit and Judith), that is, didactic narrative. There was no intention to give a historical account of events, though places and names known to the readers were used, but only as a backdrop for a message of a higher level, which is that of theological instruction and/or edification. Writing centuries after the times of the prophet Jonah in 2 Kgs. 14:25, the author intends to counteract the extreme nationalism found in many of the post-exilic Jews. His inspired narrative shows that God's infinite mercy extends also to the despised pagan nations, even to Israel's one-time most formidable foe, provided they heed God's warning message and show true repentance for the past by sincere deeds of penance, a lesson that holds just as good today concerning pagans and neo-pagans alike. Animals wore garlands on festive days, so they also shared in acts of penance. Forty days is the symbolic number for penance as is seen in the case of Moses' and Elisas' fasting.

**B. Gospel Message:** Jesus commences his preaching career with a call to metanola, a change of heart, and to commitment to his gospel-message. "Gospel" is from the Anglo-Saxon "godspel" which means good news, glad tidings. Childlike openness of heart is a requisite if men are to accept the full import of his message. God's reign over men is already present in the person of Christ, over whom God reigns supreme, but it is Christ's aim to bring all men under that reign through acceptance of him and the living of his gospel-message. He will need staunch followers for this task, and he calls them on the spot. Note the spontaneous eagerness of the first two, and the total renunciation of the other two. From unknown fishermen on a small, local scene, they are called to a task that will eventually be worldwide in its dimensions. And the goal of their task is the person of man!

**C. Second Reading:** The Early Church was convinced that man had entered upon the last age of its history before Christ would come in consummation. Not knowing with any certainty the time of that Coming (cf. 1 Thess. 5.1f), it was always a safer policy to be ready at all times (an attitude which is as valuable today as it was then). For that reason Paul stressed detachment in all of life's occupations, so as to be well prepared. Though life was to go as usual, if man is only engrossed in its external activities, his mind is not alert to the major objective of his Christian commitment, namely, to live for the Lord and for the final establishment of his Kingdom.



## II. HOMILIES

### MARY, MOTHER OF THE WHOLE CHRIST

(January 1, 1976)

**The Human Situation:** A mother's role in bringing a child to maturity is a most vital one. Who gives the infant her own life blood and heart-beat for nine months at the outset of life? The mother. Who cares for it so tenderly day after day and night after night with watchful eye and loving heart during that first period of helplessness? The mother. Who is more concerned than the mother when the child leaves home to play or go to school, or later when it becomes involved in more mature matters? And who keeps praying with tears and supplications when perchance the child already grown has gone astray and leads a wayward life? It is the mother above all, that wonderful person that God gave his children on earth: a loving, tender, compassionate mother. Would God do less for his own divine family?

**The Good News:** At a definite time designated by the Father above, in a definite race prepared through hundreds of years, from a definite Woman, the object of God's love from the very first moment of her existence, the Son of God entered the world. Mary is that Woman. No other creature was exalted so high above all other created beings as Mary, Mother of God. And no other has been so humble and lowly in her own eyes as Mary, whom the Lord made the Mother of all the children of God. By means of her the Son of God was enabled to share our human condition so as to be able to redeem us all. He was born of her that we might be reborn as sons of God.

It is no wonder that Pope Paul VI declared Mary to be the Mother of the Church, which is the People of God of the New Covenant, the believing Community of Jesus Christ. For Mary is the embodiment of the Church. What she is, God wants his Church to be: "She is the image and first flower of the Church as she is to be perfected in the world to come" (Dogmatic Const. on the Church, no. 68) "The followers of Christ raise their eyes to Mary who shines forth to the whole community of the elect as a model of the virtues" (no. 65). Many implore Mary to intercede for them with her Divine Son as their loving Mother, and this is praiseworthy for it manifests humility and childlike confidence. But there is a deeper reason for her being our Mother. Her children are to model themselves on that loving Mother who was given them by Jesus, her staunch and unwavering faith, her enduring hope and her exquisite love for God and man, so often shown forth in the Gospels. Still more does the Motherhood of Mary have meaning if Mary's ideals are made to unfold

in the everyday lives of her children, as they endeavor, following her lead, to treasure in their hearts all the words and deeds Jesus, to ponder on them often, in order to penetrate more and more the mystery that is Christ, and to draw from them that manna which will stay them up in the desert of this life. As Mary was open to the Spirit from the very outset, so her true children make it their life-endeavor to be impelled by the Spirit of Christ. Only then will Christ fully live in them as he did in his Virgin Mother.

**Our Response:** What better way to start the New Year than to resolve to live for Christ as Mary did in the many ordinary events of the day, in joy and sorrow, in work and recreation, in prayer and at the hour of sacrifice? "Through Mary to Jesus" has always been the safest and the more perfect way of attaining Christ. For the Mother leads invariably to the Son.

## **THEY FOUND THE CHILD WITH MARY HIS MOTHER**

### **(January 4, 1976)**

**The Human Situation:** Men sometimes search years for the object of their quest, scientists for an important break through in an energy crisis, explorers for the re-discovery of a lost city or for the sources of the Nile River. Converts to the faith will relate how they went through agonizing searching till they found the object of their aspirations in the Church which gave them Christ their Savior.

**The Good News:** It took much courage to set out on a journey with such an objective as the Magi had in mind. And look at the hurdless they had to overcome: distance, desert heat, dangers of travel, misgivings for lack of definite guiding lines, weariness, and above all, a gripping fear of King Herod, the blood-thirsty tyrant in Jerusalem jealous and suspicious of even his wife and sons, whom he murdered, lest they take the throne from him. Yet the Magi went on. Nothing stopped them. They dared enter Herod's city, ask for an audience with the King, and even amazingly inquire about "the newborn king of the Jews", a query which would only increase the jealous king's murderous designs!

Many a person searches today for something that will give him peace of heart, still the longings and aspirations of his soul, and give him fulfilment. His search is for God though he may not know it at the outset. *Neither is he aware that God has come down to us and lets himself be found in the form of a Babe in his Mother's arms.* Many search for him in various philosophies of life, in Eastern mysticism, even in erotic experiences, but they do not find the object of their search, they do not experience that satisfaction that assures them their search is at an end, and life is worth living.

The Magi to their surprise were told that they would not find the newborn Messiah-King in the grand capital of the land, but in a little town called Bethlehem, the city of David. Once again they set out, nothing daunted, wondering no doubt what disappointments awaited them in an unknown town of peasant people. Yet they hurdled every obstacle, they overcame every fear, and at last with great joy they came upon the object of their searching. It was a child in the arms of his Mother! Had they expected a royal palace with palace-guards and courtiers? Had they thought to find signs of majesty and wealth, servants and hand-maids, carriages and coaches? They found none of that. But by an interior enlightenment they recognized that their search was at an end, and that they had found him whom they sought: the Child-King in the arms of his Mother.

Many look for Christ in places he does not let himself be easily found: in superb projects, in grand operations, in convention and discussion. What is hidden from their eyes is that the great God deigned to become very little, a Child like any other child, one of us, sharing our life, our shelter, our food, and even a human mother. In the arms of that Mother he was found by the Magi, and they represent the nations of the world. And Christ now lives in the midst of his Church, whom that Mother embodied and represented in her person. The sophisticated look for him in every place except in the midst of his Church and in the arms of Mary. Neither Mary nor the Church have any place in their programming for reforms, in their grand plans for making a better world. Yet this Child is the King of all nations, the King of the universe. Without him, the nations will never find peace, never be able to come together in a united attempt to bring humanity to its fullest development. The humble of heart will find him, despite trials, delays, disappointments, opposition, for they are searching for him where he really is: in the believing community with Mary in their midst, the Church through whom he wills to give peace and salvation to all the world.

**Our response:** Many a person has never really found Christ, nor experienced him. But once anyone has found him, the Child in the arms of Mary, the living Christ in the midst of his believing community, Christ living in everyone of his brethren, then life takes on real meaning, then there is a new lease on life that is lasting. We want that experience to be ours.

## FEAST OF THE LORD'S BAPTISM

(January 11, 1976)

**The Human Situation:** It is remarkable what one single person can accomplish when goaded on by a definite idea, ambition or motivation. A Teresa of Avila, a Don Bosco, and many other noble men and women

have accomplish wonders. Likewise, an evil ambition has given the world a Hitler, a Stahlin, and many other tyrants. The impelling factor in the case of Christ is the Spirit of divine Love.

**The Good News:** The baptism scene is replete with mystery and meaning. There it is revealed to us that Jesus of Nazareth, the carpenter's son, is the Beloved Son of the Father, the Servant of Yahweh who will be his perfect instrument in carrying out the full designs of the Father. On him the Spirit rests permanently and in sevenfold fulness as foreseen by the prophet (Is. 11:1-3; 42:1). Invested with that Spirit, he will carry out his role of Messiah and Savior in the spirit of gentleness and love, symbolized by the dove. God's Spirit is one of loving-kindness and mercy, not one of domination and tyranny, as that of so many conquerors of old.

Impelled by the Spirit, his ministry will be one of understanding and compassion for his fellowmen, bruised by sin, degraded by social injustice imprisoned by social conditions. It would bring him into constant contact with all classes. He grew up in a workingman's home, himself a carpenter, and could well understand those who had to work daily to make a living. He was not going to remain behind closed doors in isolation from his fellowmen, but would mix with the devout and the sinner alike. He did not disdain to place his hand on leprous scabs, and stop to cure a blind man. He went about doing good to all, preaching and teaching men the way to the Father.

Jesus did not find it repugnant to step into the waters in order to receive the baptism of John, thus classifying himself as a common sinner, though he was the spotless Lamb of God. He simply wanted to incarnate himself fully into mankind, and take upon himself all their burdens and sins, so as to cleanse them from all defilement. He thus sanctified the element of water to make it a regenerative womb of rebirth in Christian baptism. In baptism the Child is reborn of God, cleansed of all defilement, and given the Spirit into his heart to impel him toward the same goal that is that of Christ. From that moment on the heavenly Father looks down and sees his Son in the newly-born babe.

Impelled by the Spirit, Jesus will at once strike out to meet the archfiend of mankind, and be tempted by him, but Satan will be utterly defeated in all his wiles and suggestions by the dutiful Son, whose Spirit is the Love of God. Impelled by that Spirit he will work his wonders, found the kingdom, implant his Gospel-message, and offer himself as a total oblation for his fellowmen. Impelled by that Spirit he will establish the Reign of God in the hearts of men.

**Our Response:** Today in the charismatic movement, many are being made aware of the potential they have received in the sacrament of baptism, and are undergoing a full renewal in the Spirit of Jesus. Their lives have taken on a new momentum, one of praise of God for all his

wonderful works, and one of loving service to their fellowmen. This is the same Spirit that impelled Jesus toward his sublime goal, and will impel all and everyone who let themselves be open to him.

## FEAST OF THE SANTO NIÑO

(January 18, 1976)

**The Historical Situation:** Love for the Santo Niño is deeply embedded in the heart of the Filipino because the little image of Santo Niño is connected with the very foundations of Christianity in the Philippines. It was given by Magellan to King Humabon's Queen as a baptismal gift, and later on became the means of reconciliation and peace between the Filipinos and the Spaniards under Legazpi and Urdaneta. To this day it is treasured in the Augustinian Church in Cebu, and has escaped unharmed in the bombings of World War II.

**The Good News:** It is the Infant Jesus whom we honor and love in the image of the Santo Niño. —Jesus has captured the human heart by becoming a lovely infant, a winsome Babe. And there is no nation on earth that is not won over by the loveliness of a child. Christ could have entered our planetary existence as a grown adult, a King, a mighty Conqueror, but he preferred to come as any other child comes into the world through the mediation of motherhood, and with all the homely details that surrounds infancy. Ought this not make us think? Is there not a deep reason intended by God in the very fact that his Son chose to become a Babe? There certainly is.

The image of the child brings home to us our utter dependence on God to whom we owe everything: life, health, gifts, family surroundings. The image of the child is moreover one of artlessness, innocence, purity of heart. It is one of joy and of winsome love. Jesus knew what he was doing when he came to us as a child and let the inspired writings develop that image of him. Today you will find some who voice the idea that our devotion to Christ ought to center more on the adult and manly Christ, the worker, the crucified, the risen one. No one denies the value of such motivation. But to consider the devotion to the Santo Niño as immature and as reflecting a child-mentality in a man hardly stands up against the clear directives of the Lord himself who gave to adult Apostles the image of a child as a model for their conduct:

"They returned to Capernaum and once inside the house, Jesus began to ask them, 'What were you discussing on the way home'? At this they fell silent, for on the way they had been arguing about who was the most important. So he sat down and called the Twelve around him and said, 'If anyone wishes to rank first, he must remain the last one of all and the servant of all.' Then he took a little child, stood him in their

midst, and putting his arms around him, said to them 'Whoever welcomes a child such as this for my sake, welcomes me'. And whoever welcomes me welcomes, not me, but him who sent me.' (Mk. 9:33-37). Again Jesus said to them: "I assure you, unless you change and become like little children, you will not enter the kingdom of heaven."

If the Lord wanted us to learn spiritual childhood from the example of a child, from whom can we learn it best if not from the Child Jesus himself? All through his adult life, Jesus manifested the very virtues of a true child of God: his utter trust in the Father in every situation, his total obedience to the plan and will of the Father, his loving-kindness toward all men, his uncomplaining simplicity with whatever was at hand in food or clothing, habitation or companions. God is simplicity, and Jesus has given us an eminent example of childlike simplicity and love.

**Our Response:** Enthroning the image of the Santo Niño in our homes and edifices is surely praiseworthy, but what the Father expects of us is to imitate the virtues of his Infant Son, and become one with him in mind and heart. Otherwise our devotion to the Santo Niño remains on a superficial level.

## BELIEVE IN THE GOOD NEWS

(January 15, 1976)

**The Human Situation:** When the explorers opened up the New World and the Far East to European nations some centuries ago, thousands sought their fortunes in these newly discovered lands which promised them great opportunities for wealth, success and fame. Some attained these objectives but only after arduous toil and much hardship, for it involved re-adjusting to new climes and conditions, new situations and challenges. Those who did not adjust were doomed to disappointment.

**The Good News:** Christ has unfurled his banner for us to follow him into an adventure that will challenge the best in anyone. He is not out to conquer lands and acquire wealth, but to conquer mankind for the kingdom of his Father, so that God may reign fully over all hearts in love and lasting peace. This in turn constitutes man's perfect happiness. To follow him will mean a change of the whole man in his interior aims and ideals, but what he holds out as the prize to be obtained is not only his sublime doctrine which can transform the most hardened sinner into an Augustine or a Magdalene; not only his solid principles for man's happiness in social justice and the sharing of all possessions; but above all the priceless personal possession of himself in love and friendship, a union that is all-absorbing and all-demanding, leading straight to the Heart of God in the participation of God's own Spirit.

For the Good News he asks us to believe in is primarily himself, God giving himself to each individual man in his Son, first in obedient sacrifice throughout life until death on the cross all for man, then in the sacrificial meal which re-enacts and makes present his sacrificial giving of self in the Eucharist, and finally in the end-reality of which the Eucharist is the sign and seal, when God is possessed in complete and perpetual love in the final gift of himself. Such is the stupendous import of the Good News.

The material-minded man has little interest in the reign of God over him. It never enters into his calculations, which are merely bound up with the transitory and fleeting things of life. The sensual and carnal man wants nothing to do with God's reign, for it will deprive him of the kind of pleasures for which he craves. But once the grace of the Spirit has touched the little heart of man, and he listens to Christ beckoning to him, is willing to reform his life and follow him, there ensues a remarkable change, and one is soon aware of a liberation, a quickening of spirit, a rebirth of his whole being, that like Paul the Apostle he considers all past possessions as mere rubbish, and longs to be caught up by his Lord and Savior Jesus Christ.

The possibilities and potentialities of the heart of man under the transforming influence of Christ's Spirit are incalculable, and every effort to meet the challenges involved is effort well given. God is never outdone in generosity. To have found Christ in person, is to have found the treasure in the field, for which a man sells all he has to possess. It is the personal cultivation of our holy faith centered on Christ that has produced the great men and women of our Christian heritage. What others have done, by the grace of God we also can do.

**Our response:** The call of Christ is manifold: it may be to any one of many vocations in the Church: married or single, priest or religious. But the eager response of the first followers as shown in today's Gospel-reading is the model for our own: spontaneous eagerness and total renunciation.

## SHORT NOTICES ON BOOKS

Trocme, Etienne: *Jesús de Nazaret*. Editorial Herder, Barcelona, 1974 — 192 págs. Rústica 190 pesetas.

The author, a famous Protestant biblical scholar, who has studied in different Protestant institutions (Paris, Los Angeles in USA, Basilea, Strasbourg, etc.) tells us that the parables of Jesus Christ were after-dinner speeches, and he tries hard to picture to us the different reactions of the listeners of the Lord. He has also some peculiar theories about our Lord's miracles.

Let Catholic scholars with a flair for biblical studies who can sift the grain — and there is plenty of it in this book — from the chaff peruse this book; but if you are looking for a devotional work, you better search for it in another direction.

Arvon Henri: *Bakunin. Absoluto y Revolución*. Editorial Herder, Barcelona, 1975 — 116 págs. — 200 pesetas.

This book deals with the life and ideology of Bakunin (1814-1876), who with Kropotkin conceived and propagated the tenets of political anarchism and religious atheism. Once a high-ranking officer in the Russian army, he had tutored himself in philosophy by perusing Fichte, Hegel and other German authors. He had travelled a lot, and made friends with Proudhon, Marx and other revolutionaries of his day.

Caught within the meshes of the law of his country, he served some time in a prison at St. Petersburg, where he wrote his "Declaration" dedicated to Nicholas I. Exiled later to Siberia, he managed to escape for London, and since then played an active role in various revolutionary movements in several countries of Europe. His central or prime principle is that anarchism in politics and atheism in religion are the most effective "isms" towards progressivism.

The author of this book concentrates on Bakunin's atheism, and shows that his arguments against the existence of God rather enhances our belief in the deity in a roundabout way or by contrast, much like objections to the truth, when solved, clarify the truth; or like trials which depurate virtue, when borne in patience and resignation.

Broekman, Jan M.: *El Estructuralismo*. Editorial Herder, 1974 — 204 págs. — 240 pesetas.

This work of Broekman, a professor of philosophy in the University of Louvain, is an illuminating introduction to *structuralism*, the beginnings of which he attributes to the Russian researches on aesthetics and literature of the 20's; and shows us how the structuralistic idea was further developed in Czechoslovakia around the 30's, and winds up with a discussion of present-day French structuralism in art, science and philosophy.

Main contents: The problem of alienation; functional and structural thought; the influence of cultural anthropology and linguistics; the bases of human knowledge; the subject and history of structuralism; the confrontation of structuralism with idealism and Marxism; and a very exhaustive bibliography.