

BOLETIN ECLESIASTICO de FILIPINAS

SOLUTION TO FRAGMENTATION

Editorial

LOVE GIVES LIFE TO PEACE

Paul VI

ALAY KAPWA

Cirilo Almario, D.D.

WE ARE BORN TO BE FREE

Cardinal Julio Rosales

WHAT THE BIBLE SAYS ON RECONCILIATION

Bernard Lalande

THE CATHOLIC CHARISMATIC RENEWAL

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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Solution to Fragmentation

The different stands taken by different Church leaders on the February 27 Referendum has demonstrated once more that the Catholic Church in the Philippines is a fragmented Church.

Boycott was called for by the Association of Major Religious Superiors of the Philippines (AMRSP) when, on January 11, they endorsed a statement that originated from Mindanao-Sulu. The Bishops issued their own statement. While saluting those whose conscience dictated a boycott, they opted for a compromise under four "safeguards". An outspoken priest, however, taking advantage of an interview by a local newspaper, strongly disputed both the boycott of the AMRSP and the compromise of the Bishops. He clearly went all out for the Referendum.

What is one supposed to do in a fragmented Church? The AMRSP, reflecting on this question in a November 8, 1974 report, said:

"What are the consequences for committed Christians in the Philippines? They are divided now as they have never been divided before, and on their differences now depend the liberty and even the lives of men and women among laity, clergy and religious alike. These differences extend from an almost complete acceptance of the good faith and good judgment of the President in acting out the philosophy of his book, *Today's Revolution: Democracy*, to an almost complete acceptance of the Communist analysis in the book of Amado Guerrero, *Philippine Society and Revolution*. And there is not the least prospect that either category of conviction will succeed in suppressing the other, even among active Catholics, in the foreseeable future."

"The first and surest lesson for Philippine Christians, therefore, is that they must be prepared to live with painful differences for some time to come . . . If the Church is not to be altogether ineffectual, and if at the same time the bond of Christian communion is not to be completely broken, bad faith must not be presumed

where it is not proved, and bad judgment must be considered a matter for discussion and not for compulsion... A wide measure of common ground must certainly be maintained, as for example in unhesitating reaction to *prima facie* evidence of abuse of human rights, such as the reaction of the Major Superiors of Women to the case of Lilia Hilao."

"There is no other course to follow than that prescribed in the Gospel parable: to let the wheat and the tares grow together, lest the harvest itself be destroyed."

The above sentences are an updated expression of the old adage: "in necessariis unitas; in dubiis libertas; in omnibus caritas" ("In whatever is necessary let us have unity; in whatever is doubtful let us have liberty; and in whatever we do let us have charity.")

Maybe we can go a bit further. In whatever is doubtful let us, first, seek to forge a compromise. In this light, the Bishops' position on the Referendum was the wisest one.

But, secondly and as a long range measure, in case of doubt, we should seek to clear the doubt. The Church in the Philippines needs theologians who can think clearly and forcefully and express themselves with facility; winnowers who would separate the chaff from the grain. We need leaders who can elicit from followers a deep-seated commitment to a cause, not by appealing to emotions but by outlining a clear vision based on solid Christian principles. We need prophets who would proclaim, not their own pet ideas but the Will of God.

In This Issue

The Editorial Comment of this issue has been made taking into consideration the fact that most of our readers will get their copies in March. This is one way by which we are trying to make up for our Boletin's delay caused by circumstances beyond our control. Another measure we have taken is that of advancing our homilies. This issue carries **homilies for April**.

Renewal and Reconciliation, the Holy Year Theme, is the focus of this issue. The Holy Father points out that "reconciliation shifts

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the sphere of Peace from the external to the internal forum" where **Peace finds its soul: Love.**

We cannot possibly publish all the interesting materials on the Holy Year, but publishing the **Bull of Indiction of the Holy Year** is a must. This document tells us that Renewal and Reconciliation, for the interior life is "metanoia"; for the Church, it is "building up"; for the world it is the recognition of a "vertical dimension" in life.

The **Statement of the CBCP on the referendum** and Bishop Almarino's pastoral letter on **Alay Kapwa**, are two good examples of the Philippine Church's efforts for renewal and reconciliation.

To oppose and to reconcile might seem to be contradictory. But there can be no authentic reconciliation with God unless man commits himself to oppose the enemies of God; there can be no authentic reconciliation with our fellowmen unless we make a clear stand to oppose whatever is against the common good. Cardinal Rosales, affirming that **We Are Born to be Free**, points out that we must oppose both Communism and Selfish Capitalism.

To round up our Features Section, we have Msgr. Lalandes's article on **What the Bible Says on Reconciliation**.

For our readers' reflection we have some excerpts of the **Pope's year-end and new year addresses**, which were clearly marked by the theme of renewal and reconciliation.

Our Bible Study and Liturgy sections are back after the December issue. In addition, we introduce a new section, **Dialogue**, which will deal on topics of a more or less controversial nature and for which we invite special comments from readers.

To help our readers locate the information we use as fillers in some pages, we have included a guide in our table of contents.

LOVE GIVES LIFE TO PEACE

POPE PAUL ANALYZES MEANING OF PEACE AT "WORLD DAY OF PEACE" COMMEMORATION IN ST. PETER'S BASILICA IN PRESENCE OF 10,000 "PUERI CANTORES" ON 1 JANUARY

Here is the New Year!

Here is a new period in our life!

Let us greet our Life! — which is Christ! our beginning: in him all things are created and planned (cf. Col. 2, 15, 16, 17); he is our model and our teacher (cf. 1 Cor. 11, 1; Eph. 5, 1; Mt. 23, 8); he is the goal and the fullness of our life, both present and to come (cf. Gal. 2, 20; Rom. 6, 5; 1 Thess 4, 17; Rev. 1, 8, etc.). Let us greet our Lord Jesus Christ, to whom be honour and glory for ever and ever! (Rom. 16, 27).

And then we greet Mary, the blessed Mother of Jesus, whom the Church today honours for this her most special privilege and for this our inestimable good fortune of her being for that very reason the Mother of God made man, our Brother and our Saviour. Hail, holy Queen, Mother of mercy, hail, our life, our sweetness and our hope, hail!

Welcome to singers

And now a greeting to you, the **Pueri Cantores**, who have come from every part of the world to give here in Catholic Rome, the heart of unity and of peace, a marvellous example of harmony and joy. Sing, sing! Your voices mingling in one single chorus of faith and prayer are a prophecy of peace and hope for the entire world! Greetings to you, **Pueri Cantores**!

With these exultant antiphons our minds now concentrate upon the theme which today all of us together make the object of our reflection and of our prayer: Peace.

Peace is, as it were, the sun of the world.

How can we gaze upon this sun? It is too bright; we are dazzled by it! But just as we do in the case of the sun, let us

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now content ourselves with seeing its reflected splendour, in one of its many aspects which make it understandable for us.

Pay attention. What is Peace? It is the art of agreeing.

Do people agree spontaneously, automatically?

Potential agreement

Yes and no. They do agree "potentially"; that is to say, it is in their nature to agree. In the depths of their hearts there is the tendency, the instinct, the desire, the need and the duty of agreeing, that is, of living in peace. Peace is a demand of man's very nature. Human nature, basically, is one; it is the same in all people. It is essentially oriented towards expressing itself in society and towards putting all people in communication with one another. People need to receive life from others, to be brought up and educated by others, to understand one another, that is, to speak a common language. They have the instinct and need to know one another, to live together; they are social beings, they form families, tribes, peoples, nations. And today, communications, people are all tending to come together into one single family, a family made up of many members with an autonomous independence and a certain characteristic and distinct authenticity, but now complementary and interdependent. Everyone can see that this is a movement that is not only necessary but also fine and good, the only movement in fact that can claim for itself with full right the name of civilization. Mankind is one, and it tends to organize in a community form. And this is Peace. Christ, with one utterance, has summed up and prophesied this supreme human destiny, when he says to the people of this world: "You are all brothers" (Mt. 23, 8). And revealing to us the religious and central truth of the divine Fatherhood, he bestowed upon universal human brotherhood the reason for its existence, the capacity to fulfil itself, the glory and the happiness which belong to it. We repeat: this is Peace — the harmonious, united, free and happy brotherhood of all men among themselves.

Peace: a duty and a possibility

But does this Peace exist? Alas! What a long distance there is between the actual nature of Peace and its ideal reality, between what it is and what it ought to be! One could say that history, with its wars, its rivalries and its divisions, denies with an indescribable and unending list of realities, the concreteness of Peace in the past!

Give us still further your patient attention. After all, the contemplation of the panorama of the world and its destiny deserves from us all this effort at understanding. And we say this: while it is true that in the past Peace has unfortunately not always really presented the hoped-for picture of well-ordered and peaceful mankind, but rather the opposite picture of conflicts among men has been dominant, we nevertheless have felt authorized in these recent times — and with the world's consent and urged on not only by our religious faith but also by maturity of the modern mind, by the progressive evolution of the Peoples and by the intrinsic necessity of modern civilization — to make two affirmations of supreme importance: Peace is a duty; Peace is possible!

Justice and the common good

There arises then in our minds a question, a doubt, tinged with scepticism, which in a hidden but brutal manner accuses our enthusiasm for peace of utopianism, of fantasy, of illusion, of anachronism at least, as though it were still romancing about the golden age of Virgil, failing to keep up with hoped-for events. And the question is this: is not the barometer of Peace today pointing to bad weather? In another guise, still more fierce and frightening, is not the world returning to the pre-war positions of dialectic and polemic — that is, to a challenge of principle against the method and the reign of Peace? What are we to deduce from worldwide and local armaments, which have been taken to a stage of inconceivable terror? Can the policy of balanced forces in fact avert a worldwide catastrophe? And what will radical class warfare come to, if it is no longer moderated by a sense of justice and of the common good but dominated by passion for revenge and for prestige? It is necessary to take note in these last few years of what is as it were a lurking danger that makes everyone tremble, an insult as it were which stains the honour of our civilized way of living: we refer to a fearful increase of organized crime, with the weapons ready and aimed threateningly at innocent life, and with the blackmail of extreme mercenariness: Where is right? where is justice? where is honour? where is that tranquillity of order which is called Peace? (We recall the inaugural address of the judicial year of 1974, given by the Procurator General of the Supreme Court of Cassation, Doctor Mario Stella Richter). And then we must allude also to the wars and skirmishes still persisting in various parts of the world, with victims and destruction which make one weep — we have all of these things sadly present in our mind.

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We refer, without making any personal comment at this time, to facts and to conditions relative to the Peace which is weakened or absent in not a few social and political situations in the world. We do so in order to insert into the meditation which we are making a principle, a method, which we derive from genuine Christian teaching, and which, if applied to the efforts and to the steps always being undertaken to safeguard and to promote Peace, would undoubtedly be positive and would contribute to a solution, even though psychologically it would be quite difficult. It is called "reconciliation". It is one of the themes of the Holy Year which has just been inaugurated.

The soul of peace

Reconciliation shifts the sphere of Peace from the external to the internal forum from the extremely realistic field of political, military, social and economic rivalries, the conflicts, that is, of the tangible world, to the no less real but imponderable field of men's spiritual life. It is hard to enter this field, yes, but it is the field of true Peace, of Peace which is in minds before it is in deeds, in public opinion before it is in treaties, in men's hearts before it is in armistices. To have a true Peace we must give it a soul. The soul of Peace is love. We had this formula inscribed on the medal struck on the occasion of our visit to the Assembly of the United Nations in October 1965 — *Amoris alumna Pax*. Yes, it is love which gives life to Peace — more than victory and defeat, more than fear, than fatigue, than need. We repeat, the soul of peace is love which for us believers derives from the love of God and pours itself out in love for men. It is the key to the workings of true peace, the key to that love which we call charity. Love which is charity brings about reconciliation; it is a creative act in the web of human relations. Love overcomes dissensions, jealousies, dislikes, age-old oppositions and and those newly emerging. Love gives to peace its true root, and banishes hypocrisy, uncertainty and egoism. Love is the art of peace: it introduces a new kind of teaching, one that involves a total revision of approach if we consider how, from the games children play right up to certain tracts on ethnology and the philosophy of history, fighting, conflict, the balance of power, and the usefulness of violence all seem to constitute a necessity, a badge of honour and a source of self-interest. Above all, will love, yes, Christian love, succeed in tearing from the heart's depths the poisoned and tenacious root of revenge, the "settling of accounts" the "eye for an eye" and a "tooth for a tooth" (cf. Mt. 5, 38), from which bloodshed, reprisals and destruction then fol-

low, linked in a chain reaction, like an unending obligation of ignoble honour? Will love succeed in purifying certain ingrained collective attitudes, certain underworlds where the Mafia has its own secret and pitiless law? Will love be able to overturn certain customs vendetta, whether personal or communal, clan rivalry, and obsessive false duties which breed their own irresistible obligations? Will it succeed in placating certain feelings of nationalist or racial pride which are transmitted inexorably from one generation to the next, spawning a revenge that brings to both contending parties disastrous hatred and inevitable massacres? (cf. Mt. 7, 12).

Reconciling love not weakness

Yes, love will succeed, because Jesus Christ has taught us so. He included the obligation to love in the prayer par excellence, the "Our Father", obliging our stubborn lips to repeat the wonderful words of forgiveness: "And forgive us, Father, our debts, as we forgive those who are in debt to us." Reconciling love is not weakness, is not cowardice: it demands strong, noble and generous, sometimes heroic, feelings: it calls for the overcoming of oneself rather than of one's enemy; it may at times seem even like dishonour: think of turning "the other cheek" to him who has already struck you on one cheek (cf. Lk. 6, 29); think of giving your mantle to him who takes you to law and would have your tunic (cf. Mt. 5, 40). But it will never be an outrage to due justice or a renunciation of the right of the poor. In reality, reconciling love will be the patient and wise art of peace, of wishing well to one another, of living together as brothers after the example of Christ and with the strength of our heart modelled on his.

Difficult, yes, it is difficult: but this is the Gospel of reconciliation, which, when you examine it closely, is after all easier and happier than nurturing in oneself and enkindling in others a heart full of rancour and hatred. Man is originally good, he must be and become good once more. Let us remember then: Christ is our peace (cf. Eph. 2, 14).

BULL OF INDICTION OF THE HOLY YEAR 1975

(*"Apostolorum Limina"*)

PAUL

Servant of the Servants of God
To all the Faithful: Health and Apostolic Blessing

The memorials of the Apostles, the holy places of Rome where there are worthily preserved and religiously venerated the tombs of the Apostles Peter and Paul, those "holy fathers" through whom the City became not only the "disciple of truth" but also the teacher of truth¹ and the centre of Catholic unity, now — as the universal Jubilee to be celebrated there approaches — shine forth more brightly to the minds of the faithful as the goal of pilgrimage.

*Origin of Pilgrimages**

Down the centuries, these memorials have always impelled the Christian people to be fervent in their faith and to testify to ecclesial communion. This is so because the Church recognizes her identity and the cause of her unity in the foundation laid by Jesus Christ, namely, the Apostles.² From as early as the second century the faithful came to Rome to see and venerate the "trophy" of the Apostles Peter and Paul in those very places where they are preserved;³ and they made pilgrimages to the Church of Rome to contemplate her "regal dignity."⁴ In the fourth century the pilgrimage to Rome became the principal form in the West of

* Sectional and sub-sectional headings have been added by the Bulletin Ecclesiastico de Filipinas.

¹ Cf. St. Leo, the Great. Sermo LXXXII, 1: PL 54, 422.

² Cf. Rev. 21:14.

³ Cf. the testimony of Gaius, an ecclesiastic of the time of Pope Zephyrinus, in Eusebius, *Historia Ecclesiastica*, II, 25 7.

⁴ Cf. the inscription of Abercius, Bishop of Hierapolis in Phrygia at the end of the second century: text and translation in M. Guarducci, *L'iscrizione de Abercio*, "Ancient Society" 2 (1971), pp. 176-177.

that kind of religious journey. It was similar to, and had the same religious purpose as, the pilgrimage which was made in the East to Jerusalem where the Lord's sepulchre is found.⁵ In the early Middle Ages there came on pilgrimage to Rome from various parts of Europe and even from the East, especially monks, those who were "linked to the Chair of Peter"⁶ and who wished to make a profession of their orthodox faith at the tombs of the Apostles.⁷

Origin of Roman Jubilee Years

The idea of a pilgrimage increased further from the twelfth to the thirteenth century, becoming all the more common by reason of a renewal of spirituality and popular piety which spread throughout Europe at that time. This renewal served to enrich the ancient notion which the Church received from tradition and which was equally to be found in other religions, namely, the concept of a "pilgrimage undertaken for the love of God."⁸ In this way the Jubilee Year originated: it was as it were the result of a process of maturing in the doctrinal, biblical and theological fields.⁹ It emerged plainly for the first time in the year 1220, when our predecessor Honorius III proclaimed a Jubilee Year for the pilgrimage to the tomb of Saint Thomas Becket.¹⁰ Later, as is well known, pilgrims came to Rome to the Basilicas of Saint Peter and Saint Paul, in the great popular and penitential movement of the year 1300, a movement confirmed by our predecessor Boniface VIII,¹¹ and which was marked by a longing to obtain pardon from God and peace among men. This movement was directed to this very lofty motive: "the glory of God and the exaltation of the faith."¹²

The Roman Jubilee of 1300 was the beginning and the pattern of those which have followed (every twenty-five years from the fif-

⁵ Cf. St. Maximus of Turin, *Homilia* 72: PL 57, 405 B.

⁶ The expression is found in a letter of St. Columban to Pope Boniface IV in 613: *Sancti Columbani Opera*. ed. G.S.M. Walker, Dublin 1957, p. 48.

⁷ Concerning this custom cf. F.M. Mignanti, *Istoria della sacrosanta basilica Vaticana*..., Rome-Turin 1867, p. 180.

⁸ Cf. in general B. Kötting, *Peregrinatio religiosa. Wallfahrten in der Antike und das Pilgerwesen in der alten Kirche*, Regensburg 1950.

⁹ R. Foreville, *L'idée de Jubilé chez les théologiens et les canonistes XII-XIII.* avant l'institution du Jubilé romain (1500): "Revue d'Histoire Ecclésiastique" LVI (1961), pp. 401-423.

¹⁰ P. Pressuti, *Regesta Honorii III*, Roma 1888-95, 1840; text in R. Foreville, *Le Jubilé de Saint Thomas Becket du XIII au XV (1220-1470). Etudes et documents*, Paris 1958, pp. 163-164.

¹¹ Bull *Antiquorum habet fida relatio*, dated 22 February 1500: Extravagantes comm. V, IX, 1.

¹² Cf. the *Glossa* of Cardinal Giovanni Monaco on the same Bull.

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teenth century onwards, except when the series was interrupted by extraneous circumstances). This is an indication of the continuity and vitality which have always confirmed the relevance of this venerable institution for every age.

Development of Jubilee Years

It is correct to say that the Jubilees celebrated in recent times have preserved this outstanding value, whereby the unity and renewal of the Church are affirmed in a special way and all men encouraged to recognize one another as brothers and to walk in the path of peace. Such a desire manifested itself at the beginning of this century, when our predecessor Leo XIII proclaimed the Jubilee Year in 1900. The human family was filled with the same hopes and expectations when, a quarter of a century later, afflicted by grave dangers and contention, it awaited the Holy Year of 1925. These were proposed for the special Holy Year of 1933 on the occasion of the nineteenth centenary of the Redemption. It was the same noble aspirations for justice and peaceful co-existence among men that Pius XII put forward in the last Jubilee, in the year 1950.

I

RENEWAL AND RECONCILIATION

It seems to us that in the present Holy Year all the principal and important motives of the previous Jubilees are present and expressed in summary form in the themes that we ourself laid down in our discourse of 9 May 1973 when we first announced the Holy Year: renewal and reconciliation.¹³ We have offered these themes for the reflection of the pastors and faithful, particularly during the anticipated celebration of the Jubilee in the local Churches, and we have added to them our exhortations and our catechesis. But the aspirations that the two themes enunciate and the lofty ideals that they express will find a more complete realization in Rome, where the pilgrims to the Tombs of the Apostles Peter and Paul and to the memorials of the other martyrs will come more easily into contact with the ancient sources of the Church's faith and life, in order to be converted by repentance, strengthened in charity and united more closely with their brethren by the grace of God.

¹³ Cf. Paul VI, *Allocutio qua christifidelibus in Basilica Vaticana coram admissis nuntiat Se universalem Iubilaeum in annum MCMLXXV indictum*, d. 9 m. Maii a 1975: AAS 65 (1975), pp. 322-325.

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For the interior life: METANOIA

This renewal and reconciliation pertain in the first place to the interior life, above all because it is in the depths of the heart that there exists the root of all good and, unfortunately, of all evil. It is in the depths of the heart therefore that there must take place conversion or *metanoia*, that is, a change of direction, of attitude, of option, of one's way of life.

For the Church: BUILDING UP

But also for the Church as a whole, at a distance of ten years from the end of the Second Vatican Council we view the Holy Year as the ending of a period of reflection and reform and the beginning of a new phase of building up in the theological, spiritual and pastoral spheres, which will develop upon the foundations laboriously laid down and consolidated during the past years, in accordance with the principles of new life in Christ and of the communion of all men in him, who reconciled us to the Father by his blood.¹⁴

For the World: VERTICAL DIMENSION

For the whole world this call to renewal and reconciliation is in harmony with the most sincere aspirations to liberty, justice, unity and peace that we see present wherever men become aware of their most grave problems and suffer from the mishaps produced by divisions and fratricidal wars. With the message of the Holy Year, therefore, the Church wishes to indicate to all men of goodwill the vertical dimension of life that ensures the reference of all aspirations and experiences to an absolute and truly universal value, without which it is vain to hope that mankind will find once more a point of unification and a guarantee of true freedom. Even though it is characteristic of many sectors of modern society to assume secular forms, the Church, without interfering in matters which do not come within her competence, nevertheless wishes to impress on men the need of being converted to God, who alone is necessary,¹⁵ and of imbuing all their actions with fear and love of him. For faith in God is the most powerful safeguard of the human conscience and the solid foundation of those relationships of justice and brotherhood for which the world yearns.

¹⁴ Cf. 2 Cor. 5:18-20; Rom. 5:10.

¹⁵ Cf. Lk. 10:42; Mt. 6:33.

Pilgrimage: A SIGN

The pilgrimage to Rome by representatives of all the local Churches, both pastors and people, will therefore be a sign of a new process of conversion and brotherly reconciliation.

As the minister of the word and of the grace of reconciliation, we respond to this sign of the interior dispositions of the pilgrims and of the renewed resolve of the Christian people whom they represent, by imparting the gift of the Jubilee Indulgence, insofar as we are able, to all the pilgrims who come to Rome and to all those who, though prevented from making the journey, accompany them in spirit.

II

INDULGENCES

It is well known from the Church's very ancient custom that the indulgence attached to many penitential practices was granted as a gift in a special way on the occasion of pilgrimages to the places sanctified by the life, Passion and Resurrection of our Saviour Jesus Christ and by the confession of the Apostles. Today too we associate ourselves with that venerable tradition, according to the principles and norms that we have ourselves laid down in the Apostolic Constitution *Indulgentiarum Doctrina*¹⁶ and which we wish at this point briefly to recall.

A shared gift

Since Christ is our "Justice" and, as has been fittingly said, our "Indulgence", we, as the humble minister of Christ the Redeemer, willingly extend a share in the gift of the indulgence — in accordance with the Church's tradition — to all the faithful who, through a profound conversion of the heart to God, through works of penance, piety and brotherly solidarity, sincerely and fervently attest to their desire to remain united in charity with God and their brethren and to make progress in that charity.¹⁷ In fact, this sharing comes from the fullness of the treasury of salvation which is primarily found in Christ the Redeemer himself, "in whom sub-

¹⁶ Apostolic Constitution *Indulgentiarum Doctrina*: AAS 59 (1967), pp. 5-24.

¹⁷ Cf. Paul VI, Epist. ad E. mum P.D. Maximilianum S.R.E. Cardinalem de Fürstenb. ob inductum universale maximumque iubilaeum in annum MCMLXXV, *Iniziandosi ufficialmente*, d. 31 m. Maii a. 1975: AAS 65 (1973, pp. 357-360.

sist in all their value the satisfactions and merits of his Redemption."¹⁸ In this fullness in Christ, of which we have all received,¹⁹ there shines forth "the most ancient dogma of the Communion of Saints, whereby, in Christ and through Christ, the lives of the individual sons of God are linked with the lives of all the other Christian brethren by a marvellous bond in the supernatural unity of the Mystical Body of Christ, as in one mystical person".²⁰

*Sharing in the fullness of Christ
in the Communion of Saints*

For, "by the hidden and benevolent mystery of the divine will, men are linked together in a supernatural relationship, whereby just as the sin of one also harms the others, so also the holiness of one is beneficial to the others".²¹ By means of the indulgence, the Church, making use of her power as the minister of the Redemption of Christ the Lord, communicates to the faithful a sharing in this fullness of Christ in the Communion of Saints,²² providing them with the ample means of salvation.

A maternal aid

Thus the Church, aiding and embracing them like a mother, sustains her weak and infirm children, who find a firm support in the Mystical Body of Christ, which in its entirety works for their conversion through charity, example and prayer. Thus penitents find in this singular form of ecclesial charity a powerful aid to help them to put off the old man and put on the new, and conversion and renewal consist precisely in this.²³ In fact, the Church's aim in granting indulgences is not only that of helping the faithful to expiate the punishment they have deserved but also that of stimulating them to carry out works of piety, penance and charity,

¹⁸ Apost. Const. *Indulgentiarum Doctrina*, 5: AAS 59 (1967), p. 11.

¹⁹ Cf. Jn. 1:16.

²⁰ Apost. Const. *Indulgentiarum Doctrina*, 5: AAS 59 (1967), pp. 10-11; cf. St. Thomas Aquinas *Summa Theologiae*, III, q. 48, a. 2 ad 1 and q. 49, a. 1.

²¹ Apost. Const. *Indulgentiarum Doctrina*, 4: AAS 59 (1967), p. 9.

²² Cf. Apost. Const. *Indulgentiarum Doctrina*, 8, AAS 59 (1967), p. 16.

²³ Cf. Paul VI, Epist. ad Rev. P. Constantinum Koser, Ordinis Fratrum Minorum Vicarium Generalem, septingente simo quinquagesimo anno volvente ab "Indulgentia Portiunculæ" per Honorium Pp. III Sancto Francisco concessa, *Sacro-sancta Portiunculæ ecclesia*, d. 14 m. Iulii a. 1966: AAS 58 (1966), pp. 631-634.

and in particular works that serve to favour the growth of faith and the common good.²⁴

III

HOW TO GAIN INDULGENCES

For this reason, interpreting as it were the Church's maternal sentiments, we impart the gift of the Plenary Indulgence to all the faithful who are properly disposed, and who, after confessing their sins and receiving Holy Communion, pray for the intentions of the Supreme Pontiff and the College of Bishops:

1. if they undertake a sacred pilgrimage to one of the Patriarchal Basilicas (the Basilica of Saint Peter's in the Vatican, Saint Paul's Outside-the-Walls, the Lateran Archbasilica of the Most Holy Saviour, or Saint Mary Major's), or to some other church or place of the City of Rome designated by the competent authority, and there devoutly take part in a liturgical celebration, especially the Sacrifice of the Mass, or some exercise of piety (e.g. the Way of the Cross, the Rosary);

2. if they visit, in a group or individually, one of the four Patriarchal Basilicas and there spend some time in devout recollection concluding with the Our Father, the Profession of Faith in any approved form and a prayer to the Blessed Virgin Mary;

3. if, being prevented by illness or some other grave reason from going on a pilgrimage to Rome, they unite themselves spiritually with this pilgrimage and offer their prayers and sufferings to God;

4. if, being prevented while in Rome by illness or some other grave reason from taking part in a liturgical celebration or exercise of piety or visit made by their group ecclesial, family or social, as mentioned in 1 and 2 above), they unite themselves spiritually with the group and offer their prayers and sufferings to God.

During the Holy Year moreover there remain in force the other concessions of indulgences, with the proviso as before that a plenary indulgence can be gained only once a day;²⁵ however, all indulgences can always be applied to the dead in *mundum suffragii*.²⁶

²⁴ Cf. Apost. Const. *Indulgentiarum Doctrina*, 8: AAS 59 (1967), p. 17.

²⁵ Cf. *Enchiridion Indulgentiarum*, norma 24, para. 1.

²⁶ *Ibid.*, norma 4.

For the same reasons, namely, in order that the faithful be provided with every possible aid to salvation, and to help priests, especially confessors, we lay down that confessors taking part in the Jubilee pilgrimage may use the faculties they have been given in their own dioceses by the legitimate authority,²⁷ so that both on the journey and in Rome they may hear the confessions of the faithful accompanying them on the pilgrimage, and also the confessions of others who, together with the members of their own group, may approach them. The right of the Penitentiaries of the Patriarchal Basilicas regarding the confessionals reserved to them is maintained,²⁸ and special faculties will be granted by the Sacred Apostolic Penitentiary to the Penitentiaries.

IV

IMPROVEMENT OF APOSTOLIC ACTIVITIES

We have stated above that the following two principal purposes have been laid down for the Holy Year: spiritual renewal in Christ and reconciliation with God, and we have said that these aims concern not only the interior life of each individual but the whole Church, and also in a certain sense the whole of human society. For this reason we earnestly exhort all concerned to consider these proposals, to undertake initiatives and to coordinate programmes, so that during the Holy Year real progress may be made in the renewal of the Church and also in the pursuit of certain goals which we have especially at heart, in accordance with the farsighted spirit of the Second Vatican Ecumenical Council. Repentance, the purification of the heart and conversion to God must consequently bring about an increase in the apostolic activities of the Church.

Promotion of Evangelization

During the Holy Year therefore generous efforts must be made to further evangelization, which is certainly the first of all the activities to be promoted. For the pilgrim Church "has been divinely sent to all nations that she might be 'the universal sacrament of salvation'"²⁹ and she "is by her very nature missionary",³⁰ and in

²⁷ Cf. Paul VI, *Motu Proprio Pastorale Munus*, 1, 14: AAS 56 (1964), p. 8.

²⁸ Cf. First Synod of Rome, 1960, art. 65.

²⁹ Second Vatican Ecumenical Council. Decree on the missionary activity of the Church *Ad Gentes Divinibus*, 1: AAS 58 (1966), p. 947.

³⁰ *Ibid.*, 2: AAS 58 (1966), p. 948.

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her historical course is renewed to the extent that she shows herself ready to accept and to deepen through faith the Gospel of Jesus Christ the Son of God, and to proclaim his saving message to men by word and the witness of her life.

Synod of Bishops

The coming assembly of the Synod of Bishops does not have a merely extrinsic and fortuitous connection with the Holy Year. On the contrary, as we have already stated, "a zealous effort must be made to coordinate and link closely together both these ecclesial events".²¹ In this regard the Synod will propose directives and suggestions for the reflection of the Pastors, gathered about the Supreme Pontiff, so that they may carefully consider in the light to faith "the evangelization of the modern world", taking into account, in the light of the charity of Christ, the wishes of the whole Church and the more urgent needs of our time.

Attention to the Word of God

Therefore devout attention to the Word of God together with catechetical instruction given to the faithful of every state and of all ages must lead Christians to a purifying of their way of living and to a higher knowledge of faith; it must dispel doubts, and stimulate the negligent to activate joyfully in their lives the Gospel message; it must impel everyone towards a conscious and fruitful sharing in the Sacraments; it must encourage communities and individuals to give witness to the faith by the uprightness and strength of their lives, so that the world may see the reason for the hope that is in us.²²

Pastoral Renewal to be carried further

Now that ten years have passed since the Second Vatican Council began the great and salutary work of renewal in the fields of the pastoral ministry, the practice of penance and the sacred liturgy, we consider it altogether fitting that this work should be reviewed and carried further. If what the Church has clearly approved is kept in mind, it will be possible to recognize the valid and legitimate elements to be found in the many and varied

²¹ Discourse to the General Secretariat of the Synod of Bishops: *L' Osservatore Romano* of 6 April 1974, p. 4.

²² Cf. 1 Peter 3:15.

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experiments that have been carried out everywhere. Similarly, these same elements can, by a more earnest effort, be put into practice in accordance with the norms and principles suggested by pastoral prudence and a sense of true piety.

Congresses and Meetings

The presence of large numbers of pilgrims, both pastors and people, from Christian communities throughout the world, brought together in Rome by a fraternal desire to gain the true benefits of the grace and love of Christ, will undoubtedly afford excellent opportunities for putting forward, comparing and evaluating studies and viewpoints of various kinds. This will most certainly be the case if congresses and meetings are held at different levels in the ecclesial community and by varied groups of experts, and provided that prayer and a ready willingness to carry out the apostolate are joined together.

Balance in pastoral ministry

At this point we wish to draw particular attention to the need to find a just and proper balance between the different demands of the pastoral ministry today, a balance similar to that which has been admirably achieved in the sacred liturgy. We refer to the balance between tradition and renewal, between the necessarily religious nature of the Christian apostolate and its effectiveness as a force in all fields of social living, between free and spontaneous activity — which some are accustomed to call charismatic — in this apostolate and fidelity to laws based on the commands of Christ and of the pastors of the Church. For these laws, laid down by the Church and continually brought up to date, make allowance for individual experiments within the Christian community, in such a way that they are a help to the building up the Body of Christ which is the Church, and not a hindrance.³³

Special Apostolates for workers, intellectuals young people

We wish likewise to draw attention to the ever increasing need to promote the kind of apostolate which, without damaging the Church's necessary and traditional institutions, namely dioceses and parishes, takes special account of particular local circumstances

³³ Cf. Rom. 15:2; 1 Cor. 14:3; Eph. 4: 12.

and categories of people. Such an apostolate must ensure that the leaven of the Gospel permeates those forms of modern social living which often differ from traditional forms of ecclesial life and seem foreign to the communities in which the faithful gather together and are linked in prayer, faith and charity. The forms we are thinking of are principally those of workers, members of the academic world and young people.

Improvement of Teaching and Preaching

It will also be necessary to examine with care methods of teaching religion and of preaching the sacred word of God, to ensure that they meet the needs of our time. This must be done with the aim of finding effective methods. Special care must be taken to ensure that the media of social communications promote the human and Christian progress both of individuals and of communities.

These are questions of the greatest seriousness and importance. We must face up to them, and with humble prayer seek the grace of the Holy Year in order to solve them.

V

SOCIAL DIMENSIONS OF THE HOLY YEAR

As is well known, in recent years one of the Church's most pressing concerns has been to disseminate everywhere a message of charity, of social awareness and of peace, and to promote, as far as she can, works of justice and of solidarity in favour of all those in need, of those on the margins of society, of exiles and of the oppressed — in favour of all men, in fact, whether individuals, social groups or peoples. We earnestly desire therefore that the Holy Year, through the works of charity which it suggests to the faithful and which it asks of them, should be an opportune time for strengthening and supporting the moral consciousness of all the faithful and of that wider community of all men which the message of the Church can reach if an earnest effort is made.

Biblical basis

The ancient origins of the Jubilee as seen in the laws and institutions of Israel clearly show that this social dimension is

³⁴ Lev. 25: 8ff.

part of its very nature. In fact, as we read in the book of Leviticus,³⁴ the Jubilee Year, precisely because it was dedicated in a special way to God, involved a new ordering of all things that were recognized as belonging to God: the land, which was allowed to lie fallow and was given back to its former owners, economic goods, insofar as debts were remitted, and, above all, man, whose dignity and freedom were reaffirmed in a special way by the manumission of slaves. The Year of God then, was also the Year of Man, the Year of the Earth, the Year of the Poor, and upon this view of the whole of human reality there shone a new light which emanated from the clear recognition of the supreme dominion of God over the whole of creation.

World problems

In today's world also the problems which most disturb and torment mankind — economic and social questions, the question of ecology and sources of energy, and above all that of the liberation of the oppressed and the uplifting of all men to a new dignity of life — can have light cast on them by the message of the Holy Year.

Works of Charity

We wish, however, to invite all the sons and daughters of the Church, and especially the pilgrims coming to Rome, to undertake certain definite tasks which, as successor of Peter and head of that Church "which presides over the universal gathering of charity"³⁵ we now publicly propose and commend to all. We refer to the carrying out of works of faith and charity for the benefit of our needy brethren in Rome and in other Churches of the world. These works will not necessarily be grandiose ones, although such are in no way to be excluded. In many cases what are today called "micro-realizations" will be sufficient, corresponding as they do to the Gospel spirit of charity. In this field the Church, in view of the modest resources at her disposal, will perhaps have to limit herself more and more to giving men nothing more than the widow's mite.³⁶ But she knows and teaches that the good which counts most is that which, in humble and very often unknown ways, manages to give help where there is a little need and to heal small wounds — things which often find no place in large projects of social reform.

³⁵ Cf. St. Ignatius of Antioch, *Epist. ad Romanos*, Inscr.: Funk 1, 252.

³⁶ Cf. Lk. 21:2; Mk. 12:42.

Works of Justice

Nevertheless, the Church feels that it is necessary to give encouragement also to these larger programmes for promoting justice and the progress of peoples. She renews her call to all those who have the power and the duty to build up in the world a more perfect order of social and human relations, that they should not give up because of the difficulties of the present times, and that they should not be won over by selfish interests. Once more we make a particularly strong appeal on behalf of developing countries, and of peoples still afflicted by hunger and by war. Let special attention be given to the many needs which oppress man today, to the finding of employment by which men can provide for the needs of life, to housing which so many lack, to schools which need much assistance, to social and medical aid, and to the development and safeguarding of decent public moral standards.

Amnesty to prisoners

We should like also to express the humble and sincere desire that in this present Holy Year too, in accordance with the tradition of previous Jubilees, the proper authorities of the different nations should consider the possibility of wisely granting an amnesty to prisoners, as a witness to clemency and equity, especially to those who have given sufficient proof of moral and civic rehabilitation, or who may have been caught up in political and social upheavals too immense for them to be held fully responsible.

Expectations

We express in anticipation our gratitude and invoke the Lord's abundant blessings on all those who will strive to ensure that this message of charity, of social awareness and of freedom, which the Church addresses to all men in the lively hope that she may be understood and listened to, is accepted and translated into reality in the political and social order. In expressing this hope we are conscious of following a wonderful tradition which began with the law of Israel and found its fullest expression in our Lord Jesus Christ, who from the very beginning of his ministry presented himself as the fulfilment of the ancient promises and figures connected with the Jubilee Year: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of

sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord".³⁷

VI

CALL FOR MORE PRIESTS AND RELIGIOUS

If there is one spiritual advantage which we especially desire will come about from the celebration of the Holy Year, it is an increase in the number of those who devote their lives to serving the Church, especially priests and religious. For in order that the paths of grace and the means of salvation which the Holy Year indicates and offers to all the faithful may be properly explained and made available there will always be a need of those sacred ministers and witness of Christ's Gospel who by completely following the Lord show their fellowmen, namely the men of this and subsequent ages, the way of penance and of holiness.

Thus the voice of God must be listened to diligently. He never ceases to stir up and invite chosen individuals to dedicate themselves generously to the service of the Church and of the whole human race by the exercise of the priestly ministry and by the faithful witness of the religious life. Some will be called by God to offer themselves to him through obedience and sacred celibacy and as priests of Christ to teach and sanctify and lead the faithful wherever they may be. Others, men and women of various ages and conditions, will be attracted to the religious life, so that be fulfilling their baptismal promises through a higher way of life they may fully live in the Spirit and truly benefit the Church and society. We desire strongly that the multitude of these especially dear members of the Church may increase and flourish more and more, so that through their priesthood and the activity of their religious life they may bear the joyful message of Christ to the ends of the earth and all give glory to the heavenly Father.

VII

PROMOTION OF CHRISTIAN UNITY

Finally we wish to proclaim and preach that the reconciliation of Christians is one of the principal aims of the Holy Year. However, before all men can be brought together and restored to the

³⁷ Lk. 4:18-19.

grace of God our Father, communion must be reestablished between those who by faith have acknowledged and accepted Jesus Christ as the Lord of mercy who sets men free and unites them in the Spirit of love and truth. For this reason the Jubilee Year, which the Catholic Church has accepted as part of her own custom and tradition, can serve as a most opportune period for spiritual renewal and for the promotion of Christian unity.

We would moreover point out that the Second Vatican Council has taught that every effort and undertaking directed towards the reconciliation of Christians and all true ecumenism must necessarily start from an inner conversion of the heart, since the desire for Christian communion springs and grows from spiritual renewal, self-denial, the full exercise of charity and fidelity to revealed truth.³⁸

It is here that there is to be found the full and proper realization of the whole ecumenical movement, to which the Catholic Church adheres as far as she is able, and through which Churches and Communities not yet fully in communion with the Apostolic See seek and desire the perfect unity willed by Christ. It is in fact the task and duty of the whole Church to reestablish this unity in full ecclesial communion.³⁹ The Year of Grace, in this sense, provides an opportunity for doing, special penance for the divisions which exist among Christians; it offers an occasion for renewal in the sense of a heightened experience of holiness of life in Christ; it allows progress towards that hoped-for reconciliation by intensified dialogue and concrete Christian collaboration for the salvation of the world: "that they also may be one in us, so that the world may believe."⁴⁰

Invitation

We have expressed once more our intentions and our desires concerning the celebration of the Holy Year in this City of Rome. We now invite our brothers in the episcopate and all the pastors and faithful of the Churches throughout the world, of those Churches also which are not in full communion with the Roman Church, and indeed all who believe in God, to participate at least spiritually in this feast of grace and redemption, in which Christ offers himself as the teacher of life. Together with the pastors and faithful on pilgrimage to the tombs of the Apostles and the early martyrs, we desire to profess faith in God the almighty and merciful Father and in Jesus Christ our Redeemer.

³⁸ Cf. Decree on Ecumenism *Unitatis Relinquitur*, 7: AAS 57 (1965),

³⁹ Cf. *ibid.*, 5: AAS 57 (1965), p. 96.

⁴⁰ Jn. 17:21.

For our part we would hope that all who come to Rome to see Peter⁴¹ may through us experience in the Holy Year the truth of the words of Saint Leo the Great: "For in the whole Church Peter repeats each day, 'You are Christ the Son of the Living God', and every tongue which confesses the Lord is inspired by the teaching of this voice."⁴²

We would wish also that through our ministry and that of our brother priests a huge multitude of faithful may come to the sources of salvation.⁴³ May the Holy Door which we shall open on the night of Christmas Eve be a sure sign of this new approach to Christ, who alone is the Way⁴⁴ and the Door.⁴⁵ It will be a sure sign too of the paternal affection with which, filled with love and desiring peace, we open our heart to all.

Prayer to Mary

We implore the Blessed Virgin Mary, the Holy Mother of the Redeemer and of the Church, Mother of grace and of mercy, collaborator of reconciliation and shining example of the new life, to ask her Son to grant to all our brethren and sons and daughters the grace of this Holy Year, to renew and preserve them. To her hands and to her maternal heart we commend the beginning, the development and the conclusion of this most important matter.

Conclusion

We wish this our Letter to take full and immediate effect, in such a manner that whatsoever has been laid down and decreed in it be religiously observed by all concerned, and come into force, all things to the contrary notwithstanding. If anyone knowingly or unknowingly shall act other than in accordance with what we have laid down, we order that such action be considered altogether null and void.

Given in Rome, at Saint Peter's on the twenty-third day of May, the Solemnity of the Ascension of the Lord, in the Year one thousand nine hundred and seventy-four, the eleventh of our Pontificate.

I, PAUL

Bishop of the Catholic Church

⁴¹ Cf. Gal. 1:18.

⁴² Sermo III: PL. 54, 146.

⁴³ Cf. Is. 12:3.

⁴⁴ Cf. Jn. 14:6.

⁴⁵ Cf. Jn. 10:7, 9.

STATEMENT OF THE CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES ON THE REFERENDUM OF FEBRUARY 27, 1975

The coming Referendum confronts us with questions we cannot face squarely without facing a crisis of conscience. We cannot escape the necessity of judging by our conscience the implications of the option we shall take, and the complexities of the situation which may govern the morality of our act.

In normal times past, it was enough for us to remind ourselves of the principles that citizenship imposed a strict moral obligation to go to the polls and that one must always vote according to one's conscience. Under martial law with its climate of surveillance and fear, and the diversity of conditions of freedom and information obtaining in diverse parts of the country, the application of these principles may not be incontestably clear to all our people. There is need to apply them to the present situation.

As Pastors of the Church we must exercise in these troubled times without fear or favor our prophetic mission to form the consciences of the faithful. For to quote Vatican II: "In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church. The Church is, by the will of Christ, the teacher of the truth. It is her duty to give utterance to, and authoritatively to teach, that Truth which is Christ Himself, and also to declare and confirm by her authority those principles of the moral order which have their origin in human nature itself." (*Declaration on Religious Freedom*, n. 14, Abbott Ed. p. 694)

Accordingly, after conscientious discussion and prayerful discernment, we, the Catholic Bishops of the Philippines in conference assembled, have agreed to offer these guidelines to the faithful.

In the present situation, the coming Referendum and participation therein can be meaningful with the following safeguards:

1. **Free public discussion of the vital issues involved in the referendum for a sufficient period of time before the referendum is actually held.**

REFERENDUM STATEMENT 27

2. **Freedom of speech, of peaceful assembly and of all media.** Every citizen should be afforded the opportunity to freely express his views, know the views of others and discuss them through peaceful assemblies, open forum and public meetings, or by means of printed or mimeographed materials — with an assurance from the Government that no man shall be imprisoned or subjected to threats of imprisonment or other forms of reprisal, for exercising his right to free speech or peaceful assembly.
3. **The conduct of the referendum, including the power to supervise the voting, the canvassing, and the publishing of the results** should be entrusted to a non-partisan reputable body to be manned by three citizens whose reputation for competence, integrity and impartiality must be beyond question. This is an extra-legal measure we beg the President to take because it is demanded by the present situation.
4. **In addition, in order to make this referendum truly a free consultation with the people, we suggest to the President that for this referendum he suspend the penalties imposed on those who fail to vote, or who abstain from voting, and openly express their stand.**

Most of these safeguards we had already outlined to the President in our letter to him last July 1974. They are conceived in the spirit of the President's own desire in this referendum that "our people give expression to their genuine sentiments so that from these the government may best derive its wisdom and its strength." (Jan. 12 speech)

It is possible that even with these safeguards some of our people will remain unconvinced. Indeed we are aware that some of our faithful, including members of religious groups, have deep-seated conscientious objections to the forthcoming Referendum; they are sincerely convinced that under martial law no referendum can be truly free. Those who thus respect and follow their conscience to the point of being ready to suffer for it, deserve our respect in turn, however much we may disagree with their views. For, as Vatican II declares: "man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he is created." (Declaration on Religious Freedom, n. 3, Abbott Ed. p. 681)

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Conscientious objectors who are truly conscientious stand to remind us of what some day the Church may need — the ultimate courage to say with St. Thomas More: "We are the King's good servants, but God's first."

For the Catholic Bishops Conference
of the Philippines

(Sgd.) † **Julio R. Cardinal Rosales**
President

January 31, 1975

ALAY-KAPWA

Excerpts from a Pastoral Letter by

Bishop Cirilo Almario, Jr., D.D.

We know that God's saving acts we celebrate during Advent and Christmas are only the first part, followed by Lent and Easter, Jesus' Death and Resurrection. The first part's subject matter is Jesus' Incarnation. The subject matter of the second part is Jesus' self-offering for the welfare of his fellowmen. These two parts are intimately joined because Jesus Christ became a member of the human family and he offered himself for others to be the proof of God's faithful love and concern for all men.

That is why even though we are not yet in the period of Lent and Easter, I wish to announce and launch the common effort by which we shall express our stand in response to God's love. The said effort is entitled ALAY-KAPWA. This is our project for this Holy Year in our country. The theme of RENEWAL and RECONCILIATION, once assimilated, should be expressed concretely. In accordance with our situation in the Philippines, the concrete expression for this theme is HOLINESS and JUSTICE. Our relationship with God is called HOLINESS and our relationship with our fellowmen is founded primarily on JUSTICE. HOLINESS is proven by our sense of JUSTICE to others and this sense of JUSTICE is given a solid foundation by HOLINESS.

ALAY-KAPWA is a form of Lenten piety by means of which we offer our fitting response to the just needs of our fellowmen. Before, whenever we had big projects we used to ask for help from our generous fellow Christians from other countries. However, even within our country we have many capable Christians to support such projects. They may not be as rich as fellow Christians from other countries but if only our resources here will be pooled together they can as well respond to our needs in a way that we have not yet experienced.

When Jesus and his disciples were faced with a need to provide something to eat for a great multitude in a desert place, they did not ask the aid of rich people in the nearby cities and towns. Instead, Jesus asked his disciples and some people there to bring out whatever they had. Even though the available means were quite meager, yet they were offered in answer to Jesus' word. So with the little they had Jesus miraculously provided enough for all (Matthew 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-12). This is the kind of miracle that we have not yet experienced: the chance to see how much can be done by concerted response to Jesus' word. Before, so much have been accomplished by the people's collection but not all resulted in an on going beneficial effect for their formation as Christians because they were not properly motivated to do so in the conviction that they were responding out of justice towards the needs of others in accordance with what God expects from Jesus' followers.

That is why before I fully declare what we will concretely do in such ALAY-KAPWA project, I would like that all of us are unanimous in understanding and in responding to the Christian principles upon which this project is founded. If we will spend beneficially the period of the liturgical celebration of Jesus' incarnation through our serious effort to know how we can respond to his teaching and examples, we will not have difficulty in accepting this ALAY-KAPWA project.

The Tagalog original was translated to English for the Boletín Eclesiástico by Moises Andrade, priest of the Diocese of Malolos.

FEATURES

WE ARE BORN TO BE FREE

By

JULIO R. CARDINAL ROSALES

I wish to thank our president, Gen. Alejo Santos, for giving me the privilege of addressing this assembly.

I must confess that at first I was surprised when I received the invitation to deliver this address before such a distinguished body.

I thought perhaps that Gen. Santos had mistaken me for Cardinal Mindzenty of Hungary, who for many years was a symbol of resistance to communism in his country, and who as you probably know is now retired. Or maybe Cardinal Stepinac or Cardinal Wyszyński — churchmen whose names we associated with the struggle against communism not so long ago.

But I am only Cardinal Rosales, archbishop of Cebu. What can I contribute to the current thinking on the cause of world freedom? I feel so inadequate to address myself to such a large topic.

I realize, however, that this privilege has not been given to my person, but more to the institution that I represent.

THE CHURCH: ENEMY OF OPPRESSION

Worthy or not, we the bishops of the Catholic Church are considered representatives of the Church. And in a sense this is so, because of the function entrusted to us in the Church. We are the visible heads of the local church, in union with the visible head of the universal church, the supreme bishop, our Holy Father the Pope.

The hierarchical structure of the Catholic Church, has often been misunderstood. Some have the impression that the Church is a monolithic organization where there is little or no freedom. You know that some people consider Catholicism as bad if not worse than communism.

On the other hand it is a historical fact that through the centuries, the Church has been the enemy of all forms of oppression. The Church came into the world when slavery was an accepted fact of social and economic life in civilized society.

The fight against slavery

Even Christians had slaves in those days, but as the Gospel and slavery do not mix, before long the tendency was to set them free. Gradually, as the Gospel message of the eternal value of each human being and the dignity of each human person, as an image of God, penetrated the civilized world, slavery by degrees became less and less popular.

This is not to say that there is no more slavery today. Slavery does exist — in the old form, and in newer, more subtle forms.

But today, at least, those who practise it feel the need to justify it. In former times, it was accepted without question; because it was accepted as a fact of life that whoever had the might, was right.

It was Christianity, working quietly as a leaven in the world, that effectively challenged this principle. And thus Christianity quietly brought about a real revolution in the thinking of people, and this inevitably showed its effects on the whole of society.

Not all churchmen, in those times and even now, have been prominent leaders in the movement for human liberation. There is no need to hide the historical fact that there have been unworthy churchmen. We know that out of Christ's 12, there was one unworthy apostle. But even apart from these, there were some who by temperament were not leaders in the political sense. And there were others who, by temperament and by circumstances of time and place, found themselves in the frontline, as it were; and they have been martyred, or imprisoned, or otherwise hailed as heroes in the universal struggle for human freedom.

Many ways of promoting freedom

My point, however, is that the Church promotes human freedom in many ways. Not only the prominent leaders, bishops, priests and lay people, but also the humble pastors and ordinary, obscure lay men and women, by striving to make the Gospel message a reality in their personal lives and in their immediate surroundings — they all contribute to the building of a free human society, they all carry the seed of human freedom, they light a candle in a sea of darkness.

And this is what the Church really is. The Church is the people. The Church is the community of people who strive to live by the message of the Gospel. This is the Church that is frequently overlooked; because when people today think of the Church, they often think only of the Pope, and the bishops and priests, and the nuns, but they forget the whole body of the Church which is the people.

We, the bishops, are not the Church. You are the Church, of which we the bishops are only the visible heads.

Our function is to serve the Church, which is the people who make up the Church.

Service to freedom

But even the Church does not exist for its own sake. If we may put in a nutshell why the Church exists in the world, we may say that the Church exists to serve the people — really and truly, to do whatever is possible to help all men, and every man and that includes women! — first to discover their own value as human beings, to promote their right to a full human life, in other words to help liberate people from the obstacles that prevent them from being what they are: the children of God, whom God made to be free. For we, Christians, at least, believe that only the free worship of men is truly worthy of God.

The Church is not out to build its own kingdom in the world. One among the many other earthly kingdoms. The Church exists to help make men free — free to be human in the fullest sense — and it does not matter what earthly kingdom they belong to, as long as that freedom is guaranteed.

Why the Church works for freedom

The Church is associated with the mission of salvation, which some — including some churchmen in the past — have thought of as being mainly the salvation of souls. And therefore the Church was thought of as being irrelevant to the day to day lives and problems of people, because her only concern was the salvation of souls in the life hereafter.

But this is a mistake. It is true that the Church is concerned about what happens to people in the end. But we all know that what happens to people in the end, very much depends on what happens to them between the time they are born and the time they die. Therefore we are very much concerned about people who are still alive — whole people, with body and soul still together, not with souls only.

BORN TO BE FREE 33

In other words, salvation is worked out in this life. And therefore the Church is very much concerned about people in this life, and all that affects how they live. Salvation, even in the traditional sense, depends on what a man does with his freedom — the freedom to say Yes or No, even to God. This freedom is an awesome responsibility, even a frightening one. But it is what distinguishes man from other creatures. It is what makes man almost like God Himself, made to His image and likeness. This awesome responsibility is the reason why we speak of the dignity of every human person.

Church's stand on Martial Law

Any action, or any situation, that diminishes human freedom, diminishes his dignity as a human being.

This does not mean that he must be free to do anything and everything he likes. But it means that he must be free to be and to do whatever is fitting for a human being.

It is true that in order to live harmoniously together in society, we must give up the exercise of some of our freedom. No society, and this includes the Church, can survive without laws and rules. But laws and rules should help promote freedom by establishing order and preventing chaos, just as traffic rules are meant to keep the traffic following freely. And while they may restrict some of our freedom, they must not violate our basic human rights.

In some countries, in order to safeguard the basic human rights of the citizens, threatened by inimical forces, the exercise of freedom has been temporarily more restricted. But these restrictions are being lifted one after another until the normal balance between laws and freedom is attained, when the danger against the basic human rights is over.

PHILIPPINE COUNCIL FOR WORLD FREEDOM

I have embarked on what seems like a long digression to explain my presence here, by trying to show how the Church is related to the cause of human freedom. I hope this exposition did not bore you. But I also hope that it has put some perspective to what our organization is all about, the Philippine Council for World Freedom.

I was personally happy when our organization changed its name from the Philippine Anti-Communist Movement to its present one.

The issue of human freedom is really what our quarrel with communism is all about.

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We are not against communism just because it is a rival political system. Political systems come and go, they change, they evolve. In so far as they are efforts to systematize and organize social life, so that people may live more humanly under the particular conditions of their own country, political systems are necessary, and one is neither essentially better nor worse than the other. There might be differences of opinion as to whether one works better than the other for the benefit of the people, but these are often questions that can only be settled at the polling place, at least in a democracy. What is essential is that human freedom and human freedom and human rights are ultimately respected.

But our differences with communism go deeper. While we believe with the communists — I was going to say, with our communist brothers, because they are our brothers. let us not forget — that oppressed peoples should be liberated, we do not believe that the way to do this is merely to use them as tools to bring down the established order, and later to deprive them of the very rights they aspire for, like the right to worship freely, the right to free speech, and free movement, the right of ownership with responsibility; in short, the right to live as free human beings, the right to life with dignity.

Furthermore, even if it should be true that some people like to live under a communist system, we do not believe it should be forced on those who do not.

In other words, the real issue is human rights and human freedom.

Selfish Capitalism also violates freedom

Another reason why I like the new name of our organization, is that it has broadened the frontline, so to speak.

We oppose communism because it violates human freedom. But if we are to be true to the cause of human freedom, we cannot limit ourselves to opposing communism. Communism is not the only party guilty of violating human freedom. In many countries, selfish capitalism is just as guilty, if not more so.

The Popes, from Leo XIII to Paul VI, have been emphatic about this. Any system, whether communist or capitalist, that does not respect the basic rights of people, is wrong — even if it goes by the name of democracy. While the Church condemns the violence of communism, it also condemns the violence that goes with the abuse of wealth and power under any system.

People and nations that use their wealth and power to maintain a high standard of living at the expense of the poor, violate human rights just as surely as the communists.

Colonialism and imperialism are wrong, not because the communists say so, but because they keep people in bondage, deprived of their right to develop themselves as individuals and as nations.

Cartels that control international trade to the disadvantage of underdeveloped nations, keeping the latter in state of poverty, preventing them from developing their own industries, are wrong — because they prevent whole peoples from growing in freedom.

A world situation in which the wealthy nations spend four hundred billion dollars a year on armaments, while only a fraction of that money could feed millions now starving because of drought in Africa and India, in Pakistan and Bangladesh, to mention only a few places, is wrong, because, to quote St. Basil:

The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices that you commit.

Many of the world's leaders are angry about the way the Arabs are using oil to get what they want from the western nations. But it seems that they are only being paid back for the way these western nations used to treat the Arabs. I am not saying that the Arabs are right, but who will say that the capitalist nations did no wrong?

CONCLUSION

My friends, I think I have said enough. I am not a statesman nor an expert in international affairs, nor an economist or a politician. I am simply a pastor who is happy to be accepted as one of you, and happy to share my thoughts with you.

I hope I have contributed some food for thought, however modest.

Today we celebrate World Freedom Day. We celebrate it not because we see the triumph of freedom all over the world. In fact

we know that millions of people are deprived of freedom all over the world. Some are deprived of political freedom; others are deprived of political freedom; others are deprived of the freedom to worship, or the freedom to move without hindrance, the freedom to be with their families; millions are even now deprived of the freedom to eat, because they have freedom to eat, because they have nothing to eat.

If we observe World Freedom Day, it is mainly to remind ourselves what a big task lies before us, before all mankind. It is to rededicate ourselves to the cause of defending and promoting human freedom in all its forms, in every way we can.

I thank you.

(Address delivered at the national assembly of the Philippine Council for World Freedom, Manila, January 23, 1975.)

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CBCP JULY 1974 MEETING

"Collegiality" was the general theme of the Philippine bishops' semi-annual meeting, July 20 to 22 at the Sacred Heart Novitiate in Novaliches, Quezon City. The meeting was chaired by Julio Cardinal Rosales of Cebu, CBCP President.

Archbishop Federico Limon of Lingayen-Dagupan, and Bishop Cipriano Urgel of Palo, were elected to the CBCP administrative council at the July meeting, to complete the representation for Luzon and the Visayas, respectively, for 1974-1975.

The new CBCP By-Laws call for the following composition of the administrative council:

- a) The Chairman (Cardinal Rosales)
- b) The Vice-Chairman (Archbishop Sin)
- c) Three members representing Luzon (Archbishop Ricardo Vidal of Lipa; Archbishop Limon of Dagupan and Bishop Mariano G. Gaviola);
- d) Two members representing the Visayas (Archbishop Artemio Casas of Jaro and Bishop Cipriano Urgel of Palo);
- e) Two members representing Mindanao (Bishop Carmelo Morelos of Butuan and Bishop Jesus Varela of Ozamis);
- f) Bishop Cirilo Almario of Malolos, Bulacan was elected CBCP Treasurer, and is also a member of the administrative council.

WHAT THE BIBLE SAYS ON RECONCILIATION

by

Msgr. Bernard Lalande

Readers will not, of course, find here all the references regarding this subject, but some of the more important texts grouped with a view to an Apostolate of Peace through reconciliation, at the level of the individual and of society.

This anthology has, like the subject itself, an operational aim: to change society (too often disunited, aggressive, full of hatred) not by denying its conflicts but by trying to solve them by transcending them.

* * *

The term **reconcile** (*catallassein*, in Greek) is not met with frequently in the Bible. It is in St. Paul that it is found, repeatedly, in its full meaning. For beyond vocabulary the idea of reconciliation is essentially biblical: it designates the very type of relations between Yahweh and his People. But St. Paul gives it a far greater dimension: that of the "New Covenant", sealed in the blood of Christ, who died and rose again.

Starting from a rupture. As the etymology suggests, it is not a question, in the Bible, (and therefore in our subject

for the 1975 World Peace Day) of a mere "conciliation"; of a peace to be constructed, one day, starting from nothing. This is not, and will never be our situation. It is not a question of making, but of remaking, repairing what had been broken; ending a separation, a conflict. Existentially, in fact, we were in a state of hostility as regards God, ourselves and other men.

Reconciliation with God. Sinners, we were his enemies (Rom 5, 1-11). The covenant was broken: the covenant of Adam, of the People, in spite of its successive verbal renewals (Ex 32; Jos 24, 14-17). We were always "under the wrath of God" (Rom 1, 4-18-32, and many other references).

Reconciliation comes from God. It is He who takes the step; reconciliation is his initiative (Rom 5, 6-11). "All things are from God, who has reconciled us to himself through Christ" (2 Cor 5, 18-19). Man is unable to reestablish good relations by himself. The sacrifices he offers do not suffice (Lev 4, 5), nor his fasting. He realizes this himself. So the just man

in the Old Testament begs the Lord to change his heart (Ps 51, 12). This reconciliation which reestablishes peace between the Creator and his guilty creature, is not just a juridical act, a pact, a magical amnesty. It takes place through a radical renewal. The word reconciliation in St. Paul implies the idea of change, progress. It is in this way that it is a solution, a guarantee for the future. It ends human conflicts by opening up to them a path, a way out, which changes the facts of the problem. So it mobilizes the imagination and the will of former adversaries as much as their heart.

* * *

Reconciliation with oneself, the way to peace. This presupposes a change in human faculties. Although aspiring to unity and inner freedom, man is not at peace with himself. He is at strife, in opposition, in incessant contradiction. St. Paul describes this interior conflict admirably: "For I do not the good that I wish, but the evil that I do not wish" (Rom 7, 14-24). To what is this failure due? The epistle to the Romans tells us specifically: man has preferred creatures to the Creator. Adam, master of the cosmos (Gen 1, 28) finds himself enslaved to the means of production and must work by the sweat of his brow (Gen 3, 19). At the same time by his idolatry, he dulls the image of God in himself.

The reconciliation of each

man with himself calls, therefore, for reconciliation with God. Impossible in the Old Testament, it became possible with Jesus Christ, who brings it about through his death, an act of divine love (Rom 1, 1-11) and changes man to the depths of his being.

The salvation won by the cross suppresses duality, reestablishes internal unity, not by the Manichean victory of the good man over the evil man as two equal entities, but by the change of the whole being into a "new creature"—"the former things have passed away; behold, they are made new!" (2 Cor 5, 17).

Reconciliation and conversion are inseparable biblically. And not at the level of a utilitarian compromise, but a solution at the level of being. A modern approach: present-day psychology reveals insistently that the uneasiness, the aggressiveness, the radical contestation of our society very often come, in actual fact and in the first place, from aggressiveness or contestation directed against oneself.

* * *

Reconciliation between persons. The Old Testament does not often refer to reconciliation. It mentions that of Esau and Jacob, but it is imperfect: their conflict ceases owing to absence, by separation from each other (Gen 33, 1-17). The reconciliation of Joseph with his brothers is far better known

and significant (Gen chap. 42-45) and 5, 15-21).

But it is necessary to wait for the Gospel to give forgiveness of enemies and the cordial resumption of relations its specific character. Reconciliation is at the heart of the new Law, the highest manifestation of love. The following texts and parables are well known by all. Matthew: (5, 23-24). "If thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift".

This reconciliation, factor of unity and therefore of peace, is at the centre of Christ's Prayer at the Last Supper (see the whole of chapter 17 of St. John: "Father, let them be one, as we are one"). It already had an important place in the Lord's Prayer: "Our Father ... forgive us our debts, as we forgive our debtors" (Mt 6, 9-12).

Immediately after teaching his disciples this prayer, Christ deliberately returns to it: "For if you forgive men their offenses, your heavenly Father will also forgive you your offenses. But if you do not forgive men, neither will your Father forgive you your offenses" (Mt 6, 14-15).

The parable of the pitiless debtor illustrates this categorical affirmation (Mt 18, 23-35). It

answered metaphorically the question that Peter had just asked Jesus: "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" Jesus said to him, "I do not say to thee seven times, but seventy times seven" (Mt 18, 21-22).

As for the parable of the prodigal son (Luke 15, 11-32), it defines God's love for his children incomparably. The liturgy has adopted, with the kiss of peace, in the course of the Mass, this gesture of arms outstretched in love and forgiveness.

* * *

Collective reconciliation. But reconciliation has also a social dimension. By its nature it is universal: "It has pleased God the Father that ... through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (Col 1, 19-20). So, no limitation: like the divine plan of unity and harmony, reconciliation is cosmic. And from this standpoint, too, it seems very topical. Are not ecology, the environment, the sign of this need and this desire of planetary reconciliation between man and nature?

Reconciliation is universal also at the level of man. For it is not a mere sum of individuals, as in the animal species, but humanity, mankind, the "large human family" as such, which has once more found

grace with God and is visibly realized in the Body of Christ, the Church of which the new Adam is the head and the principle of unity and Peace (Eph 1, 22-23).

Consequently, reconciliation must be exercised not only between persons, but also between human communities, all of which are reached by the reality of his Gospel and which his grace penetrates daily with its demands with a view to their transformation. They, too, need conversion.

For example, to avoid discrimination. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself" (Lev 19, 34). It is the same for other categories of men. With all the more reason must it be so in the Church. "Let there be no dissensions among you... I have been informed... that each of you says, I am of Paul, or I am of Apollos, or I am of Cephas, or I am of Christ. Has Christ been divided up?" (1 Cor 1, 10 to 13). "For in one Spirit we were all baptized in one body..." (1 Cor 12, 12-13).

So, "Bless those who persecute you... To no man render evil for evil... be at peace with all men, as far as in you lies" (Rom 2, 14-18)

* * *

Some pastoral applications:

1. **Personal attitudes, first of all, to avoid conflicts or solve them.**

"Do not judge, that you may not be judged..." Why doth thou see the speck in my brother's eye, and yet dost not consider the beam in thy own eye?" (Mt 7, 1-5).

Love, humility: "We exult also in God through our Lord Jesus Christ, through whom we have now received reconciliation" (Rom 5, 10). Christ came to put love where there was hatred (cf. Rom 12, 9-21; 13, 8-10) and to prescribe it for his disciples and for all men. A love that is expressed not only in words but also in deeds.

2. Methods and insitutions.

Among these acts, the New Testament indicates some examples aimed particularly at social organization: it shows us that reconciliation needs both inspiration and structures.

First example: Acts of the Apostles 6, 1, 7: The "murmuring among the Hellenists against the Hemreus" is solved by the creation of the office of deacon (division of work, etc.). St. Luke notes that "the plan met the approval of the whole multitude" (Acts 6, 5). Shortly afterwards, (Acts 9, 26-28) when Paul, back in Jerusalem, is rejected by the disciples, mistrustful of their former persecutor, Barnabas intervenes to present him as he really is, and he wins their trust. Arbitration, "good offices", another means of bringing about reconciliation. History,

civil and ecclesial, has recourse to it continually.

Again from the the Book of Acts: (15, 5-35). The quarrel about circumcision—is it necessary for salvation or not? — is also settled with a similar procedure. After a long discussion, and two addresses by Peter and then James, an "Apostolic Letter" accrediting Paul and Barnabas, is drawn up by the ecclesial community of Jerusalem and entrusted to Judas and Silas, selected to accompany them to Antioch. This document and this journey at once restore calm and peace to the Christians of that city. Another "institution" in the services of reconciliation: a collegial decision, clearly formulated, and a "mission", giving dialogue every chance.

These different forms of pastoral consultation culminate in the function of Peter: "I have prayed for thee, that thy faith may not fall .. strengthen thy brethren" (Luke 22, 31-32).

In his function as Shepherd of the flock (John 21, 15-17), Peter's successor will continually carry out these mediations, these arbitrations, to reestablish peace within the Church and outside her.

But all the members of the People of God are also sent on mission in the world by God Himself to carry out the "ministry of reconciliation", with the pastoral consequences that St. Paul points out: "we are acting as ambassadors on behalf of Christ" (2 Cor. 5, 18-20).

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THEOLOGICAL AND CANON LAW COMMISSIONS

National Commissions for Theology and Canon Law were established through the following acts of the CBCP general assembly last July:

— Confirmation of the appointment by the CBCP Administrative Council of the following members of the **National Theological Commission**:

- 1) Fr. Teodoro Bacani of Iba
- 2) Fr. Rey Buenaventura of Manila
- 3) Fr. Ronald Landry, PME, of Davao
- 4) Fr. Efren Rivera, O.P. of UST
- 5) Fr. John Fuellenbach, SVD of Tagaytay Seminary
- 6) Fr. Antonio Lambino, SJ of Loyola House of Studies
- 7) Msgr. Maximiano Cruz of Calbayog
- 8) Fr. Catalino Arevalo, SJ as coordinator

— Confirmation of the creation of the National Commission for **Canon Law**, with the following members:

- 1) Fr. Esteban Binghay of Cebu
- 2) Fr. Antonio Pascual of Manila
- 3) Fr. Jose Tinoko of UST
- 4) Fr. Samuel Wiley, SJ of Loyola School of Theology
- 5) Fr. John Ameye, CICM of Manila
- 6) Fr. Mel Brady, OFM, as coordinator

REFLECTION

LET US NOT REMAIN INSENSITIVE

*Excerpts from recent speeches
of Pope Paul VI*

From the Angelus Message, Sunday, December 22, 1974:

"An extraordinary year is beginning, a historic and happy one, we hope, for peace and for our salvation and the salvation of the world. Let us not remain insensitive, indifferent; but fervent adherents, young and alive in the spirit."

* * * *

On the morning of December 23 Pope Paul VI received in the Consistorial Hall of the Apostolic Palace the Sacred College of Cardinals, the Pontifical Household, the Curia and the Roman Prelates, who extended their Christmas wishes to the Holy Father. He then gave an address.

"While mankind rises to new and unheard-of heights of economic, scientific and technical progress, there spring from its very heart spectres of terror. And there increases the torment of the senseless consequences of a culture floundering on the edge of the abyss, and of a manner of living rushing headlong into the degradations of deliberate delinquency and blind passion. But humble, meek and crucified on the pathway of the world, Christ reappears. The Church brings him back, in his mystery of love and of salvation."

"You understand, venerable Brothers, that, influenced by these thoughts that are not delusory, we take confidence in a great hope, a happy event — the Holy Year. From this Holy Year the Church on earth has already had a foretaste of not a few spiritual fruits. The blessed and longed-for cycle begins on Christmas Eve in Rome, open as never before to those in search of a land of faith and charity."

"We must once again take up the serious and wise documents of the Second Vatican Council, and with the analysis of a courageous examination of conscience leaf through their wonderful pages,

repeating and integrating the proposals which it infused into the heart of a Church eager for renewal and reconciliation."

"We must rekindle the flame, the inspiration of the charity of Christ, and reawaken in the world the sense of brotherhood, and thus of a more dynamic and effective justice."

"We must restore the primacy of prayer, as the reform indeed the rebirth of the liturgy is already happily doing. We must restore prayer's ideal and beatifying interpretation of life, its importance, its efficacy, its commitment, its simple and solemn dignity as befits the worship of the true God and the filial colloquy with the Father, through the Son, in the Holy Spirit and with the choir of the communion of Saints, among whom there presides Mary, as the Mother and type of the Church, and with all of whom we celebrate the reign of charity."

"We must with the persuasive force of our humble and patient dialogue extend anew to our brethren who are not yet in full communion with us the invitation to take once more the place awaiting them within it."

"We must restore to the Church her interior peace (and to this matter we have already dedicated a pressing exhortation which was published a few days ago). Is it admissible that contestation within the Church should become habitual? It would end up like centrifugal force dissipating itself by in vanity and in the whim of a force not only ephemeral but also damaging to the authenticity of the one true Church and harmful to the progressive work of ecumenical convergence. Even though it should be at the cost of the renouncement of excessive and arbitrary forms of pluralism, even though it should demand the sacrifice that sets free from selfish individualisms, we must all promote that determining communion of hearts, of resolutions, of works proper to and characteristic of that united and collaborating "fellowship in spirit" (Cf. Phil 1, 27; 2, 1) which the Church of Christ must be."

* * * *

On Christmas Eve, 1974, in the midst of a throng of pilgrims from far and near, Paul VI in great solemnity presided at the opening of the Holy Door in St. Peter's Basilica. For the first time ever, this ceremony was seen simultaneously around the world by television; (twenty-five years ago when the door was opened for the Holy Year, television was in its formative stage). Midnight Mass followed during which Pope Paul delivered a homily.

"Our word which now dares to interpret the voice of Christmas and is the symbolic language of this Jubilee ceremony is simple and one: Come! Yes, brethren come!"

"Come! The steps we must take are two. They are insignificant by comparison with the distance which Jesus the divine Messiah has traversed in order to draw close to us, but for us they are extremely important and not without momentous difficulties."

"The first step, the great step is faith. Faith humiliates our will-founded pride of imagined self-sufficiency and at the same time opens our heart to the immense and exalting proportions of the revealing word of God. On the threshold of the crib, of the Gospel, of salvation stands faith. On our part faith is necessary: we must believe in the kingdom of God which is open before us, and say with the unnamed person in the Gospel: 'I do have faith. Help the little faith I have' (Mk 9, 24)."

"And the second step which the celebration of the Jubilee wishes to signify, with its simple but profound spiritual discipline and with the symbolic opening of its doors of mercy and of pardon, is the step of interior transformation, the courageous step of moral truth, the evangelical step of the prodigal son who returns to his father's house, the step which the father awaits, interiorly inspires and renders joyous. It is the step of conversion of the heart: 'I will arise and go'."

"Each one of us can take this step, and must. It is, in the end, so easy. It is so happy. It is so satisfying. It is the step that we are now taking. The step of Christmas for the Holy Year that we have inaugurated together this night."

* * * *

On Christmas Day 1974 Pope Paul VI celebrated Mass in St. Peter's Basilica at 11 O'clock, at the close of which he delivered a Christmas message to Rome and to the whole world — "Urbi et Orbi".

"Theology and humanism are guides of incomparable wisdom, which, if one understands them properly, make up the cradle in which reposes the Infant Jesus."

"We are fortunate if we succeed in recognizing in the littleness of the Infant Jesus, soon to be crucified, the man par excellence, the "firstborn of every creature" (Col. 1, 15), the brother of all, the advocate of the poor, the friend of the lowly, the companion of the suffering, the redeemer of sinners, in a word, our Saviour. The model and teacher, let us remember him. And from him, through our ministerial and apostolic work, we therefore beg for the Holy Year now begun a life-giving blessing."

BIBLE STUDY:

Ninth in a Series

THE CHRISTIAN BIBLICAL SOURCES FOR THE LIFE OF CHRIST

by

Basilio P. Balajadia

I. PRINCIPAL SOURCES AND PROBLEM

Sources

The various non-Christian sources and christian non-biblical sources we have considered do not give much information concerning the object of our quest. It is now rather obvious to say that the Christian biblical sources, the gospels, principally, are the only ones left from which we can hope to salvage the historical portrait of the life and teaching of Jesus.

The Problem

If we turn to them, however, a problem immediately crops up. The gospels without excluding the rest of the New Testament writings, confront us with a question: How are we going to get the historical elements in them? Are what the gospels telling us about Jesus historically to be accepted at face value or not? That the gospel writers claim historicity in some of what they are narrating cannot be denied. That they also make use of certain devices to express their message and faith is also undeniable. But which are historical in what they are telling us about Jesus and which are due only to their manner of expressing things in the context of their faith? That is the problem.

Current Views on the Problem

Without going into the various attempts of scholars through the centuries to do this we will give some of the views concerning the problem which have found unanimous acceptance among New Testament scholars.

There is unanimity among biblical scholars now on the pre-literary or oral stage of the gospels, of the existence of a gospel the gospels, of the various traditions that were eventually incor-

porated into the present gospels. And it is the contention of not a few that the oral gospel and the written gospels as we have them now were faithful to the tradition handed by Jesus to his disciples. Hence the possibility of reconstructing the life and teaching of the historical Jesus.

But before we go into a full discussion of this pre-literary stage of the gospels, let us first take a hard look at the written gospels that we have and from there go backward to the oral stage of its development.

II. THE SYNOPTIC GOSPELS

The Phenomenon of the Synoptic Gospels

Of the four gospels we have, the gospels of Matthew, Mark and Luke manifest close similarities with one another to the isolation of John so that scholars used to refer to them as the synoptic gospels (the greek word *synopsis*, meaning viewing together).

The synoptic gospels record more or less the same miracles, recount the same parables, give the same controversies, they follow more or less the same geographical and chronological framework, and most striking of all they give very similar, and at times even identical, wording to the sayings and deeds of Jesus.

(1) The points of similarities between them will be better appreciated if one places all the gospels side by side, such as:

Mt. 12:1-4	Mk. 2:23-26	Lk. 6:1-4
1 At that season, Jesus went on the sabbath way through the grainfields; and his disciples were hungry and began to pluck and to eat.	23 And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.	1 Now it came to pass on a sabbath, that he was going through the grainfields; and his disciples, plucked the ears, and did eat, rubbing them in their hands.
Mt. 12:1-4	Mk. 2:23-26	Lk. 6:1-4
2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.	24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?	2 But certain of the Pharisees said, why do ye that which it is not lawful to do on the sabbath day?
3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;	25 And he said unto them, Did ye never read What David did, when he had need, and was hungry, he and they that were with.	3 And Jesus answering them said, Have ye not read even this, what David did, when he was hungry, he and they that were with him;
4 How he entered into the house of God, and ate the showbread which it was not lawful for him to eat, neither for them that were with him but only for the priests?	26 How he entered into the house of God When Abiathar was High Priest, and ate the showbread, which it was not lawful to eat save for the priests, and gave also to them that were with him?	4 How he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?

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Here we have the three gospels of Matthew, Mark and Luke rendering the same subject matter in almost the same manner with some slight variation in each. John's gospel is totally isolated.

(2) Here we have Luke giving similar data as Mark, while Matthew and John remain silent.

Mt.

Mk. 12:41-44

Lk 21:1-4

41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.

1 And he looked up, and saw the rich men that were casting their gifts into the treasury.

Mt.

Mk. 12:41-44

Lk. 21:1-4

42 And there came a poor widow, and she cast in two mites, which make a farthing.

2 And he saw a certain poor widow casting in thither two mites.

43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury.

3 And he said, Of a truth I say unto you, This poor widow cast in more than they all:

44 For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

4 For all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

(3) Now it is Matthew's turn to agree with Mark while Luke and John apparently inhibit themselves.

Mt. 15:26-28

Mk. 7:27-30

Lk.

26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27 And he said unto her, Let the children first be filled: For it is not meet to take the children's bread and cast it to the dogs.

27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table.

28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt.

29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

And her daughter was healed from that hour.

30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

(4) Here we have Matthew and Luke coinciding while Mark is left off.

Mt. 8:19-22

Mk.

Lk. 9:57-62

19 And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest.

57 And as they were on the way a certain man said unto him, I will follow thee, whithersoever thou goest.

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20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

21 And another of the disciples said unto him, Lord suffer me first to go and bury my father.

22 But Jesus saith unto him, Follow me; and leave the dead bury their dead.

58 And Jesus said unto him, The foxes have holes and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

(5) Now Luke is alone. The rest are on the bench.

Mt.

Mk.

Lk. 9:61-62

51 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

62 But Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

(6) Matthew's turn.

Mk.

Lk.

47 Again, the Kingdom of heaven is like a net, that was cast into the sea, and gathered of every kind.

48 Which, when it was filled they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away.

49 So shall it be in the end of the world: the angels come forth, and sever the wicked from among the righteous.

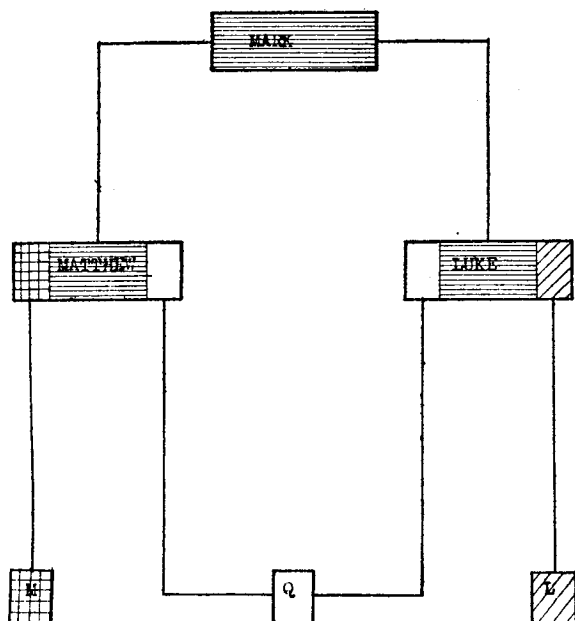
50 And shall cast them into the furnace of fire.

(7) John most of the time seems to be oblivious of his three coevangelist.

The Four Sources Hypothesis

To the above mentioned phenomenon, many explanations had been advanced. But most acceptable so far is the so called 4 source theory to explain the synoptic problem which may be diagrammed as follows:¹¹

¹¹ This diagram was adopted from John Hayes, *Introduction to the Bible*, Philadelphia: Westminster Press, 1971. Page 329.



In this theory, Mark's gospel would be the earliest gospel to have been written (c. 65 A.D.), and it would also be the main source of the later gospels of Matthew and Luke (c. 70 A.D.). Where the three of them would agree it can be presumed that Matthew and Luke are using Mark's gospel.

Where Luke and Matthew agree while Mark is silent, they would have been using a common source familiar to them but not to Mark.

Where Luke and Matthew differ from one another while Mark is inhibited, it can be said that each one would have been using independent sources.

John's gospel, the last gospel to have been written (c. 100 A.D.) must have used other sources whether personal or otherwise, which were not known to his colleagues.

(To be continued)

LITURGY

Questions People Ask

ON MASS AND THE EUCHARIST

by

Herman J. Graf, S.V.D.

QUESTION ON THE TIME FOR MASS

Nowadays any priest says Mass in the afternoon or at whatever time he likes, according to his caprice. Can you please enlighten me as to when the general permission was given to celebrate Holy Mass at any time they like?

ANSWER

The Lord instituted the Eucharist at the Last Supper which was held in the evening. During apostolic times they continued to celebrate the Eucharist in the evening hours. The switch to the morning had been made, as it seems, early in the second century, though Christians continued to celebrate the Eucharist in the evening occasionally.

There existed always a tendency to return to the ancient, apostolic practice. This was prohibited most forcefully by Pope St. Pius V in the Bull "Ad cuius notitiam pervenit" of March 29, 1566. When the reformed Missal of the Council of Trent was published it contained a detailed list concerning the time when the Mass could be said.

In view of this the Code of Canon Law stated that the beginning of holy Mass shall not take place earlier than one hour before dawn or later than one hour after noon (can. 821, 1). For regulars and members of certain associations of priests the hours when Mass could be celebrated were somewhat extended.

Pope Pius XI made some concessions for Mass at other times than those foreseen by Canon Law for Mexico (1927) and the Soviet Union (1929) because of the persecution the Church suffered in these

countries. In the difficult pastoral situation of World War II Pope Pius XII permitted afternoon and evening Masses for many countries. Taking into account the frequently changed conditions of daily life the same Pope, in the Apostolic Constitution "Christus Dominus" (January 6, 1953) gave the faculty to local ordinaries to permit evening Masses on Sundays, holydays of obligation, and certain other days. Four years later, in his Motu Proprio "Sacram Communionem" (March 19, 1957) Pius XII further extended the concession of evening Masses.

The final came during Vatican II when Pope Paul VI issued the Motu Proprio "Pastorale Munus" on November 30, 1963. The fourth faculty of this document grants to bishops (local ordinaries) "to permit priests, for a just cause, to celebrate Mass at any hour of the day and to distribute Communion in the evening, other things being observed."

This was more than ten years ago and priests usually do not know when or whether their bishop granted to his clergy this faculty. The fact that in your diocese the priests say Mass at any time of the day seems to imply that the bishop gave this general permission. It is, consequently, not according to "the caprice" of these priests when they celebrate the Mass at a time when it is most convenient for the people. An evening Mass during the week usually attracts more people than the Mass in the morning when most of the faithful have to go to work.

Since the time for saying Mass is now left to the local Ordinary, the new Roman Missal does not say anything about the hours when priests are allowed to celebrate the Eucharist.

QUESTION ON BINATION ON WEEKDAYS

Not long ago, a religious priest died in an accident. His confreres from various communities assembled on the day of his burial, and some twenty of them concelebrated in the afternoon, although they had already celebrated Mass that same morning. They concelebrated to express their charity for the departed confrere and to give solemnity to the occasion. Do you believe this was in conformity to rules? Each had already celebrated holy Mass and then in addition they had concelebrated and therefore, all of them celebrated two Masses — or "binated" — on that day.

ANSWER

Over the years from 1965 on, Rome gradually extended the possibility to concelebrate. In 1967, the Instruction on the Worship

of the Eucharist (n. 47) exhorted the ordinaries to be generous in granting the permission to concelebrate because to the original rules the permission to concelebrate depends on the ordinary, i.e., the local bishop or the ordinary of religious. Two years later, the experience of the previous four years found expression in article 158 of the General Institution of the Roman Missal (see the text quoted in p. 59 of this issue).

Two years later, on August 7, 1972 Rome issued a declaration on eucharistic concelebrations which states that when priests are gathered together for a pastoral meeting, at the occasion of a pilgrimage and the like, they may concelebrate also in the absence of the bishop or the religious superior and their delegates, even though these priests may have said Mass for the people or are going to do so:

Those priests who concelebrate in the main Mass of a pastoral visit or at meetings of priests, such as pastoral conventions, congresses or pilgrimages, may say Mass again for the sake of the people, in line with n. 158 of the General Institution of the Roman Missal (n. 2).

The burial of a fellow-priest or confrere in a religious community is not explicitly mentioned in this document, but is certainly subsumed in the words "or at meetings of priests." The reference to "pastoral conventions, congresses and pilgrimages" is not exclusive. It only provides some examples.

The correctness of this interpretation seems to be supported by the fact that holy communion twice a day may be received by the laity at the occasion of a funeral Mass. On January 29, 1973 the Sacred Congregation for Divine Worship issued the Instruction "Immensae Caritatis" on sacramental communion in particular circumstances. Holy communion may be received a second time a day "at the following Masses of the Dead: the funeral Mass, the Mass celebrated after notification of death, the Mass on the day of final burial, and the Mass on the first anniversary."

In view of the foregoing it seems to be certain that these religious priests mentioned in the question were "in conformity to the rules." One word of caution should be added, however. A priest who concelebrates and, on the same day, says Mass for the pastoral good of the people, is not allowed (**nullo titulo**) to take a stipend for this concelebrated Mass. I am certain that in the case described above nobody thought of taking a stipend since they wanted "to express their charity for the departed confrere."

With interest I read your answer in the *Boletín Eclesiástico*, October 1974, p. 686 f, concerning the distribution of holy communion. I wanted to agree with you, but then I observed recently our bishop at Mass. At communion time he placed the ciborium in the middle of the altar on the other side and said to the sisters: "Now I will see how you take communion." So they approached and took the sacred host and then either intined or took the chalice. Meantime he sat down. After the Mass he gave me permission to do the same on occasions.

ANSWER

I am a simple priest and do not intend to criticize any one of our bishops. Therefore, I add here the translation of a recent communication by the Congregation for Divine Worship, published in its official periodical *Notitiae*, September 1974, p. 308, signed by the secretary of the same Congregation, archbishop Bugnini. This is the text:

"Here and there the practice spreads that communicants take with their own hands the host directly from the ciborium, container or paten, or take the precious blood from the chalice as does the celebrating priest or the extra-ordinary minister who, authorized by the Ordinary, distributes holy communion and also communicates himself. Is this 'self service' allowed?

"By no means. The gesture of Christ at the Eucharist is better and more worthily expressed when the consecrated bread is really given to the faithful. Here are the biblical references: 'Jesus took bread... broke it, and gave it to his disciples... And he took a cup, and... gave it to them' (Mt. 26:26 f). 'He took bread... broke it, and gave it to them... And he took a cup, and... gave it to them' (Mk 14:22 f). 'And he took bread,... broke it, gave it to them... And likewise the cup...' (Lk 22:19) f).

"This is the reason why the rite "On Holy Communion and the Worship of the Eucharist outside Mass" (Vatican City 1973, p. 14, n. 21) states: 'Holy communion **has to be distributed** (*distribui debet*) by the competent minister who shows the consecrated particle to the communicant and **gives it**.' The Church preferred to establish extra-ordinary ministers, both men and women, of holy communion, than to tolerate the loss of this biblical gesture.

"Here I want to mention the fact that when episcopal conferences asked the Apostolic See and obtained the permission to give holy communion in the hand of the faithful according to the in-

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struction "Memoriale Domini" of May 29, 1969, communion in the hand may never be made obligatory. The communicant has to remain free and has to retrain the possibility to receive communion also in the traditional way. This would no longer be the case if the faithful had to take the host directly from the container.

"Therefore, the faculty to take with one's own hand* the consecrated Bread has never been given and will not be given (*non conceditur nec concedetur*). If such a practice crept in somewhere, it should be corrected by the necessary instruction given, or, if need be, by the intervention of the local ordinary."

* Ed. We invite our readers to distinguish carefully the following phrases: (a) "to *give* holy communion in the hand", and (b) "the faculty to take with one's own hand the consecrated bread." In the first case the minister *gives* the consecrated bread to the hand of the communicant; in the second case the minister is passive and the communicant picks up the consecrated bread from the container. The first case is allowable; the second case according to Archbishop Bugnini, will never be allowed.

— oOo —

STUDY ON FILIPINO RELIGIOSITY

The CBCP's Commission on Doctrine of Faith has recommended that a thorough study and theological evaluation be made of "traditional popular Filipino religiosity." It recommended further that social scientists, especially anthropologists, be included in the task force studying the various aspects of religiosity in the Philippines.

These recommendations were among those approved by the CBCP general assembly at its meeting last July.

In making the recommendations, the Commission on Doctrine of Faith indicated that popular Filipino religiosity is an important aspect of Catholic life in the Philippines.

At the Asian bishops' meeting on evangelization held in Taipei last April, it was pointed out that evangelization meant the development of a truly "local church" — a church "enfleshed" in the local culture. Evangelization in the Philippines, therefore, would have to take into account traditional, popular religious values.

DIALOGUE

People interested in the Catholic Charismatic Renewal movement wish to know our readers' reaction to what some Bishops have said about it. Kindly send your comments to the editor.

Some Bishops speak on

THE CATHOLIC CHARISMATIC RENEWAL

The Primate of Belgium, **Cardinal Suenens**, said: "The Charismatic Renewal is bringing renewal in prayer and spiritual life for all Christians. It creates unity. We need an expectant faith open to the Spirit and we need to uphold the Church as a charismatic reality. The first charismatic Christian was Mary and she was the heart of the charismatic Church. The Charismatic Renewal is a grace for the whole Church. It has the potential for revitalizing the sacraments, especially Baptism, Confirmation and Penance, and for renewing parish life."

Cardinal Dearden of Detroit said in his Cathedral: "One of the very significant experiences of the Church in our time has surely been in the charismatic movement. It represents an explicit expression of the hope and the desire that had been talked about by the Church Fathers at Vatican 2: an open awareness of the rich gifts of the Holy Spirit, an explicit commitment to Christ that made possible the full operation and flowering of these gifts; and an awareness that gives expression to many works and many activities that are significant both to the individual and to the community. It has been an extraordinary phenomenon. One of the striking phenomena of the Church in our time has been the manifestation of the life and the activity of the Spirit in many ways — and one of the striking ways is the charismatic movement. Many positive things have been accomplished through the charismatic movement: the spirit of prayer, spirit of praise of God, and awareness of the action of the Holy Spirit and deep commitment to Christ. All these things are blessings for the total Church."

Cardinal Madeiros of Boston and **Cardinal Manning** of Los Angeles by word and by pastoral letter urged their priests to study and foster the Charismatic Renewal.

Archbishop Hayes of Halifax: "The Charismatic Renewal Movement sweeping through the Church in North America is a permanent and essential part of the Church as the Living Body of Christ. It contributes to the Church a deeper understanding of the role of the Christian in the Church, a new sense of prayer, especially the prayer of praise and a renewal sense of joy, that a real and personal encounter with God is for all Christians and all Christians are called to a ministry of service to the Church."

Archbishop Byrne of St. Paul: "The Charismatic has rescued people from the lukewarm waters of indifference to a genuine discovery of the powers of submission to God's will. It stresses the personal relation of the Christian with God and the Holy Spirit as something real that can be experienced in a personal way."

Bishop McCarthy of Phoenix: "The Charismatic Renewal has become a strong movement in the Church in our times."

— oOo —

ANG MAHAL NA BIRHEN

The Catholic Bishops Conference of the Philippines has issued a Pastoral Letter on Filipino devotion to Mary. Entitled "Ang Mahal na Birhen", it reviews facts related to the veneration of Mary in the Philippines, discusses the theological basis for devotion to Mary, and shares pastoral reflections.

The Letter points out that there are 463 parishes in the Philippines dedicated to the Mother of God. At least 10 shrines are focal points of national pilgrimages, from Our Lady of Piat in Cagayan Valley to Nuestra Señora del Pilar in Zamboanga. You find a picture of Mary in the poorest shack, in the slums of the cities, in buses, in jeepneys. Grottoes dedicated to Our Lady of Lourdes are in private gardens and in public places, along the highways and in tiny homes. The Holy Rosary is a favorite Filipino devotion. May is not May without "Flores de Mayo."

Scripture and Theology clearly show that Mary is the Mother of

God, the Mother of the Church, the First of the Redeemed. The Biblical salutation, "Full of Grace" finds its Filipino echo in the affectionate title, "Mahal na Birhen".

In spite of the positive values of popular devotion to Mary in the Philippines — one of the main streams of popular religiosity in our country — it needs reform and renewal. Its anthropological dimension should be seen in the light of modern recognition of the importance of women. Its social dimension should not be overlooked. Mary proclaimed that God "exalts the lowly and the poor," that he "routed the proud of heart", "pulled down princes from their thrones", "filled the hungry with good things" and "sent the rich empty away."

The Pastoral Letter was issued on February 2, feast of the Presentation of Our Lord and first anniversary of Pope Paul VI's exhortation on marian devotion. "Marialis Cultus". The Boletín Eclesiástico will publish it soon.

COMMUNICATION

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

FROM THE SACRED CONGREGATION FOR THE CLERGY

Reverend and dear Father,

This Sacred Congregation is happy to receive your official interdiocesan organ "Boletin Eclesiastico de Filipinas" and I wish to express my sincere thanks.

I am confident that this sort of fraternal cooperation will prove a notable contribution to the development of the catechetical work.

May God bless and prosper your apostolate and that of your collaborators.

With all good wishes, I remain,

Faithfully in Christ
J. Card. Wright
Praef.

Rev. F. Efren Rivera, O.P.
Editor
Boletin Eclesiastico de Filipinas,
University of Santo Tomas,
Manila, D-403, Philippines

ON THE CELEBRATION OF MASS

Dear Father:

It was not so long ago that some questions began to bug my mind. I am just a simple subscriber of this great Boletin. Allow me first to congratulate you for the so many informative issues so far published. More power to you all!

Here are the two queries which have disturbed my tranquility. I hope to read your wise answers in the next issue.

(1) ON MASS AT ANY TIME OF THE DAY. — During the past few years, a priest needed to have permission to celebrate the Holy Mass during the afternoons. Nowadays, any priest celebrates at the afternoon or whatever time according to his caprice. Can you please enlighten me as to when was the general permission to celebrate Holy Mass at any time granted to our priests?

(2) ON BINATION.—Not so long ago, a religious priest died in an accident. His confreres from various communities assembled on that same day and some 20 of them concelebrated in the afternoon although they had already celebrated Mass that same morning. They concelebrated to express their charity for the departed confrere and to give solemnity to the occasion.

Do you believe that this was in conformity to rules? Each had already celebrated Holy Mass and then in addition they all concelebrated and therefore all of them celebrated two Masses — or “binated” — on that day.

Since I could not, of myself, answer these queries, I wish very much to know of the standing regulations regarding these two difficulties.

Thank you very much! God bless you all!

Very sincerely yours,
E. I.

Dear E. I.,

In answer to the question on the appropriate time for the celebration of the Holy Mass, Fr. Nicholas Halligan, O.P., summarizes thus the present legislation: “The beginning of Mass shall not take place earlier than one hour before dawn or later than one hour after noon. All Regulars may in virtue of privilege begin Mass anywhere two hours before dawn and two (or even three) hours after noon; in their own churches

also they may, for a just cause, begin Mass two hours after midnight. Visiting priests may be permitted to celebrate Mass in the churches of these Regulars two hours after midnight and two (or three) hours after midday. The local Ordinary, for a just cause and with due observance of the other prescriptions of the law, may allow priests to celebrate Mass at any hour of the day and to distribute Holy Communion in the evening" (*The Administration of the Sacraments*, New York: Alba House, 1964, p. 127).

On bination in the case of concelebration, the *General Instruction of the Roman Missal* has this to say in article 158: "For special reasons, based on the significance of the rite or on the festivity, the faculty of celebrating or concelebrating more than once on the same day is granted in the following cases:

- a) whoever has celebrated or concelebrated the Mass of the Charism on Holy Thursday may also celebrate or concelebrate the evening Mass;
- b) whoever has celebrated or concelebrated at the Paschal Vigil may celebrate or concelebrate a second Easter Mass;
- c) on Christmas day all priests may celebrate three Masses; they may also concelebrate them, provided they are offered at the proper time;
- d) whoever concelebrates on the occasion of a synod or a pastoral visitation, or a gathering of priests with the bishops or his delegate, may offer Mass again for the convenience of the faithful, according to the judgment of his bishop. The same is permitted, all due proportion being observed, at gatherings of religious with their own Ordinary" (*The New Order of Mass*, Collegeville, Minnesota: The Liturgical Press, 1970, n. 158 pp. 193 and 195).

It appears that the case of the burial of a departed religious priests falls under the last category i.e. gathering of priests with their own (religious) Ordinary or his delegate. It is a widespread practice, recommended even strongly, that priests with their respective bishops or their delegates perform the burial rites for a departed confrere.

Hoping that this answers your questions, I remain

In Christ Jesus,
Fr. Moises Andrade

Ed. For a fuller treatment of these questions see our Liturgy section.

HERE AND THERE

NEW DIOCESES AND BISHOPS

The Diocese of Tuguegarao has been elevated to an archdiocese and new dioceses have been created: Catarman in Northern Samar and Romblon in the island of the same name. Most Reverend Teodilo Domingo has been appointed the first metropolitan Archbishop of Tuguegarao. The first bishops of Catarman and Romblon are Msgr. Angel Hobayan and Msgr. Nicolas Mondejar, respectively. An Auxiliary Bishop has also been given to the Archdiocese of Jaro, Iloilo, in the person of Msgr. Alberto Piamonte.

The ecclesiastical jurisdiction of Tuguegarao now comprises the Diocese of Ilagan (Isabela), the Prelature of Bayombong (Nueva Vicaya) and the Prelature of Basco (Batangas). Archbishop Domingo was made Bishop of Tuguegarao (Cagayan) on July 2, 1957.

The new Diocese of Catarman comprises Northern Samar, 17 parishes of which belonged formerly to the Diocese of Calbayog and 3 parishes to the Diocese of Borongan. The total population of

the new diocese is 303,760 of which 95% are Roman Catholics. Msgr. Hobayan, at the time of his appointment, was Vicar General of the Diocese of Borongan. He was born on December 11, 1929 in Taft, Samar. He was ordained on March 25, 1955, and took up post-graduate studies in Canon Law at the Lateran University in Rome.

Monsignor Mondejar, until recently Auxiliary Bishop of Cebu, was born on September 15, 1924, in Maasin, Iloilo. He studied for the priesthood at the St. Vincent Ferrer Seminary in the archdiocese of Jaro and at the University of Santo Tomas in Manila.

The new Auxiliary Bishop of Jaro, Msgr. Alberto Piamonte, was the Vicar General of the Archdiocese at the time of his appointment. He is a graduate of the St. Vincent Ferrer Seminary in Jaro and was ordained on March 22, 1958. He studied Canon Law at the University of Santo Tomas and then proceeded to Rome where he studied the solution of matrimonial problems at the "Rota Romana".

ARCHBISHOP SIN FLAYS ABORTION

Archbishop Jaime L. Sin has advised Manila Catholics that the church has not steered away from its stand against induced or procured abortion.

Neither has the church reduced the penalty for the sin of abortion, according to the head of the Manila diocese.

Quoting Pope Paul VI, the archbishop described abortion and infanticide as "abominable crimes."

Under the law of the Roman Catholic church, any person who is aware of this but nonetheless practices induced or procured abortion is automatically excommunicated from the church.

The sin is committed also by those who induced an abortion either by persuasion or by performance.

He may return to the fold only after he goes to confession before the archbishop, or a priest specially designated by the archbishop to hear such a confession.

The archbishop said there was good scientific ground to assume that human life begins from the moment of fertilization,, immediately after sperm and egg cells come together.

"It is less criminal to do away with the life of someone simply because that someone does not have the same palpable reality as

those with whom we live in daily contact?," he said.

Archbishop Sin said that the church has always stood for the inviolability of human life which is a continuous thread from conception to death, from womb to womb.

"To deliberately interfere by breaking that thread and ending that life is to arrogate upon oneself a power and a jurisdiction that belongs only to God," the archbishop stressed.

He said what might seem to be urgent at the time — population control and limitation of family size — should not obscure reason to the point where abortion would be regarded as less unjust and less inhuman.

ECUMENICAL BREAKTHROUGH

Archbishop Jaime Sin was the guest preacher at the 17th anniversary of the Good Samaritan United Methodist Church in Quezon City before a congregation of Protestants, Catholics, and members of other faiths.

Monsignor is the first Catholic prelate to preach from the pulpit of a Methodist Church in the country. The occasion is considered a major breakthrough for the cause of ecumenism.

BISHOPS, 11 PRIESTS NOW RP CITIZENS

Twelve foreign Catholic priests were granted by President Marcos Philippine citizenship and took their oath of allegiance before the Chief Executive. Granted citizenship under Presidential Decrees 589 to 616 were Msgr. Alberto van Overbeke, Belgian; and Fathers Pierre Tritz, French;

Daniel Clifford, American; Jose Caycedo, Colombian; Louis Papilla, Hungarian; Albert Ricard, Canadian; Joseph Kaufmann, Hungarian; Francis Parisi, Italian; and Jose Calle, Maximo Barbero, Juan Andochea, and Ismael Zuolaaga, all Spanish.

PRIESTS HONORED

Several priests have recently received honors of different kinds.

Fr. Leonardo Legaspi, O.P., Rector of the University of Santo Tomas was named among the country's Ten Outstanding Young

Men (TOYM) of 1974. He was cited for his exemplary performance in the field of education.

Fr. Medardo Durmiendo, O.S.A., has been installed as the first Filipino rector of Colegio San Agus-

tin in Dasmariñas Village, Makati.

Manila Mayor Ramon Bagatsing has made the Rev. Michele Solaroli of the Salesian order honorary citizen of Manila in recognition of his humanitarian work in Tondo, particularly for the youth of the district, to whom he dedicated his mission. Father Solaroli is the founder of the Don Bosco Youth center, a social, cultural and recreative organization.

Rev. Rosalino C. Veneracion, known as Malate's 'hoodlum priest' for his unusual experiences with some of Manila's hardened criminals and delinquents, has been elevated to monsignorship. He has been parish priest of Leveza in Malate for the past 18 years, and has transformed it from a haven of lawless characters to a progressive community. One of his latest projects, which will shortly be launched, is the Ugna-yan Hiran Center. This is a barangay-level effort designed to afford some 3,000 poor families in the area a chance to borrow or rent tools with which to plant or make some home repairs.

Reverend Emmanuel Magtanong-Cruz has also been elevated to monsignorship. Aged 57, he has

spent the past 25 years as parish priest of San Isidro Parish, Taft Avenue, Pasay City.

Msgr. Benjamin L. Mariño, vicar general of the Archdiocese of Manila has been promoted to Protonotary Apostolic.

Msgr. Domingo L. Nebres, Malacañang chaplain, was given the rank of domestic prelate to Pope Paul VI.

Fr. Bienvenido Nebres, S.J., dean of the College of Arts and Sciences of the Ateneo de Manila University, was elected president of the Southwest Asian Mathematical Society with headquarters in Hong Kong.

At the University of Santo Tomas Alumni Homecoming, Archbishop Francisco Cruces of Zamboanga was one of the 8 recipients of the "Golden Award", the highest alumni decoration in recognition of an alumnus' outstanding contribution to his field of specialization. Fr. Isidro D. Dino was given the annual Fernando Ma. Guerrero Family Award for Literature while Bishop Carmelo F. Morelos received the annual Diego De Sanabria Award for ecclesiastical work.

UST SEMINARIANS ORDAINED PRIESTS, DEACONS

Five seminarians from UST Central Seminary were ordained ordained deacons recently.

The clergy of the Diocese of Malolos rose in number with the priestly ordination of Rev. Alfredo Fajardo, Rev. Roberto Ignacio, Rev. Leocadio de Jesus, Rev. Eliseo Zuñiga and Rev. Salvador Viola, Jr.

Elevated to the sacred order of the diaconate were: Rev. Jose Advincula, Jr., Rev. Calixto Legaspi, of Capiz; Rev. Dionision Esluzar Rev. Dexter Irisari of the Diocese and Rev. Francisco Mercurio of the Diocese of Cabanatuan; Rev. Don Vito Pavilando of the Diocese of Legaspi and Rev. Edgardo Pagcaliungan of the Archdiocese of Lipa.

ISFP SPONSORS 1ST NATIONAL CONVENTION

The Inter-Seminary Forum of the Philippines sponsored the First National Convention of Philippine Seminarians and Scholastics on December 20-23, 1975 at the Loyola House of Studies-San Jose Seminary complex in Quezon City. The convention aimed at enabling representatives from every seminary and scholastic in the country to share, discuss, assess and, if necessary, to search together for ways and means of improving their priestly and religious training. Its theme was "The Total Formation of the Filipino Seminarian and Scholastic in the Light of the Needs of the Church Today."

The participants of the convention included seventy-five official delegates from thirty-two diocesan theological and collegiate seminaries and sixty-four others from forty-eight religious scholasticates for priesthood and brotherhood.

The Inter-Seminary Forum of the Philippines was formally or-

ganized on December 2, 1965 when thirty-six seminarians and religious scholastics, representing eighteen Catholic diocesan seminaries and religious houses in the country ratified its charter at the Santo Domingo Convent, Quezon City. Among its main objectives are the planning, organization and coordination of activities related to priestly and religious training; the exchange of ideas, information and experience in the spirit of ecumenism; the encouragement of interest in and concern for socio-economic and political problems and cultural matters; the promotion of priestly and religious vocations; and the coordination and support of activities initiated by member seminaries and scholasticates towards all the above ends.

The Forum now consists of twenty active member houses, seven corresponding houses and three houses whose application are being processed.

MINDANAO CLERGY, FAITHFUL, TO BOYCOTT REFERENDUM

The members of the Mindanao-Sulu Secretariat for Social Action, in a meeting held in Cebu City on January 9, 1975, came out with a position paper declaring that their conscience compels them to boycott the forthcoming referendum scheduled on February 27, 1975.

The signatories of the position paper averred that, judging from the experiences of the so-called "referendums" of January 1973 and July 1973, it is impossible to have an honest referendum during Martial Law. They pointed out that, to have any referendum worthy of its name, the following safeguards must be strictly en-

forced: (a) free public discussion of the vital issues involved in the referendum, at least 90 days before the actual voting; (b) every citizen be given the opportunity to freely express his views, to know the views of others, to discuss views in private conversations, in public assemblies, by means of printed materials, radio broadcasts, and other forms of communications; (c) the entire conduct of the referendum, including the canvassing, and the publishing of the results should be entrusted to a non-partisan body to be manned power to supervise the voting, the by three citizens whose reputation

for competence, integrity and impartiality must be beyond ques-

The signatories of the position paper maintained that, because the above safeguards to basic human freedom and the sanctity of the ballot are not present for the forthcoming referendum, they cannot allow themselves to participate in another mockery of democracy and that their conscience compels them to boycott the referendum.

The signatories of the position paper include Bishop Jesus Varela of Ozamis, Bishop Francisco Claver of Malybalay, Sister Mary

Elaine, SPC, Sister Mary Incarnation, SPC, Fr. Paul Cunanan, Sister M. Fe Mendoza, SPC, Mary Leon Borondo, Alix Ceferino Gordoncillo and Arsenio Jesena.

The position paper was unanimously endorsed by the Association of Major Religious Superiors of Men and the Association of Major Religious Superiors of Women in the Philippines during their meeting held in Bacolod City on January 11, 1975. The Catholic Bishops' Conference of the Philippines, which met in late January, also referred to the position paper but issued a separate statement.

3 PRIESTS, NUN AMONG REBELS?

The charge of conspiracy to commit rebellion and other charges were filed January 4 against Father Edicio de la Torre and Father Manuel Lahoz and 28 others. Similar charges were later filed against Father Luis G. Jalandoni and Sister Consuelo Kalaw-Ledesma and 7 others.

Fr. de la Torre and his group were active in Central Luzon and they were rounded up in a series of lightning raids which began on December 8, 1974. They were detained in Camp Olivas, Pampanga. Father de la Torre went on a hunger strike on December 24 and wrote a letter to Bishop Jaime Sin explaining that he was protesting against the brutal treatment of his group by their military captors. He ended his hunger strike when

Defense Secretary Juan Ponce Enrile ordered a probe on the maltreatment of the prisoners. De la Torre, according to reports, admitted that he was fairly treated, except for an alleged punch in his stomach, but he alleged that some of his companions were tortured.

Fr. Jalandoni and Sister Consuelo Kalaw-Ledesma have been in detention for some time now. Before their arrest they were allegedly engaged in anti-government activities in the provinces of Aklan, Antique, Capiz, Iloilo, Negros Oriental and in the cities of Iloilo, Bacolod and Silay.

The plight of the priests and nun has been the subject of meetings held recently by the Church-Military Liaison Committee.

GERLOCK CLEARED ON SUBVERSION CHARGES

The Rev. Edward M. Gerlock, a 38-year-old Maryknoll missionary from Binghamton, New York, has been cleared of subversion charges in deportation proceedings against him but was placed on three years probation for his "known activist sympathies."

Gerlock is the sixth American priest to face subversion charges since martial law was proclaimed on Sept. 21, 1972. The five others chose to leave the country voluntarily and only Gerlock went on trial.

CATHOLIC BISHOPS SET 'ALAY KAPWA' PROGRAM

The Catholic Bishops Conference of the Philippines launched January 31 a nationwide Lenten program called "Alay Kapwa."

Stressing the significance of the Lenten program, Archbishop Sin said: Alay Kapwa is the concerted effort of the bishop's "to enlist the help of everyone to show less love for our own comfort and convenience and observe love for those who have little in life."

Alay Kapwa which literally means "Offering to our neighbor," has for its theme, "Evangelization for Human Development."

Archbishop Sin said the Lenten action program implies three things: identification of one's neighbors; analysis of the root cause of the plight of the less fortunate; and sharing one's time, talent and treasure with his neighbor.

"And who is our neighbor? He is everybody," Archbishop Sin said. "He is the squatter who lives through scavenging, the deserted wife who is sick and who can no longer take laundry, the detainee who is hungry for company, the ex-convict who cannot get a job."

According to Cardinal Rosales, Alay Kapwa is both a renewal and a reconciliation which gains added significance during the observance of the Holy Year. It is a renewal, he pointed out, because "it reminds us that sacrifice finds its fullest meaning in service to our fellowmen." It is also a time for reconciliation between hostile and opposing factions.

In sharing things with the less fortunate, the bishops stressed that people do not own property absolutely but are only stewards or caretakers of them.

NEW COMMISSIONS FOR ISLAM, JUDAISM CREATED

Pope Paul VI has recently created the Commission for Islam and the Commission for Judaism, connecting them with the Secretariat for Non-Christians.

The Commission for Islam is created to promote and further the harmony between the Christians and the Moslems. For the relations of Christians with Moslems have taken a common and friendly orientation after the declaration *Nostra Aetate* of the Second Vatican Council in 1965. Recognizing in their regard the same faith in the God of Abraham and the veneration for Jesus and Mary, as well as a great esteem for the moral life, for prayer, almsgiving and hope in the future life, Vatican II has exhorted the Christians to a greater understanding of Moslems and to collaborating with

them in order to promote social justice, moral values, peace and liberty in the various countries of the world.

The Commission for Judaism is created with the scope of promoting and fostering relations of a religious nature between Jews and Catholics.

Besides having true and proper relations with Judaism on a worldwide plane, the Commission for Judaism is at the disposal of all interested bodies or those concerned with Jewish-Christian relations, in order to supply them with information and receive information from them, and in order to help them pursue their goals in conforming with the directives of the Holy See.

POPE RECEIVES CREDENTIALS OF PHILIPPINES ENVOY

Pope Paul VI received the Hon. Carlos Valdes, the new Philippine ambassador to the Vatican, on November 18, 1975.

In a speech accepting the envoy, the Pope recalled his visit to the Philippines. He asked God to

bless the Filipino people for their noble collaboration with the Church for the advancement of the whole man and for their efforts to ensure that individuals may live on earth in conditions which reflect their sublime dignity as sons of God.

POPE CONFERS "JOHN XXIII" PEACE AWARD TO UNESCO

The United Nations Educational, Scientific and Cultural Organization has recently been conferred the prestigious and international "John XXIII" Peace Award by Pope Paul VI.

It is the second time that the award has been conferred. It was given for the first time in 1971 to Mother Teresa Boyaxhiu of India.

The award was set up by John XXIII in 1963 "in the fervid and confident desire that peace will be established among men and nations, living together in truth, justice, love and freedom" and with the aim of "encouraging initiatives in favor of real peace and brotherhood among men and nations."

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BOOK NOTICE

PAGDIRIWANG NG PASKO (SEMANA SANTA) ayon sa pagdaraos sa Seminaryong Lourdes, Lunsod Tagaytay.

Says Vatican II: "The rite should be distinguished by a noble simplicity.... The use of the mother tongue frequently may be of great advantage to the people." And: "The treasure of sacred music is to be preserved and fostered with great care.... Bishops and other pastors of souls must be at pains to ensure that... the whole body of the faithful may be able to contribute that active participation which is rightly theirs."

PAGDIRIWANG NG PASKO (SEMANA SANTA) fully conforms to the above rules. The Pilipino texts are culled from approved sources (by Abriol and Garcia); as also the tunes or melodies which are indeed sacred, awe-inspiring, solemn and genuinely along the Gregorian chant style (from *IPAGDIWANG NATIN, HOSANNA*, and Fr. Hontiveros, S.J.). It is a near-perfectly proofread, neatly printed and beautifully bound manual in eye-catching lavender, complete for Palm Sunday, Maunday Thursday, Good Friday, Holy Saturday and the Easter Vigil, and Resurrection Sunday. Its carries the endorsement by Bishop Felix Perez, D.D., of Imus, Cavite. Its use is highly recommendable wherever Pilipino (Tagalog) is understood, and it can also serve as a pattern similar liturgical works in the other dialects. It is advisable to order copies ahead of time.. because familiarization with the book requires pretty more than a once-over.

OUR MOTHER

Ninth of a series

MARY AND THE PRIESTHOOD

by

Regino Cortes, O.P.

In these days of soul-searching for the authentic priestly identity and a deeper realization of the priest's role we cannot but look at our Mother for guidance and enlightenment. It may be true that as far as priestly power is concerned, like the consecration of the bread and wine into the body and blood of Christ, the forgiveness of sins, and the administration of the other sacraments proper to priests the Blessed Mother was not given such faculties but she could still be considered the model of priests on several counts.

The priest received a distinct calling to be a fellow member of Christ in his saving work. This strongly resemble Mary's singular association with the salvific work of Jesus. As the Mother of Christ the eternal High Priest her spiritual motherhood overflows to all priests in their call to holiness and ministry. The total surrender of Mary to the Father's will expressed at her fiat at the Annunciation is a striking model for the priest to surrender himself without reserve in union with the spotless victim of the Eucharistic sacrifice.

The celibate life of the priests in the Latin Church could be more easily understood and joyfully lived if priests look at Mary, the virgin most pure, for inspiration and strength. So the natural right to marriage and the rearing of the family is sacrificed for the sake of God's kingdom the priest becomes more free to fulfill the task demanded of him by his vocation and become in a sense a "virginal" source for building up the mystical body of Christ whose physical body was formed from a Virgin-Mother.

Finally, the priest's fidelity to his ordination would not in the least be imperiled if he strongly binds his faith with the faith of Mary, nurtured by her hope and sweetened by her love.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

By

Efren Rivera, O.P.

SECOND SUNDAY OF EASTER

(April 6, 1975)

First Reading: Acts 2:42-47

Second Reading: 1 Peter 1:3-9

Gospel Reading: John 20:19-31

A. **First Reading.** This passage is the first "major summary" in the Acts of the Apostles (the other two are found in 4:32-35; 5:11-16). As such, it fulfills two purposes: (a) it fills the gap of events between Pentecost and the subsequent history of the Church (some length of time elapsed between chapters 2 and 3 of Acts); and (b) it gives a general view of the subsequent narrative, picking up their salient points and further synthesizing these into the ideal facets of the first Christian community's life.

Four ideals are emphasized.

1. The apostolic **didache** (teaching) as a source of unity. This had been exemplified in Peter's discourse and the conversions that followed (ch. 2:14-41).

2. **Koinonia** or the fellowship by which the apostles were partners in their mission of preaching the gospel and the Christians in general shared in the salvific goods springing from Christ. A particular form of this sharing is mentioned in v. 44: "the faithful all lived together and owned everything in common" (**CHRISTIAN COMMUNISM**!).

3. The Breaking of Bread as a peak of community life. It consisted of the Eucharistic Meal together with the Agape.

4, Prayers in Common, with the Apostles presiding.

B. The Gospel Reading. BACKGROUND: The Gospel according to St. John tells us of three encounters of the Risen Christ with the disciples (plus an apparition to Mary Magdalene — John 20:11-18). The first two encounters are placed at Jerusalem, one on the day of the Resurrection (John 20:19-23), the other on the octave day (John 20:24-29). The third encounter (found in that section of John which is usually considered as an appendix after the normal ending of the book in chapter 20:30-31), is placed in Galilee, near the sea of Tiberias (John 21:1-23).

Prescinding from the historical exactitude of the place (Jerusalem) and dates (Easter and Octave Day) of the first two apparitions — Biblical Criticism has reservations about them — we shall concentrate on the doctrinal themes.

MEANING. John's narrative calls our attention to Sunday as the "Day of the Lord" since the two encounters with the Risen Christ he narrates at the end of his book happen on a Sunday. They are also a week apart, recalling the important week at the beginning of Christ's ministry (John 1:19-2:11) and the week of his Pasion, Death, Burial and the last Sabbath (John 12:1 to 19:42) before the Resurrection (John 20:1).

Christ's entry through closed doors underlines the new reality of his glorious body.

Doubt is attributed to the disciples as a group or to some of them in other resurrection narratives, (see Mt. 28:17; Mk 16:11, 14; Lk. 24:11, 41). In John's narrative Thomas is singled out as the doubting one.

The mention of doubt has two purposes:

1. To show that the Resurrection is a supernatural reality. As long as man remains in the natural plane, no matter how great his goodwill and good intentions, he will doubt the Resurrection. To grasp it, he needs the supernatural gift of faith.

2. To serve a pedagogical need. The doubt becomes the occasion for (a) reaffirming the reality of Jesus' resurrected body: "Put your finger here; look, here are my hands"; and (b) eliciting an act of faith: "doubt no longer but believe."

Because of the doubt, Thomas' profession of faith becomes dramatic and a potent exemplar for future generations.

Thomas' reply. "My Lord and my God" states very clearly the post-resurrection Christian belief in the divinity of Christ and his

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exaltation as supreme Lord who alone has the power to dispense salvific benefits to men.

The parting words of Jesus, "Happy are those who have not seen and yet believe," refers to the condition of the Church, or the people who will be gathered by the Apostles to share in their faith in Jesus as Lord and God.

It is as if Christ had said: "You are happy because you have seen me. Go and share your happiness with others. Make them happy by making them, through your witness, believers in me."

The text therefore invites us to celebrate our faith in Christ.

C. Second Reading. This passage mentions the three theological virtues. Hope (v. 3-4; 9b) faith (v. 5-7; 8b-9) and love (v. 8a) and the joy which manifests their presence. The gist of the passage which also ties it up best with the Gospel Reading, is in vv. 8-9: "You did not see him, yet you love him; and still without seeing him, you are already filled with joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls."

THIRD SUNDAY OF EASTER

(April 13, 1975)

First Reading: Acts 2:14.22-28

Second Reading: 1 Peter 1:17-21

Gospel Reading: Luke 24:13-25

A. First Reading. The passage is the middle portion of Peter's speech to the crowd which gathered because of the marvelous Pentecost manifestations of the Holy Spirit. It is used in connection with Easter because it gives a scriptural (Old Testament) argument for the Resurrection of Christ.

The crux of the argument is in verse 27 (Psalm 16:10). The original Hebrew words (translated in the Jerusalem Bible as: "you will not abandon my soul to Sheol, nor allow the one you love to see the Pit") do not clearly, if at all, speak of resurrection. But the New Testament quotes the Psalm from the Greek version: "you will not abandon my soul to Hades, nor allow your holy one to experience corruption." It is in this version that Psalm 16 is a scriptural proof for Christ's resurrection.

B. Gospel Reading. BACKGROUND: Luke mentions four encounters of the Risen Christ: (a) with the women who visited his

tomb, Lk. 24:1-8; (b) with the two disciples going to Emmaus, Lk. 24:13-33; (c) with Peter, Lk. 24:34; and (d) with "the Eleven assembled together with their companions", Lk. 24:36-52 (including the Ascension).

These pieces of tradition were initially preserved by different groups of Christ's followers and not all of them (at least the first two or the second and third) were generally known until the Gospel began to be written (some 35-40 years after the Resurrection). In the course of oral transmission these traditions were adapted to different ecclesial situations and needs.

MEANING. The narrative of Christ's encounter with the disciples going to Emmaus, as it presently stands in Luke's work, teaches the following:

1. The disciples were "slow to believe the full message of the prophets"; that before the disciples were taught by the Easter event and by the post-resurrection words of Christ, they did not understand the scriptures.

2. In particular they failed to understand "that the Christ should suffer and so enter into his glory."

3. The whole of Scriptures (v. 44, "the Law of Moses, the Prophets and the Psalms") as explained by the Risen Christ, gives God's clear-cut plan for man's salvation.

4. People understand Christ's Resurrection after an explanation of the Scriptures and "the breaking of the Bread" — in other words, in the Eucharistic celebration. We need not maintain that Christ consecrated Bread in his Emmaus encounter. But there are strong indications that when the encounter was retold in liturgical gatherings it was narrated in such a way as to suggest that it is through the Eucharistic "breaking of the bread" that disciples of other times and other places experience the encounter with Christ that the Emmaus-bound disciples once experienced.

C. The Second Reading reminds us that we are pilgrims "living away from home" (v. 17; remember the Gospel reading about the pilgrims on their way to Emmaus). We are pilgrims who have received the revelation of Christ (v. 70) and have been made capable of "faith and hope in God" (v. 21).

FOURTH SUNDAY OF EASTER

(April 20, 1975)

First Reading: Acts 2:14a.36-41**Second Reading: 1 Peter 2:20b-25****Gospel Reading: John 10:1-10**

A. First Reading. Here we have the conclusion of Peter's Pentecost speech. It consists of two parts: (a) the summary of Peter's exaltation-Kerygma or proclamation, and (b) the invitation to repentance and baptism.

"God has made this Jesus whom you crucified both Lord and Christ" (v. 36). Jesus is now the "name of the Lord" which should be invoked in order obtain salvation (see Acts 2:21). Jesus is the "Lord" of whom Psalm 110 (Acts 2:34b-35) speaks. He is the Messiah to whom Psalm 16 (Acts 2:35-38) refers.

B. The Gospel Reading. BACKGROUND. The Gospel Reading for the Fourth Sunday of Easter always touches on the theme of Christ, the Good Shepherd. The song, "Surrexit Pastor Bonus" doubtless reflects an ancient liturgical tradition. Jesus the Good Shepherd is a favourite theme of paintings and sculptures in the catacombs of Rome, Naples, Sardinia, and Sicily and on sarcophagi of the East and West. This has probably been influenced by the fact that in pre-Christian Greco-Roman times Hermes Criophoros, the protector of flocks, was represented as a young man carrying a ram on his shoulders, and this representation was used as a symbol of *philanthropia*, the great civil virtue.

In the Bible the care that shepherds show toward their flocks is the image of God's providence for his children. The classic pieces on this theme are Psalm 23 (22), John 10:1-16, and Luke 15:4-7.

EXEGETICAL NOTES. Verses 1 to 5 are a "parable" with two applications: (1) Jesus is the Gate; this is explained in vv. 7-10; and (2) Jesus is the Shepherd; this is already implicit in verses 1-5 but will be made explicit in verses 11-18.

Jesus is the Gate. Two reflections are based on this. First "anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand" (verses 7-8); so also, only the apostles and their successors chosen by Christ, are true and good shepherds. The Pharisees who did not "enter" through Christ — by refusing to believe in him — were false shepherds like those castigated in Ezechiel 34:1-16. The good leaders

of the Old Testament should not be included among those who did not enter through Christ the Gate. Chronologically they indeed preceded Christ, but ideologically they were "followers" of Christ because, as God, he was the original Shepherd of Israel and all good shepherds were his followers. The leaders who do not enter through the gate are those who ideologically clash with Christ, like the Pharisees.

The second reflection based on Christ as the Gate is related to the faithful who are thought of as sheep: "anyone who enters through me will be safe: he will go freely in and out and be sure of finding pasture" (verse 9).

The other application of the parable gives the role of Shepherd to Christ: "the sheep hear his voice; one by one he calls his own sheep and leads them out. When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice" (verses 3b-4). Since these same verses apply to the apostles when Christ is thought of as the Gate, the implication is that there is a mysterious union of Christ and his apostles. As shepherds they act as one.) What is said of Christ is also said of the apostles and vice versa.

MESSAGE.

1. Christ is the Gate. Like sheep being herded into a sheepfold at night, we enter through faith and obtain security from our enemies. But also like sheep being led from the sheepfold to the pasturelands in the morning, the gate gives us access to food: through our trust in Christ we obtain nourishment.

2. Christ is our Good Shepherd.

3. The Apostles and their successors take the place of Christ. But leaders like the Pharisees are not true shepherds. They are thieves with selfish interest and no self-sacrificing love for the sheep. We must beware of such leaders.

C. Second Reading. The image of sheep is applied (a) to Christ, the Suffering Servant, whom Isaiah 53:7 likened to "a lamb that is led to the slaughter-house" for our sake; and (b) to us, because we had gone astray like sheep but now we have come back to the shepherd and guardian of our souls (verse 25).

FIFTH SUNDAY OF EASTER

(April 27, 1975)

First Reading: Acts 6:1-7

Second Reading: 1 Peter 2:4-9

Gospel Reading: John 14:1-12

A. First Reading. As in the life of man, so also in the life of the Church growth is occasioned by crises. The external crisis of persecution made the Church spread to different parts of Palestine. Now an internal crisis results in a structuring of the Church that will make it capable of embracing not only the "Hebrews" but also the "Hellenists" (Greek-speaking Jews from the Diaspora) and eventually the gentiles.

The first seven deacons were initially commissioned to carry out relief for the poor (or for the "service of the table"), but soon they are mainly engaged in the "service of the word" as preachers and debaters (like Stephen and Philip). Because Luke was aware of this development he emphasized that the qualities considered in the choice of the deacons were good repute, great spirituality and wisdom.

B. Gospel Reading. BACKGROUND. As the liturgy prepares to celebrate the Ascension of Christ, it turns to the farewell discourse of Christ during the Last Supper.

EXEGETICAL NOTES. In the previous discourse (John 13:33-35) Jesus had announced his coming departure and this saddened his disciples. He now reassures them that his departure will not mean a complete separation if they have faith in him.

Verses 2-4 are open to two levels of interpretation. In the first level, they mean (1) that Jesus is "going to heaven," that is, he will resume that glorious state by which he will be out of man's reach, the state of divine transcendence; (2) that he will guide his disciples from such a transcendent life so that their lives on earth will be a preparation to a share in the future life; and (3) that he will come at the Parousia to take them with him.

At a deeper level, the same verses mean: (1) that Jesus, through his Paschal Mystery (Death and Glorification) will transform men from being empty rooms in his Father's house to being furnished rooms ready for occupancy and he will occupy them; (2) that by "occupying" men, exercising his power over them, he will open them to the preaching of the apostles while the apostles through their preaching will also occupy the hearts of men; (3) that in this

way Jesus and his disciples will like together in the hearts of men; this will be the work of the Holy Spirit, whose sending by

The second level of interpretation will sound unfamiliar to Jesus is the "return" to his disciples that he promised.

most of our readers and will probably be hard for them to accept. It is, however, in line with contemporary studies of the Johanine writings. It should be noted that the two levels of interpretation do not cancel each other but are like two soundtracks of one and the same electromagnetic tape.

For verse 6, we adopt the note of the Jerusalem Bible: "Jesus is the Way: in him we have our access to the Father; he makes the Father known to the world, 1:18; 12:45; 14:9; he is the truth: he is the teacher and personification of worship 'in spirit and truth' which alone pleases the Father, 4:23f; he is the Life: to know the Father, present in the Son, is eternal life, 17:3."

C. Second Reading. The pericope emphasizes our unity with Christ. Together with him we make "the holy priesthood that offers the spiritual sacrifices" acceptable to God; we make one spiritual house.

II. HOMILIES

Second Sunday of Easter (April 6)

BRIDGE OVER TROUBLED WATERS

THEME: People who wish to cross a river with troubled waters rejoice when they discover a bridge. So also we should rejoice because we have a bridge over troubled waters—faith—which makes access to Christ possible.

THE HUMAN CONDITION. The greatest men are the humblest of all. It is said that once, a friend presented Socrates to the people of Athens as "the wisest man in all Greece". Socrates remarked, "What my friend said is true. I am the wisest man in all Greece because I am the only one who knows the depths of my ignorance."

Sir Isaac Newton, the famous mathematician, said: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

No matter how wise one may be, sooner or later he finds himself in the situation of a man who reaches the banks of a great river with turbulent waters. He knows that if he has the time and the strength he can follow that river to its source and have no trouble in getting across. But if he has to cross now, he needs a bridge.

THE GOOD NEWS. We are like people at the bank of a great river. At the other bank, far away, stands Jesus Christ. But a mighty, turbulent river separates us from him — the river of time. We are not like the apostles who heard, saw and felt Christ.

Some people turn away from Christ because they can neither see him nor hear him nor touch him. The river between them and Christ is too mighty. They cannot swim across. Even a boat would be swept away.

But need we turn away in despair? No. There is a bridge over the troubled waters. The bridge of faith.

Christ himself laid the foundations of this faith. The Apostles, by their witness of the Resurrected Christ put the span. The testimony of countless Christians before us strengthened the bridge. It is up to us to cross it, and in doing so, give an example to those who follow us.

(At this point the preacher, if he so wishes, may expound on the contents of the three scripture readings as summarized in our Biblical Notes).

OUR RESPONSE. If you are with a hiking group looking for a way to cross a great river, would you not jump with joy upon discovering a bridge? Should we not also rejoice upon discovering that, actually, our faith is the "bridge over trouble waters" that makes access to Christ possible?

A man who realizes the value of his faith cannot but be a happy man. "Blessed — happy — are those who have not seen and yet believe."

Let us think of our faith today, and celebrate all the happiness it has given us.

Third Sunday of Easter (April 13)

MASS: A JOURNEY TO EMMAUS

THEME: Christians are slow to understand the wonderful works of God, especially the privilege of encounter with Christ at Mass.