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Condone the Condom?

News reports about the reaction of Domestic Trade Director Epifanio B. Castillejos to the proposed Catholic Women's League (CWL) boycott of retail stores selling condoms gave the impression that the Catholic Women's League is a powerful body to be reckoned with. It seemed that the Domestic Trade Director was really worried about the repercussions of the CWL's move on business and the government campaign for population control.

Ten days later the Director presided over a hearing in which the CWL and the Population Center Foundation (PCF) aired their views on the issue. A local newspaper announced the result of the hearing with the headline: "CWL WINS ROUND I OF 'CONDOM WAR'."

After three more days the deadline was: "CONDOM WAR CALMS DOWN". Someone was quoted as saying that the concessions given to the CWL were only a "face-saving gesture". After all, the concessions were merely: (1) That generic advertising on family planning rather than advertisements concerning the availability of family planning condoms in sari-sari stores should be resorted to; and (2) That the PCF will assist the CWL in promoting Church-approved family planning methods. The PCF even had the graciousness of giving a "bonus": henceforth, all condoms for sale will carry the following "safety" tag: "Caution: Not to be dispensed to minors. For family planning use only."

It was noted that the CWL was given concessions "without surrendering the major issue, which is to make condoms available and easily accessible to family planners." An advertising executive of the PCF was even quoted as being "happy that the much-publicized CWL stand has contributed to a tremendous boost in the campaign, recall-

wise." Furthermore, it was said that the sales of condoms have exceeded expectations and that the supply might run out well ahead of schedule.

What happened? We have here another instance of the good intentions and initially strong action of a Catholic group finally fizzling out due to lack of clear goals, deficiency of thorough-going commitment to the official Catholic stand, absence of a strong and quick support from other Catholic groups and the Hierarchy, and, especially, lack of ability to match the sophistication of the government's men in maneuvering and manipulating to finally get what they want.

What did the CWL really want? Just that the condoms would not get into the hands of minors? or that they would not be used as means of birth control, or, at least, that they would not be as available to birth-controllers as a pack of cigarets or a box of matches? As for commitment, which side proved to be more committed to the cause they were serving: the Catholics or the government men? Who were able to get quick and concerted support from their associates, not to mention the boost from Mass Media? Who were really trained to engage in such public battles? Sad to say, the finish we have to write to this exercise in the apostolate of the laity must be accompanied by the observation that "the children of this world are more astute in dealing with their own kind than are the children of light" (Luke 16:8).

Catholics in the Philippines, for all practical purposes, have conditioned the condom. We can only hope that we have learned a lesson: that for effective Catholic action one cannot simply improvise and act on the spur of the moment. We must organize and learn how to get all catholic action groups to engage quickly in a concerted effort. Most of all, we must train our leaders to gain the expertise to ward off the maneuverings and manipulations of the worldly geniuses and pursue our cause with earthly skill as well as heavenly wisdom.

In This Issue

Quoting Philippians 4:4, the Pope began his second Apostolic Exhortation during the Holy Year with the words, **Gaudete in Domino**. We transmit to our readers the Pope's invitation, voiced out during the general audience on May 21, "to read, nay, more, to reflect on this document. There you will find the words of the gospel and of holy scripture, from which it derives its authority, its theology: can anyone who lives of Christ ever be grieved by brooding sadness?"

Seventeen young Filipinos were filled with special joy in Rome when they were ordained priests by Pope Paul VI on the 12th Anniversary of his coronation. So that all our readers may share in their joy we publish the Holy Father's homily to them, **The World is Waiting for You**.

Dominicans also have a special reason to rejoice, not only because August 8 is the feast of St. Dominic, but specially because the Pope recognized him as one of those "who have taught the way of holiness and joy." It is most appropriate that this issue features an article about his sons, the Dominicans, telling us about their **Apostolic Labours in Cagayan Valley**.

The other feature article of this issue is about the **Benguet Marriage Rite — Towards a Liturgical Indigenization**.

We also resume our dialogue on Total Salvation by publishing **Another Reaction to Abesamis**.

It is our hope that through these articles and the other regular sections of this publication, our readers would walk more briskly in path of Truth and the path of Beauty.

INTRODUCTION TO THE APOSTOLIC EXHORTATION ON CHRISTIAN JOY

The Holy Father has wished to offer all the Catholic faithful, during the present Holy Year, this Apostolic Exhortation on Christian Joy.

What is the purpose of the Exhortation? Joy is a fundamental theme for Christians: if love is the foundation and "form" of all the virtues, Christian joy must accompany all the virtues. Like love, it is a fruit of the Holy Spirit (the document speaks both of Christian joy and of joy in the Holy Spirit). Joy is linked to the hope that animates believers.

It is the profound conviction of the Holy Father that, without such joy, Christians cannot claim to live the Gospel authentically, or give effective witness to the Good News. He has therefore felt this Exhortation to joy as an "interior necessity", as a normal exercise of his apostolic ministry, in the footsteps of Saint Paul (Introduction).

In his view, this theme fits appropriately into the Holy Year, which involves pardon, reconciliation and the fraternal pilgrimage to the house of the common Father.

Moreover, the Solemnity of Pentecost is a particularly fitting occasion for developing this theme: it is the Holy Spirit who continuously inspires hope within the Church, and therefore joy. It is the Holy Spirit who creates her anew in a perpetual youth.

The theme of Christian Joy

The people of our time have a particular need to be initiated into this joy. But it is important to note the theme defined by the Exhortation. It is clearly not a question of an appeal to a surface optimism, an optimism which would close its eyes to the many ills afflicting our society. Nor is it a question directly of the art of savouring licit earthly joys. Such a training of the outlook and sensibility would be a very important task, but the Holy Father has another purpose here: that of speaking of the specific joy that fills the hearts of Christians who know how to accept the message of Revelation. In a word, it is a question of the joy that Christ offers to his followers.

The reasons for his joy are summed up in the conclusion: God so loved the world that he gave it his only Son; through his Spirit, his presence never ceases to envelop us with his tenderness and to fill us with his life; we are journeying towards the blessed transfiguration of our existence in the path of the Resurrection of Jesus. But joy does not impose itself. It is a matter of accepting it, surrendering to it, and communicating it. This somewhat long Exhortation is therefore less a didactic theological treatise than a hymn to joy, an evocation with many harmonies.

In **Chapter I**, the Holy Father begins by situating this joy in a problematical context, by addressing himself to all. He recalls the elements which naturally make up happiness, joy, then spiritual joy — the satisfaction of entering into possession of God, known and loved as the Supreme Good. He evokes the permanent frailty of happiness by reason of man's finiteness and sin. He emphasizes the present difficulty of living in joy: the pleasures or even the security provided by technological society are not joy; and on the other hand the sum of evil is becoming overwhelming. In face of this need for joy, it is obviously necessary to increase efforts to attain justice and charity. Without such efforts, the Holy Father says, it would be inappropriate to speak of joy. One must also learn to welcome human joys and to share them. Christian joy presupposes a person capable of natural joy. The problem is mainly in the spiritual order: by forgetting God, or turning away from him by sin, man no longer knows the value of beings; he is no longer filled with hope. This is his drama. One can speak here of a sadness experienced by non-believers, to the extent that they remain deprived of a link of hope and love that surpasses their existence. This is where Christian Revelation brings an original response, which is the subject of the Exhortation.

At this point the Holy Father turns to the Bible. In **Chapter II**, he points out some of the glimmers to joy evoked by God in the midst of the people of the **Old Covenant**, from Abraham to the Prophets, as prefiguring joy in Christ.

In **Chapter III**, he dwells more on the New Testament, since Christian joy is essentially a sharing in the joy that is in the heart of the glorified Christ. From the beginning of his earthly life, Jesus showed himself responsive to human joys. Being fully man at the same time as being the Son of God, Jesus, makes human joys his starting-point in order to proclaim the joys of the Kingdom, which itself gives joy. The Holy Father then seeks to point out the innermost secret of the joy of Jesus: it is found in his relationship with the Father, by whom he knows himself to be so loved, and to whom he gives himself without reservation. It is the reverberation, in

his awareness as a man, of the joy of the Son in the Blessed Trinity. Believers share in this joy, but through the hard path of the Gospel Beatitudes, just as Christ knew the joy of the Resurrection through his sacrifice. The Passion and the Resurrection — these are the two inseparable elements that will henceforth mark the existence of every Christian seeking joy. Today, joy properly so-called comes from this new presence of Christ, from the gift of his Spirit. The Holy Spirit calls forth joy in the soul of the person who knows that he is dwelt in by God (the Holy Father speaks here of prayer); the Holy Spirit also gives the inspiration for the apostolate, which although marked by misunderstandings, brings with it a joy that the world cannot take away.

What is convincing for the people of all periods is to see this joy transfiguring the lives and the deaths of the faithful. It is most impressive among the Saints.

In **Chapter IV**, the Holy Father evokes some of the Saints, the Blessed Virgin and her Magnificat, the martyrs, the spiritual masters the saints of all regions, of the East and of the West. Among the more popular Saints, he cites Saint Francis of Assisi, Saint Therese of Lisieux and Blessed Maximilien Kolbe.

In **Chapter V**, the Holy Father resumes the tone of the exhortation, and makes a confident appeal to **various definite categories of the People of God**: children, adults with responsibilities, the suffering, the old pastors. He also speaks to those living beyond the visible sphere of the Church. The Jubilee is a promise of jubilation: it is an invitation to return to God and to enjoy his forgiveness, especially in the Sacrament of Penance.

In **Chapter VI**, the Holy Father addresses a particular appeal to **youth**. He makes himself quite clear: it is not a question of nostalgically celebrating youth which is short-lived. But there is a correspondence between the yearning, full of promise, of young people, and the dynamism of the Holy Spirit. The young are ready and waiting for something else. There is therefore a hidden harmony between the Church and youth: both are filled with life and hope, both are entrusted with the task of ensuring that present history has a tomorrow. Even though many young people may be tired of a certain spiritual emptiness, the Holy Father shows great confidence: they will rediscover with joy the newness of Jesus Christ.

In **Chapter VII**, the Holy Father links joy with the celebration of the **Jubilee**. The pilgrimage is the symbol of the spiritual journey towards God, towards the God dwelling in our hearts, towards the Pentecost renewal that mankind and the Church need, towards

the new Jerusalem which is the definitive City of Heaven. Rome is situated on the road leading to that City, thanks particularly to the firmness of faith that is attached to the See of Peter.

In the **Conclusion**, the Holy Father returns to the joy that ought to dwell in Christians and he sets out two tasks: 1) to train Christians' **outlook** on the whole of creation, and above all on people, in the light of God, in such a way that charity may mark Christian communities and make them centres of optimism rather than of destructive criticism; 2) to celebrate very faithfully and with joy the **Sunday Eucharist**, which is the sign and source of joy, and a preparation for the eternal Feast.

The intention of the Apostolic Exhortation is therefore to respond to the aspiration of all Christians, who are candidates for spiritual joy, and to respond to the expectation of souls in search of the deepest joy.



WHY THE POPE WROTE ABOUT JOY

At a press conference called for the presenting of the Pope's latest Apostolic Exhortation, Father Raimondo Spiazzi, O.P., of the Central Committee for the Holy Year, said that the exhortation is the first papal document of its kind dedicated to the topic of Christian joy.

It was prompted especially, he said, by the speeches of bishops at last year's Synod of Bishops. Many bishops urged the institutional Church and individual Christians to demonstrate the joy of the Gospel.

Asked why the Pope chose this time to write about joy, he pointed to the opening chapters of the exhortation in which the Pope wrote that joy is particularly difficult to attain today: 'technological society has succeeded in multiplying the opportunities for pleasure, but it has great difficulty in generating joy. Money, comfort, hygiene and material security are often not lacking, and yet boredom, depression and sadness unhappily remain the lot of many.'

The Pope referred also to the sufferings of "so many starving people, the many victims of fruitless combats, the many people torn from their homes," and said that, though such miseries may not be more profound than those of past ages, they are now "better known, are reported by the mass media — at least as much as the events of good fortune — and overwhelm people's minds."

Father Spiazzi emphasized the phrase in which the Pope asks Christian communities to become "centres of optimism where all the members resolutely endeavour to perceive the positive aspect of people and events."

APOSTOLIC EXHORTATION
"GAUDETE IN DOMINO"

ON CHRISTIAN JOY

Pope Paul VI

**To the Episcopate, to the Clergy,
and to all the faithful of the entire world.**

Venerable Brothers
and dear Sons and Daughters:
Health and the Apostolic Blessing

REJOICE in the Lord always; the Lord is near to all who call upon him in truth!¹

Dear Brothers and sons and daughters in Christ, many times already in the course of this Holy Year we have exhorted the People of God to correspond with joyful enthusiasm to the grace of the Jubilee. As you know, our invitation is essentially an appeal to interior renewal and reconciliation in Christ. It is a question of people's salvation, of their complete happiness. At this time, when throughout the world believers are preparing to celebrate the coming of the Holy Spirit, we invite you to implore from him the gift of joy.

On our own part indeed, the ministry of reconciliation is being exercised in the midst of many contradictions and difficulties,² but it is sustained and accompanied in us by the joy of the Holy Spirit. Likewise we are truly able to adopt as our own and address to the universal Church the confidence of the Apostle Paul in his community at Corinth: "...you are in our hearts, to die together and to live together. I am filled with comfort. With all our affliction, I am overjoyed".³ Yes, it is for us to an exigence of love to invite you to share this abounding joy which is a gift of the Holy Spirit.⁴

We have therefore felt it as a happy interior need to address to you in the course of this Year of grace, and very fittingly on the occasion of Pentecost, an Apostolic Exhortation whose theme is precisely: Christian joy — joy in the Holy Spirit. It is a sort of hymn to the divine joy that we would like to utter, so that it may awaken an echo in the whole world, and first of all in the Church:

¹ Cf. Phil. 4:4-5; Ps. 145:18.

² Cf. Apostolic Exhortation, *Paterna cum Benevolentia*, AAS 67 (1975), pp. 5-23.

³ Cor. 7:3-4.

⁴ Cf. Gal. 5:22.

may joy be poured out in hearts together with the love of which it is the fruit, by the Holy Spirit that has been given to us.⁵ Thus we wish that your voice may be joined with ours, for the spiritual consolation of the Church of God and of all those who are willing to lend their hearts and minds to this celebration.

I

THE NEED FOR JOY IN ALL PEOPLE'S HEARTS

Christian joy could not be properly praised if one were to remain indifferent to the outward and inward witness that God the Creator renders to himself in the midst of his creation: "And God saw that it was good".⁶ Raising up man in the setting of a universe that is the work of his power, wisdom and love, and even before manifesting himself personally according to the mode of revelation, God disposes the mind and heart of his creature to meet joy, at the same time as truth. One should therefore be attentive to the appeal that rises from man's heart, from the age of wondering childhood to serene old-age, as a presentiment of the divine mystery.

When he awakens to the world, does not man feel, in addition to the natural desire to understand and take possession of it, the desire to find within it his fulfilment and happiness? As everyone knows, there are several degrees of this "happiness". Its most noble expression is joy, or "happiness" in the strict sense, when man, on the level of his higher faculties, finds his peace and satisfaction in the possession of a known and loved good.⁷ Thus, man experiences joy when he finds himself in harmony with nature, and especially in the encounter, sharing and communion with other people. All the more does he know spiritual joy or happiness when his spirit enters into possession of God, known and loved as the supreme and immutable good.⁸ Poets, artists, thinkers, but also ordinary men and women simply disposed to a certain inner light, have been able and still are able, in the times before Christ and in our own time and among us, to experience something of the joy of God.

⁵ Cf. Rom. 5:5.

⁶ Gen. 1:10, 12, 18, 21, 25, 31.

⁷ Cf. Saint Thomas Aquinas, *Summa Theologica*, I-II, q. 31, a. 3.

⁸ Cf. Saint Thomas Aquinas, *ibid.*, II-II, q. 28, aa. 1, 4.

But how can we ignore the additional fact that joy is always imperfect, fragile and threatened? By a strange paradox, the consciousness of that which, beyond all passing pleasures, would constitute true happiness, also includes the certainty that there is no perfect happiness. The experience of finiteness, felt by each generation in its turn, obliges one to acknowledge and to plumb the immense gap that always exists between reality and the desire for the infinite.

This paradox, and this difficulty in attaining joy, seem to us particularly acute today. This is the reason for our message. Technological society has succeeded in multiplying the opportunities for pleasure, but it has great difficulty in generating joy. For joy comes from another source. It is spiritual. Money, comfort, hygiene and material security are often not lacking; and yet boredom, depression and sadness unhappily remain the lot of many. These feelings sometimes go as far as anguish and despair, which apparent carefreeness, the frenzies of present good fortune and artificial paradises cannot assuage. Do people perhaps feel helpless to dominate industrial progress, to plan society in a human way? Does the future perhaps seem too uncertain, human life too threatened? Or is it not perhaps a matter of loneliness, of an unsatisfied thirst for love and for someone's presence, of an ill-defined emptiness? On the contrary, in many regions and sometimes in our midst, the sum of physical and moral sufferings weighs heavily: so many starving people, so many victims of fruitless combats, so many people torn from their homes! These miseries are perhaps not deeper than those of the past; but they have taken on a worldwide dimension. They are better known, reported by the mass media—at least as much as the events of good fortune—and they overwhelm people's minds. Often there seems to be no adequate human solution to them.

This situation nevertheless cannot hinder us from speaking about joy and hoping for you. It is indeed in the midst of their distress that our fellowmen need to know joy, to hear its song. We sympathize profoundly with those over whom poverty and sufferings of every sort cast a veil of sadness. We are thinking in particular of those who are without means, without help, without friendship—those who see their human hopes annihilated. More than ever they are present in our prayers and our affection. We do not wish to overwhelm anyone. On the contrary, we are looking for the remedies capable of bringing light. In our view, these remedies fall into three categories.

People must obviously unite their efforts to secure at least a minimum of relief, well-being, security and justice, necessary for happiness, for the many peoples deprived of them. Such solidarity

is already the work of God; it corresponds to Christ's commandment. Already it secures peace, restores hope, strength, communion, and gives access to joy, for the one who gives as for the one who receives, for it is more blessed to give than to receive.⁹ Dear Brothers and sons and daughters, how many times do we urge you to prepare a world, one more suitable for living in, to bring about without delay justice and charity for the integral development of all! The conciliar Constitution *Gaudium et Spes* and numerous pontifical documents have indeed insisted on this point. Even though this is not the theme that we are directly touching upon here, effort should be made not to forget this fundamental duty of love of neighbour, without which it would be unbecoming to speak of joy.

There is also needed a patient effort to teach people, or teach them once more, how to savour in a simple way the many human joys that the Creator places in our path: the elating joy of existence and of life; the joy of chaste and sanctified love; the peaceful joy of nature and silence; the sometimes austere joy of work well done; the joy and satisfaction of duty performed; the transparent joy of purity, complete and sublimate these joys; he will not be able to disdain them. Christian joy presupposes a person capable of natural joy: These natural joys were often used by Christ as a starting-point when he proclaimed the Kingdom of God.

But the theme of our Exhortation is situated on still another level. For the problem seems to be above all of the spiritual order. It is man — in his soul — who finds himself without the means to take on himself the sufferings and miseries of our time. These sufferings and miseries crush him all the more to the extent that the meaning of life escapes him, that he is no longer sure of himself or of his transcendent calling and destiny. He has desacralized the universe and now he is desacralizing humanity; he has at times cut the vital link that joined him to God. Hope, and the value of individuals, are no longer sufficiently ensured. God seems to him abstract and useless. Without his being able to express it, God's silence weighs heavily on him. Yes, cold and darkness are first in the heart of the man who knows sadness. One can speak here of the sadness of non-believers, when the human spirit, created in the image and likeness of God, and therefore instinctively oriented towards him as its sole and supreme good, remains without knowing him clearly, without loving him, and therefore without experiencing the happiness, even though imperfect, that is brought by the knowledge of God and by the certainty of having a link with him that even death cannot break. Who does not recall the words

⁹ Cf. Acts 20:35.

of Saint Augustine: "You have made us for yourself, Lord, and our hearts are restless until they rest in you"?¹⁰ It is therefore by becoming more present to God, by turning away from sin that man can truly enter into spiritual joy. Without doubt "flesh and blood"¹¹ are incapable of this. But Revelation can open up this possibility and grace can bring about this return. Our intention is precisely to invite you to the sources of Christian joy. And how could we do this, without ourselves becoming attentive to God's plan, listening to the Good News of his Love?

II

ANNOUNCEMENT OF CHRISTIAN JOY IN THE OLD TESTAMENT

In essence, Christian joy is the spiritual sharing in the unfathomable joy, both divine and human, which is in the heart of Jesus Christ glorified. As soon as God the Father begins to manifest in history the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time,¹² this joy is mysteriously announced in the midst of the People of God, before its identity has been unveiled.

Thus Abraham, our father, who was set apart for the future accomplishment of the Promise, and who hoped against all hope, receives when his son Isaac is born the prophetic firstfruits of this joy.¹³ This joy becomes transfigured through a trial touching death, when this only son is restored to him alive, a prefiguring of the resurrection of the one who was to come: the only son of God promised for the redeeming sacrifice. Abraham rejoiced at the thought of seeing the Day of Christ, the Day of Salvation: he "saw it and was glad".¹⁴

The joy of salvation then increases and is transmitted throughout the prophetic history of ancient Israel. It persists and is unfailingly reborn in the course of tragic trials due to the culpable infidelities of the chosen people and to the external persecutions which try to detach them from their God. This joy, ever threatened and springing up again, is proper to the people born of Abraham.

¹⁰ Cf. Saint Augustine, *Confessions*, Book I, 1: CSEL. 33, p. 1.

¹¹ Cf. Mt. 16:17.

¹² Cf. Eph. 1:9-10.

¹³ Cf. Gen. 21:1-7; Rom. 4:18.

¹⁴ Jn. 8:56.

is already the work of God; it corresponds to Christ's commandment. Already it secures peace, restores hope, strength, communion, and gives access to joy, for the one who gives as for the one who receives, for it is more blessed to give than to receive.⁹ Dear Brothers and sons and daughters, how many times do we urge you to prepare a world, one more suitable for living in, to bring about without delay justice and charity for the integral development of all! The conciliar Constitution *Gaudium et Spes* and numerous pontifical documents have indeed insisted on this point. Even though this is not the theme that we are directly touching upon here, effort should be made not to forget this fundamental duty of love of neighbour, without which it would be unbecoming to speak of joy.

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¹⁴ Jn. 8:56.

It is always a question of an uplifting experience of liberation and restoration (at least foretold), having its origin in the merciful love of God for his beloved people, on whose behalf he accomplishes, by pure grace and miraculous power, the promises of the Covenant. Such is the joy of the Mosaic Passover, which happened as the prefiguring of the eschatological liberation which would be wrought by Jesus Christ in the paschal context of the new and eternal Covenant. It is a question also of the real joy repeatedly hymned by the Psalms — the joy of living with God and for God. It is a question finally and above all of the glorious and supernatural joy, prophesied for the new Jerusalem redeemed from the exile and loved with a mystical love by God himself.

The ultimate meaning of this unheard-of outpouring of redemptive love will only appear at the time of the new Pasch and new Exodus. At that time the People of God will be led, in the death and resurrection of the Suffering Servant, from this world to the Father, from the figurative Jerusalem of here below to the Jerusalem above: "Whereas you have been forsaken and hated, with no one passing through, I will make you majestic for ever, a joy from age to age . . . For as a young man marries a virgin, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you".¹⁵

III

JOY ACCORDING TO THE NEW TESTAMENT

Through the course of many centuries and in the midst of most terrible trials, these promises wonderfully sustained the mystical hope of ancient Israel. And it is ancient Israel that transmitted them to the Church of Jesus Christ, in such a way that we are indebted to ancient Israel for some of the purest expressions of our hymn of joy. And yet, according to faith and the Christian experience of the Holy Spirit, this peace which is given by God and which spreads out like an overflowing torrent when the time of "consolation"¹⁶ comes, is linked to the coming and presence of Christ.

No one is excluded from the joy brought by the Lord. The great joy announced by the Angel on Christmas Night is truly for

¹⁵ Is. 60:15; 62:5; Gal. 4:27; Rev. 21-14.

¹⁶ Cf. Is. 40:1; 66:13.

all the people,¹⁷ both for the people of Israel then anxiously awaiting a Saviour, and for the numberless people made up of all those who, in time to come, would receive its message and strive to live by it. The Blessed Virgin Mary was the first to have received its announcement, from the Angel Gabriel, and her Magnificat was already the exultant hymn of all the humble. Whenever we say the Rosary, the Joyful Mysteries thus place us once more before the inexpressible event which is the centre and summit of history: the coming on earth of Emmanuel, God with us. John the Baptist, whose mission is to point him out to the expectation of Israel, had himself leapt for joy, in his presence, in the womb of his mother.¹⁸ When Jesus begins his ministry, John "rejoices greatly at the bridegroom's voice".¹⁹

Let us now pause to contemplate the person of Jesus during his earthly life. In his humanity he has experienced our joys. He has manifestly known, appreciated, and celebrated a whole range of human joys, those simple daily joys within the reach of everyone. The depth of his interior life did not blunt his concrete attitude or his sensitivity. He admires the birds of heaven, the lilies of the field. He immediately grasps God's attitude towards creation at the dawn of history. He willingly extols the joy of the sower and the harvester, the joy of the man who finds a hidden treasure, the joy of the shepherd who recovers his sheep or of the woman who finds her lost coin, the joy of those invited to the feast, the joy of a marriage celebration, the joy of the father who embraces his son returning from a prodigal life, and the joy of the woman who has just brought her child into the world. For Jesus, these joys are real because for him they are the signs of the spiritual joys of the Kingdom of God: the joy of people who enter this Kingdom, return there or work there, the joy of the Father who welcomes them. And for his part Jesus himself manifests his satisfaction and his tenderness when he meets children wishing to approach him, a rich young man who is faithful and wants to do more, friends who open their home to him, like Martha, Mary and Lazarus. His happiness is above all to see the Word accepted, the possessed delivered, a sinful woman or a publican like Zacchaeus converted, a widow taking from her poverty and giving. He even exults with joy when he states that the little ones have the revelation of the Kingdom which remains hidden from the wise and able.²⁰ Yes, because Christ was "a man like us in all things but sin",²¹ he

¹⁷ Cf. Lk. 2:10.

¹⁸ Cf. Lk. 1:44.

¹⁹ Jn. 3:29.

²⁰ Cf. Lk. 10:21.

²¹ Eucharistic Prayer IV; cf. Heb. 4:15.

accepted and experienced affective and spiritual joys, as a gift of God. And he did not rest until "To the poor he proclaimed the good news of salvation... and to those in sorrow, joy".²² The Gospel of Saint Luke particularly gives witness to this seed of joy. The miracles of Jesus and his words of pardon are so many signs of divine goodness: all the people rejoiced at all the glorious things that were done by him, and gave glory to God.²³ For the Christian as for Jesus, it is a question of living in thanksgiving to the Father, the human joys that the Creator gives him.

But it is necessary here below to understand properly the secret of the unfathomable joy which dwells in Jesus and which is special to him. It is especially the Gospel of Saint John that lifts the veil, by giving us the intimate words of the Son of God made man. If Jesus radiates such peace, such assurance, such happiness, such availability, it is by reason of the inexpressible love by which he knows that he is loved by his Father. When he is baptized on the banks of the Jordan, this love, which is present from the first moment of his Incarnation, is manifested: "You are my Son, the Beloved; my favour rests on you".²⁴ This certitude is inseparable from the consciousness of Jesus. It is a presence which never leaves him all alone.²⁵ It is an intimate knowledge which fills him: "... the Father knows me and I know the Father".²⁶ It is an unceasing and total exchange: "All I have is yours and all you have is mine".²⁷ The Father has given the Son the power to judge, the power to dispose of life. It is a mutual indwelling: "... I am in the Father and the Father in me...".²⁸ In return, the Son gives the Father immeasurable love: "... I love the Father... I am doing exactly what the Father told me".²⁹ He always does what is pleasing to his Father: it is his food and drink.³⁰ His availability goes even to the gift of his human life; his confidence goes even to the certitude of taking it up again: "The Father loves me because I lay down my life in order to take it up again".³¹ In this sense he rejoices to go to the Father. For Jesus it is not a question of a passing awareness. It is the reverberation in his human consciousness of the love that he has always known as God in the

²² Lk. 4:18.

²³ Cf. Lk. 13:17.

²⁴ Lk. 3:22.

²⁵ Cf. Jn. 16:32.

²⁶ Jn. 10:15.

²⁷ Jn. 17:10.

²⁸ Jn. 14:10.

²⁹ Jn. 14:31.

³⁰ Cf. Jn. 8:29; 4:34.

³¹ Jn. 10:17.

bosom of the Father: "...you loved me before the foundation of the world".³² Here there is an incommunicable relationship of love which is identified with his existence as the Son and which is the secret of the life of the Trinity: the Father is seen here as the one who gives himself to the Son, without reserve and without ceasing, in a burst of joyful generosity, and the Son is seen as he who gives himself in the same way to the Father, in a burst of joyful gratitude, in the Holy Spirit.

And the disciples and all those who believe in Christ are called to share this joy. Jesus wishes them to have in themselves his joy in its fullness.³³ "I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them."³⁴

This joy of living in God's love begins here below. It is the joy of the Kingdom of God. But it is granted on a steep road which requires a total confidence in the Father and in the Son, and a preference given to the Kingdom. The message of Jesus promises above all joy — this demanding joy; and does it not begin with beatitudes? "How happy are you who are poor: yours is the Kingdom of God. Happy you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh".³⁵

In a mysterious way, Christ himself accepts death at the hands of the wicked³⁶ and death on a Cross, in order to eradicate from man's heart the sins of self-sufficiency and to manifest to the Father a complete filial obedience. But the Father has not allowed death to keep him in its power. The Resurrection of Jesus is the seal placed by the Father on the value of his Son's sacrifice: it is the proof of the Father's fidelity, according to the desire expressed by Jesus before he enters into his Passion: "Father... glorify your Son so that your Son may glorify you".³⁷ Henceforth, Jesus is living for ever in the glory of the Father, and this is why the disciples were confirmed in an ineradicable joy when they saw the Lord on Easter evening.

It remains that, here below, the joy of the Kingdom brought to realization can only spring from the simultaneous celebration of the death and Resurrection of the Lord. This is the paradox of the Christian condition which sheds particular light on that of the human condition: neither trials nor sufferings have been eliminated

³² Jn. 17:24.

³³ Cf. Jn. 17:13.

³⁴ Jn. 17:26.

³⁵ Lk. 6:20-21.

³⁶ Cf. Acts 2:23.

³⁷ Jn. 17:1.

from this world, but they take on a new meaning in the certainty of sharing in the redemption wrought by the Lord and of sharing in his glory. This is why the Christian, though subject to the difficulties of human life, is not reduced to groping for the way; nor does he see in death the end of his hopes. As in fact the prophet foretold: "The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase . . .".³⁸ The **Easter Exultet** sings of a mystery accomplished beyond the hopes of the prophets: in the joyful announcement of the Resurrection, even man's suffering finds itself transformed while the fulness of joy springs from the victory of the Crucified, from his pierced heart and his glorified body. This victory enlightens the darkness of souls: **Et nox illuminatio mea in deliciis meis**.³⁹

Paschal joy is not just that of a possible transfiguration: it is the joy of the new presence of the Risen Christ dispensing to his own the Holy Spirit, so that he may dwell with them. The Holy Spirit is given to the Church as the inexhaustible principle of her joy as the bride of the glorified Christ. He recalls to her mind, through the ministry of grace and truth exercised by the successors of the Apostles, the very teaching of the Lord. The Holy Spirit stirs up in the Church divine life and the apostolate. And the Christian knows that this Spirit will never be quenched in the course of history. The source of hope manifested at Pentecost will never be exhausted.

Thus the Spirit, who proceeds from the Father and the Son and is their living mutual love, is henceforth communicated to the People of the New Covenant, and to each soul ready for his secret action. He makes us his dwelling-place: **dulcis hospes animae**.⁴⁰ Together with him, man's heart is inhabited by the Father and the Son.⁴¹ The Holy Spirit raises up therein a filial prayer that springs forth from the depths of the soul and is expressed in praise, thanksgiving, reparation and supplication. Then we can experience joy which is properly spiritual, the joy which is a fruit of the Holy Spirit.⁴² It consists in the human spirit's finding repose and a deep satisfaction in the possession of the Triune God, known by faith and loved with the charity that comes from him. Such a joy henceforth characterizes all the Christian virtues. The humble human joys in our lives, which are like seeds of a higher reality,

³⁸ Is. 9:1-2.

³⁹ *Praeconium Paschale*.

⁴⁰ Sequence of the Solemnity of Pentecost.

⁴¹ Cf. Jn. 14:23.

⁴² Cf. Rom. 14:17; Gal. 5:22.

are transfigured. Here below this joy will always include to a certain extent the painful trial of a woman in travail and a certain apparent abandonment, like that of the orphan: tears and lamentation, while the world parades its gloating satisfaction. But the disciples' sadness, which is according to God and not according to the world, will be promptly changed into a spiritual joy that no one will be able to take away from them.⁴³

Such is the situation of Christian existence, and very particularly of the apostolic life. This life, being animated by a zealous love of the Lord and his brethren, is necessarily exercised under the standard of the paschal sacrifice, going through love to death, and through death to life and love. Hence the condition of the Christian, and above all of the Apostle, who must become the "model of the flock"⁴⁴ and associate himself freely with the Redeemer's Passion. The apostolic life thus corresponds to what was described in the Gospel as the law of Christian blessedness, in the continuity with the destiny of the Prophets: "Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you".⁴⁵

Unfortunately, in our century which is so threatened by the illusion of false happiness, we do not lack opportunities of noting the psychic inability of man to accept "the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned".⁴⁶ The world — that world which is unfitted to receive the Spirit of Truth, whom it neither sees nor knows — only sees one side of things. It considers only the affliction and poverty of the disciple, while the latter always remains, in his inmost being, in joy, because he is in communion with the Father and with his Son Jesus Christ.

IV

JOY IN THE HEARTS OF THE SAINTS

Dear Brothers and sons and daughters, such is the joyful hope drawn from the very sources of God's Word. For twenty centuries, this source of joy has not ceased to spring up in the Church, and especially in the hearts of the Saints. We must now recall some

⁴³ Cf. Jn. 16:20-22; 2 Cor. 1:4; 7:46.

⁴⁴ 1 Pt. 5:3.

⁴⁵ Mt. 5:11-12.

⁴⁶ 1 Cor. 2:14.

echoes of this spiritual experience; according to the diversity of charisms and particular vocations, it illustrates the mystery of Christian joy.

In the first rank is the Virgin Mary full of grace, the Mother of the Saviour. She, accepting the announcement from on high, the Servant of the Lord, Spouse of the Spirit and Mother of the Eternal Son, manifests her joy before her cousin Elizabeth who celebrates her faith: "My soul magnifies the Lord, and my spirit rejoices in God my Saviour... henceforth all generations will call me blessed".⁴⁷ She has grasped, better than all other creatures, that God accomplishes wonderful things; his name is holy, he shows his mercy, he raises up the humble, he is faithful to his promises. Not that the apparent course of her life in any way departs from the ordinary, but she meditates on the least signs of God, pondering them in her heart. Not that she is in any way spared sufferings: she stands, the mother of sorrows, at the foot of the Cross, associated in an eminent way with the sacrifice of the innocent Servant. But she is also open in an unlimited degree to the joy of the Resurrection; and she is also taken up, body and soul, into the glory of heaven. The first of the redeemed, immaculate from the moment of her conception, the incomparable dwelling-place of the Spirit, the pure abode of the Redeemer of mankind, she is at the same time the beloved Daughter of God and, in Christ, the Mother of all. She is the perfect model of the Church both on earth and in glory. What a marvelous echo the prophetic words about the new Jerusalem find in her wonderful existence as the Virgin of Israel: "I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garment of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland and as a bride adorns herself with her jewels".⁴⁸ With Christ, she sums up in herself all joys; she lives the perfect joy promised to the Church: *Mater plena sanctae laetitiae*. And it is with good reason that her children on earth, turning to her who is the mother of hope and of grace, invoke her as the cause of their joy: *Causa nostrae laetitiae*.

After Mary, we find the expression of the purest and most burning joy where the Cross of Jesus is embraced with the most faithful love: among the martyrs, in whom, in the very midst of their torment, the Holy Spirit inspires an impassioned longing for the coming of the Spouse. Dying and seeing heaven open, Saint Stephen is but the first of the innumerable witnesses of Christ. How many there are, in our day still and in many countries, who,

⁴⁷ Lk. 1:46-48.

⁴⁸ Is. 61:10.

risking everything for Christ, could declare with the martyr Ignatius of Antioch: "It is in the fullness of life that I write to you, desiring to die. My earthly desire has been crucified, and there is no more fire in me to love matter. There is only in me a living water that murmurs and says: 'Come to the Father'".⁴⁹

In the same way the strength of the Church, the certainty of her victory and her happiness in the celebration of the martyrs' combat come from the fact that she contemplates in them the glorious fruitfulness of the Cross. This is the reason why our predecessor Saint Leo the Great, extolling from this Roman See the martyrdom of the holy Apostles Peter and Paul, exclaims: "Precious in the eyes of God is the death of his saints, and no form of cruelty can destroy a religion founded on the mystery of the Cross of Christ. The Church is not diminished but increased by persecutions. And the Lord's field is unceasingly clothed with a richer harvest, when the grains which fell alone are multiplied in their rebirth".⁵⁰

Nevertheless, there are many dwellings in the Father's house, and for those whose heart is consumed by the Holy Spirit many ways of dying to themselves and of coming to the holy joy of the Resurrection. The shedding of blood is not the only path. Yet the combat for the Kingdom necessarily includes passing through a passion of love, which the spiritual masters have spoken of in excellent ways. And here their interior experiences meet, in the very diversity of mystical traditions, in the East as in the West. They attest to the same path for the soul: *per crucem ad lucem*, and from this world to the Father, in the life-giving breath of the Spirit.

Each of these spiritual masters has left us a message of joy. The Fathers of the East abound in testimonies about this joy in the Holy Spirit. Origen for example often describes the joy of the one who has intimate Knowledge of Jesus: "His soul is then inundated with joy, like that of the old Simeon. In the temple which is the Church he embraces Jesus in his arms. He enjoys the plenitude of salvation, holding him in whom God reconciles the world to himself".⁵¹ In the Middle Ages, among many others, a master of spirituality in the East, Nicholas Cabasilas, endeavours to show how the love of God for himself procures the maximum of joy.⁵² In the West, it is sufficient to cite the names

⁴⁹ Saint Ignatius, *Epistula ad Romanos*, VII, 2: *Patres Apostolici*, ed. F. S. Funk, I, Tübingen, 1901², p. 261; cf. Jn. 4:10; 7:38; 14:12.

⁵⁰ Saint Leo the Great, *Sermo LXXXII*, *In Natali apostolorum Petri et Pauli*, VI; PL 54, 426; cf. Jn. 12:24.

⁵¹ Origen, *In Lucam XV Hom.*: PG 13, 1838-1839.

⁵² Cf. Cabasilas, *De vita in Christo*, VII: PG 150, 703-715.

of some of those who have taught the way to holiness and joy: Saint Augustine, Saint Bernard, Saint Dominic, Saint Ignatius Loyola, Saint John of the Cross, Saint Teresa of Avila and Saint John Bosco.

We would like to evoke more especially three figures that are still very attractive today for the Christian people as a whole. First of all, the poor man of Assisi, in whose footsteps numbers of Holy Year pilgrims are endeavouring to follow. Having left everything for the Lord, Saint Francis rediscovers through holy poverty something so to speak of the original blessedness, when the world came forth intact from the hands of the Creator. In the most extreme abnegation, half blind, he was able to chant the unforgettable *Canticum of the Creatures*, the praise of our brother the sun, of all nature, which had become transparent for him and like a pure mirror of God's glory. He could even express joy at the arrival of "our sister bodily death": "Blessed are those who will be conformed to your most holy will...".

In more recent times, Saint Thérèse of Lisieux shows us the courageous way of abandonment into the hands of God to whom she entrusts her littleness. And yet it is not that she has no experience of the feeling of God's absence, a feeling which our century is harshly experiencing: "Sometimes it seems that the little bird [to which she compared herself] cannot believe that anything else exists except the clouds that envelop it... This is the moment of perfect joy for the poor weak little thing... What happiness for it to remain there nevertheless, and to gaze at the invisible light that hides from its faith".⁵³

And then how could one fail to recall the luminous figure and example for our generation of Blessed Maximilien Kolbe, the authentic disciple of Saint Francis? In the most tragic trials which have bloodied our age, he offered himself voluntarily to death in order to save an unknown brother, and the witnesses report that his interior peace, serenity and joy somehow transformed the place of suffering — which was usually like an image of hell — into the antechamber of eternal life, both for his unfortunate companions and for himself.

In the life of the Church's sons and daughters, this sharing in the joy of the Lord cannot be dissociated from the celebration of the Eucharistic mystery, at which they are nourished with his Body and Blood. For being thus sustained, like travellers, on the road to eternity, they already receive sacramentally the first fruits of eschatological joy.

⁵³ *Letter 175*. Manuscripts autobiographiques, Lisieux, 1956, p. 52.

Situated in this perspective, the vast and profound joy infused already here below into the hearts of the truly faithful cannot but appear as "self-multiplying", just like the life and love of which it is a happy manifestation. Joy is the result of a human-divine communion, and aspires to a communion ever more universal. In no way can it encourage the person who enjoys it to have an attitude of preoccupation with self. Joy gives the heart a catholic openness to the world of people, at the same time that it wounds the heart with a longing for eternal bliss. Among the fervent, joy deepens their awareness of being exiles, but it guards them from the temptation to desert the place of their combat for the coming of the Kingdom. It makes them hasten actively towards the heavenly consummation of the nuptials of the Lamb. It is peacefully stretched between the moment of earthly toil and the peace of the eternal dwelling, in conformity with the Spirit's force of attraction: "If then, already here below, because we have received this pledge (of the Spirit of sonship), we exclaim 'Abba, Father!', what will it be like when we shall be raised and see him face to face? When all the members, like an immense flood, will burst forth in a hymn of exultation, glorifying him who has raised them from the dead and given them eternal life? For if simples, enveloping man on all sides, already make him exclaim 'Abba, Father', what will the full grace of the Spirit not do when it is given to men by God? It will make us like him and will accomplish the will of the Father, for it will make man to the image and likeness of God".⁵⁴ Already here below the saints give us a foretaste of this likeness.

V

A JOY FOR ALL THE PEOPLE

In listening to this harmony of the many voices of the saints, have we forgotten the present condition of human society, apparently so little oriented towards things supernatural? Have we overestimated the spiritual aspirations of the Christians of the present time? Have we limited our exhortation to a small number of wise and learned people? We cannot forget that the Gospel with its so simple splendour and complete content was first announced to the poor and the humble.

If we have evoked this bright horizon of Christian joy, it is in no way with the idea of discouraging any of you, dear Brothers and

⁵⁴ Saint Irenaeus, *Adversus Haereses*, V, 8, 1: PG 7, 1142.

sons and daughters, who feel your heart divided when God's call reaches you. Quite the contrary; we feel that our joy, like yours, will only be complete if we look together, with full confidence, to him "who leads us in our faith and brings it to perfection; for the sake of the joy which was still in the future, he endured the Cross, disregarding the shamefulness of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage".⁵⁵

The invitation given by God the Father to share fully in the joy of Abraham, in the everlasting feast of the nuptials of the Lamb is a universal convocation. Everyone, provided he makes himself attentive and available, can perceive this invitation in the depths of his heart, especially in this Holy Year when the Church opens more abundantly to all the riches of God's mercy. "The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself".⁵⁶

We cannot think of the People of God in an abstract way. Our gaze rests first of all on the world of children. As long as they find in the love of those close to them the security which they need, they have a capacity for welcoming, for wonderment, for confidence and for spontaneous giving. They are apt subjects for Gospel joy. Whoever wishes to enter the Kingdom of Heaven, Jesus tells us, must first study children.⁵⁷

We include also all those who are deeply involved in family, professional and social responsibility. The burden of their charges, in a fast-moving world, too often prevents them from enjoying daily joys. Nevertheless such joys do exist. The Holy Spirit wants to help these people rediscover these joys, to purify them, to share them.

We think of the world of the suffering, we think of all those who have reached the evening of their lives. God's joy is knocking at the door of their physical and moral sufferings, not indeed with irony, but to achieve therein his paradoxical work of transfiguration.

Our heart and mind turn also to all those who live beyond the visible sphere of the People of God. By bringing their lives into harmony with the innermost appeal of their conscience, which is the echo of God's voice, they are on the road to joy.

⁵⁵ Heb. 12:2-3.

⁵⁶ Acts 2:39.

⁵⁷ Cf. Mk. 10:14-15.

But the People of God cannot go forward without guides. These are the pastors, the theologians, the spiritual directors, the priests and those who collaborate with them in the animation of Christian communities. Their mission is to help their brethren to take the paths of Gospel joy in the midst of the realities which make up their lives and from which they cannot flee.

Yes, it is the immense love of God which is summoning towards the Heavenly City those who are coming in this Holy Year from the different points of the compass, whether they be near or still far off. And because all those who are summoned — all of us in fact — remain to some extent sinners, we must today cease to harden our hearts, in order to listen to the voice of the Lord and accept the offer of the great pardon, as Jeremiah announced it: "I will cleanse them of every sin they have committed against me; the sins by which they offended me and apostatized from me, all these I will forgive. And Jerusalem shall be my theme of joy, my honour and my boast before all the nations of the earth".⁵⁸ And just as this promise of pardon, and many others, find their definite meaning in the redeeming sacrifice of Jesus, the Suffering Servant, is he, it is he, and he alone, who can say to us, in this crucial moment of mankind's life: "Repent, and believe the Good News".⁵⁹ The Lord wishes above all to make us understand that the conversion demanded of us is in no way a backward step, as sin is. It is rather a setting out, an advancement in true freedom and in joy. It is the response to an invitation coming from him — an invitation that is loving, respectful and pressing at the same time: "Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."⁶⁰

In fact, what burden is more crushing than that of sin? What distress more lonely than that of the prodigal son, described by the Evangelist Saint Luke? On the other hand, what meeting is more overwhelming than that of the Father, patient and merciful, and the son returned to life? "There will be more rejoicing in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance".⁶¹ And who is without sin, apart from Christ and his Immaculate Mother? Thus, by its invitation to return to the Father by repentance, the Holy Year — a promise of jubilation for all the people — is also a call to rediscover the meaning and the practice of the sacrament of Recon-

⁵⁸ Jer. 33:8-9.

⁵⁹ Mk. 1:15.

⁶⁰ Mt. 11:28-29.

⁶¹ Lk. 15:17.

ciliation. Following the line of the best spiritual tradition, we remind the faithful and their pastors that the confessing of grave sins is necessary and that frequent confession remains a privileged source of holiness, peace and joy.

VI

JOY AND HOPE IN THE HEARTS OF THE YOUNG

Without detracting from the fervour of our message to the whole of the People of God, we wish to take the time to address ourself at greater length to the world of the young. We do so with special hope.

If in fact the Church regenerated by the Holy Spirit, in a certain sense constitutes the true youth of the world, as long as she remains faithful to her being and to her mission, how could she fail spontaneously and preferably to recognize herself in those who feel themselves to be the bearers of life and hope and of the task of ensuring that there will be a tomorrow for the history of today? And vice-versa, how can those who in every period of this history more intensely experience in themselves the impetus of life, the expectation of hope for the future, the need for true renewal, not be secretly in harmony with a Church animated by the Spirit of Christ? How could they not expect from the Church the revelation of her secret of permanent youth, and therefore the joy of their own youth?

We think that in fact such a correspondence exists, not always visibly, but certainly deep down, despite many accidental contradictions. This is why, in this Exhortation on Christian Joy, our mind and heart urge us to turn very decisively to the young people of today. We do so in the name of Christ and of his Church which, despite her human failings, he wishes to be "glorious, with no speck or wrinkle or anything like that, but holy and faultless".⁶²

In doing so we are not giving way to a sentimental cult of youth. Considered only from the viewpoint of age, youth is a short-lived thing. The excessive attention that is given to it quickly becomes nostalgic or ridiculous. But this is not true in what concerns the spiritual meaning of this moment of grace: you lived in the proper way. What catches our attention is essentially the

⁶² Eph. 5:27.

correspondence between the soaring impulse of a being which is naturally receptive to the appeals and demands of his high destiny as a person, and the dynamism of the Holy Spirit, from whom the Church ceaselessly receives her own youthfulness, her substantial fidelity to herself and, at the heart of this faithfulness, her living creativity. It is a correspondence which is transitory and threatened, yes, but still full of meaning and rich in generous promises. From the encounter between the human being which, for a few decisive years, has youth at his command, and the Church in her permanent spiritual youthfulness, there necessarily arises, on both sides, a joy of high quality and a fruitful promise.

The Church, as the People of God on pilgrimage towards the future Kingdom, must be able to perpetuate herself, and therefore renew herself down succeeding human generations. For her this is a condition for fruitfulness, and even simply for life itself. It is therefore necessary that at each moment of her history the rising generation should in some way fulfill the hope of the preceding generations, the very hope of the Church, which is to transmit without end the gift of God, the Truth and the Life. This is why in every generation young Christians must ratify, with full consciousness and unconditionally, the covenant entered into by them in the Sacrament of Baptism and reinforced in the Sacrament of Confirmation.

In this regard our age of profound change is not without grave difficulties for the Church. We who have, together with the whole College of Bishops, "anxiety for all the churches"⁶³ and preoccupation for their immediate future, are well aware of this. But at the same time, being supported by faith and hope which does not disappoint us,⁶⁴ we are sure that grace will not fail the Christian People, and we hope that they themselves will not fail grace, or reject — as some today are gravely tempted to do — the inheritance of truth and holiness handed down to this decisive moment in the history of the world. And — this is the point — we think that we have every reason to have confidence in Christian youth: youth will not fail the Church if within the Church there are enough older people able to understand it, to love it, to guide it and to open up to it a future by passing on to it with complete fidelity the Truth which endures. Then new workers, resolute and fervent, will in their turn enter upon spiritual and apostolic work in the fields which are white and ready for the harvest. Then the sower and the reaper will share the same joy of the Kingdom.⁶⁵

⁶³ 2 Cor. 11:28.

⁶⁴ Cf. Rom. 5:5.

⁶⁵ Cf. Jn. 35-36.

It seems to us in fact that the present world crisis, which is marked by a great confusion among many young people, partly betrays a senile and definitively out-of-date aspect of a commercial, hedonistic and materialistic civilization which is still trying to present itself as the gateway to the future. Even in its very excesses, the instinctive reaction of many young people against this illusion takes on a certain importance. This generation is waiting for something else. Having suddenly been deprived of protective traditions, then bitterly deceived by the vanity and spiritual vacuum of false novelties, atheistic ideologies and certain deleterious forms of mysticism, will not this generation come to discover or rediscover the sure and unalterable newness of the divine mystery revealed in Jesus Christ? Has not he, in the splendid words of Saint Irenaeus, "brought all newness by bringing his own person".⁶⁶

And this is why we are pleased to dedicate more expressly to you, the young Christians of the present day, the promise of the Church of tomorrow, this celebration of spiritual joy. We cordially urge you to be attentive to the inner appeals which come to you. We urge you to raise up your eyes, your hearts, your fresh energies, to the heights, to accept the effort of the soul's yearnings. And we wish to give you this assurance: however debilitating the prejudice diffused everywhere today, of the human spirit's inability to discover permanent and life-giving Truth, equally profound and liberating is the joy of divine Truth finally recognized in the Church: **gaudium de Veritate**.⁶⁷ This is the joy which is offered to you. It gives itself to those who love it enough to seek it tenaciously. By disposing yourselves to accept it and to communicate it, you will ensure together your own fulfilment in Christ and the next historical stage of the People of God.

VII

THE JOY OF THE PILGRIM IN THIS HOLY YEAR

The Holy Year with its pilgrimage forms a natural part in this journey of the whole People of God. The grace of the Jubilee is in fact obtained at the cost of setting out and of a journey towards God, in faith, hope and love. By varying the means and the times of this Jubilee, we have wished to make it easier for everyone. The essential element remains the inner decision to respond to the call

⁶⁶ Saint Irenaeus, *Adversus Haereses*, IV, 34, 1; PG 7, 1083.

⁶⁷ Saint Augustine, *Confessions*, Book X, 23; CSEL. 33, p. 252.

of the Spirit, in a personal manner, as a disciple of Jesus, as a child of the Catholic and Apostolic Church and according to the intention of this Church. The remainder is in the order of signs and means. Yes, the desired pilgrimage is, for the People of God as a whole, and for each individual within it, a movement, a Pass-over, that is to say a journey to the inner place where the Father, the Son and the Holy Spirit welcome one into their own intimacy and divine unity: "If anyone loves me . . . my Father will love him, and we shall come to him and make our home with him".⁶⁸ To reach this presence always presupposes a deepening of true knowledge of oneself, as a creature and as a child of God.

Was it not an inner renewal of this kind that the recent Council fundamentally desired?⁶⁹ Assuredly we have here a work of the Spirit, a gift of Pentecost. One must also recognize a prophetic intuition on the part of our predecessor John XXIII, who envisaged a kind of new Pentecost as a fruit of the Council.⁷⁰ We too have wished to place ourself in the same perspective and in the same attitude of expectation. Not that Pentecost has ever ceased to be an actuality during the whole history of the Church, but so great are the needs and the perils of the present age, so vast the horizon of mankind drawn towards world coexistence and powerless to achieve it, that there is no salvation for it except in a new out-pouring of the gift of God. Let him then come, the Creating Spirit, to renew the face of the earth! In this Holy Year, we have invited you to make, either materially or in spirit and intention, a pilgrimage to Rome, that is, to the heart of the Catholic Church. But obviously Rome does not constitute the goal of our pilgrimage in time. No holy city here below constitutes this goal. This goal is hidden beyond this world, in the heart of God's mystery which is still invisible to us. For it is in faith that we journey, not in clear vision, and what we shall be has not yet been manifested. The New Jerusalem, of which we are already citizens and sons and daughters,⁷¹ comes down from above, from God. Of this only lasting city we have not yet contemplated the splendour, except as in a mirror and in a confused way, by holding fast to the prophetic word. But already we are its citizens, or we are invited to become so; every spiritual pilgrimage receives its interior meaning from this ultimate destination.

⁶⁸ Jn. 14:23.

⁶⁹ Cf. Paul VI, Address for the opening of the Second Session of the Council, part 1, 29 September 1963: AAS 55 (1963), pp. 845 ff.; Encyclical *Ecclesiam Suam*, AAS 56 (1964), 612, 614-618.

⁷⁰ John XXIII, Address for the closing of the First Session, part 3, 8 December 1963: AAS 55 (1963), pp. 38 ff.

⁷¹ Cf. Gal. 4:26.

And so it was with the Jerusalem praised by the psalmists. Jesus himself and Mary his Mother sang on earth as they went up to Jerusalem the canticles of Zion: "perfection of beauty", "joy to the whole world".⁷² But henceforth it is from Christ that the Jerusalem above receives its attraction, and it is towards him that we are making our inner journey.

And so it is with Rome where the holy Apostles Peter and Paul gave with their blood their final witness. The vocation of Rome is of apostolic origin, and the ministry which it is our lot to exercise here is a service for the benefit of the entire Church and of mankind. But it is an irreplaceable service, because it has pleased the Wisdom of God to place the Rome of Peter and Paul, so to speak, on the road that leads to the eternal City, by the fact that Wisdom chose to confide to Peter—who unifies in himself the College of Bishops—the keys of the Kingdom of heaven. What remains here, not through the effect of man's will but through the free and merciful benevolence of the Father and the Son and the Holy Spirit, is the *soliditas Petri*, such as our predecessor Saint Leo the Great extolled in unforgettable terms: "Saint Peter does not cease to preside over his See, and preserves an endless sharing with the Sovereign Priest. The firmness that he received from the Rock which is Christ, he himself having become the Rock, transmits it equally to his successors too; and wherever there appears a certain firmness, there is manifested without doubt the strength of the Pastor... Thus there is, in full vigour and life, in the Prince of the Apostles, this love of God and of men which has been daunted neither by the confinement of prison, nor chains, nor the pressures of the crowd nor the threats of kings; and the same is true of his invincible faith, which has not wavered in the combat or grown lukewarm in victory".⁷³

It is always our wish, but still more in this Catholic celebration of the Holy Year, that you may experience with us, both in Rome and in every Church conscious of the duty of being in harmony with the authentic tradition preserved in Rome,⁷⁴ "how good, how delightful it is for all to live together like brothers".⁷⁵

A common joy, truly supernatural, a gift of the Spirit of unity and love, which is not possible in truth except where the preaching of the faith is accepted in its entirety, according to the apostolic norm. For then although this faith "is spread throughout the world

⁷² Ps. 50:2; 48:3.

⁷³ Saint Leo the Great, *Sermo XCVI, De natali ipsius sermo V in anniversario assumptionis suae ad Pontificatum*, 4: PL 54, 155-156.

⁷⁴ Cf. Saint Irenaeus, *Adversus Haereses*, III, 3, 2: PG 7, 848-849.

⁷⁵ Ps. 133:1.

the Catholic Church guards it carefully, as if it dwelt in a single home, and she believes it unanimously, as if it had but a single soul and a single heart; and in perfect accord she preaches it, teaches it and transmits it, as though it had only one mouth".⁷⁶

This "single home", this single "heart" and "soul", this "one mouth" are indispensable to the Church and to humanity in its entirety, so that there may be raised permanently here below, in unison with the Jerusalem above, the new canticle, the hymn of divine joy. And this is the reason why we ourself must render witness humbly, patiently and perseveringly — even though it be amid the incomprehension of many — to the charge received from the Lord, that leading the flock and of confirming our brethren.⁷⁷ But in how many ways it is our lot to be in our turn comforted by the very thought of you all, in order to accomplish our apostolic mission for the service of the universal Church and the glory of God the Father!

CONCLUSION

In the middle of this Holy Year we have considered it fidelity to the inspirations of the Holy Spirit to ask Christians thus to return to the sources of joy.

Beloved brethren and sons and daughters, is it not normal that joy should dwell in us, when our hearts contemplate or rediscover, in faith, the fundamental and simple reasons, for joy? God has so loved the world that he gave his only begotten Son; through his Spirit, God's presence does not cease to enfold us with his tenderness and to fill us with his life; and we are journeying towards the blessed transfiguration of our life in the path of the Resurrection of Jesus. Yes, it would be very strange if this Good News, which evokes the alleluia of the Church, did not give us the look of those who are saved. The joy of being Christian, of being united with the Church, of being "in Christ", and in the state of grace with God, is truly able to fill the human heart. Is it not this profound exultation that gives an overwhelming accent to the **Mémorial** of

⁷⁶ Saint Irenaeus, *Adversus Haereses*, I, 10, 2: PG 7, 551.

⁷⁷ Cf. Lk. 22:32.

Paschal: "Joy, joy, joy, tears of joy"? And near to us, how many writers there are who know how to express in a new form — we are thinking, for example, of Georges Bernanos — this evangelical joy of the humble which shines forth everywhere in the world and which speaks of God's silence!

Joy always springs from a certain outlook on man and on God. "When your eye is sound, your whole body too is filled with light".⁷⁸ We are touching here on the original and inalienable dimension of the human person: his vocation to happiness always passes through the channels of knowledge and love, of contemplation and action. May you attain this good quality which is in your brother's soul, and this divine presence so close to the human heart!

Let the agitated members of various groups therefore reject the excesses of systematic and destructive criticism! Without departing from a realistic viewpoint, let Christian communities become centres of optimism, where all the members resolutely endeavour to perceive the positive aspect of people and events; "Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure".⁷⁹

The attainment of such an outlook is not just a matter of psychology. It is also a fruit of the Holy Spirit. This Spirit, who dwells fully in the person of Jesus, made him during his earthly life so alert to the joys of daily life, so tactful and persuasive for putting sinners back on the road to a new youth of heart and mind! It is this same Spirit who animated the Blessed Virgin and each of the saints. It is this same Spirit who still today gives to so many Christians the joy of living day by day their particular vocation, in the peace and hope which surpass setbacks and sufferings. It is the Spirit of Pentecost who today leads very many followers of Christ along the paths of prayer, in the cheerfulness of filial praise, towards the humble and joyous service of the disinherited and of those on the margins of society. For joy cannot be dissociated from sharing. In God himself, all is joy because all is giving.

⁷⁸ Lk. 11:34.

⁷⁹ 1 Cor. 13:6-7.

This positive outlook on people and things, the fruit of an enlightened human spirit and the fruit of the Holy Spirit, finds in Christians a privileged place of replenishment: the celebration of the Paschal Mystery of Jesus. In his Passion, Death and Resurrection, Christ summarizes the history of each man and of all men, with their weight of sufferings and sins, with their capacities for progress and holiness. This is why our last word in this Exhortation is a pressing appeal to all the leaders and animators of the Christian communities: let them not be afraid to insist time and time again on the need for baptized Christians to be faithful to the Sunday celebration, in joy, of the Eucharist. How could they neglect this encounter, this banquet which Christ prepares for us in his love? Let participation in this celebration be at the same time very dignified and festive! It is the crucified and glorious Christ who passes among his disciples to bring them together into the renewal of his Resurrection. This is the culmination here below of the alliance of love between God and his people: the sign and source of Christian joy, the preparation for the eternal feast.

May the Father and the Son and the Holy Spirit draw you to it! And on our part we bless you with all our heart.

Given in Rome, at Saint Peter's, on 9 May 1975, the twelfth year of our Pontificate.

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DEVOTION TO MARY AND TO THE HOLY SPIRIT

Pope Paul VI has emphasized the need for coupling devotion to the Virgin Mary with devotion to the Holy Spirit in these critical times for the Church and the world.

In a letter to Cardinal Leo Josef Suenens of Malines-Brussels, Belgium, president of the International Mariological Congress in Rome, he wrote:

"At this particularly critical time in the history of the Church and of humanity, in which the interior renewal of Christians and their reconciliation with God and among themselves are indispensable demands... devotion to the Holy Spirit, font of sovereign charity, unity and peace must grow in the souls of the faithful.

"But, in harmony with this, kindled and given new life by the fire of divine love, devotion to the great Mother of God, Mother of the Church, incomparable model of love for God and the brethren must also radiate in the souls of the faithful."

THE WORLD IS WAITING FOR YOU

The ceremony of the great ordination that we are celebrating does not allow us the time for an adequate homily which would have so many things in the ceremony itself to comment on and to offer for your meditation. These elements would include the pentecostal composition of this assembly of deacons, never before equalled; today's feast of the holy Apostles Peter and Paul; this occasion, that is, the present extraordinary Jubilee celebration; the liturgical texts; this place, sacred to history, to art and to worship; the persons, sentiments and resolves which animate this memorable rite — all these are things which we believe speak for themselves and which when imprinted on your memory will inspire lofty and limitless reflections.

But we cannot pass over in silence three words, words that in themselves sum up the intrinsic truth of the mystery of priestly ordination, and which we simply purpose to your memory as chapters, which you yourselves along the journey of your lives must continually remember and explore.

Priesthood is vocation

The first word, as you know, is "vocation". You have been called. Called by God, called by Christ, called by the Church, Whatever may have been the manner in which your vocation made itself heard in the inmost depths of your consciousness and in the external reality of your experience, each one of you must remember this fact, a fact that marks his existence: the divine choice made of your person. The word of Jesus has descended from the Gospel even to your human existence: "I chose you" (In 1:16); to each of you Christ has said: "Come, follow me" (Mt. 19:21); and for all of you the same call resounded—attractive, liberating and imperative: "Follow me and I will make you fishers of men" (Mt 4:19).

You are fortunate, beloved sons and brothers. You are fortunate because you have had the grace, the wisdom and the courage to listen to and accept this decisive invitation. It has upset the normal and attractive plans of your life; it has snatched you away from the company of your dear ones and your equals (Mt 19:27-29); it has even asked from you

the renunciation of conjugal love, in order to extol in you an extraordinary fullness of love for the sake of the Kingdom of heaven—that is, for faith and for love of the brethren (Mt 19:12); it has made you exceptional individuals, nearer, by virtue of the priestly character, to the angels than to the men of this world (cf. Mt. 22:30; 1 Cor 7:8); it has infused, and even imposed, an exclusive spirituality (cf. Gal 5:16), which nevertheless still knows how to understand and evaluate everything (cf. 1 Cor 2:14 ff.; In 14:17); and with the acceptance of your oblation it has set you upon the exciting adventure of the following of Christ (cf. Mt 8:19; Lk 22:35). You are indeed fortunate! Reflect always on this exalting good fortune of your vocation, and never doubt, never wonder whether you have mistaken your choice, a choice inspired by a superlative charism of wisdom and love (cf. Mt 19:11; 1 Cor 12:4, ff.). And never turn back. Jesus himself teaches you this: “Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God” (Lk. 9:62). This is the law of a vocation: a total and definitive yes.

Priestly ordination

Then there is a second word, wholly divine this one. What do we call it? Canon law calls it priestly ordination mean, what does it involve? What is the efficacy of the sacramental action that constitutes the essence, the truth and the supernatural newness of the present rite? Let us pay close attention. This is the local point, not only of the present ceremony, but of the mystery of the Church. It is a question of nothing less than the transmission of spiritual powers, powers that the Holy Spirit himself infuses into the chosen disciple, who is raised to the rank of a minister of God, for Christ, in the Church. Remember the Risen Christ speaking to the disciples and breathing upon them: “Receive the Holy Spirit” (In 20:22). At that moment, a contact, an impression, a character formed, and it still forms, him who receives the sacrament of Holy Orders; he becomes able to dispense “the mysteries of God” (1 Cor 4:1; 1 Pet 4:10). Brothers and sons, let us never forget this most special relationship that priestly ordination creates between us and God; we become vehicles of the divine action. “Holy Orders,” says Saint Thomas, “involves principally the conferring of a power” (Suppl. 34, 2 ad 2), which in itself transcends human possibility and which can only derive from God and be entrusted to the ministry of man. Think of the power “of consecrating, offering, administering the Body and Blood of him, our Saviour, and of remitting and retaining sins” (DS 1754). If this is so, and it is so, our mind must never cease to be full of wonderment; we must be absorbed in the contemplation of the mystery of our ordination, as we shall never sufficiently grasp what the Lord has accomplished within us. Our whole life will not suffice to exhaust the meditation of the inexhaustible wealth of the great

things accomplished by the power and goodness of God. With the Blessed Virgin we shall always say: **Fecit mihi magna qui potens est**: "The Almighty has done great things for me" (Lk 1:49).

Priesthood is mission

Vocation and ordination! And here is the third word in which the present celebration is summed up: the word is "mission". We know this well, but now let us allow ourselves to be completely penetrated with the meaning and the demands of the Catholic priesthood. Priesthood is not just a personal dignity for the person upon whom it is conferred; it is not an end in itself.

The priesthood is a ministry, a service, a mediation between God and the people. The priesthood is meant for the Church, for the community, for the brethren; it is meant for the world. In this regard, Christ's word gives this value to the priesthood. On the very evening of his Resurrection, he says to the Apostles: "Peace be with you. As the Father sent me, so am I sending you" (In 20:21). The priesthood is apostolic. The priesthood is missionary. The priesthood is the exercise of mediation. The priesthood is essentially social. And so it is that as if to shake us out of the elation that the sacramental mystery has now kindled in us, Christ adds this overwhelming order and programme: "Go, therefore, and take the Gospel to all the nations" (cf. Mt. 28:19).

In this regard too our priestly spirituality will have to include a permanent and progressive act of awareness. Each one of you will have to repeat to himself: I am destined to the service of the Church, to the service of the people. The priesthood is charity. Woe to him who considers that he can put it to his own selfish use. The total gift of his own life opens up a new marvel before the generous priest: the panorama of mankind. Perhaps, at a given moment, when he realized that because of his vocation he had been set apart from his own social background (cf. Acts 13:2) and destined to the very specialized activity of the religious ministry, he was doubtful of ever again being able to have direct and effective contacts with contemporary society or with the individuals who make it up. Now he must realize that he was wrong. If there is a service which calls for those who exercise it to be immersed in the many-sided and tumultuous experiences of society, even more so than the teacher, the doctor, or the man in public life it is the service of the priestly ministry. The Lord tells you that you are the salt of the earth, the light of the world (cf. Mt 5:13-15). An affinity, a feeling, a need, born out of the very consciousness of his priestly nature itself, obliges the minister of the Word, of grace, of charity, not only to make himself available for every dialogue, every invitation sincerely given to

him, but also himself to take pastoral initiative in seeking out those who may have need of him whether they are willing or not. This active and apostolic approach (cf. Mt 18:12) today more than ever should emerge in the figure of the priest. A manifestly supernatural, sensitive and attentive love must characterize his ministry, especially for the effective promoting of social justice, in accordance with the spirit and the forms of Christian sociology. This must find its inspiration and energy in the Gospel and in the school of the Church's Magisterium, and not in other sources which are alien to Christian principles. "The love of Christ overwhelms us" (2 Cor 5:14), and no other stimulus can take its place or better it.

Fidelity to your activity

And so we tell you in Christ's own words, "Look around you, look at the fields: already they are white, ready for harvest" (In 4:35). We shall presume to point out in a prophetic way the apostolic panorama which lies before each of you: the world needs you! The world is waiting for you. Even in the hostile cry which it sometimes hurls at you, the world is proclaiming its hunger for truth, for justice, for renewal, which only your ministry can satisfy. Know how to accept as an invitation the very reproach which perhaps, and often unjustly, the world hurls against the messenger of the Gospel. Know how to listen to the groan of the poor, the candid voice of the child, the thoughtful cry of youth, the complaint of the tired worker, the sigh of the suffering and the criticism of the thinker. Never be afraid! *Nolite timere!* The Lord has repeated it (cf. Mt 10:23; Lk 12:32). The Lord is with you (cf. Mt 28:20). And the Church, Mother and Teacher, is helping you and loving you, and, through your fidelity to your activity, waiting for Christ to continue his work of realizing salvation.

And let us conclude by giving honour to the Apostle Peter, whose feast we are celebrating today, here, near to his glorious tomb, making our own his priestly exhortation:

"Now I have something to tell your elders: I am an elder myself, and a witness to the sufferings of Christ, and with you I have a share in the glory that is to be revealed. Be the shepherds of the flock of God that is entrusted to you: watch over it not simply as a duty but gladly, because God wants it: not for sordid money, but because you are eager to do it. Never be a dictator over any group that is put in your charge, but be an example that the whole flock can follow. When the chief shepherd appears, you will be given the crown of unfading glory" (1 Pt 5:1-4). Amen.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio FERDINANDO CAPALLA, e clero Jarensi, electo Episcopo titulo Grumentino atque **Auxiliari sacri Praesulis Davaënsis**, salutem et Apostolicam Benedictionem. Cum haud secus ac sanctus Paulus, gentium Apostolus, sollicitudinem habeamus omnium Ecclesiarum Cf. 2 Cor. 11, 28, precibus accedendum esse putavimus Venerabilis Fratris Antonii Mabutis et Loren, Archiepiscopi Davaënsis, ad efficacius populo suo moderandum petentis Auxiliarem Episcopum. Cumque tu, dilecte fili, eidem officio exsequendo aptum existimaverimus, qui egregiis animi ingeniique dotibus praestas de sententia Sacrae Congregationis pro Episcopis te nominamus Auxiliarem sacrorum, quem diximus, antistitis, datis iuribus obligationibusque impositis sic ut in Apostolicis Litteris — Ecclesiae Sanctae — explicatur, die VI mensis Augusti datis, anno MCMLXVI. Ut debita praeterea auctoritate apud christeanum populum fruaris, te titulo insignimus vacantis Ecclesiae GRUMENTINAE, item cum iuribus et obligationibus congruis. Maiori autem commodo tuo consulentes, permittimus ut Ordinationem a quolibet Catholico Episcopo extra urbem Romam accipias, cui duo adsint eiusdem ordinis viri consecratores, ad statutas liturgicas normas. Antea tamen tuum erit catholicae fidei professionem facere atque iusiurandum dare fidelitatis erga nos et Successores Nostros, formulasque iuxta quas iuraveris ad Sacram Congregationem pro Episcopis mittere, de more signatas sigilloque impressas. Te denique hortamur, dilectè fili, ut etiam atque etiam consideres qua dignitate honestatus, quo munere sis cum episcopatus ordine oneratus. Illam fac omnimode tuearis, hos ita fideleter expleas, ut Archiepiscopo tuo optatum adiumentum, Davaënsis Ecclesiae fidelibus quam maximam utilitatem pro tua parte conferas. Datum Romae, apud S. Petrum, die altero mensis Aprilis, anno Domini millesimo nongentesimo septuagesimo quinto, Pontificatus Nostri duodecimo.

JOANNES CARD. VILLOT
Secretarius Status

JOSEPHUS DEL TON, Proton. Apost.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri CELSO GUEVARRA, Episcopo titulo Vannidensi, ad sedem Balangensem translato, salutem et Apostolicam Benedictionem. Quoniam constitutae haud ita pridem novae dioecesi Balangensi proprius quam primum destinandus erat pastor ac rector, apte convenienterque fieri Nobis videbatur si tibi, Venerabilis Frater, idem illud grave crederemus officium. Tu enim his proximis annis, dum Auxiliaris Episcopi Sancti Ferdinandi munere fungeris, plurimam cognitionem rerum et exercitationem pastoralem ibi comparare potuisti ubi nova haec sedes est eracta. Quapropter apostolica Nostra auctoritate iam nunc vinculo te solvimus Sedis titulo Vannidensis atque ad dioecesim **BALANGENSEM** legitime transferimus, tributis quidem iuribus et iniunctis officiis cunctis cum ea administratione collegatis. Etsi necesse erit ius iurandum erga Nos et successores Nostros iteres, a repetenda tamen catholicae fidei professione te eximimus contrariis minime obstantibus. Jubemus praeterea has Litteras Nostras clero ac populo in cathedrali diocesis tuae templo recitari aliquo die festo de praecepto. Eos dilectos filios omnes iam nunc paternis verbis hortamur ut non tantum prompta voluntate temetipsum suscipiant primum sacrum pastorem, sed etiam tuis mandatis pareant, quae ad eorum spiritalem commoditatem dederis. Ceterum, Venerabilis Frater, a Deo suppliciter petimus ut sua te gratia caelesti confirmet, et efficiat ut ex pastoralibus tuis inceptis quam uberim percipiantur Fructus. Datum Romae apud S. Petrum, die quarto mensis Junii, anno Domini millesimo nongentesimo septuagesimo quinto, Pontificatus Nostri duodecimo.

JOANNES CARD. VILLOT
Secretarius Status

JOSEPHUS ROSSI, Epus. Palmyren., Proton. Apost.

BISHOP'S INSTITUTE FOR SOCIAL ACTION

The Bishops' Institute for Social Action (BISA) held its second workshop at Kamishakuji's Major Seminary, Tokyo, April 7-19, 1975. More than 40 bishops, priests and religious superiors from Japan, Korea, Taiwan, Hong Kong and Macao participated. The Vietnam delegates were unable to attend. The following are the "Final Reflections".

Introductory remark: Our reflections here are not meant to express the whole content of our Christian awareness but only the particular aspects of it that we have dealt with during BISA II, namely, the "Social Dimensions of the Gospel", — Oppressed People and the Role of the Church. It is not meant as a limitation of the whole of the Christian experience and insights, but as a deepening in one of its fundamental key points.

We — the participants of BISA II — are aware that the problems we are facing belong to the whole Church. Our concern has often centred on the responsibility of the institutional Church, particularly on the role of the Bishops. We are deeply concerned and are aware of our responsibility to react to different situations and search for ways of expression and action according to the true gospel Spirit. At the same time we feel the need of mutual support, among ourselves and from the universal Church, with whom we form a common prophetic front in Christ.

A feature of this Institute has been a general sense of God at work in our world through the activities and dedication of people — both Christian and non-Christian — committed to the creation of a new society, in both rural and urban areas. There has been a sense of closeness and communication with them. We felt too the need to live in contact with and close to the weak, to people in need, without waiting for them to come to us. In a word, we acknowledge the need to work at the grassroots level.

— It was also keenly felt that these considerations should not remain mere words and pious considerations but that we all have to commit ourselves to make them real in our life and responsibilities. In line with this it was pointed out that poverty should be a real and not a 'paper' poverty and that the Church should revise her own life-style and institutions in order to first realize within herself whatever she has to say about social justice. Without justice inside the Church our message will never be credible.

In these two weeks of study and dialogue there has been a growing awareness and understanding of the importance of the social dimension of

sin and grace. This is a concept that comes out of the Biblical experience and the analysis of human sciences alike and can help us deepen and widen the traditional conception of sin and grace as total events and dynamics.

We feel that this awareness, made real and concrete through shared concern for and involvement in painful and hopeful issues of our society, should be a guiding principle in pastoral directives. We would like to work out at every level of our Christian life and our Christian community a process by which we all deepen this awareness in our common striving for the TOTAL salvation of man. This is a complex process of reflection and action under the challenge and direction of the Word of God as it lives and grows in the Church and history.

In this context true leadership should be one of living amongst others in dialogue and growing exchange, rather than paternalistic.

We felt that conscientization is particularly important today in, educating all to justice, especially the young. Mindful of the declaration of the Asian Bishops that the Church on this continent is that of the young we affirm that the education of the youth is vital to our future.

—It has been very clear from the start that we are faced with very different situations in our countries. Not only politically but also socially many of our problems have very different contexts. Thus, fullest respect must be accorded the decision or mode of action of any national group taken in the concrete discernment of the believing Church.

—The need has been felt to analyze critically and technically the problems we are faced with. We cannot jump from our faith experience to the concrete decisions of social action without due technical investigations and due account of the ideologies under whose influence we are living. The complications of many of the problems and the limitations of our resources will demand cooperation between different countries and conferences or specialized committees, or also of organizations outside the Church.

This leads us to admit that pluralism is a necessity once we work through the mediation of secular analysis and world-views. This pluralism should not be a threat to our Christian unity, but on the contrary, a positive and creative sign that our unity is deeper than whatever the concrete technical analysis or viewpoints might show—a genuine value that emphasizes unity in diversity. Christian unity is 'eschatological', which is not a big word to avoid the issue but rather the biblical expression to indicate the inner tension of Christian life in a history of sin and grace. The only reserved should be that this pluralism needs to be one resulting from serious study and openness, and not the casual result of ignorance, prejudice or over-simplification.

We felt that the Church should also be the 'voice' of those without a voice: the poor and the weak, the marginated and the victims of injustice, wherever they may be. To be such a 'voice in a universal Chris-

tian love we should cooperate with any person of goodwill engaged in the same task without narrowness, without paternalism and in open dialogue. We should always look at people without labelling or categorizing them.

All these considerations led us to concentrate our attention on specific social issues and problems of our countries, among them workers and youth, the rural marginated, population, political and social situations.

We wish to register our appreciation for this opportunity to meet and share together and to emphasize the importance and necessity of such meetings. We recommend that further follow-up seminars be held on the international level.

If we may highlight three main items of concern to this Institute, we point out: —

— The need for grassroot discernment, contacts and dialogue.

— The need for integrating into the pastoral methodology of our Churches a constant serious technical analysis of the complex socio-political problems and situations.

— The structuring of a whole programme of conscientization at every level of the life of the Church.

At the same time we wish to keep always in mind that we as Christians who believe in the power of the Word of God in History have a platform which is different from secular society. Our faith, the Scriptures, the historical and living experience of the universal Church all provide us in the process of our continuous conversion with Christian values and with the possibility of Christian discernment. These cannot be limited to partisan politics, to the interests of concrete sectors of society or the temptations of the struggle for political power in terms of authority over people. The power we have — be it charismatic, moral, political, social, intellectual, etc. — should be always used in the service of others, especially of the poor and weak.

A personal sense of sorrow was felt by all at the absence of our colleagues from South Vietnam. The sufferings there, the deepening human tragedy, the plight of the refugees prompted us to send our appeal to the worldwide Church, to international relief organizations and to the United Nations. We pledge too our prayers and support for our brothers in that unhappy country.

CRUSADE FOR RESPONSIBLE PARENTHOOD
Diocese of Maasin

REPORT AFTER ONE YEAR OF OPERATION

I. GENERAL ACHIEVEMENTS:

For one whole year of operation, the Crusade for Responsible Parent—has done the following:

- A. Seminars for Local Leaders were conducted in the municipalities of Matalom, Bato, Hilongos, Hindang, Inopacan, and Baybay. Participants included the parish priests, Vice Governor, mayors, barrio captains, heads of schools and lay leaders. The purpose of the seminars was to introduce the CRP to the local officials so that they help in its operation.
- B. General Barangay Meetings were conducted in the barrios under the above-mentioned municipalities. The purposes of the meeting: to help the people be aware of the existing population problem, the need for responsible parenthood and family planning because of the national condition, moral and ethical issues of family planning, and the introduction of one effective family planning method — the Ovulation Method. Acceptance in many barrios was very commendable.
- C. Following-up all acceptors of NFP method. House-to-house follow-up was made to insure continuous assistance. The farthest houses in this area were reached.
- D. Pre-Marital Counselling. In some parishes where the service of the CRP to conduct pre-marital counselling was needed, the municipal coordinators conducted pre-marital counselling. However, in some parishes where municipal coordinators covered mountain barrios first, pre-marital counselling was impossible.
- E. Seminar for Barrio Coordinators: Training for Barrio Coordinators was conducted inasmuch as the necessity was felt. As months went on more barrios were covered that made follow-up quite difficult so, the best leaders were gathered and trained.

- F. Seminar for Municipal Coordinators. Last Seminar for Local Leaders, the Barrio Captains were promised that the farthest barrios be reached. April had come and many barrios were not yet covered. So, there was a crash training made the second week of April.

II. DIFFICULTIES:

1. It was difficult to get dedicated personnel.
2. Some barrio captains were not cooperative. It is difficult because the attendance of the meetings depend so much on them.
3. For many years, our roads in the barrios are bad that made transportation not accessible. When can barrio folks feel near to the town? When can they taste progress?
4. Some barrio folks (especially those living near the town) still have that mentality they inherited three-hundred years ago. They didn't move if they were not hammered. Sometimes it was difficult to gather them not unless they were forced to.
5. Housewives who have not attended the seminar are lazy to record their mucus discharge which resulted to pregnancies.
6. Coordinators feel what Christ felt. Teaching in one's own place where people know every inch of him is difficult.
7. New acceptors clamored for follow-up.

III. COMMENDABLE POINTS OBSERVED:

1. Barrio folks' acceptance of the program is very commendable. The program is the answer of their long wait for the stand of the church about family planning.
2. Crude ideas and attitudes about God's plan, the purpose of marriage, responsibilities of parents were corrected. On the part of the municipal coordinators, there was a strong urge to help the people understand all of these.

3. Many acceptors have institutionalized Natural Family Planning in the families.
4. Many acceptors can prove that the Ovulation Method is effective.
5. Many housewives who attended and agreed Ovulation Method are pregnant during the time of the seminar and they heaved deep sighs why we came too late.

IV. FACTS AND FIGURES:

1. No. of barrios covered	191
2. No. of barrios not covered	1
3. No. of seminars conducted	206
4. Attendance in all seminars conducted	17,948
5. No. of Acceptors	2,508
6. No. of Pregnancies	43

BENGUET MARRIAGE RITE — TOWARDS A LITURGICAL INDIGENIZATION

Maryhill School of Theology
Taytay, Rizal

I. Introduction.

This study is a modest attempt at a liturgical indigenization of the marriage rite of the Kalanguya Tribe of the Benguets. The Kalanguyas inhabit the municipalities of Buguias, Kabayan and Tuba in the Province of Benguet. In the Province of Nueva Vizcaya, they are found in the municipalities of Ambagiw, Kayapa and Pingkian. They also inhabit the municipality of Hungduan in the Province of Ifugao. Aside from the Kalanguyas two other tribes namely, the Ibalays and the Kankana-eyes, exist in Benguet. Of course, non-indigenous groups have immigrated into these places from nearby provinces.

II. Way of Life of the Kalanguyas. A Brief Description:

Majority of the Kalanguyas are farmers. Rice fields and terraces, kaingins and gardens make up the land that they till. Farming implements and tools consist of the shovel, the plow, the bolo, the sickle, the **ga-ud** (a wooden trowel with a sharp metal tip), and the **baka** (a pointed piece of iron used to dig root crops). These tools are very important in the lives of the people since they are practically the only means of securing food and fuel for their family. Human labor with the use of these crude implements remains the sole means of cultivating the land they have inherited from their parents.

Domestic animals like carabaos, cows, pigs, chicken, are also raised by these people. When they need money to buy clothes, groceries, fertilizers, etc., they sell some of these animals. A minority of the people who are not fulltime farmers are the local government officials and barrio teachers.

III. How Marriage Is Contracted Among the Kalanguyas:

When a man decides to marry the girl of his choice, he sends a **mahapit** or a mediator to the house of the girl. It is taken for granted that the boy and the girl have known each other beforehand. The **mahapit** talks to her and asks if she wants to accept the man who sent

him to be her husband. If she gives her consent, the date for the marriage celebration is at once set by the parents of the girl together with the girl herself and the mediator. Her consent is a necessary condition for marriage.

After everything is prepared, the parents of the boy invite the people around to attend the celebration. It starts during the night vigil wherein the **badyiw** is sung, and **tapuy** (rice wine) is served. Present during this celebration are the old folks together with the bride and the groom. The **badyiw** is continued until the following day, the day of the celebration. While the **badyiw** is being sung, the young people dance the native dance outside. The parents and relatives of the new couple and the respectable men of the community like the Barrio Captain, make speeches or remarks after lunch has been served.

The **ngilin** takes place three or more days following the first day of the marriage celebration. Within this period the newly married couple are not supposed to sleep together. They have to observe some prescribed rites before entering into a real settled married life as man and wife. This is what we refer to as the **ngilin**. Here, pigs and chickens are butchered while the celebration is extended.

Before breakfast the couple go to a nearby spring to take a bath. This symbolizes the washing away of bad luck and the beginning of a new life. After breakfast the girl goes out into the field with her basket (**kayabang**) to get three pieces of camote, or three bundles of palay if it is harvest time. Likewise, the man sets for the forest to gather firewood and takes three pieces of it along with him. They have to see to it that no snake or **pitpit** (a kind of bird) pass by their paths. If the husband or wife encounters such animals, he or she has to begin once again with the **ngilin**.

The above mentioned married rite is indigenous in the culture of this people. It has always been under the supervision of the old folks. When Christianity was introduced in these places, the converted Christians started to perform two forms of marriage rites, namely, the customary native rite and the Christian Roman rite. For both rites the boy, his parents and some relatives butcher animals and fowls for each celebration, thus spending twice as much.

IV. **Badyiw, Song of the Benguets. Characteristics:**

The **badyiw** is a song which may be in the form of praise, thanksgiving, wish or advice. A short opening line is intoned by an old member of the community and it is repeated by the assembly in another and

longer melody. This repetition is called *atoob*. The *atoob* is a confirmation by the community of what the old man or woman has just sung. By confirmation is meant that the other folks agree to what the old man or woman has said. A man can intone as many lines as long as he desires. After one person finishes the *badyiw* another one may follow.

V. Principles of Liturgical Adaptation:

In this paper we made use of analysis and comparison. Through the text of the native ritual we were able to detect the meaning of the different parts of the marriage ceremony. Indeed, we discovered the hidden wealth of the Benguet traditions on marriage through careful analysis of the allocutions and prayers used during the celebration. It is only after we have precised the meaning of each part or text of the ceremony, that we dared to make any comparative study of the native and Roman rituals. Where the native element corresponds in thought or gesture with the Roman, we chose the native as a substitute for the Roman. Thus we used the process or method of substitution (on the basis of similarity) rather than of addition of the native elements to the official Roman ritual. Such a method of replacement may appear too radical, but the principle of adaptation requires no less, if it is to result in a genuine and authentic indigenization. Thus, the Constitution on the Sacred Liturgy, article 37, states: "Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples. Anything in their way of life that is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, as long as they harmonize with its true and authentic spirit." In fact, the same Constitution, article 38, allows that legitimate variations and adaptations to different groups, regions and peoples, especially in mission lands, may be introduced, even in the structure of the rites and the rubrics, provided the substantial unity of the Roman rite is preserved. This we hope to achieve through this modest attempt.

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- Claerhoudt, Alfonso. **The Songs of a People**. Baguio City: Catholic School Press, 1966.
- Our Wedding Day**. Manila: Catholic Trade School, 1970. (booklet)

INTERVIEWS:

1. Manbunong Linglingon
2. Manbunong Inway
3. Manbunong Mad-dawat
4. Lakay Laoyan
5. Lakay Binyahan
6. Gaspar Danao, Barrio Captain

COMPARISON AND PROPOSED ADAPTATION

NATIVE RITUAL

* Use of Gongs

I. (The *manbunong* invites the couple):

Higayon man ahawa, dakayo ka
Pan-ayyagi tep nian eggew
man-a-dom kayon hakey ni
kinatuo di ayya kad-an ko,
tan di dake! ni matan tuo.

Translation:

I am inviting you,
who are to be married,
to come before me,
because today
you will be joined together
in front of me and in the
eyes of many people.

II. (There is no bridal procession here since the rite takes place inside the house or on the marriage ground.)

ROMAN RITUAL

* Use of Bells

I. *Solemn Entrance*

(The priest meets the couple at the entrance of the church. He greets them with a few words and sprinkles them with holy water.)

II. *Bridal Procession*

(The couple enters the church following the priest.)

PROPOSED ADAPTATION

* Instead of the ringing of the bells, gongs can be played at the entrance of the church. This is appropriate because the playing of gongs signifies celebration and a way of inviting the people as well.

I. *Solemn Entrance*

(The invitatory prayer of the *man bunong* can be used as a greeting):

Priest: I am inviting you,
who are to be married,
to come before me,
because today,
you will be joined together,
in front of me and in the
eyes of many people.

II. *Bridal Procession*

(The couple enters the church following the priest.)

III. *Allocution*

- A) Higayo ngon nadyosan
 amon balitok ipammian
 nemnem yo i kadgayan
 hango yo'y kailian
 et hiyay undapulag i
 impastulan ney immeg-megan
 tan ungabay i ingabutan.

Translation:

You who are blessed by God,
 remember that there is nothing
 more valuable than love;
 remember how you can increase;
 bear in mind your responsibility
 to the community,
 so that your backyard may be
 filled with animals and fowls.
 And that your plants may grow
 in abundance.

- B) Higayo ngon udidyan
 gaputoy nan-daddam-muan
 agyo nemnemnem i man-hi-yan.
 Higayo ngon a-aggi
 nemnem tayo'y bal-lon manili
 aygi tayoddad ayya umili.

Translation:

Our younger brother and sister
 you are the cause of our
 coming here together.
 Do not ever think of separating,

III. *Allocution*

- A) Priest:
 Dearly beloved, you are
 here today to seal your love
 with an eternal bond before
 the Church. I assure you of
 the prayers of our community
 that God may pour his abundant
 blessings on your love and help
 you to carry out the duties
 of the married state.

- B) (The priest addresses the Community):

And you, dear brothers
 and sisters, may I ask you
 to help them with your prayers
 and accept them as a new
 couple in our community.

III. *Allocution*

- A) (Here the *Badyiw* is sung, while
 the couple listen):
 You who are blessed by God,
 remember that there is nothing
 more valuable than love;
 remember how you can increase;
 bear in mind your responsibility
 to the community,
 so that your backyard may be
 filled with animals and fowls.
 And that your plants may grow
 in abundance.

- B) (After the *Badyiw* has been
 sung, the priest adds):

Our younger brother and sister
 you are the cause of our
 coming here together.
 Do not ever think of separating,
 because we celebrate your love
 today.

because we celebrate
your love today.
And you, dear friend here,
let us welcome them in our
community. Let us be open to
their needs.

And you, dear friends
who are present here,
let us welcome them in our
community. Let us be open to
their needs.

NATIVE RITUAL

ROMAN RITUAL

PROPOSED ADAPTATION

IV. There is no scrutiny, since for the Benguets, the fact that the wedding is being celebrated already implies the fulfillment of marriage conditions.

IV. *Scrutiny*

IV. *Scrutiny*

V. *Exchange of Consent*

The exchange of consent takes place before the ceremony proper. This is done by a *mahapit* or mediator.

V. *Exchange of Consent*

V. *Exchange of Consent*

VI.

VI. *Confirmation of the Marriage Bond*

VI. *Confirmation of the Marriage Bond*

VII. In this tribe the people do not use rings. Instead they use beads. There is no exchange of beads, since the men do not use them.

VII. *Blessing of the Rings*

VII. *Blessing of Beads*

(Priest blesses the beads with the sign of the cross and hands them to the groom who in turn gives them to the bride.)

Prayer:

Buy-yagan koyya kal-leykey
tan ewe-ngel mo tep hiyay-yay
pait-tibbewan ni pamian ni
ayya lakin hi-gam.

Priest:

Let us pray. Bless, † O Lord,
these rings so that your
servants, N.. & ... who wear
them may ever live in mutual

Translation:

I will bless these beads, and you must use them for they are the sign of the love of this man for you.

NATIVE RITUAL

VIII. At the start of the ceremony the bride puts some of her clothes, a blanket, a *baka* and a *gamulang* on a *giyag* or winnower. Likewise, the bridegroom puts some of his clothes, a blanket, his bolo and *ga-ud* on the *giyag* or winnower. This signifies that with such materials the husband and wife are to support each other and their family.

IX.

X.

XI. *Sevenfold Blessing*

(The *manbunong*, wishing the new couple a long and happy life, and many children, says):

Igyalan ma-appil kayo
nak-kapandaw-wata a wada

love and in unbroken loyalty.
Through Christ our Lord.

People: Amen.

ROMAN RITUAL

VIII. *Giving of Arrhae*

(The groom now takes the arrhae in both hands; the bride places her cupped hands under those of the groom. The groom lets them fall into her hands, saying after the priest);

Groom: I give you these arrhae as a pledge of my dedication to your welfare. In the name of the Father and of the Son and of the Holy Spirit.

Bride: And I accept them.

IX. *Prayer of the Faithful*

X. *Nuptial Blessing*

XI. *Sevenfold Blessing*

Priest: May the Lord bless you by the word of his mouth.

People: Amen.

Priest: May he unite your hearts in an enduring bond of pure love.

People: Amen.

Priest:

I will bless these beads, and you must use them, for they are the sign of the love of this man for you.

PROPOSED ADAPTATION

VIII. *Exchange of Shovel and Bolo; Gamulang and Baka*

(The groom gives a shovel and a bolo to the bride and the bride in turn gives the *gamulang* to the groom.)

IX. *Prayer of the Faithful*

X. *Nuptial Blessing*

XI. *Sevenfold Blessing*

Priest: Now that you are going to live on your own, may you always live in love.

People: Amen.

Priest: May you live a long life.

People: Amen.

Priest: May you be blessed with children.

kayo komad biag ni uway
mankad-gay kayo,
magaya kayon amin,
tan matag-goy impastulan,
immegmegan yo tan ingabutan yo.

Translation:

Now that you are going to live on
your own, may you live happily
together and live a long life.
May you be blessed with children,
may your animals and fowls
increase, may your plants grow
robust.

NATIVE RITUAL

Priest: May you be blessed in
your children, and may the love
that you lavish on them be
returned a hundredfold.

People: Amen.

Priest: May the peace of Christ
dwell in your hearts and in
your home; may you have true
friends to stand by you both
in joy and in sorrow.

People: Amen.

People: Amen.

Priest: May you live happily
with them.

People: Amen.

Priest: May you be blessed with
animals.

People: Amen.

Priest: May you be blessed with
fowls.

People: Amen.

ROMAN RITUAL

Priest: May you be ready with
help and consolation for all
those who come to you in need;
and may the blessing promised
to the compassionate descend in
abundance in your house.

People: Amen.

Priest: May you be blessed in
your work and enjoy its fruits.
May care never cause you dis-
tress, nor the desire for earthly
possessions lead you astray;
but may your hearts' concern
be always for the treasure laid
up for you in the life of
heaven.

People: Amen.

PROPOSE ADAPTATION

Priest: May you have an abun-
dant harvest.

People: Amen.

Priest: And may almighty God
bless you, the Father and the
Son † and the Holy Spirit.

People: Amen.

Priest: Go in peace to love and
serve the Lord.

People: Thanks be to God.

Priest: May the Lord grant you fullness of years, so that you may reap the harvest of a good life and after you have served Him with loyalty in His Kingdom on earth, may he take you up into His eternal dominions in heaven.

People: Amen.

Priest: May almighty God bless you, the Father and the Son
† and Holy Spirit.

People: Amen.

Priest: Go in peace to love and serve the Lord.

People: Thanks be to God.

DOMINICAN APOSTOLIC LABOURS IN CAGAYAN VALLEY (1595 - 1934)

Pablo Fernández O.P.

The Cagayan valley watered by the Itugud (Magat) and Ibanag rivers, which today includes the provinces of Nueva Viscaya, Isabela and Cagayan, was formerly known simply as the province of Cagayan. To the north it extended up to the sea; to the south the lofty Caraballos Mountains separated it from Pampanga. Within these boundaries, the various regions of the province were likewise divided by mountain ranges and were peopled by tribes deeply in love with their independence. On both sides of the Ibanag River, along the coast, lay the region of Siguiran. Further up and to the west of Tuguegarao, the Chico River watered the region of Itaves. That of Irraya lay within the boundaries of the present province of Isabela. South of Irraya extended the vast plains of Diffun and Paniqui, and within the actual province of Nueva Vizcaya, to the north of the Caraballos, lay hidden the valley of Ituy.

The Cagayan valley could boast of as many dialects as races. During three centuries of evangelical labour, the Dominicans came into contact with Cagayanes, Mandayas, Kalingas, Gaddanes, Isinayes, Mayoyaos, Bunganians, Kianganes, Silipanes, Ipituyes, Ibilao, Ilongotes and Negritos.

The evangelization of the Cagayan Valley is one of the great apostolic achievements of the Order of Preachers. Many Dominican missionaries spent their youthful energies and the best part of their lives among these primitive tribes, coping with the confusion of their many dialects, the differences of climate and the rugged variety of the terrain.

On 24th May, 1839, Governor Lardizábal divided this vast territory into two provinces: Cagayan, which extended from the coast to the confluence of the Magat and Ibanag rivers, and Nueva Vizcaya, which included the rest of the valley up to the boundary of Nueva Ecija. This partition was approved by the royal order of April 10, 1841. Some years later, on March 31, 1856, the province of Isabela was created, comprising the territory delimited by Cagayan and Santiago and including both¹.

¹ Hilario María Ocio, O.P., *Monumento Dominicano, o sea, Memorial de las Casas que ha adquirido la Provincia del Santísimo Rosario de Filipinas desde 1587 hasta 1898*, MS in the archives of the province of Our Lady of the Rosary (APSR), vol. 1 under Section "Ministerios", p. 155.

ARRIVAL OF THE SPANIARDS IN THE PROVINCE AND EARLY MISSIONARY EFFORTS

In 1572 Capt. Juan Salcedo had explored the coasts of Cagayan. But from the coast, the valley loomed vast and mountainous, and for this reason he did not dare to undertake its conquest.

In 1581, Governor Gonzalo Ronquillo dispatched the courageous soldier Juan Pablo Carrión with orders to expel the Japanese pirate Tay-fusu from the mouth of the Ibanag River, and to bring the whole province under the dominion of Spain.² The Japanese, armed with cutlasses and shields, hurled themselves against the fort which the Spaniards had hurriedly built on the banks of the Ibanag River, but it was not long before they were forced to retreat crestfallen, with their numbers terribly decimated by the Spanish fire. Realizing that they were no match for the superior power of the enemy, who had dealt them so severe and costly a blow, the pirates lifted anchor and set out for other shores.³

Thus the threat from without was eliminated, and there remained only the task of extending Spanish sovereignty over the inhabitants of the region. At first, this seemed to be the work of but a few years. It turned out to be an undertaking that would last three centuries. Little did the Spaniards under Carrión dream that the recesses of the valley hid tribes less disposed than the Visayans, Tagalogs, Pampangos and Ilocanos to receive the blessings of civilization and Christianity.

Carrión easily conquered the Cagayanes, who inhabited the lowlands from the coast to Tuguegarao. Divided, as they were, in factions locked in fratricidal struggle, they were in no position to present serious resistance.⁴

Fr. Cristóbal de Salvatierra, O.P. vicar-general of the bishopric of Manila, and Fr. Francisco Rodríguez, an Augustinian friar, accompanied the expeditionary forces as chaplains.

Carrión built the city of Nueva Segovia (Ial-loc) three leagues from the mouth of the Ibanag. He also constructed a chapel, which he entrusted to the Augustinians⁵ who, however, did not remain long in the new city. The bad behaviour of the Spanish soldiers and the passive resistance of the Cagayanes so discouraged them, that they decided to return to Manila.⁶

It was then that Don Luis Pérez Dasmariñas (1594) requested the Dominican superiors in Manila to take charge of the spiritual care of the

² Diego Aduarte, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas, Japón y China*, Zaragoza, 1693, p. 154, col. 1.

³ *Ibid.*, pp. 134, col. 2, 135, col. 1.

⁴ *Ibid.*, p. 134, col. 1.

⁵ *Ibid.*, p. 136, col. 1.

⁶ *Ibid.*, p. 136, col. 2.

Spanish garrison at Nueva Segovia and of the evangelization of the Cagayanes.⁷

They heeded the request of Dasmariñas and dispatched Frs. Diego de Soria and Tomás Castellar to Cagayan. The good fathers met the same difficulties which had caused the Augustinians to abandon the field. With the permission of their superiors, the two fathers set out to return to Manila. But upon arriving in Patta (the port in the province that lay furthest to the west), they chanced to meet six Dominican colleagues, recent arrivals from Spain, who had come out to preach the good tidings in Cagayan. This unexpected encounter lifted the pall of discouragement that had settled on the spirits of the two good priests. From this moment on (August, 1595) nothing was powerful enough to wrench them away from the field of apostolate that the Province had assigned to them. Together, the eight Dominicans fervently made the Spiritual Exercises, following which they distributed among themselves the territory that Carrión had subjected to the flag of Spain. Frs. Soria and Castellar remained in Nueva Segovia; Frs. Miguel Martín de San Jacinto and Gaspar Zarfate stationed themselves in the town of Patta; Fr. Ambrosio Martínez and the lay brother Domingo de San Blas set out for Abulug; and Fr. Antonio de Soria with another lay brother took up quarters in Camalaniugan.⁸

The missionaries first began by constructing churches and convents of bamboo and nipa, following the style of the country. Then they launched a frontal attack against the idolatry that held indisputable sway over the people chiefly through priestesses and oracles. These soon fell silent before the sacred emblem of the Cross, and the priestesses soon lost their prestige. The Cagayanes, convinced of the superiority and goodness of the Gospel announced by the foreign preachers, had no more qualms in receiving the waters of baptism⁹.

The natives of Patta, indifferently passive at first, were led into the fold by the example of a chieftain, named Siriban, who had yielded to the arguments of Fr. Soria and had been baptized at Nueva Segovia together with seven other chieftains (1596). The people of Abulug likewise showed themselves lukewarm in accepting the new faith. An extraordinary event, that happened to two prominent leaders changed this attitude. History relates that these two chieftains set out to sea bound for Manila with a request for the authorities to withdraw the missionaries. As they sailed past Ilocos, a supernatural force held their ship fast, even

⁷ *Ibid.*, pp. 133, 136, col. 2.

⁸ *Ibid.*, pp. 133, col. 2, 136, col. 2, 139, col. 2, 140, col. 1, 144, col. 2, 145, col. 2.

⁹ *Ibid.*, pp. 145, col. 2, 142, col. 2, 143, col. 1, 163, col. 2.

as other vessels moved forward with their sails filled by a favorable wind.¹⁰

A miracle of another kind — that of the heroic patience of the missionaries — finally wrought the conversion of the natives of Nueva Segovia and Camalaniugan. Fr. Aduarte relates that whenever the natives approached the religious to ask when would they leave Cagayan, the missionaries had one stock reply, "When the big river (the Ibanag) that waters your fields dries up."¹¹

PROGRESS OF THE MISSION ALONG THE COAST AND ALONG THE COURSE OF THE IBANAG RIVER

To the towns already mentioned, which were the scene of the first endeavors of Dominican Order in Cagayan, we must now add several others scattered along the coast and on both banks of the Great River (the Ibanag). These mission were either founded or officially accepted during the first quarter of the XVII century, viz: Nassiping (1596), Buguey (1596), Dummun (1598), Daluddu and Tocolana (1604), Nambunanga (1604), Tuguegarao (1604), Iguig (1608), Masi (1619), Gacu (1619), and Gattaran (1623).¹²

It should be noted, however, that the lack of personnel prevented the Superiors in Manila from staffing each of these mission with a priest; only the more important ones were fortunate enough to have a permanent missionary.

Likewise, it should be remembered that some of these towns soon either vanished or changed their names, or were merged with others that had attained greater commercial, administrative or religious significance. This happened to the towns of Dummun, Nambunanga, Malabbu and Gacu.

THE EVANGELIZATION OF THE ITAWES VALLEY

The region of Itaves, situated to the west of Tuguegarao, formerly included the municipalities of Tabang, Piat, Tuao and Malaoeg.

In 1593, Fr. Miguel de Benavides was promoted to the newly created bishopric of Nueva Segovia, of which he took possession in 1598. By this time Itaves was already under the care of an *encomendero*. But such were the abuses perpetrated by both the *Alcalde Mayor* and the en-

¹⁰ *Ibid.*, pp. 146, col. B, 143, 144, col. 1, 149, col. 1. 150; Ocio, *Op. cit.*, pp. 159-160, 167.

¹¹ Aduarte, *Op. cit.*, p. 152, col. 1; Ocio, pp. 172, 175.

¹² *Ibid.*, pp. 178-179, 183-186.

comenderos that in 1603 the natives rose in arms and slew all the Spaniards in the region, with the result that no one was to be found foolishly enough to go into Itawes to collect the tribute. Saddened by the situation, Bishop Benavides came out stoutly in defense of his flock. He wrote an energetic letter to the King begging His Majesty to intervene and stop the abuses.

Seemingly, His Majesty had had information about Itawes from other sources. For in the same year of 1603, we find Bishop Diego de Soria returning to the Islands with a commission from the King to negotiate with the Dominicans the sending of more religious to Itawes for the purpose of pacifying the region. Bishop Soria faithfully carried out his commission, and of the Dominicans who arrived from Spain the following years, three were assigned to Itawes,¹³

The following towns were either founded or accepted by the Dominicans in this region during the first half of the XVII century: Lubo (1604), Malaoeg (1608), Piat (1610), Tuao (1612), and Tabang (1631).

An image of Our Lady of the Rosary, carved in Macao, is venerated since time immemorial in Piat. To Her the inhabitants of Cagayan have come during three centuries to seek protection in emergencies and calamities of all kind.¹⁴

The town of Malaoeg (formerly known by the name of Nalfotan) owes its foundation to the apostolic zeal of Fr. Pedro de Santo Tomás, who was assigned to Itawes by Fr. Miguel Martín de San Jacinto. It is worth mentioning here that, before the arrival of Fr. de Santo Tomás, one of the principals residing in the place, called Pagulayan, had taken pains to teach the inhabitants the catechism by means of a Christian boy who was well instructed in the Faith. Pagulayan was less successful in his efforts to subdue the spirit of rebelliousness instigated by a heathen priestess. The rebels soon found a leader in the boastful Furuganan. They set fire to the church and the convent, and forced Fr. Pedro de Santo Tomás to seek refuge in Piat. The uprising was soon quelled by turn of peace, the missionary was able to come back and reorganize the scattered sheep of his flock.¹⁵

Evangelical Labours Among the Mountain Tribes in the Vicinity of Tuao and Malaoeg.

The scarcity of personnel prevented the Dominican superiors in Manila from establishing, during a period of about fifty years, new missions among the numerous heathen tribes living in the mountains close to the

¹³ Aduarte, p. 274.

¹⁴ *Ibid.*, pp. 270, col. 2, 274, col. 2, 275, col. 1; Ocio, pp. 190-194.

¹⁵ Aduarte, pp. 315, col. 2, 316-318; Ocio, pp. 195-196.

Christian towns on the plains. However, by 1670, Dominican personnel began to arrive in the Philippines from Spain with greater regularity. This enabled the Order to carry out in practice a systems of evangelization, which, in general, gave good results thanks to the zeal of some missionaries in particular. Here are some examples.

In 1682 an intermediate congregation was convened. As a result of one of its disposition, Fr. Juan Iñiguez, vicar of Tuao, dedicated himself to the conversion of the tribes that inhabited the neighboring mountains. Notwithstanding the difficulties and hardships he met in this undertaking, he was able to learn the Itaves dialect in six months, write a grammar, build a chapel and baptize a great number of heathens (1689).¹⁶

Having spent eight years in this fruitful apostolate, Fr. Iñiguez transferred the town of Tuga (1692), which he had founded with the converts he had made, to a very pleasant place at the foot of Mt. Bambang.

However, an uprising in 1709 nullified all this good work. In 1722, when the storm of rebellion, which had begun four years earlier in Tuao, finally subsided, the vicar of this town succeeded in persuading the Bambang insurgents to settle down in Aliog. Three years later they resettled in Orag. This was achieved through the exhortations of Fr. Fernando de Lara, who gave up his life in the endeavor. Several years later the missions of Pata and Bubug were founded in 1772 and 1768 respectively. These two missions remained generally under the care of the vicar of Tuao.¹⁷

In succeeding years, Fr. José Galfaroso, heir to the spiritual zeal of Fr. Iñiguez, undertook with extraordinary dedication the evangelization of the highlanders inhabiting the hills near Malaoeg. His tireless endeavors remained fruitless in the face of the indifference of the mountain people until one of their chieftains, Bucayu, embraced the faith. The chronicles of the time relate that this was due to an admonition from no less than Our Lady Herself.¹⁸ Fr. Galfaroso gathered together all those who followed the example of Bucayu, in Barrio Santa Cruz de Gumpat (1693), which soon became the center of new spiritual conquests.

Fr. Bernabé de la Magdalena, a missionary of great renown about the middle of the XVIII century, founded, in 1738, the mission of Minanga, close to that of Orag. About the same time too, was founded the mission of Cayanagan. Neither of these two prospered.

¹⁶ Vicente de Salazar, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas*, Manila, 1742, p. 514.

¹⁷ Ocio, *Op. cit.*, pp. 198-199.

¹⁸ Juan Ferrando, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas*, MS in APSR, vol. 169, fol. 224v.

Frs. Tomás Tocho and Tomás Campso were two other missionaries who likewise labored mightily to win the Itawes mountain tribes for Christ and to gather them into towns. Fr. Sampso's death was caused by the exertions due to his endless journeys among the mountains.

There is nothing particular to record about these missions from the middle of the XVII century to the end of the XIX. With the death of the missionaries whose burning zeal kept them alive, they gradually decay and became extinct by the beginning of the last century. Later on we shall have the opportunity to relate their revival.

(To be continued)

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PATH OF TRUTH AND PATH OF BEAUTY

The Pope told the participants in two international meetings on the Blessed Virgin that Marian devotion can be reawakened in the Church through contemplation of Mary's beauty as well as through scholarly Mariological study.

"We should like to respond," he said, "to a question of great pastoral and also doctrinal relevance: how are we to represent Mary in an adequate way to the people of God so as to reawaken in them the fervour of renewed Marian piety?"

He answered that two paths can be followed. "The path of truth, first of all — that is biblical, historical and theological speculation — which concerns Mary's exact place in the Church."

He called that the "path of the learned" which is "certainly necessary." But he added: "There is also, besides this a path accessible to all, including the least educated.

"It is a path of beauty... Mary is the creature 'all beautiful'; she is the mirror without spot and the supreme ideal of perfection which the artists of every period have endeavoured to reproduce in their works."

Mary's beauty stemmed from being "full of the Holy Spirit. Yes, we need to look to Mary, to fix our gaze on her unsullied beauty, for our eyes are too often offended and almost blinded by the deceiving images of beauty in this world."

"While in our day woman is advancing in the life of society, there is nothing more beneficial or elevating than the example of this Virgin Mother, radiant with the Holy Spirit, who with her beauty sums up and incarnates the true values of the human spirit."

DIALOGUE

ANOTHER REACTION TO ABESAMIS

We publish the following comments in their original Spanish expression. The author is a missionary in Taiwan who attended the meeting of the Federation of Asian Bishops' Conferences held there last year. In that conference, the author says, the theme of LIBERATION was not discussed as a typically asiatic question, but somehow it was included in the resolutions as something very important in Asia.

Fr. Calderon says that the total salvation proposed by Fr. Abesamis can never be achieved because it is an impossible program to think of saving the soul first and then the whole man, and then mankind and the universe. It is true, he says, that salvation does not consist in going to heaven, but neither does it consist in converting the earth into a socialist paradise where men enjoy everything at the risk of being left without the "one thing necessary": God and the soul.

Furthermore, Fr. Calderon notes that the religion of Jesus Christ is not the mundane messianism that has made guerillas out of some priests. In the religion of Jesus Christ, when the soul is saved, we are liberated from both personal and social sin, and we are set on our way to total salvation. We must not confuse religion with politics, much less allow politics to occupy the place of religion, or use the latter to attain a "new earth" converted into a heaven.

While recognizing Fr. Abesamis' good intention of making the Christian religion agreeable to men today, he warns us not to do this at the price of debilitating the exigencies of truth which, if authentic, is also necessarily absolute and permanent.

Estimado P. Editor del Boletín Eclesiástico:

El hecho de mantener el título español y original del Boletín me de cierto ánimo a escribirle en mi lengua nativa con mis sugerencias al artículo del P. Abesamis sobre Total Salvation. Lo hago con el sincero propósito de seguir la nueva línea del Boletín de que también los lectores tomemos parte con nuestros juicios y pareceres.

Como dato personal, le adelanto que también estuve en la Asamblea de las Conferencias Episcopales Asiáticas, habida en Taipei el año pasado. La impresión que saqué es que el tema tan latino-americano de la liberación no apareció en la Asamblea como típicamente asiático. Es

verdad que a lo último, y por presiones que no sabe uno de dónde vienen ni a dónde van, y en colaboración de los amigos redactores, el tema quedó consignado en las resoluciones como algo muy importante de Asia.

Salvando la buena intención del articulista, creo que la salvación que propone no es suficientemente Total. Supone que primero hay que salvar el alma, y después, al hombre completo, a la humanidad, el universo. La primera parte me parece imposible, por la sencilla razón de que el alma no es una enteleguía que se pueda salvar separado del resto, sino que es el Todo, raíz de todo lo humano y salvable en el hombre, la humanidad y el universo. Lo mismo se diga respecto al pecado: es algo que llega a las mismas fuentes de la vida sin quedarse en la periferia, y por lo tanto, no se podrá destruir sin influir en **todo** el hombre, incluidas sus relaciones y estructuras, hasta donde ese veneno llega por oscuras acequias.

Es verdad que la salvación no consiste en ir al cielo, pero tampoco consiste en convertir la tierra en un paraíso de corte socialista, donde se goce de **todo**, pero con el peligro de quedarnos sin el "unicum necessarium", Dios y el alma.

Hay que ser muy prudentes en el uso de ideologías prestadas del enemigo, no sea que cuando toque la hora de devolverlas, haya que entregarse con armas y bagaje. Ese es el pecado que se está infiltrando en el tempo de las estructuras, y contra el que deberíamos estar muy alerta para que no nos coja el enemigo por la espalda.

Siguiendo la lógica implacable de ese mesianismo mundano, se comprende la generosidad de esos sacerdotes que se convierten en guerrilleros, abanderados de la nueva religión. No es esa la Religión que Jesucristo nos trajo al mundo, en la que, al salvarnos el alma, nos libera de todo pecado tanto personal como social, y nos empuja hacia delante en el único camino de la salvación total. "Haec est Via; ambulate in ea". Lo que hace falta es que al poner las manos en la tarea, se distingan bien los campos, y no se confunda religión con política, y mucho menos que la política ocupe el puesto de la religión, o sea agazape detrás de ella para conseguir sus fines de "una tierra nueva" convertida en cielo.

Se nota en todo el artículo muy buenas intenciones de hacer agradable la religión cristiana a los hombres de hoy, pero que no sea a precio de debilitar las exigencias de la Verdad, que si es auténtica, no puede dejar de ser absoluta y permanente.

Con un abrazo fraternal,

(Fmo.) Fr. Emilio Calderón, O.P.

Catholic Mission, Tso-Ying, Taiwan.

COMMUNICATION

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

ON GERMAN ROSARY DEVOTION

(Taken from: Doctrine and Life, April 1975, p. 315)

Dear Sir:

I feel that your readers might be interested to know that here in Munich, and indeed in all of Bavaria, the daily recitation of the rosary is being re-introduced in very many churches. It is being recited as atonement and reconciliation, for the Holy Year.

But what is mainly of interest is the manner of reciting the rosary which is now common not only in this country, but also in Austria and Switzerland. The mystery being contemplated is mentioned in each Hail Mary. A phrase is inserted after the words "and blessed is the fruit of thy womb, Jesus" in every Hail Mary of every decade. It goes as follows for the full fifteen decades:

whom you conceived of the Holy Spirit
whom you carried in your womb to Elizabeth
whom you brought forth in Bethlehem
whom you presented in the temple
whom you found again in the temple
who suffered agony for us in the Garden of Gethsemani
who was scourged for us at the pillar
who was crowned for us with thorns
who carried the heavy cross for us to Calvary
who died for us on the Cross
who arose again from the dead
who ascended into heaven
who sent us his Holy Spirit
who assumed you, Mary, into heaven
who crowned you, Mary, Queen of Heaven.

Yours sincerely,

CORNELIUS WILLIAMS, O.P.

Dominikanerkloster St. Kajetan
Salvatorplatz, Munich, Germany

ON HANS KÜNG AND OTHER AUTHORS

Reverend Fathers:

It still happens too often that your way of approach and thinking is much different from ours. You may not think in the same way as for example Professor Hans Küng, but it does not give you the right to have doubts about his sincerity, which you are attacking on page 163 of your March issue. He certainly is not popular "because of his attacks on Catholic beliefs". And in your short notices on books I was really surprised about your still so much fixed mind regarding the Dutch Catechism. And regarding the book of H.A.M. Fiolet, whom I know personally (not his book), I wonder if you do not misinterpret the book. What do you mean by "Fiolet dispels such unnecessary problems as the interrelation between creation and sin; etc..." The word "unnecessary" may be a misprint, otherwise I don't understand it in the context. And why is his endeavour "Bootless"? Did not St. Thomas in his time try to reconcile the philosophical thinking of Aristotel with the theology in his time? And do you think that is the last answer and the only valid one?

With regards I remain

(Sgd.) FR. PETER KRAMER O. CARM.

Mount Carmel Monastery
New Escalante, Negros Occidental
Dear Father Kramer:

The editorial comments on Hans Küng were based on what he had done and said and not merely on what he keeps in his heart. I am surprised that you consider such comments as an "attack" on Hans Küng, while you do not consider his writings specifically mentioned by the Sacred Congregation for the Doctrine of the Faith as attacks on Catholic beliefs. Küng may have good intentions in such writings — and that is why we are not saying that he is a heretic — but there is no denying that he wants us to cease believing in the infallibility of the Pope, and to cease reserving the prerogatives of the magisterium to Bishops alone. If these are not attacks on Catholic beliefs, I do not know what you understand by attacks, or what you take to be Catholic beliefs.

On the subject of the Dutch Catechism, Fr. Benito Vargas, O.P., our reviewer of the book, *Fe y Libertad*, by Willem Bless and Dieter Emeis, happened to say: "Some portions of the original Dutch Catechism have been rewritten upon orders from the Vatican; but still it holds true that the underlying philosophy of the said Catechism is existentialism, which seems to be slowly blowing over... The Dutch Catechism... seems to have seen its heyday." There is no lie nor offense in all this. The comments do not reflect a *priori* thinking, or "fixed ideas" if you like, but are a *posteriori*, being observations on facts.

Our reviewer also informs us that, in his view, some theological questions which are usually considered necessary, St. Thomas may not have given the last answer to the theological problems, but this is not our reviewer's point. He is simply saying that Fiolet's effort has not succeeded in dislodging St. Thomas. Again, this is a statement of fact, rather than an attack on Fiolet.

Sincerely,

Fr. E. RIVERA, O.P.

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IT'S LA SALLE UNIVERSITY NOW

Sixty-four years after it was founded in 1911 and 58 years after it was empowered to grant collegiate degrees, De La Salle college — located at 2401 Taft Avenue, Malate — has become a university.

On Feb. 19 this year, Education Secretary Juan L. Manuel, signed the charter granting De La Salle its university status to become the 41st private university in the country. With DLSU's new status, the number of universities in the country has been brought to 49.

Brother Gabriel Connon, DLSU presidents said the university's new status would continue with its old policy of "strengthening and enriching" what the school has and

continue its role in providing quality education to its students.

At present, DLSU operates five professional colleges, namely: the colleges of engineering, commerce, education, industrial technology and the arts and sciences which offers about 25 four-year undergraduate major courses in various fields. The school also offers postgraduate degrees such as the master in business administration and master in arts and education.

The Christian Brothers of Belgium established the school in 1911 with 125 students, most of whom were the sons of mestizos and Americans, to supplement efforts of the American colonizers in providing a public school system which would use English as the medium of instruction.

HERE AND THERE

17 FILIPINOS ORDAINED BY POPE

Seventeen seminarians from the University of Santo Tomas were among the 359 deacons from the five continents ordained to the priesthood by Pope Paul VI on June 29, 1975. The historic ordination marked the twelfth anniversary of the Pope's coronation.

The new priests on whom Pope Paul VI personally imposed hands are: Rev. Nilo Apura of Borongan, Rev. Antonio Bustos of San Fernando (Pampanga), Rev. Domingo Cirillos, Jr. of Manila, Rev. Jesus

Enciso of Sorsogon, Rev. Glicerio Jimenez of Tagbilaran, Rev. Jacinto Jose of Laoag, Rev. Januario Jumamoy of Tagbilaran, Rev. Raul Kempis of Palo, Rev. Jose Lagdameo of Lucena, Rev. Jonathan Lao of Cebu, Rev. Honre Magallanes of Capiz, Rev. Don V. Pavilando of Legazpi, Rev. Alberto Romero of Dipolog, Rev. Orlando Sunga of San Fernando (Pampanga), Rev. Federico Togade of Tuguegarao, Rev. Eugene Tungol of Tagbilaran, Rev. Ramon Valera of Tuguegarao.

1ST ASIAN ECUMENICAL MEET ON DEVELOPMENT

The search for Christian unity which finds expression in the ecumenical movement assumed greater dimension in the Philippines with the opening of the First Asian Ecumenical Congress (FAEC) on the theme "Renewal and Reconciliation" June 29, at the Hotel Intercontinental.

Participants came from some 70 local religious denominations and 30 foreign sects as well as the business, civic, private and government sectors.

The Congress is a gathering of the different Christian and non-Christian denominations to find out how they can work together and help solve the common problems affecting Asia in general, and the Philippines in particular,

in the spirit of ecumenism and brotherly love.

"We are not so much emphatic on theological ecumenism as on social action" noted Fr. Alfredo Sta. Ana of the archdiocese of Manila. Church leaders agree that there is a need to inject substance into ecumenism, to make it more felt and appreciated by the people by embracing the total development of the individual and his society.

"We want to augment what the National Social Action Council (NASAC) and other social action groups are already doing," said Rev. Al Cleto, UCCP. The FAEC coordinating council was headed by Rev. Ciriaco Ma. Lagunzad Jr., chairman and Eulogio Enrique, vice chairman.

CBCP SEMI-ANNUAL MEETING

The Catholic Bishops Conference of the Philippines (CBCP) held their semi-annual meeting at the Mirador House, Baguio City, July 7-9, after a retreat preached by Archbishop Fulton J. Sheen. They deliberated on Filipino Values and Popular Religiosity, approved a pension plan for priests and Bishops, and elected their new Administrative Council which will take office in January.

Mrs. Lourdes Quisumbing, Professor at San Carlos University, Cebu City, was the Bishops' Guest Speaker on Filipino Values. Her talk was related to Popular Religiosity by three Theologians invited as resource persons, Fr. Catalino Arevalo, S.J., Fr. Anscar Chupungco, O.S.B., and Fr. Efren Rivera, O.P.

The approved retirement age for priests is 65 while that of bishops is 70. Retiring priests and bishops will receive ₱500.00 and ₱1,000.00 per month, respectively. Priests and bishops who have not yet retired will contribute to the Pension Plan. Those who are presently retired need not contribute but will benefit from the Gratuity Retirement Plan. The initial funding of the Pension and

Retirement plans is about five million pesos.

Other topics discussed by the Bishops were:

1. Population control which should be in accordance with the official teachings of the Catholic Church.

2. The Cursillo Movement.

3. The second Alay Kapwa campaign.

4. The state of Catholic Charities in the Philippines.

The newly elected Administrative Council is composed of the following: Julio Cardinal Rosales, chairman; Archbishop Teopisto Alberto, vice chairman; Bishops Federico Limon of Pangasinan; Mariano Gaviola, the vicar general of the AFP, and Jose T. Sanchez as administrators for Luzon;

Bishops Antonio Fortich of Bacolod and Cipriano Urjel of Palo, Leyte, as administrators for the Visayas; Archbishops Antonio Mabutas of Davao and Francisco Cruces of Zamboanga as administrators for Mindanao;

Bishops Cirilo Almarino of Malolos, Bulacan, secretary general; and Pedro Bantique of Laguna, treasurer.

FULTON SHEEN IN THE PHILIPPINES

World renowned American Archbishop Fulton J. Sheen recently came to the Philippines to give a retreat for Philippine Bishops gathered in Baguio City, speak at the Araneta Coliseum in Quezon City during the grand rally of the Holy Rosary Movement, and address the faithful in Cebu.

Interviewed at the Manila International Airport, Archbishop Sheen said that "universal peace is conditioned upon justice."

Avoiding political questions, Archbishop Sheen, however, said that the current disturbances in the world would be eradicated if the government of every nation could restore discipline.

Sheen, author of many inspirational books, said there is at the moment a breakdown of discipline. This should be restored immediately as a first step toward the attainment of international peace, he said.

"This should be done by combating egotism. Egotism in man has eroded the sincerity of pur-

pose and love for one's neighbor," he said.

32,000 IN ROSARY GRAND RALLY

The Holy Rosary movement held a grand rally July 10 at the Araneta Coliseum in Quezon City with some 32,000 Catholic faithful attending.

Manila Archbishop Jaime L. Sin delivered the opening remarks, while the recitation of the Holy Rosary was led by Most Rev. Bruno Torpigliani, apostolic nuncio.

After the rosary, the First Lady, Mrs. Imelda Romualdez Marcos, made the floral offering to the statue of Our Lady of the Rosary of La Naval de Manila, brought to the Coliseum from Sto. Domingo Church, its shrine.

Archbishop Fulton J. Sheen delivered the inspirational talk. Closing remarks were made by Cardinal Julio Rosales of Cebu.

The Rosary Movement Inc., is a non-profit, non-stock corporation made up of the laity and the clergy headed by Archbishop Jaime L. Sin. With the slogan, "To Christ Through Mary," the Movement aims to remind the faithful that in this decade of the 70's, Mary and the Rosary are as relevant today as they were during the 13th Century when the Blessed Mother imparted the Rosary to St. Dominic.

MOTHER TERESA NOMINATED FOR NOBEL PEACE PRIZE

The Norwegian Nobel Committee has accepted the nomination of Mother Teresa of Calcutta for the 1975 Nobel Peace Prize.

Sponsors of the nomination were Mrs. Shirley Williams, Britain's Secretary of State for Consumer Protection, Mr. Maurice Strong, the executive director of the United Nations Environment Pro-

gramme, and Lady Jackson (Barbara Ward, the economist).

In their sponsoring letter they noted that 1975 was International Women's Year and that the Peace Prize was rarely awarded to a woman.

Mother Teresa has been helping the poor of Calcutta for 25 years. She revered all over the world.

WOMAN TO REPRESENT RP AT WORLD LAY CONFERENCE

Miss Mina Ramirez, president of the Asian Social Institute (ASI) has been chosen to represent the Philippines at the world consultation of the Council of the Laity in Rome this October.

Miss Ramirez was chosen by

Rome to be one of the Asian representatives at the world consultation, and her appointment to represent the Philippines was approved recently by the CBCP Administrative Council. The conference will be held October 7-15, 1975.

HOMILETICS

by

Regino O. Cortes, O.P.

I. BIBLICAL NOTES FOR HOMILIES

TWENTY SEVENTH SUNDAY OF THE YEAR

(October 5, 1975)

First Reading: Isaiah 5: 1-7

Second Reading: Philippians 4: 6-9

Gospel Reading: Matthew 21: 33-43

A. First Reading. Most biblical scholars agree that this poem of Isaiah is one of the oldest poems in the Bible, most probably composed by Isaiah himself between 734 (date of his call) and 721 (date of the fall of Samaria). The figure of the chosen people as a vine was already given by the prophet Hosea who prophesied about 750 B.C. but it seems Hosea's allegory did not wholly influence Isaiah since the former spoke of a fruitful vine while the latter of a vine producing sour-grapes. An unfruitful or "degenerate" vine was taken up by Jeremiah: 2:21; 5:10; by Ezechiel, 15:1 ff.; Psalm 80: 8-18.

The allegory is very clear as explained in v. 7. "The vineyard is the House of Israel and the men of Judah." Instead of producing sweet fruit they produced sour grapes. "He expected justice but found bloodshed, integrity (or justice), by only a cry of distress." Yahweh, therefore, will abandon them to their enemies. "I will take away its hedge for it to be grazed on, and knock down its walls for it to be trampled on." This oracle came true with the fall of Samaria destroyed by the Assyrians in 721 B.C., and that of Jerusalem, destroyed by the Babylonians, in 587 B.C.

B. Gospel Reading: This allegory has a certain modification from that of Isaiah as mentioned in the first reading although the elements were clearly taken from the prophet: the fence, the wine-press, the tower. While in Isaiah the whole people was the vineyard, here it is the kingdom of God, and the role of Israel as only the caretaker is the one strongly

emphasized. As they were selected to be only tenants of the vineyard so they could be rejected and the vineyard leased to other tenants "who will deliver the produce to him when the season arrives."

The members of the allegory are clear. The landowner was God, the tenants were the unfaithful Israelites, the servants were the prophets, the son was Christ. Here we have a clear distinction between the kingdom of God and Israel as a people. If Israel were only tenants of the kingdom of God this latter community surpasses Israel as a political unit.

C. Second Reading: The text is another testimony of Paul's great confidence in the job or happiness that comes in possessing the true peace that comes from Christ. St. Paul admonishes the Philippians to remain faithful to his teachings and the examples and norms of conduct which he has shown them. If our faith is based on the faith of the apostles this solid faith of St. Paul on the truthfulness of his teachings should be a great boost to the faith of the Philippians and of ours.

TWENTY EIGHT SUNDAY OF THE YEAR

(October 12, 1975)

First Reading: Isaiah 25: 6-10a.

Second Reading: Philippians 4: 12-14. 19-20.

Gospel Reading: Matthew 22: 1-14.

A. First Reading: Most critics agree that this passage is directly from Isaiah, though some doubt its Isaian character gratuitously assuming that the idea of universal conversion was only post-exilic. If Isian authorship is then upheld we have here a prophecy of universal salvation given by a pre-exilic prophet. The establishment of the messianic kingdom, the spiritual mount Sion is for all peoples. "The Lord Yahweh will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth," . . . The messianic era is here described as a banquet with rich food and wine preparing the gospel parable in St. Matthew, 22:1-4. Cf. also Mt. 8: 11.

B. Gospel Reading: Our Lord in the parable of the wedding feast only took up a theme which was already known to his listeners especially from Isaiah. He compares the kingdom of heaven, the messianic kingdom, to a wedding banquet prepared by a king for his son. The king was evidently God himself while the son was the Messiah, the servants were the prophets. The parable is considered an allegory, which means that the individual details in the story may be referred to corresponding details in the symbolized reality.

A reference in the parable to the destruction of the town of those who maltreated the king's servants, the prophets, would not necessarily point to the destruction of Jerusalem in the year 70, although it may strongly suggest its connection.

The parable has an eschatological character and shows that the kingdom of heaven has already started even from the time the king sent his invitation for the wedding feast.

C. Second Reading: Accepting the epistle to the Philippians to have been written in Rome during Paul's first captivity there (about 59 — 61 B.C.) as strongly implied by the mention of Praetorium in I, 13 and imperial household 4:22, we can now penetrate Paul's state of mind while he was writing these words. He had been through so many hardships and these he enumerated in II Corinthians, 11:23-29. Now, he said, he is ready for anything since there is nothing he cannot tackle with the help of Christ who gives him strength.

TWENTY NINTH SUNDAY OF THE YEAR

(October 19, 1975)

First Reading: Isaiah 45: 1. 4-6.

Second Reading: I Thessalonians 1: 1-5b.

Gospel Reading: Matthew 22: 15-21.

A. First Reading: This portion of Isaiah, although included in his book bearing his name was definitely written after the Babylonian exile which happened about the year 587 B.C. while Isaiah according to Rabbinical tradition died a martyr's death during the reign of the impious Manasseh (687-642 B.C.), sawn in two by this tyrant. Cyrus was no other than Cyrus the great, founder of the Persian Empire, and the one responsible for the return of the Jewish exiles to the Promised Land.

For the sacred author Cyrus was God's chosen instrument to bring back the chosen people from their captivity. He was even given the title of the "anointed of Yahweh," (v. 4), though Cyrus did not know him (v. 5).

The universal supremacy of Yahweh extended to all nations of the earth even the most powerful ones is clearly expressed in this text.

B. Gospel Reading: Christ's wisdom was severely tested by his adversaries in many instances and passed with flying colors. He not only silenced them but even his answers were formulations of principles for life. This time the Pharisees wanted to let him appear as a "persona non-grata" to the Romans. They went to the extent of inviting the Herodians, a group who were loyal to the Herodian dynasty and thus strongly

pro-Caesar or pro-Romans, to listen for themselves. The question posed was a veritable dilemma. If Christ answered in the affirmative the people would hate him as being pro-Roman. If he said no, the Herodians would accuse him to Caesar. His answer has now become classic: "give back to Caesar what belongs to Caesar — and to God what belongs to God."

C. Third Reading: The first epistle to the Thessalonians was the first epistle ever written by St. Paul and for this alone it would have its importance. It is quite certain now that he wrote this epistle while he was at Corinth between the years 50 and 52 proven from the date of proconsul Gallio's residency at Corinth (cf. Acts 18, 11). Having received the news of the progress in the Thessalonian church brought by Timothy and Silvanus coming from Macedonia (Acts 18:5) Paul decided to write to them answering at the same questions posed to him by the Christians of that place especially concerning the date of the Parousia or Second Coming.

THIRTIETH SUNDAY OF THE YEAR (October 26, 1975)

First Reading: Exodus 22: 21-27

Second Reading: 1 Thessalonians 1: 5c-10

Third Reading: Matthew 22: 34-40.

A. First Reading: In its biblical context the first reading forms part of the so-called Book of the Covenant and considered one of the oldest legal formulations in Israel, and thus the formulation here of neighbourly charity referred to concrete groups, like the widows, the orphans, strangers, debtors, could be ancient. The widows and the orphans, strangers, debtors, could be ancient. The widows and the orphans have been considered in biblical tradition as miserable and helpless people that harming them would be a real show of cruelty.

B. Gospel Reading: With some slight modifications this episode of the discussion on the "greatest commandment of the Law" was mentioned by the three synoptics. Matthew speaks of the questioner as coming from the group of the Pharisees, Mark refers to him as a scribe (Mk. 12:28), while Luke (10:25) introduced him as a lawyer (in greek: *nomikós*, one expert in law). The question in Matthew was about the "greatest commandment" while in Mark the "first of the commandments", and in Luke it was a longing for eternal life to which the Lawyer himself gave the answer induced by our Lord to read what was written in the Law. The answers came from two biblical texts: Deuteronomy 6:5, "You shall love

your God with all your heart, with all your soul, with all your strength"; and Leviticus 19:18, "you must love your neighbour as yourself, I am Yahweh."

C. Second Reading: St. Paul recalls the time when he was living with the Thessalonians and how he converted them to the faith in Christ Jesus. From the Acts of the Apostles chapter 17 we read how Paul passed through Thessalonika proclaiming the gospel. "Some of them were convinced and joined Paul and Silas, and so did a great many God-fearing people and Greeks, as well as a number of rich women." (Acts 17:4). St. Paul had the consolation of receiving news while he was at Corinth about the status of the converts at Thessalonika from Timothy and Silas (Silvanus) who passed by there coming from Macedonia and he was filled with consolation learning about their firm faith, becoming thus great examples to all believers in Macedonia and Achaia.

II HOMILIES

October 5, 1975: Twenty Seventh Sunday of the Year

NEW TENANTS IN THE VINEYARD

Our Situation: To be a Christian is a great privilege but it also entails a tremendous responsibility. Christians now form the new people of God, new tenants in the vineyard of the Lord. It is this responsibility which Christians ought to undertake faithfully that makes Christianity not just a passive religion as professed by some Asiatic religions, nor individualistic as other religions which only aim at the liberation of the inner self allegedly undertaken to immerse oneself more in the Godhead. Christianity is dynamic and communitarian. Its members were given charge to cultivate the kingdom and to be the sign or "sacrament" of salvation for other men. Christians, therefore, ought to be active and dynamic, even their mystical experiences are not mere passive impressions but sources of veritable spiritual energy directed towards the building up of the kingdom of God. A slothful Christian is a bad Christian, a passive Christian is an unfruitful Christian.

The Good News: It would seem surprising to refer to a rejection and punishment of a people as good news but the gospel in today's Mass tells just such a story of rejection. But the good news here is not the unhappy lot of the Jewish people who after all were responsible for their fate but the justice and fidelity of God who remains ever true to his promises, even

his promises of punishment and rejection of people unfaithful to his covenant. Their rejection, however, meant the election of a new people, the Christians.

Our Response: The new covenant in Christ cannot anymore be abrogated nor be rejected by God but the members are still subject to such dire sanctions as separation from the covenant. It does not mean that once a Christian is baptised and incorporated with the mystical body of Christ that his conversion of the inheritance is assured. He must first prove his faithfulness as God's tenant. He must show that he is a dynamic Christian cultivating the vineyard of the Lord, which means positively contributing to the growth of this vineyard which is no other than the Kingdom of God.

October 12, 1975: Twenty Eight Sunday of the Year

THE GRACE-FULL LIFE

The Situation: "The best things of life are free" so the cliché goes, but our freedom does not always take advantage of the best things of life. The best things of only one part are not for the best of the entire human life; the best things of my stomach are oftentimes not for the best of my heart or my bloodpressure; the best things of my heart, as the seat of my emotions and passions, are not exactly the best for my mind which tends to be confused when passions are overwhelming. The best things of life which are really free are graces of God, which, as the name itself indicates are divine gifts. These gifts are best not only for one part in man but for his whole personality.

The Good News: Graces are literally poured on us. It comes, as in the parable, first through the form of an invitation, then through the best things in the wedding feast in the company of the king and his son. Everytime we hear Mass and participate in the Eucharistic Banquet, everytime we receive the other sacraments, the graces of God are showered on us. They are the sustenance and nourishment of our supernatural life. But, first, before receiving the other graces, we must receive the fundamental grace of all which is sanctifying grace, compared in the gospel parable to the wedding garment. Without sanctifying grace we cannot receive the other graces, without life we cannot receive nourishments for the sustenance of life.

Our Response: As the air we breathe, the water we drink, the food we take are not forced on us, neither should be the graces of God. Only sick persons are forced to take this vital sustenance as they grapple with life. A person who is forced to grace is usually on the verge of spiritual disaster.

October 19, 1975: Twenty Ninth Sunday of the Year

GIVE TO ALL THEIR DUE

Our Situation: In the eagerness of political machines to solve the problems in the world which first and foremost are human problems and not the problems of the state, since the state as such cannot have problems but the persons composing the state, they tend to forget that God has a part in man, his own image. Man has two images in him: the image of the world made up of the dust from whence he was molded and the image of God coming from the divine inspiration. There is the tendency for worldly politics to cater only to the image of the world in man to the detriment of the image of God in him. The lump of clay is given more than its due while the life giving spirit is left impoverished. In the choice of means for a better life preferences are given to those means which could give maximum satisfaction to bodily needs rather than to spiritual needs. Then the worldly prophets still wonder why the problems remain unsolved if not becoming worse.

The Good News: Many problems come because of *injustice*, of not giving what is due to God, or what is due to man, not only to man with animal instincts but to man with a human personality. The gospel recognizes different rights due to different entities. The government has its own right, represented by Caesar; God has his own rights which creatures should recognize; our body has its own rights to be given due respect; our soul has its own rights not to be sacrificed for the sake of the body. It is only when all entities concerned are given their due rights that the true balance of justice may be achieved.

Our Response: True solutions to problems does not consist in piecemeal answers but in the integration of these answers to form a complete solution. We cannot solve a problem involving the total human personality by solving only a part, giving for example due recognition to the rights of the body while neglecting the rights of the soul. Oftentimes a monster of an answer is the result, a big body with a small head, or a large head with a small body. We cannot solve the drug-addiction problem just by raiding and arresting marijuana planters, not even by executing pushers by a firing squad. It is all the more imperative to strengthen the spiritual foundations of individuals, to make persons taste something more valuable than drugs that the problem could be licked.

October 26, 1975: Thirtieth Sunday of the Year

LOVE IS WISHING OR DOING GOOD

Our Situation: God because of his love has created us, but he does not force us to love him as our Creator only strongly captivates us to love him as our Savior that is why he chose to be crucified rather than just perform miracles. We cannot strictly love him with the love of benevolence, that is, wishing good to Him since he has all good, nor with the love of beneficence, that is, doing good to him, since he is all good, but we can love him with the love of obedience by being good: "if you love me you will keep my commandments."

But our neighbor, we can love him with the love of beneficence, or at least with the love of benevolence. Always striving for opportunities to do good to someone sharpens this virtue of neighbourly love. Parents have all the opportunities in the world to practice this virtue towards their children, and vice-versa the children towards their parents. If only couples could make this virtue the goal of their life, looking for every opportunity to wish good and do good to their partners, then perhaps we would have less marriage problems and less heartaches.

The Good News: Our Lord never got tired of repeating these two great commandments of love of God and love of neighbour. For him it is the only salvation of the world; for him it is the sure sign of his disciples. It would be futile to look for other means of salvation aside from this Christian formula. It would be likewise futile to talk and talk about Christ and of being his disciple without practicing his commandment of love.

Our Response: A person who only does his job, especially jobs where people are concerned, with one eye on his pay-check at the end of the month is still short of becoming Christ's authentic disciple: a salary-oriented teacher and not student-oriented is an unchristian teacher; a check-oriented boss without being person-oriented is unchristian; a cash-oriented individual and not heart-oriented is unchristian. We cannot be benevolent nor beneficent to things but only to persons. We cannot wish good nor do good to dead offices but only to living hearts.

SHORT NOTICES ON BOOKS

Rahner, Karl: *El Sacerdocio Cristiano en su realización existencial*, Editorial Herder, Barcelona, 1974 —280 págs. —Rústica 28 pesetas. This book is a practical, pragmatic or "existential" in-depth essay on the priestly pattern of living and on the role of the priest amidst the People of God. The author endorses time-honored views on the priesthood: but even so he stresses multifarious adaptations as required by the needs according to different times and places. The latest contribution by Vatican II are made to bear conspicuously on the subject.

The famous Jesuit theologian delves competently into the following—and similar—questions: 1. Why has many a priest undergone a crisis of identity, and that of his ministry or function? 2. Is the vocation to the priesthood still a special grace of God, or has it become of the same level as the inclination towards any of the wordly professions? 3. Is the falling-off by not a few priests an after-effect of the suffocating de-Christianization of vast segments of the Catholic world? 4. Does the decrease of priests and vocations to the priesthood foreshadow that the Catholic Church will eventually get in step with the cogent evolution of management towards cybernetics and automation, with relatively few technocrats manipulating computers and other mechanical robots to keep in motion vast organizations? In a word, what should be the main work of the modern priest?

Being an eminent theologian endowed with encyclopedic knowledge and a long and varied involvement in the pastoral ministry, Karl Rahner gives us deep insights and proposes new approaches and solutions that must be thoroughly pondered.

Rodríguez, Mauro: *Desacralización: único camino*, Editorial Herder, Barcelona, 1974 —148 págs. —Rústica 180 pesetas.

The theme of this book is the fast dwindling of supernatural religion—including the Catholic—and the resurgence of naturalism or deism during the past recent years. As the author contends, heretofore Catholic countries have paid much attention to the liturgical—often pompous—feasts of the Church, honoring the Lord, the Virgin Mary, the patron Saint and other Saints with lavish splendor, fireworks, bands, fairs, and the like. But in our age the Saints are losing out in popularity to the beauty queens, the prize-fighters, the actors and actresses, the winners of the Nobel and similar prizes, and even the magicians and the entertainers of the big top. During the mass even on Sundays more and more pews and chairs are vacant in the churches, while the athletic coliseums, theaters, movie-houses, race-tracks, golf-links, supermarkets, etc., are teeming up with people or filled to the rafters. It seems that religion is a clinging by the few to the inert past, while the main bulk of mankind looks up to the allurements of the present and the bright promises of the future.

The author diagnoses the evil and pinpoints its multifarious causes. As the diagnosis of a sickness is the first step towards its cure, the author of the book under review infuses optimism in those whose duty it is to solve the problem of de-Christianization, which is not beyond solution. He hints that a little less of the outward religious trimmings (*desacralización*) should pave the way to a greater em-

phasis on the interior and essential phases of religion, namely, the intimate encounter and relationship of the human soul with God. There is no other viable solution, he concludes.

Schick, Eduard: *El Apocalipsis*. Editorial Herder, Barcelona, 1974 —288 págs. — Rústica 270 pesetas.

A big and odd medley of people read the Apocalypse: Christians; non-Christians; those who want to see deep into the future (would-be prophets or seers, even fortune-tellers, horoscopists, palmists, etc.); those who have pet ideas that they endeavor to prove with a verse from the Bible; and finally those who are piously interested in the genuine religious message of this quite esoteric word of God. To them all we strongly recommend the perusal of this volume. It is a commentary on the Apocalypse, written with a scientific insight and in a style adapted to modern man. It succeeds to explain in simple words what St. John the Evangelist wanted to convey through the mysterious symbols and allusions of the seven letters, the Lamb, the seals, the trumpets, the final judgment at the coming of Christ, the new Jerusalem, etc.

Schreiner, Josef: *Introducción a los Métodos de la Exégesis Bíblica*. Editorial Herder, Barcelona 1974 —420 págs. — Rústica 420 pesetas; tela 500 pesetas.

This book deals about: 1. the techniques of literal criticism of biblical texts; 2. the different literary forms or genres in the Old and New Testaments (in collaboration with H. Zimmermann); 3. the evolution and changes in the texts of the Bible; 4. the historico-critical method of interpretation (in a chapter contributed by K. Lehmann); 5. other methods; 6. the discoveries of Qumran and the Dead Sea Scrolls and their bearing on present biblical studies (in a chapter contributed by K. H. Müller); 7. a lengthy glossary or biblical terms (by Dietrich and D. A. Wolf). The author shows his preferences for the critical text of the Old Testament prepared by by E. Zenger, and that of A. Smithmans for the critical text of the New Testament.

Josef Schreiner, the author or editor of the present volume, had earlier published *Palabra y Mensaje del Antiguo Testamento* (Herder, 1972) and *Forma y Propósito del Nuevo Testamento* (Herder, 1973). He is a Scripturologist of world-wide fame.

Staab, Karl & Brox Norbert: *Cartas a los Tesalonicenses, Cartas de la Cautividad y Cartas Pastorales*. Volumen VII del Comentario de Ratisbona al Nuevo Testamento. Editorial Herder, Barcelona, 1974 —784 págs. — Rústica 740 pesetas; tela 820 pesetas.

St. Paul wrote fourteen letters or epistles, and this hefty volume under review is a clear, exhaustive and up-to-date commentary on eight of them, namely, the two letters to the Thessalonians; the four letters during captivity or imprisonment (to the Colossians, Ephesians, Philippians, and Philemon); and the pastoral epistles common; they deal about practical problems rather than about dogma. The present commentary by two renowned authors from the Ratisbon Biblical Institute is masterly, objective, solid, exhaustive and profound but clear. Even ordinary laymen with but a foundation in the catechism can profit from it. This book should be of great help to all with a flair for the Sacred Scriptures, and will enhance each and every library for specialists and men of the gallery alike.