

BOLETIN ECLESIASTICO de FILIPINAS

FAITH NOT OPPOSED TO PROGRESS

Paul VI

FIVE YEARS OF THE INTERNATIONAL THEOLOGICAL COMMISSION

Mons. Philippe Delhay

JESUS THE PRIEST

Barnabas Ahern, C.P.

THE GRODEN METHOD OF FAMILY LIMITATION

Vicente J.A. Rosales, M.D.

ECCLESIASTICAL JURISDICTION IN THE ARMED FORCES OF THE PHILIPPINES

Jeremias R. Rebanal, J.C.D., Ph.D.

THE MAMANUAS AND FATHER JAIME PLANA, S.J.

Jose S. Arcilla, S.J.



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EDITORIAL

Pray And Work

Repeatedly, in recent talks, Pope Paul VI stressed the importance of the Church's involvement in the worldwide movement for human progress. He touched on this topic specially in view of a national meeting of Italian Catholics on "Evangelization and Human Advancement". He clearly pointed out that the meeting "is of interest not only to the Italian Church, but also to the whole Catholic world because it proposes to lay down the guidelines for our religion in the new history of mankind according to the great lessons of the Ecumenical Council" (Address given at the General Audience, October 13, 1976).

Admittedly, the Church's involvement in worldly affairs complicates its already much troubled situation today. In the "ecclesial world" itself there are so many "dark clouds" of doubt "which prevents one from clearly and easily seeing either inside or outside one's conscience. And this is the case even with those who should have, by heredity of education and by the charisms peculiar to their state in the Church of God, a clear view of their Christian being and their duty of faithfulness."

"Furthermore, doubt has become even darker and more habitual as a result of the ambiguous interpretation given by many people today to so-called **pluralism**. For such people it is as if this formula authorized uncertainty on certain truths and on doctrines. But these truths and doctrines do not admit uncertainty, because they are guaranteed by the inviolable protection of faith and the authoritative magisterium of the Church."

"Freedom has not always been used according to its vocation to truth and to loving choice of the divine will (cf. 2 Cor. 3, 17). Rather it has become an arbitrary licence to walk blindly following impulses, instincts, or personal interests, to the extent of losing oneself, even in the religious field, in that private interpretation which breaks up the unity of faith and weakens the energy of Christian love.

"Moreover, external factors have contributed to sap the interior sincerity of spirits, and to disintegrate the harmonious compactness of the ecclesial body. Just think of the crisis of our social morals; think of the contagious spread of the fashion of being

against authority; think of the encroaching opinion of the lawfulness, the permissiveness, in fact the fruitfulness of systematic contestation, as a source of vital novelty and original creativity."

In the context of such serious problems in ecclesial life, should the Church still get involved in "human advancement"?

The Pope believes she should, on condition that she make this involvement an exercise of faith, for as St. Paul says, "faith works through charity" (Galatians 5:6).

The idea of the Pope seems to be this: if, as true Christians, we commit ourselves to the work of human advancement — if we make it proceed hand in hand with evangelization — we will in the process dispel many of the "dark clouds" in the life of the Church today.

However, this achievement will not materialize unless we heed the Pope's recommendation based on "a very short formula of classical antiquity. It is a formula taken from the world of navigation: it is necessary to navigate *remis velisque*, with oars and sails!"

"In the sea of time, in the maelstrom of history, two orders of energies are necessary. Firstly there are the energies of our arms, that is, the effort of our human activity. There are the oars, the symbol of our personal effort. Secondly there are the imponderable, but effective and superior energies of the Holy Spirit, of whom the sails are an eloquent symbol."

"*Remis velisque*: in other words we are back once again to the well-known formula, no longer profane, but Christian: *ora et labora*; pray and work. The simultaneous contribution of God's help and of human activity is necessary."

Let us follow the Pope's formula for success in the Church's involvement in human advancement: let us pray and work.

In This Issue

It is not easy to see a unifying theme for the articles of this issue. But in one way or another, to a lesser or greater degree, they can be connected with "Evangelization and Human Advancement" — the theme of an important meeting to be held by Italian Catholics at the end of this month and early in November.

It has become necessary once more for the Pope to affirm clearly that **Faith Is Not Opposed to Progress**. Indeed, progress is more authentic and lasting when it is guided by faith.

The theme for the **Week of Prayer for Christian Unity — 1977** is “Enduring Together in Hope”. Commitment to work for progress — whether in Ecumenism or in Social Action — is commitment to eschatological values. And these are sustained by hope.

Looking back, the **Report on the First Five Year of the International Theological Commission** makes us more keenly aware of the tremendous theological problems besetting the Church today. The latest to surface and merit the attention of the Commission is “Christian salvation and human progress”.

Barnabas Ahern, C.P., believes that “to minister effectively to (man’s) innate hunger for God requires, first of all, that we ourselves know truly how to draw near to the heavenly Father through union with his Son . . .” He studies this idea in the light of the letter to the Hebrews and calls our attention to the fact that, even when priests are engrossed in work for human advancement, they must look to Jesus the Priest as the source and model of service.

Both evangelization and human advancement are affected whenever family limitation is discussed, as in Dr. Vicente J.A. Rosales’ comments on the **Groden Method**.

Fr. Jeremias Rebanal’s article on **Ecclesiastical Jurisdiction in the AFP** reminds us that the Church’s mandate to evangelize all men obliges it to look after the Christian well-being of persons in military service.

The article on **The Church in China** and the one on **The Mamanuas**, in our historical section, are closely connected with evangelization.

DOCUMENTATION

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Ad perpetuam rei memoriam. Episcoporum votis et precibus Insularum Philippinarum Conferentiae libenti animo accedentes, censuimus iam esse **praelaturam Cotabatensem** aptiore ratione disponendam, seu ad dioecesis dignitatem attollendam. Id enim non solum requirunt pastorales ibi locorum ad hoc usque tempus suscepti labores, rerumque religiosarum feliciter capta incrementa, verum etiam quae maiora in posterum fieri praevidentur, ad Christi Evangelium magis magisque proferendum. De sententia igitur Venerabilis Fratris Brunonis Torpigliani, Archiepiscopi titulo Mallianensis et in iisdem Insulis Nuntii Apostolici, apostolica Nostra potestate praelaturam quam diximus ad **gradum dioecesis attollimus**, eodem servato nomine, quae provinciis constabit vulgo appellatis — Maguindanao — et Sultan sa Kudarat —. Constitutae dioecesis sedes in urbe Cotabato erit, cathedra autem Episcopi in templo ibi exstante, quod Deo est dicatum in honorem Conceptionis Immaculae B.M.V., cum iuribus cathedralium templorum propriis. Eam praeterea suffraganaeam facimus metropolitanae Sedi Davaensi, sic ut Episcopus metropolitano iuri Archiepiscopi eiusdem Ecclesiae subdetur. Canonicorum collegium quoque constituatur, per alias tamen sub plumbo Litteras; interea consultores dioecesani deligantur, ad normam iuris canonici. Mensam episcopalem constituatur Curiae emolumentis a fidelibus sponte oblati pecunia atque bonis, quae hucusque ad Cotabatensem praelaturam pertinuerunt. Cetera ad ius commune servantur. Conditae dioecesi Episcopum praeponimus Venerabilem Fratrem Gerardum Mongeau, Sede tit. Dianensi solutum. Haec quae statuimus ad effectum adducat Venerabilis Frater Bruno Torpigliani, quem diximus, vel ab eo delegatus sacerdos, suetaque documenta diligenter perficiat ad Sacramque Congregationem pro Episcopis mittat. Apostolicas has Litteras firmas esse et ratas volumus, contrariis nihil obstantibus. Datum Romae, apud S. Petrum die duodecimo mensis Junii, anno Domini millesimo nongentesimo septuagesimo sexto, Pontifricatus Nostri tertio decimo.

JOANNES CARD VILLOT
Secretarius Status

JOSEPHUS DEL TON, Proton, Apost.

SEBASTIANUS CARD. BAGGIO
S.C. pro Episcopus Praef.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri **GERARDO MONGEAU**, Episcopo titulo Dianensi, ad cathedralem Sedem Cotabatensem translato, salutem et apostolicam Benedictionem. Feliciter sane quoniam contigit ut Praelatura Cotabatensis ob populi fidelis maturitatem suorumque institutorum solidatatem evehi tandem liceret ad sui iuris dioecesis statum suffraganeae scilicet metropolitanae Ecclesiae Davaensis, sine mora idcirco censuimus eidem cathedrali sedi legitimum destinari pastorem et Episcopum qui incohatum ibi apostolatus evangelizationisque opus aptissime sciret confirmare ac propagare. Tibi autem ipsi, Venerabilis Frater, statuimus posse illud gubernandae dioecesis novae munus recte profecto concedi utpote qui plus viginti quinque annos Praelatus Cotabensis fueris ac propterea auctor tantorum progressuum istius communitatis iam Factorum. Quibus de causis, consulto Venerabili Fratre Nostro S.R.E. Cardinali Praefecto sacrae Congregationis pro Episcopis, Nos apostolica Nostra potestate omnibus te vinculis solvimus sedis titulo Dianensis et ad erectam modo **COTABATENSEM** dioecesim transferimus, dum officia singula imponimus nec non iura cuncta concedimus cum eadem administratione coniuncta. Ab iterandis vero catholicae Fidei professione et iuramento Fidelitatis erga Nos et Successores Nostros, lege canonica praescriptis, te eximimus, contrariis minime obstantibus. Jubemus praeterea has Litteras Nostras clero ac populo in cathedrali diocesis tuae templo recitari festo aliquo die de praecepto, quos quidem omnes dilectos Filios et filias paterno animo hortamur ut et, spectatum iam suum pastorem et ducem, novo amore complectantur novoque studio adiuvent consilia tua et incepta ad spiritalem suam utilitatem inita. Quod reliquum est, Venerabilis Frater, Deum magnopere precamur ut operanti tibi in amata vinea ista praesens semper adsit tuisque operibus laetissimum addat effectum. Datum Romae, apud S. Petrum, die duodecimo mensis Junii, anno Domini millesimo nongentesimo septuagesimo sexto, Pontificatus Nostri tretiodecimo.

JOANNES CARD. VILLOT
Secretarius Status

MARCELLUS ROSSETTI, Proton, Apost.

FAITH NOT OPPOSED TO PROGRESS

(During the General Audience of 6 October, Paul VI delivered the following discourse).

The subject which is of special interest for religious discussion in the Catholic field in these days, is that of **Evangelization and human advancement**. This subject takes on a perspective of a very wide nature when we think of the fundamental question it raises: is there still room for the Catholic religion, for the Church, or to put it in a way that simplifies and sums up, for our Faith, in the modern world. Is there room for our Faith in the world that is geared to every form of human development, especially where development is demanded by essential needs of the life of peoples, and is therefore demanded by unsatisfied needs, and imposed by that human evolution which we call progress? Does not the distinction, or rather the separation of temporal activity from religious activity, so marked today by the "secularization" nay more the "secularism", prevalent in the mentality and activity of contemporary society, exclude evangelization, that is, religion, that is, faith, from the area of modern life, now freed from any religious perspective?

Faith as guide

As everyone can see, we are faced here with a bad situation of vital interest. Considered in absolute terms, it can be a question of life and death for religion, for faith, and also for mankind. Modern atheism, whether practical or theoretical, has already given you a negative answer, which so many people accept, and often passively, blindfold. It is for them as if, with faith suffocated in the mentality of the new generations, man enjoys a liberation no longer hindered by religious scruples. But this answer does not reflect sufficiently on what will be the path of man himself, blinded by deprivation of the great guiding truths that faith offered, or worse, by renunciation of his own visual faculty as regards the greatest questions of the existence both of the world and of human life. Has not faith its own eyes? St. Augustine reminds us: "habet oculos fides, et maiores oculos, et potentiores et fortiores" (**En. in Ps. CXLV PL 37, 1897**).

Encyclical proves point

We have already said that, in depth, there is no radical opposition between faith and progress. An Encyclical of ours "Populorum Progressio" proves this, along with other similar affirmations. Faith and progress, we said, are complementary, not in themselves conflicting. We can advance still further towards that viewpoint which has less support—and this is certainly not according to the true order of things and values—namely, belief in the primacy of the kingdom of God over that of temporal utility, which is now for a great many people, even Christians, the decisive yardstick to measure above everything else the interest of human life (cf. Mt. 6, 33; Cor 10 33; Amos 5, 4-6).

And we will reread a memorable and marvellous page of the Encyclical **Immortale Dei**, of Leo XIII (1 November, 1885), which affirms and almost reveals how the seeking of the Kingdom of God produces effects, almost unintentional, but directly proceeding from it, also for the temporal kingdom.

"The Church, the immortal work of God who is merciful, although by her very nature she aims directly at the salvation of souls and the eternal happiness of heaven, also brings, however, such and so many advantages in the temporal order that she could not bring more and greater ones if she were intended directly and above all to procure prosperity in the present life. In fact, wherever she was able to set foot, she at once changed the aspect of things, and informed the morals of peoples with virtues hitherto unknown and with new civilization; as a result of the latter, those who welcomed her, surpassed the others in mildness of character, justice and splendour of enterprises. All this shows how trite is the offensive accusation levelled against the Church, that she is the enemy of civil interests, and quite incapable of promoting those conditions of prosperity and glory to which every well-ordered society rightly and naturally aspires (**Immortale Dei**, 1)".

Pursuing effects

We said that it was a question of unintentional effect; that are foreseen, wished, pursued with wisdom, constancy and a spirit of sacrifice and love. It is the Gospel that teaches us this when it sums up the code of religious and moral commandments in the

double commitment to love God above all things and with our whole heart; and to love our neighbour as ourselves (Mt. 22, 36-40). And the apostle St. James, in that letter of his, which Luther did not like because of the imperative tone it uses when it imposes the carrying out of good words, reminds us and repeats to us: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction . . ." (Cf. 1, 27; 1, 22-23; 2, 2 f.; 2, 5, 15; etc.).

Coming meeting

We say this in the phase of preparation for the forthcoming meeting on the subject of evangelization and human advancement, with the wish and with the confidence that it will strengthen the solidarity of the good to bear witness in thought and in works to the operating presence of the Church in the new history that opens up now for the present and the future generation.

With our Apostolic Blessing.

OFFICIAL INFORMATION

WEEK OF PRAYER FOR CHRISTIAN UNITY — 1977

*Theme Proposed by the
Secretariat for Promoting Christian Unity*

To the Presidents of the Ecumenical Commissions or to the Delegates for Ecumenism in the Bishops' Conferences.

The Secretariat for Promoting Christian Unity is pleased to send you the helps prepared for the **Week of Prayer, 1977**. With this annual communication we hope we can offer something helpful to those in charge of promoting and organizing prayer for unity, during the week set aside for that purpose, whether it be January 18-25 or the time of Pentecost, and also at other times of the year in accordance with the customs of different countries.

The helps for prayer in 1977 are the result of work done by the mixed commission (representatives of the Catholic Church and of the World Council of Churches) on a project requested from the "Ecumenical Pastoral Group" of Lebanon. The Secretariat for Promoting Christian Unity is very grateful for this excellent collaboration. This background explains the special accent on the tradition of the East which you will find in the plan for the celebration of these helps.

The theme chosen for 1977, "**Enduring together in hope**", is briefly presented in its biblical context and at the same time in the light of experience in the quest for full unity of all Christians. In this way the attention of Christians is drawn to the spiritual sources of ecumenical action and to the necessity of persevering in the task we have undertaken before the Lord. Progress achieved in the quest for unity among Christians and the difficulties we meet along the way show that we need perseverance and that we have to strengthen our perseverance both in effort and in prayer.

These helps for 1977 are offered to those in charge of local ecumenism in order that they may rework them, perhaps together with other Christians of the country, taking into account the exigencies of the moment, local sensibilities, and the various liturgical traditions of the place.

This Secretariat for Promoting Christian Unity will be very grateful for any comment on this material and for any advice that may

improve its service to the local Churches in promoting prayer for unity, which, as the Second Vatican Council declared, is the soul of the entire ecumenical movement.

Charles Moeller
Secretary

INTRODUCTION AND APPLICATION

1. Exegetical Remarks

In the time between the demonstration of the righteousness of a Father who keeps his promises (Rom. 3, 21 ff.) and the fullness of the Kingdom (1 Cor. 15, 27-28), the community of those who believe in Jesus Christ is gathered from all the world.

In a few extremely packed verses (5, 1-11), which he will develop in the course of chapters 5 to 8 of his Letter to the Romans, St. Paul recalls our situation as Christians, already justified certainly yet craning forward to a salvation still to be obtained (8, 22-23).

The apostle knows that, through Jesus Christ, from now on we enjoy the messianic peace, the reality of the new covenant. As the new people, he asserts, we can advance towards the Father with complete confidence (cf. Heb. 4, 14-16). And if in consequence our entire life thus becomes a liturgy, this too is something we owe entirely to grace. At the return of Jesus Christ, the glory of God will shine in splendour and God will communicate his holiness to all: our confidence and joy on the way are based on the expectation of this Event. In this our hope rests.

This hope — a reminder of the future to which we have been invited, an assurance of the fullness of salvation soon to be ours — makes it possible for us to continue in loyalty to the faith. It sustains our serenity amid the sufferings endured by the community and each of its members as they struggle with the resistance which sin offers to the coming of the Kingdom (persecution and oppression, rupture and division set-backs and delays, etc...). Moreover, according to the apostle, these times of distress, tensions and rendering asunder, which deflate any temptation of complacency and arrogance, acquaint the community of believers with the importance of faith, with patience and humility, with the steadfastness which reinforces its constancy. The quality of a Christian life in which experience of God's power and experience of human weakness are inseparably linked, in this way put to the test.

Not being based on man, our hope cannot be a vain one, cannot turn to our confusion. The proof of this, St. Paul tells us, is nothing less than the very love of God shed abroad in our hearts, the love of the Father who reconciled the world in Jesus Christ. For, as the apostle states here and develops elsewhere (Rom. 8, 14; Gal. 4, 6): the Holy Spirit was sent into our hearts namely, into the very centre of our being in order to attest that we are children of God.

2. This Text: Related to Praying for Unity?

The question arises: Why was this passage chosen? Obviously the text does not speak directly to the theme of unity. But in a fundamental way, St. Paul lays the ground for our quest.

Firstly, he describes the source of the Christian faith we all share. We all confess that our salvation rests in the peace God has made with us. We all witness to the fact that through Jesus Christ we have been justified. However, different our traditions and beliefs, however diverse our past experiences and present trials and expectations, we share the conviction that by the Holy Spirit we have been made members of the Kingdom of grace. Secondly, the words of the apostle gain a special significance for the task of unity. After many years of work for the unity of the Church, we are surrounded by dangers and difficulties of various kinds. Some are eagerly and impatiently striving for hasty solutions and quickly get discouraged and disillusioned. Some have lost faith in the possibilities of achieving full unity and have become frustrated. There are yet others who see the growing degree of unity which has been won and rest content with that. In situations like these, it can be helpful to base our praying and our work firmly on the hope which God has given. For in God there is the hope we need to sustain our aspirations. It stirs us up to discover new frontiers when we would perhaps prefer to think that our goal has been reached.

Without this perspective which gives us a firm "memory" of the future" — where we have an expectancy shaped and sustained by God's work through Christ — our efforts would soon lose their direction and fail completely. Ours is a time when it is imperative to learn again and again the art of endurance.

Unlike patience, endurance is the very pivot and life-style of hope, its testing ground in real life. Endurance is active, restless, searching and courageous. Hope is revealed in perseverance; it works through steadfastness against the frustrating forces of disunity, indifference and disappointment. And endurance is tested in the deepest way where, because of our hope in God, we are put to suffering and are shown the splendour of Christ's way.

The manner in which churches, congregations and individual Christians are led to endure in hope can hardly be seen fully at an international level. It seems feasible, however, to indicate situations where, in agonising struggles for unity, hope is put to trial and endurance to test.

Consider the case of a man committed to work for community development in a society torn apart by social conflicts.

His best adviser, a pacifist, is killed in an explosion staged by a terrorist group. In the same accident, the man's wife and family get hurt, some temporarily crippled. He determines to continue his work having a greater sense of solidarity with all people without letting himself succumb to forces of hatred and retaliation.

* * *

Consider the case of the Fifth Assembly of the World Council of Churches in Nairobi, 1975, which wrestled with the problems of "What Unity Requires". In many ways, the report of that section reflects a considerable advance towards unity. Yet the restless question remains alive: Is this enough? The report says "We must also record deep and continuing disagreements... Above all, there are sharp questions which demand answers not in words but in decisions by the member churches. Why does the visible, organic union of churches of the same region move so slowly? Why — after so many decades — have we not reached that common understanding of the faith which could enable us to share together in the Eucharist at this Assembly where we have confessed Christ together and known his presence in our midst?... And, if the answer is 'Because we are not yet united' the question comes again 'Then why do we not unite?'

Consider the numerous instances of Anglican, Methodist, Presbyterian and other churches which spent 20 to 30 years or even longer to negotiate full union, steadily resolving all differences of tradition, belief and rights of property only to find out that, at the last moment, a fraction of church members brought the whole union to collapse. With so many hopes crushed, how can such churches learn to endure together in hope?

These are but three examples, given to help you better understand your own experiences. Do they, or do they not, resemble the tests and trials which you have to endure?

The letters of the apostle Paul give us much evidence of how he endured in the hope Christ had revealed to him. The passage in Romans 5 is a central account of that not only for him but for

us also. He calls us to sing out the love with which God has already rescued us, in spite of our sinfulness. He invokes the praise of the Spirit who is already at work in and through us in the churches, divided though we still are. He calls us honestly to face our waning hope and our attempts to escape, encouraging us to cry out for renewed hope and endurance.

As someone from Northern Ireland wrote:

Lord, make me a child of hope,
reborn from apathy,
cynicism,
and despair,
ready to work for that new man
you have made possible by walking
the way of the Cross
Yourself.

While we concentrate on pursuing the goal to be attained, we should not forget to thank God for whatever fulfillment of our hope he has already given us. Is there not already among Christians a new climate in which there is a multiplication of fraternal contacts? Are not the various dialogues tending progressively toward new convergences? Do we not already have a certain common witness in the practical collaboration which is developing almost everywhere among Christians? Moreover the common prayer for unity which continues to spread around the world is a sign of this new situation among the Christians who are still not united, and it is a great means of growing in hope.

BISHOP SANCHEZ HEADS LUCENA DIOCESE

The Apostolic Nunciature has officially notified the Catholic Bishops' Conference of the Philippines that the Holy Father has relieved His Excellency Monsignor Alfredo Ma. Obviar from the pastoral government of the diocese of Lucena for reasons of age. Bishop Obviar, now 87, is the oldest active member of the Catholic Hierarchy of the Philippines, having served continuously the diocese of Lucena for the past 26 years. He was consecrated in June 1944 as auxiliary bishop of Lipa and became apostolic administrator of Lucena upon its erection as a diocese in 1950.

Accordingly, His Excellency Monsignor Jose T. Sanchez, coadjutor bishop of Lucena, with the right of succession, automatically takes over as residential bishop.

HOLY FATHER ACCEPTS BISHOP PEDERNAL'S REQUEST

The Catholic Bishops' Conference of the Philippines has been officially informed by the Apostolic Nunciature that the Holy Father, acceding to the desire expressed by His Excellency Monsignor Godofredo Pedernal, Bishop of Borongan, has relieved him, on the ground of health, from the pastoral government of the diocese.

Bishop Pedernal was appointed Bishop of Borongan in March, 1968 while on duty as Assistant Secretary-General of the Catholic Bishops' Conference of the Philippines. He was formerly Episcopal Vicar of Lucena and Rector of Lucena Seminary.

FEATURES

REPORT ON FIRST FIVE YEARS OF THE INTERNATIONAL THEOLOGICAL COMMISSION

by

Philippe Delhaye

A work entitled **Morale e Antico Testamento** (Morality and the Old Testament) has just been published. The authors — R.P. Gilbert of the Institute of Toulouse, M. Scharbert of Munich University — have written this work in response to the request addressed to them by the International Theological Commission for an unofficial consultation. This gave me the opportunity, in writing the preface for the book, of setting their work in the perspective of the origins of the Commission itself. In that preface, therefore, I recall some memories which I have been asked to condense in a short article.

I must say at once that it is not a question of revealing anything new; it is information that has already been made public, as can be seen from the notes in the book. The usefulness of what I am about to say here, as well as of the preface, is to present, in their common framework, facts the mutual correlation of which it would otherwise be difficult to grasp.

The experience of Vatican II, which had known a great activity of the consultative theologians of the commissions and of the bishops, and also the desire to associate the local churches in the responsibilities of the central government of the Church, aroused in many ecclesiastical leaders the desire to create an international theological commission. In public opinion there were people who interpreted this fact in terms of rivalry. On the contrary, it must be considered from a standpoint of collaboration, as was emphasized in the speech which Cardinal Villot, then Archbishop of Lyons, delivered during the 1967 Synod (cf G. Caprile, **Il sinodo dei vescovi**, 1968, p. 175 et passim).

Synod of Bishops

On 27 October 1967 the first ordinary Synod of Bishops approved, therefore, a resolution recommending the creation of this organism, which would have the purpose of "assisting the Holy See, and especially the Congregation for the Doctrine of Faith, particularly in the most important doctrinal questions". On 29 April 1969 the Holy Father announced at the consistory the constitution of this "International Theological Commission". The statutes *ad experimentum* were published in *Acta Apostolicae Sedis* on 8 August 1969.

Meanwhile, *L'Osservatore Romano* had published on 1 May 1969 the names of the thirty professors chosen for the first five-year period of the new organism: B. Ahern C.P., H. Urs von Balthasar, L. Bouyer, W. Burkhardt S.J., His Excellency C. Colombo, Y. Congar O.P., Ph. Delhaye, J. Feiner, A. Feuillet P.S.S., L. Gera, O. Gonzalez de Cardenal, His Excellency A. Khalife, F. Lakner S.J., M. Le Guillon O.P., J. Lecrauwaet M.S.C., B. Lonergan S.J., H. Lubac S.J., A. Maltha O.P., J. Medina-Estevéz, P. Nemeshegyi S.J., S. Oeynik, G. Philips, K. Rahner S.J., J. Ratzinger, R. Mascarenbas Roxo, J. Sagibunik O.F.M. Cap., R. Schnackenburg, H. Schurmann, His Excellency T. Tshibangu, C. Vagaggini O.S.B.

In this choice "catholicity" was assured, in view of the presence of theologians from twenty countries: United States (three members), Switzerland (two), France (five), Ital (two), Belgium (one Fleming and one Walloon). Holand (two), Germany (three), and with one representative for each of the wollowing countries, Brazil, Spain, Lebanon, Zaire, Austria, Canada, Chile, Japan, Poland, Yugoslavia, Uruguay.

The first meeting of the ITC was held in Rome, at Domus Mariae, from 6-8 October. On the morning of 6 October, the Holy Father paternally received the thirty theologians in the Pauline chapel and delivered a homily in the course of a paraliturgy. The thought that Paul VI expressed in that moving address (cf. *L'Osservatore Romano*, English-language edition, 16 October 1969), was substantially as follows: the theological Commission fulfills a wish of the synod; it must make a scientific contribution of the exercise of the Magisterium; freedom of research, a certain pluralism, are certainly legitimate, but it is equally necessary to keep watch over the firmness of faith and clarity in the way of presenting it.

The role of the Commission was illustrated by Cardinal Seper on the same day: it acts the connecting link between the Magisterium and theological circles. He spoke not only as one of the supporters of the ITC in the Synod, but also as its President.

Cardinal Seper pointed out, recalling the "double Austro-Hungarian monarchy", that he united in his person the double office of Prefect of the Congregation for the Doctrine of the Faith and of president of the Commission, without the latter being integrated in, and subordinate to, the former. The Commission is "*penes Congregationem*", alongside the Congregation, as the statutes say.

His Excelency Most Rev. P. Philippe, Secretary, and Most Rev. Ch. Moeller, Under-secretary, were present at these meetings, but without ever intervening in the discussion and only for the purpose of encouraging collaboration between the two organisms.

The diversity of the tasks of the Congregation and of the Commission was again stressed in the account of these days published by the Vatican Press Office. It says in particular: "The Commission does not deal with particular doctrinal problems such as the examination of a book or an article, but it studies the fundamental problems of doctrine which are most critical in the life of the Church today".

Methods of work

After this introductory phase, the methods of work and the programme of research had to be fixed. The method of work was studied particularly by Mons. G. Philips, former assistant-secretary of the Theological Commission of Vatican II. He was in practice the secretary of the International Theological Commission in the course of the first three years, although he did not have the official title. He carried out this task with a zeal and meticulousness which, in a certain sense, made one think more often of a vast conciliar commission than of a small group of professors scattered all over the world and meeting for no more than one week a year. Well, with his broad views, Mons. Philips was right and he at once gave "the thirty" the means of collaborating efficiently.

The work was distributed among various sub-commissions composed according to an interdisciplinary perspective. Then, since five or six persons, who above all are already greatly taken up by work in their environment, could not consider themselves able to carry out the tasks planned, Mons. Philips proposed that the members of the ITC should work in collaboration with experts chosen outside the Commission. In this way any accusations of exclusiveness and elitism were forestalled, and at the same time the Commission was given a task of animation which enabled it to find its place, without a spirit of competition, in the vast field of theological work.

On this common basic structure different research processes were grafted according to the personality of the presidents of the sub-commissions and according to the subject to be dealt with.

In the study on pluralism (of which we will speak further on), Professor Ratzinger took as his starting point some fifteen theses which he had drawn up, each of which was set forth and then discussed generally before arriving at a more thorough discussion of some precise points.

In the works on the priesthood and the apostolicity of the ministries, it seemed difficult to sum up ideas in a few short theses and it was preferred to take longer texts as the basis of discussion.

Another more inductive method was used in other circumstances. Four of five specialists set forth, very freely and at length, their point of view, which was discussed as is usually done at a symposium. Only afterwards did the president of the sub-commission summarize the conclusions in the form of very concise theses.

If, from the point of view questions of method, things went quite smoothly, the same cannot be said of the determination of a programme of research and of work, at the beginning. It would be difficult to recall the facts on this point without failing in the duty of discretion, if an unauthorized publication had not made public the report on morality entrusted to a professor, famous both for his learning and for the freedom of his language (*Problemi teologici urgenti*, in *Idoc Internationale*, 1 December, 1969). That report contained essentially a radical and outspoken criticism of certain pre-conciliar attitudes. The author himself, agreeing that what he had written did not correspond to the positive perspective that was expected of him, took refuge in a regretful: "quod scripsi, scripsi".

Topical problems

It was necessary to find something else. A beginning was made by asking the members of the Commission to note on index cards the great problems which, according to them, should be studied. Father Congar, with the help of Father Nemeshygi and Mons. Delhaye, made an analysis of these problems, from which he then drew a synthesis. The result was an index of subject matters for a treatise on dogmatics and for a treatise on morality. It was then that it was decided to opt for some great problems of topical interest.

Except for a study on episcopal collegiality, which was directly transmitted to the Secretariat of the Synod which had requested it, the great problems that held the attention of the Commission in the first years were then raised, and it was then that its first achievements and publications started, according to the encouragement that had come from the Holy Father and from the Cardinal President.

A first idea was launched by Father Rahner: pluralism. Mons. Philips seized the opportunity and emphasized the other aspect of the problem: the unity of faith.

Philips then devoted himself in particular to the study of this problem (as is shown by the article he published in *Ephemerides Theologicae Lovanienses*, 46, 1970, pp. 149-169). Thus there originated some works completed in 1972 under the direction of Prof. Rat-

zinger (*Die Einheit des Glaubens und der theologische Pluralismus*, Einsiedeln, Johannes Verlag 1973). An Italian translation of those theses, with a short comment by Mons. Medina-Estevez, was published in *La Civiltà Cattolica*.

Father Congar, on his part, had stressed the necessity of studying the problems concerning the priesthood and apostolicity. These researches, which were studied by the Commission in 1970 and in 1973, were to give rise to two publications. One volume, *Le ministre sacerdotal* was prepared by Father Le Guillou and by the other members of the sub-commission (H. Urs von Balthasar, Mons. Carlos Colombo, M. Gonzales de Cardenal, P. Lescrauwaet, Mons. Medina-Estevez) and was published in 1971 in Paris by the Editions du Cerf, in the collection *Cogitatio fidei*. A report on the subject *L'Apostolicità della Chiesa e la successione apostolica* with a short comment by Mons. Medina-Estevez, was published in *Esprit et Vie* (84, 1974, pp. 433-440) and at the same time in *La Civiltà Cattolica*.

Moral act

Then there also started various researches on Christian morality: its methods, the criteria of the moral act, the problem of a synthetic presentation of Christian ethics. The results of those researches were examined critically during the 1974 session and some were published. In addition to the work of the experts, some of which were published in the little volume already mentioned, *Morale et Ancien Testament*, special mention should be made here of a work of the indefatigable theologian, H. Urs von Balthasar. For the publishing house Johannes Verlag, which he directs, Von Balthasar gathered in a volume a study by Ratzinger on the authority of the Magisterium in morality (already published in *L'Osservatore Romano*, December 1974), Schürmann's report on the obligatory character of the moral norms contained in the Pauline writings, and above all his own synthesis: *Nove tesi sull'etica cristiana*. A long summary of Schürmann's work was published in *Gregorianum* (n. 56, 1975, p. 237-271) with the title *Haben die paulischen Wertungen und Weisungen Model Charakter?* The working document of Father Gustave Martelet: *Praxis humaine et magistere apostolique* (*Nouvelle Revue Theologique*, n. 97, 1975, pp. 525-528), also dates back to that session.

A last subject had been proposed in those first days of 1969, a subject that will not be studied until the ordinary session of 1976. Its last formulation is the following: "Christian salvation and human progress". The reason why the study of this subject was postponed was that it was in continual evolution, as is seen from the answers it prompted.

In 1969 this subject was seen from the point of view of *Gaudium et Spes*, according to which the Christian, although a citizen of the heavenly country, has the right and the duty to engage in the pursuit and promotion of human values. In other words the problem was that of becoming aware that the sacral mission of the Church has an extension which also includes secular responsibilities.

But since then the problem has taken on larger dimensions and has recorded phenomena that are often disquieting.

The 1971 synod, for example, showed the necessity of reacting against the temptation, present in many priests, of committing themselves personally to the activities or living conditions of laymen. This trend, moreover, can be connected up with compromises with Marxism, since then accepted by some Christians. According to the words of a modern French polemicist, Chavel, "certain Christians have not just opened to the world, but they have gone over to the world".

In some parts of the Church confusion has reached extremes with the passing from evangelization to political activity, that is, to revolution for liberation. On this point the 1974 Synod, the teachings of which were luminously summed up in the Apostolic Exhortation *Evangelii Nuntiandi*, had to put things rights. A recent congress held by Mons. Hengsbach in Rome showed how Christians as a whole reacted against the excesses of certain "theologians of liberation".

It will devolve on the International Theological Commission to study these trends critically and define this double aspiration of the Christian today on the plane of *intellectus fidei* and in the light of the Magisterium. It is a question of really being adopted sons of God without ceasing to be really men. May these works really render a service to God's Church.

JESUS THE PRIEST, SOURCE AND MODEL OF CONSECRATED SERVICE

*By Father Barnabas Ahern, C.P.
Member of the International
Theological Commission*

The theme of our Eucharistic Congress rings with a special resonance in this hall today. All of us gathered here have been consecrated to minister to the most pressing hunger of the human heart. This radical need received its classic expression centuries ago when St. Augustine uttered the cry, "You have made us for yourself, O Lord, and our hearts are restless until they rest in Thee". To minister effectively to this innate hunger for God requires, first of all, that we ourselves know truly how to draw near to the heavenly Father through union with his Son who is always the way of our going, the truth of our groping and the life of our ephemeral passing.

Light from the Epistle to the Hebrews

Whatever may be human means we use to help others, whether to be the psychology of empathy or the tactics of encounter, it is far more imperative that we constantly look to Christ as the source and model of our ministry. What this means is clearly set forth in the Epistle to the Hebrews. We do not know who was the author of this letter homily; but from what he has written it appears that he was a convert from Judaism, familiar with the synagogal style of address and adept in using all the literary devices of classical Greek. His teaching is in perfect continuity with the faith-affirmations of the apostles, St. John and St. Paul; but, as the first of the Church's great theologians, he has woven their doctrine into a wondrous new unity under the impetus of his own inspired insight into the mystery of the priesthood of Christ.

As a kindly and zealous *didaskalos* the author of Hebrews was determined to meet the crucial need of his readers, men and women who had long lived fervent Christian lives but who were now jaded, discouraged and tempted to seek a greener pasture in Judaism. A cryptic sentence in the Epistle describes the erosion which had set in: "Really, when you should have by this time become masters, you need someone to teach you all over again the ABCs...; you have gone back to needing milk, and not solid food" (Heb. 5:12).

Clearly these were people who needed to take a second breath in the spiritual life. In order to help them their zealous pastor follows the tactics of a truly wise man. Instead of returning to elementary teachings he acts on the principle that people are best renewed by an inspiring vision of the character and work of Christ. In his letter, therefore, with a warm oral style the author writes of all that Jesus has accomplished by his life upon earth, his painful death, and the triumph of his resurrection. Far from merely repeating what many others had affirmed he probes each aspect of Jesus' human experience to show how his whole life was wondrously unified in the simple mystery of his priesthood. The one who ponders this Epistle prayerfully will come to know in a new way the intimacy of Christ's presence, the immediacy of his saving work in the midst of men, and the practical impact which his priestly life should have on the ministry of all those who seek to bring men to God.

The Contents of the Epistle

Because this letter was written for readers fascinated by the ritual practices of Judaism and familiar with the style of the synagogal homily, many parts of it may strike a modern reader as alien to his mentality and foreign to his concerns. But amid the complexities of this Hebrew-colored composition a single theme is always present to illumine and strengthen Christian life in all times and in all cultures. At every step in the development of his thought the author is intent on showing that Jesus is our "compassionate and trustworthy high priest... able to atone for all human sins" (Heb. 2:17).

In unfolding this theme the Epistle utilizes the image of the Old Testament ritual for the Day of Expiation. With close fidelity to Exodus cc. 25-26 and Leviticus c. 16, it describes in detail how, in the expiatory rite, the high priest centered the Holy of Holies, bearing the blood of the sacrificial victim that he might sprinkle it on the **kapporeth** (the "Mercy-seat" of God's presence). The ineffectiveness of this rite to secure atonement is the point of departure for the author's luminous description of what Christ has effectively accomplished by his sufferings, his death and his entry into the sanctuary of God through resurrection. The whole thought of the Epistle can be summed up in a single sentence: through the salvation-event or death-resurrection Christ has become our eternal high priest with a perfect sacrifice which creates the New Covenant and impinges on every moment of its existence.

This theme of the Epistle includes three elements which point up how intimately the total mystery of Christ enters into the life

of every Christian. Whereas other New Testament writers affirm the effective operativeness of the life, death and resurrection of Jesus, the author of Hebrews surpasses them all in showing the **why** and **how** of this efficacy. He does so with frequent clarifying repetitions, weaving and re-weaving the three essential elements into the warp and woof of his letter. To assist your own understanding I think it is best to present here each of these aspects according to its distinctive meaning and precise contribution to the priestly character of Christ's ministry.

First Aspect: Jesus the Priest, Compassionate Son of Man

The humanness and sinlessness of Jesus during his earthly life are expressed in many ways in the New Testament tradition. But the Epistle to the Hebrews is the first inspired writing to show how intimately the perfect integrity of Jesus as Son of Man, enters into God's saving plan. The author's affirmation is crystal clear: "It was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation" (Heb. 2:10).

The key-word in this verse, as in other parts of the Epistle, is the richly suggestive term, "to perfect" (**teleioun**). In the Greek bible this word has two meanings which are here inseparably conjoined. On the one hand, **teleioun** is a cultic word consistently used in the Septuagint to describe the consecration of the Levitical priests (cfr. Ex. 29:9,29,33,35; Lev. 16:32; 21:10; 8:33; Num. 3:3).

On the other hand, **teleioun** is also a behavioural word signifying the maturing process which takes place when one responds as an authentic person to the experiences of life. When, therefore, this Epistle speaks of God "perfecting his Son" it affirms that Jesus was consecrated as our great High Priest only through his perfect response to God in the total maturing process of his life, death and resurrection.

Our author lingers long and lovingly over the behavioural "perfecting" which Jesus had to go through in order to be "perfected" cultically as our High Priest. Thus the Epistle emphasizes the close bond in nature and in experience which unites Christ to every person in weak, sinful situation in which all men live their days in this world. Not content to say simply that the incarnate Son of God is our brother (Heb. 2:11-14), the author shows how this priest-brother of ours experienced in himself the full testing which every man must endure. Son of Man that he was, he became our priest only by sharing the suffering and temptation which are an integral part of all human life. Read the graphic

description of Jesus' agony: "In the days of his earthly life, he offered up prayer and entreaty aloud and with silent tears" (Heb. 5:7). Does not this sound like an excerpt from one of the Lament Psalms! and may we not interpret it as a piece of midrashic peshar on the story of the suffering just man in Ps. 116?

Always, however, trial and temptation in the life of Jesus were but the dark shading of a wondrous *chiaroscuro*. With this darkness light always commingled, the wondrous light of his awe-filled reverence and perfect obedience before the Father. If it was needful that our priest-brother like ourselves should "learn experientially through suffering what obedience really means" (Heb. 5:8), this "total and perfect submission of his will to God was the very life-principle of the sacrificial blood which he shed on Calvary. Old Testament sacrifice took its whole meaning and value from "the life that is in the blood" (Lev. 17:11). But how infinitely more precious to God was the sacrifice of the Son of Man who, though "tempted in every way that we are" (Heb. 4:15), gave to his Father a life perfect with loving obedience (cf. Heb. 10:5-10).

When, therefore, the author of Hebrews urges his readers to "look upon Jesus who leads us in our faith and brings it to perfection" (Heb. 12:2; 3:1; 4:14; 5:18-20), his first reasons is the fact that our great High Priest, truly our brother, can not only sympathize with us in our weaknesses because he too was tempted, but can also strengthen us with the example of his own perfect fidelity to God. As our author expresses it. "Because Jesus has himself been through temptation he is able to help us who are tempted" (Heb. 2:18).

Second Aspect: Jesus the Priest, Truthworthy Son of God

But the priesthood of Christ involved something more than his suffering and death, even as the help he gives us is something much richer than the example of his perfect obedience in the midst of trial and temptation. This "something more" is emphasized in the first chapter of the Epistle which describes the full share which Jesus received, through his resurrection in the unchanging eternity and infinite riches of God's saving wisdom and power.

The Epistle makes only one literal reference to the resurrection (Heb. 13:20). The many other references to it are consistently in accord with the image of the Old Testament expiatory sacrifice. This rite was consummated only when the high priest carried the blood of the victim into the Holy of Holies. There, with a symbolic gesture, he sprinkled the blood on the golden sheet of the *kapporeth* where God was supposed to dwell. Again and again the author

reminds us that this rite was ineffective. Because the life in the sacrificial blood was only the life of a beast and because the people had little better to offer from lives blighted by infidelity, the curtain separating them from God's presence always remains as a reminder of their alienation from the God who would save them.

The best that can be said about Old Testament expiation is that it provided the author of Hebrews with an apt image to describe the "once for all" perfect sacrifice of Christ. In dying, this High Priest shed the blood of a faithful and devoted victim: in rising, he consummated this priestly act by bearing, the life-blood of his sacrifice into the presence of God. In the heavenly sanctuary, acting as our Priest, he atoned for all the sins of his brothers and united them as beloved children to his Father and ours. Better still than this, in the presence of God his sacrifice and the very priesthood which it created were empowered with the timelessness of God's own eternity, so that Jesus the Priest now lives forever "to intercede for all who come of God through him" (Heb. 7:25).

The "trustworthiness" of this High Priest, therefore, is something more than his power to sympathize with us and to support us with the example of his fidelity. Because his priesthood and his sacrifice are now part of God's eternity, they are beyond the human measure of past, present and future; they live in a timeless "Now", with power to purify, sanctify every moment of the world's existence. The author of Hebrews expresses cryptically all the tremendous possibilities which this fact opens for every Christian: "Brothers, through the blood of Jesus we have the right to enter the sanctuary, by a new way which he has opened for us, a living way through the curtain which is his flesh. And so we have a supreme High Priest over all the house of God" (Heb. 10:19-21).

Third Aspect: Jesus the High Priest in the House of God

This last phrase, "over the house of God", brings to the fore the third important aspect of the priesthood of Christ. Reading this Epistle, with its distinction between "the earthly sanctuary" of Israel and "the heavenly sanctuary" in which Jesus exercises his priesthood, one might come to think of a sanctuary in the sky, a tabernacle in the clouds. This conclusion flows naturally from the tabernacle imagery which the author constantly uses. But the Epistle itself provides a corrective to make certain that this imagery does not hide the wondrous truth which underlies the image.

Three times this Epistle stresses the fact that Christ by his priestly action creates and maintains the new Covenant; the very locale of his priestly ministry is in the midst of the people of God.

The "heavenly sanctuary", therefore, must be identified with the Church, the New Israel of those who form the community of faith and love. Here, as in the Holy of Holies, God dwells with an intimate, loving and saving presence, for it is here that Christ the Priest is always present to cleanse, to sanctify, and to prompt men to cry out with himself, "Abba, Father!"

The only logical conclusion to this reality is the author's appeal to his readers to live with fervent faith, hope and love in the very sanctuary of God which is the community of the Church (cf. Heb. 10:22-25). Here it is that Christ is always with us as our brother who can sympathize with our weaknesses and as our High Priest who can strengthen us to be "perfect" with the total fidelity of his own priestly "perfecting". The Epistle affirms this with unforgettable words: "It is not as if we had a High Priest who is incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help" (Heb. 4:5-16).

Jesus the Priest, Source and Model of Consecrated Service

At this point some of you may be wondering why I have not pointed this presentation to the practical needs of your own ministry. Our author has done a much better work, for he injects into the development of his doctrine large parenthetical portions of advice, warning, directive and encouragement. This practical matter, however, is the least important part of the Epistle. In fact, the author himself was totally convinced that nothing could so much help his readers to become "masters" as a loving knowledge of all that is involved in the priesthood of Christ.

It is for us to ponder the Epistle prayerfully that we may learn what we are to be and what we are to do if we are to live as true ministers of the saving High Priest who is present to every moment of time. To be a brother with brothers, to know how to sympathize and how to strengthen out of the store of our own experience, to love the people of God as Christ loves them, to share his devotedness to the Father and his perfect obedience to the Father's will, and—above all else—to rely on the power of his eternal intercession and the perduring efficacy of his sacrifice ever with us in the Eucharist—this is what forms an authentic minister, the true servant of Christ in the Church who always looks to Christ the Priest as the unfailing source and perfect model of all consecration.

POSITION PAPER ON THE LICITNESS OF THE GRODEN METHOD OF FAMILY LIMITATION

by

Vicente J.A. Rosales, M.D.

Introduction

It is important, at the outset, to define terms clearly. Otherwise, there is bound to be some confusion regarding the mode or manner of action of different methods and techniques and this may well confuse the issue.

The human reproductive process requires a number of steps which must follow one after the other. To begin with, it is necessary that the man and the woman are producing and are capable of delivering the so-called germ cells (gametes) which in the male is the sperm and in the female is the egg or ovum. The state of producing germ cells is referred to as the state of fertility or the state of being fertile. This is the primary condition to human reproduction.

But it is not sufficient for the man and the woman both to be producing gametes or germ cells. It is necessary that the germ cells of the male, the sperms, be transferred into the body of the female. This is accomplished in the act of intercourse or coitus. It should be pointed out that natural family planning, or what was (and in some places still is) referred to as rhythm, consists of the identification of the days when a woman is liable to conceive and to abstain from intercourse on these days. This takes advantage of the fact that a woman is not fertile at all times since she releases only one egg a month. The days when she may conceive, therefore, are rather restricted or limited. Intercourse outside of those days does not result in conception. To avoid a pregnancy by identifying the fertile days and avoiding intercourse during those days is merely utilizing the periodic phases of fertility and sterility that nature itself provides. This is the only method that has been officially sanctioned by the Church.

Once the male gametes or sperms have been transferred into the body of the woman, they must, as a third step, seek out the egg. One of them joins the egg and penetrates it. There is a union of gametes. This is known as **conception**, and it is a fusion not only of the sperm with the egg, but more specifically, the union into one of the genetic or nuclear materials of the two distinct gametes. Biologically speaking, this is the moment when a new,

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separate, distinct, human life begins. Any procedure that frustrates union of the sperm with the egg is contra conceptive, or more briefly, **contraceptive**.

Once conception has taken place, a pregnancy begins. The fertilized egg, now called a zygote, does not immediately plant itself in the uterus. There is a time lapse of 5 to 7 days during which it travels the length of the Fallopian tube, reaches the uterus, and then imbeds itself in the lining of the uterus. The imbedding is called implantation. The time lapse is necessary for the fertilized egg to be able to implant and also necessary for the lining of the uterus to become ready to receive the fertilized egg.

The pregnancy lasts for 38 weeks, after which a fully developed infant is delivered, and over the next twenty years or so, will grow and mature into an adult fertile man or woman.

The five steps necessary for human reproduction, therefore, are: (1) fertility, (2) intercourse, (3) conception, (4) pregnancy, and (5) growth and development after delivery. Any interference with the first step, the capacity to produce and deliver gametes is essentially **sterilization**. This may be accomplished either medically or surgically. Thus, removal of the ovaries is a surgical sterilization. Also, the cutting of the tubes in the female or the vas deferens in the male, thus preventing the delivery of the gametes, is also sterilization. Thus, also, some contraceptive pill preparations inhibit the ovaries from producing and releasing eggs, and this too constitutes sterilization.

Any interference with a pregnancy, from the moment of conception onwards, is essentially an abortion. This may be before the egg implants itself in the uterus, such as through the use of an intrauterine device which will allow fertilization to take place but will prevent its implantation. This is true of the technique that has been euphemistically called menstrual regulation, which empties the uterus of its contents (whatever they might be) once a period is delayed. This is true of the D and C, the suction technique, and other methods.

An interference with the union of gametes after the transfer to the female has been effected is contra conceptive or contraceptive. This includes the use of condoms and diaphragms. This also includes a practice that would seem to be less directly contraceptive but is contraceptive nonetheless: the use of steroid (contraceptive) pills the action of which is to alter or modify the mucus contained in the entrance to the uterus to make it non-receptive and impenetrable to sperms. These are, it might be noted, the same pills as those that are sterilizing in their effect. They are basically

progesterone or progesterone-like compounds and their action as sterilizing or contraceptive is dependent on time interval as well as on dose.

It might also be useful to note that frequently, there is no distinction made between the methods of "family planning." All are referred to as contraceptive techniques. This blurring of the distinctions between the methods is, to some extent, deliberate because it makes more acceptable some technique which are not truly contraceptive and which would not be acceptable if properly identified as sterilizing or abortive.

The Groden Method

Dr. Harold M. Groden, an obstetrician-gynecologist in New England, in 1965, proposed a system of using steroid pills (identical to those used in oral pill contraception) to simplify the practice of rhythm. He called his method Secure Rhythm, but it has also been known as the Groden Method, or the 11 day pill method.

Groden pointed out that the difficulty with rhythm lay in the irregularity of the menstrual cycle, the difficulty of determining the fertile days and the sometimes long periods of sexual abstinence that were required. He attributed this to the irregularity with which the egg was released. He theorized that the giving of steroid hormones, particularly progesterone and progesterone-like substances, would so affect the hormonal mechanisms that in the succeeding cycle, the egg would be, invariably he suggests, released on the 14th day of the cycle. Should this be the case, then it is possible to predict exactly the period of abstinence. Should this be the case also, then it would constitute Periodic Abstinence or Natural Family Planning and would be perfectly consistent with the orthodox Catholic position of respecting the rhythm of nature and merely taking advantage of the naturally occurring infertility.

The proof offered by Dr. Groden to show that in no way was the procreative cycle disturbed regretfully consists of general statements which do not follow the generally accepted pattern of reporting scientific discoveries or data. On the basis that "I have no intention of burdening the reader with a long recitation of clinical cases," he omits the description of the research protocol, the number of cases studies, the controls employed. The publication of his original paper (GRODEN, H.M., Ovulation Regulation. *Linacre Quarterly*, 32:117, 1965) was in fact followed by a complaint, published in the next issue, accusing him of "making medical statements not borne out by medical data or references" (NABORS, G.G., Letters to the Editor, *Linacre Quarterly*, 32:117, 1965). This failure to present

complete data and a description of the study made, makes it very difficult to evaluate the validity of the proofs offered by Dr. Groden to support his claim that following his system there is (1) no disruption of the normal procreative cycle and that (2) ovulation occurs consistently on Day 14.

Nonetheless, it might be useful to list down the evidences that Dr. Groden cites and to comment on them briefly. The evidence that under his regimen, ovulation takes place regularly on Day 14 of the cycle, consists of the following observations:

(A) In the Basal Body Temperature charts of women following his regimen, Dr. Groden claims to have observed "almost without exception a characteristic dip" on Day 14, "coinciding with actual rupture of the egg follicle from the surface of the ovary." This is a rather surprising statement since ordinarily the 'dip' is observed in less than half of the BBT charts of women. It is also surprising that Dr. Groden uses the BBT charts to prove his point because in the same work he discredits BBT charts, and therefore, his own evidence. He says: "I have never had any considerable faith in Basal Body Temperature" (GRODEN, H.M., *Secure Rhythm*, The Michael Press, Walpole, Mass. 1967).

(B) The amount of glycogen or sugar in the mucus of the cervix observed by application of test strips, something for 15 minutes or until maximum color change. The use of tests for sugar in cervical mucus, once a fad in rhythm practice, has been discarded long ago as unreliable.

(C) Fern formation when cervical mucus is allowed to dry on a glass slide, as evidence of estrogen effect. It might be noted that the tendency of the mucus to form fern-like patterns on drying is evidence of change in the mucus produced by estrogens, which usually are high before ovulation, but is not necessarily followed by same. Furthermore, the time relationship between this fern formation property and the moment of ovulation is not exact, although this evidence, if actually observed, is one of the better "evidences" of ovulation that Dr. Groden presents.

(D) Endometrial biopsies at various stages of the cycle to evaluate for both estrogen and progesterone effect. This again, could be one of the more reliable evidences presented but the validity of this evidence depends on the details of specific findings and relationship to other phenomena. These details are not adequately reported and the validity of the evidence, therefore, difficult to evaluate. It might be noted that the stage of the menstrual cycle might fairly accurately be dated by this procedure.

(E) Maturation Index of the vaginal smear. Again, a dating of the stages of the menstrual cycle might be accomplished fairly

accurately by this technique. The comments made in D, however, also apply.

(F) Menstruation occurring regularly on a 28-30 day cycle. This is of absolutely no value as evidence for the regularization of ovulation during a series of cycles on the Groden prescribed regimen. The menstrual flow" starting 3-4 days after the pills have been stopped is evidence merely of the withdrawal of the exogenously administered progesterone, and not of ovulation.

It might therefore be said that the evidence presented by Dr. Groden to support his claim that there is no disturbance of the natural procreative cycle, is both insufficient and inadequate for the reasons already mentioned.

Internal Evidence

The fact that Dr. Groden failed to demonstrate the validity of his biological theory (by not presenting his experimental data adequately and in the manner universally accepted as valid by physicians all over the world) does not, however, prove his considerations necessarily wrong. At most, they leave the matter indeterminate, as undemonstrated, although possibly valid. It becomes necessary, therefore, to obtain evidence elsewhere.

The first paper that appeared regarding whether a Groden-like regimen insured release of the egg regularly on the 14th day of succeeding menstrual cycle was a study done by Dr. Conrado L. Lorenzo and Dr. S.H. Sturgis, **CONTROLLED RHYTHM: AN ANALYSIS OF 88 CYCLES** (Fertility and Sterility, Vol. 19, pp. 490-499, 1968). Lorenzo and Sturgis monitored women on a Groden type regimen to determine whether after such a regimen, the egg is released consistently on the succeeding cycle on the 14th day. The criteria they used for ovulation were: (1) Basal Body Temperature to demonstrate a biphasic curve (not an "Ovulatory dip" as Groden used) as presumptive proof of ovulation; (2) levels of the hormone pregnanediol (a degradation product of progesterone) exceeding 2 mgm. per 24 hours or at least twice the level at Day 10 (before ovulation), and (3) Luteinizing Hormone (LH) determinations by radio-immunoassay to demonstrate a "midcycle" peak. Not only does the Lorenzo-Sturgis study conform strictly to standard medical protocols for investigation, the criteria used were more sophisticated and accurate than the parameters which Dr. Groden reported as a base for his own work.

The Lorenzo-Sturgis study demonstrated that "ovulation cannot be forced to occur . . . as has been suggested (by Groden)." The results of the study were "not in keeping with Groden's findings

in which ovulation was reported to have occurred prior to therapy (of the succeeding cycle) on all his treatment cases."

The study, in fact, demonstrated, that on a regimen such as Dr. Groden recommends, once the woman has been on such a regimen for three (occasionally four) days, the combined steroid pills suppress ovulation. The ovary is inhibited from releasing the egg and this constitutes medically, a sterilization.

But if the mechanism of action of the Groden regimen is merely to suppress any egg that may be released three and occasionally four days after the start of the pills, the abstinence period should extend up to Day 18 inclusive and not merely to Day 16 inclusive. Yet women on a Groden regimen do not conceive on Days 17 and 18, even if ovulations that may occur on those two days may not be suppressed. There must be another mechanism functioning to prevent the conception.

It is known and well established that progesterone and progesterone-like compounds change the quality of the mucus of the cervix or entrance to the uterus so that the mucus becomes impenetrable to sperm. This is, in fact, the basic mechanism of action of the contraceptive pills. This effect occurs within 48 hours of the first dose. The effectivity of a Groden regimen, therefore, to prevent a pregnancy on Days 17 and 18 (while the sterilizing effect is not yet fully operative) is on the basis of this change in the mucus of the cervix. The system is therefore, for the 3rd and 4th day of the 11 day pill regimen, contraceptive, and after that date both contraceptive and sterilizing.

Dr. Groden has not published an adequate refutation of the Lorenzo-Sturgis study or of other studies published later. Even advocates of the Groden system such as Dr. Leticia L. Dimayuga (see COMMUNICATOR, Vol. 4, No. 17, Feb. 18, 1976) quote Dr. Lorenzo's study as saying that "ovulation will occur with the same variability as before" except that it will not occur beyond Day 19, and as suggesting that "ovulation is not made to occur on a definite date as claimed by Dr. Groden, but that it is only suppressed or prevented from occurring beyond a certain date." Dr. Dimayuga admits that in her own experience "there was no study done to prove that ovulation occurred invariably on Day 14 of each treated cycle" (sic. — of each cycle following treatment?) In the summary of her paper, Dr. Dimayuga admits that on Days 19-25 (based on the Lorenzo-Sturgis study) "there is suppression of ovulation on these six (sic. — seven?) days to prevent a late ovulation from occurring." She also admits that on Days 16, 17, and 18, the "cervical mucus effect is present and contraceptive effect operative but

only if a late ovulation (by Groden standards any ovulation after Day 14) should happen to occur on these days." (parenthetical remarks mine).

Other studies confirm the Lorenzo-Sturgis findings and in fact remark on the excellence of that study. One such study **CONTROL OF OVULATION TIME WITH STEROID AND NON-STEROID COMPOUNDS**, by John G. Boutselis* Richard P. Dickey, and Nicholas Vorys, published in the American Journal of Obstetrics and Gynecology (Vol. 112, No. 2, pp. 171-177, issue of January 15, 1972) repeats the study using similar and additional parameters to determine ovulation. The pertinent statements in this study are: "It was postulated by Matthews and later concurred with by Groden that ovulation could be regulated by administering a progestin during the second half of the menstrual cycle. In an excellent study by Lorenzo and Sturgis, it was shown that 65 per cent of patients utilizing this method exhibited an ovulatory cycles. These findings did not conform with Groden's published results. It was important to note that in Lorenzo and Sturgis' studies it took at least 3 to 4 days of oral contraceptive therapy to suppress ovulation. Our preliminary studies utilizing FSH, LH, and pregnanediol as indices of ovulation concur with Lorenzo and Sturgis' findings. It will be noted that of 58 patients, 19 or 33 per cent exhibited an ovulatory cycles when the oral contraceptive was administered from Days 16 through 25 of the menstrual cycle. For the conservative patient wishing to use the rhythm method of family planning, the modality would seem to be unacceptable."

External Evidence

Outside of the intrinsic evidence reviewed above, there are incidental observations that should bring to question the validity of the Groden system as a method of Natural Family Planning. All together, these observations are to the effect that although Dr. Groden made his original proposals in 1965, a full decade and more later, his system remains outside the mainstream of interests and activities of the majority, and all of the major, natural family planning programs in the world. This also true of reviews of natural family planning. The following are examples of this:

1. The report on Periodic Abstinence issued by the Department of Medical and Public Affairs, of the George Washington University Medical Center in Washington, D.C. (which issues extensive and comprehensive reports on various aspects of population-related matters), released in June 1974, ignores the Groden approach entirely.

* Dr. Boutselis is currently in the editorial advisory board of the Linacre Quarterly, organ of the Catholic doctors in the United States.

Dr. Groden's published material does not even appear in the extensive bibliography of 126 references given in this report.

2. The Research Conference on Natural Family planning held at Airlie House, Warrentown, Virginia on January 23-26, 1972 and proceedings which were published by the Human Life Foundation, 1973, omits any discussion or mention of the Groden system except for a cursory mention by **John R. Marshall**, in his paper **Prediction, Detection, and Control of Ovulation: An Overview**. The reference is quoted as follows: "Administration of steroids during the post-ovulatory phase of the cycle do not appear to control the time of ovulation in the subsequent cycle."

3. The composition of the 14-man Committee of Experts on Natural Family Planning also known as the Task Force on the Determination of the Fertile Period, of the World Health Organization Headquarters in Geneva, Switzerland, does not include Dr. Groden. Although the composition of the Committee is international, it does include several members from one country so that the presence of an American in the Committee does not preclude the inclusion of others of the same nationality.

4. Still in connection with Expert Committee on Natural Family Planning of the World Health Organization, it might be noted that this body was called to a meeting on February 10-11, 1976, to make recommendations concerning research priorities in Natural Family Planning. It is significant that the Committee never considered the Groden system even in passing. One proposal made for a study of NFP with pills was relegated to among the lowest priorities and was not even included in the final considerations when the original list of some 60 proposals were pared down to 14 prior to the final choice of priorities.

5. International activities and conferences on Natural Family Planning do not include any discussion on the Groden system. A case in point is the forthcoming meeting of the International Federation for Family Life Promotion planned for Cali, Colombia in June of 1977. The preliminary agenda includes nothing even remotely related to a Groden-like system.

Additional Comments

It may be pertinent to add remarks regarding some of the arguments presented by Fr. James B. Reuter, S.J., in his espousal of the method proposed by Groden. This is of importance because Fr. Reuter is the major advocate today of the method as a system consistent with Roman Catholic orthodox teaching. The following observations might be made:

1. The list of "backers" Fr. Reuter claims for Dr. Groden's method is undoubtedly impressive, since it contains the names of various cardinals, bishops, moral theologians, and other clergymen. It would be imprudent to question the moral judgment of such an impressive group of persons. However, it might be pointed out that the approval that these authorities have extended to the method is, presumably, premised on the biological considerations that Dr. Groden claims for his method. If, indeed, Groden's biological hypothesis were valid, there would be little difficulty with his method. These biological considerations, however, are, to say the least, questionable, the protestations of Dr. Groden notwithstanding. No biologist of note upholds Dr. Groden's hypothesis. And while clerical support and enthusiasm may be evident, medical and biological "backers" are singularly absent.

2. The question around which the Groden system revolves is a biological, not a moral question. That is to say, the ethical validity of the system depends on biological facts. If, indeed, there is no disturbance of the natural cycles of procreation, as Dr. Groden claims, then the ethical dilemma is solved. If, however, the method prevents a pregnancy because it is, after Day 16 of the cycle, contraceptive, and later still, both contraceptive and sterilizing, then it is an entirely different matter. This is the crux around which the ethical issue revolves.

3. Fr. Reuter emphasizes the fact that Dr. Groden has devoted a whole lifetime to the service of the church and that he is a "fine old man." Hence, it is pointed out, we should treat him with reverence. Regrettably, being a fine old man, and having devoted a lifetime to the service of the church is no guarantee against error, biological or ethical. There is no irreverence intended in calling to question the validity of his biological hypothesis. Biology is not a matter of authority. It is a matter of scientific demonstration. Dr. Groden is certainly deserving of all respect and attention, as a gentleman, a physician, an elderly person, and a devout Catholic. This is precisely why it is specially regrettable that a controversy of this nature should arise, because it forces the issue and makes it necessary to question the statements, although certainly not the sincerity, intention, and goodwill of men who, because of their past, should be venerable in every sense.

4. There is no desire, and certainly no attempt, in any of this, to call to question the good-will of any body. We should, to paraphrase Fr. Reuter, be helping each other. It is the truth that we should all be after, and nothing less. And we should all make

every effort to see that the truth for what it is. I personally regret that my calling to question the ethical and biologic validity of Groden's Method may have led anyone to think I was dealing lightly and irresponsibly with a matter I consider of great importance.

In Conclusion

In conclusion, therefore, it appears from the best available medical and biological information that the system of Secure Rhythm proposed by Dr. Groden is:

1) a system for which he gave a biological hypothesis, which, if valid, would have constituted legitimate Natural Family Planning,

2) a system which does not in any way interfere with ovulation should this take place at any time in the menstrual cycle up to Day 16, inclusive.

3) a system which does not inhibit ovulation on Days 17 and 18, but avoids a pregnancy on those days through the contraceptive effect of the progesterone-like compounds on the mucus at the entrance of the uterus, and is therefore, contraceptive.

4) a system that suppresses the release of the egg after Day 18 and is, therefore, at that time also sterilizing.

5) a system that fails to regulate ovulation as originally claimed by Dr. Groden.

6) a system that can effectively prevent a pregnancy through a successive combination of abstinence, contraception and sterilization.

7) a system that does not constitute natural family planning in the proper sense, even if there is a period of abstinence.

8) a system whose validity lies in its biological mechanisms which have been adequately demonstrated as including the mechanisms of contraception and sterilization.

9) a system that does not have significant biological and medical support, but only ecclesiastical endorsement.

10) a system that has been ignored by the mainstreams of natural family planning efforts throughout the world.

SUMMARY OF POSITION PAPER ON GRODEN METHOD

1. The basic reproductive biology that leads to a pregnancy is reviewed to draw a distinction between sterilization, abstinence, contraception and abortion.

2. The Groden Method is presented and the biological hypothesis offered by Groden as to the mechanism of action of his regimen discussed. Basically his claim is that his regimen regularizes ovulation so that it occurs regularly on Day 14 of the cycle.

3. The evidences offered by Groden to show the validity of his hypothesis are summarized. It is stressed that Dr. Groden's presentation of data is cursory and incomplete and in utter disregard for the usual manner in which medical data is universally presented. It is also pointed out that some of the data offered in support of the hypothesis is, besides being defective, invalid as evidence. On the basis of Dr. Groden's proofs, therefore, it is stressed that his method remains undemonstrated.

4. Evidence from the work of other investigators is reviewed. Two papers, particularly, are presented. In both studies the Groden hypothesis was put to the test and indicators of ovulation far more sophisticated than those offered by Dr. Groden were utilized. In both studies it is demonstrated that while a Groden regimen will not affect an ovulation that would occur up to Day 16 of the cycle, there is no greater regularity of ovulation produced by the regimen and that, in fact, under such a regimen, a considerable number of menstrual cycles become anovulatory because ovulation is suppressed should it have occurred after Day 17 or 18.

5. This evidence shows that Dr. Groden's hypothesis is not valid, that ovulation cannot be made more regular by his regimen. It also shows that there is disruption of the natural cycle of reproduction because, although pregnancies up to Day 16 of the cycle may be avoided by abstinence, those that would occur on Days 17

and 18 are avoided by a mechanism of contraception and those that would occur on Day 19 and after avoided by a mechanism of both contraception and sterilization.

6. It is pointed out that, if Dr. Groden's method were legitimate Natural Family Planning, it would be of major interest to NFP programs everywhere. Yet, most programs, and all important ones, ignore the Groden Method entirely. The Groden system is, therefore, out of the mainstream of NFP interest.

7. It is pointed out that the overwhelming majority of those who have approved and endorsed Groden's method are clerics and that medical and biologic supporters are singularly lacking. The point is made that this is so because the biological basis offered by Groden as an explanation of his method has been accepted uncritically but that those who can examine this hypothesis and recognize its inadequacy cannot support the method.

8. The Groden system is one that avoids conception by a series of mechanisms: first by abstinence, then by contraception, and finally by contraception and suppression of ovulation (sterilization). No respectable biologist who has reviewed the pertinent data will question this. It is to this biological mechanism that the ethical standards should be applied.

ECCLESIASTICAL JURISDICTION IN THE ARMED FORCES OF THE PHILIPPINES

by

Jeremias R. Rebanal, J.C.D.; Ph.D.

In the Decree "Christus Dominus", the result of so much heated debate on the bishops' pastoral office in the Church, the Council Fathers of Vatican II has defined the pastoral role of bishops by analyzing their functions with regard to:

- a) the universal church;
- b) their own particular churches;
- c) the coordinated programs of the dioceses in a region.

And speaking of the care of souls in the armed forces in the third chapter, section on bishops with an interdiocesan office, they stated:

"Because of the special conditions of the way of life of military personnel, their spiritual care requires extraordinary consideration. Hence, there should be established in every nation, if possible, a military vicariate. Both the military vicar and the chaplains should devote themselves unsparingly to this difficult work in harmonious cooperation with the diocesan bishops.

Diocesan bishops should release to the military vicar a sufficient number of priests who are qualified for this serious work. At the same time they should promote all enterprises on behalf of improving the spiritual welfare of military personnel".¹

This year is the Silver Jubilee of the establishment of the Military Vicariate of the Philippines. It was established by the decree "Ad consulendum" of the Sacred Consistorial Congregation on December 8, 1950.² A year after, the first military vicar took canonical possession of the office on December 10, 1951.

Too, the Chaplain Service as an integral part of the Armed Forces of the Philippines was officially born forty years ago, by virtue of Philippine Commonwealth Act No. 1, dated November

¹ Vatican Council II, Decree, "Christus Dominus", 27 oct. 1965, n. 43; English translation — *The Documents of Vatican II*, (American Press, 1966)

² S. C. Consist., "Ad consulendum", 8 dic. 1950; A.A.S., 44, pp 743-744. Later this will be simply cited as: "Decree Ad consulendum".

2, 1935, better known as the "National Defense Act".³ Yet the formal organization of this Service took place two years later, on November 27, 1937.

To honor these two historical events, wish to present a series of studies historico-juridical, theologico-pastoral and sociological in nature.

The Bases and the Nature of Ecclesiastical Jurisdiction in the AFP

The concept of power and authority in the service of the People of God has been one of the main thrusts and innovations of the Vatican II documents. Thus speaking of the hierarchical set-up of the Church, the Dogmatic Constitution "Lumen Gentium" declares that Christ instituted in his Church a "variety of ministries" which should work for the good of the entire body of christians in order to nurture the constant growth of the People of God. "For these ministers who are endowed with sacred power are servants of their brethren" . . . so declares Lumen Genium . . . in order that all who are of the People of God can work freely towards a common goal and more easily achieve salvation.⁴ In the light of these doctrines, we wish to discuss the different aspects of ecclesiastical jurisdiction in the armed forces of the Philippines.

1. The theologico-juridical bases of this jurisdiction.

A — The Source of power: St. Paul tells us that there is no authority which is not from God (Rom. 13:1). In his infinite wisdom and goodness, Jesus Christ established the Church and sent the Apostles as He Himself had been sent by the Father (Jn. 20:21) and provided that their successors, the bishops, should be the pastors of His Church until the end of the world. "In order that the Episcopate itself might be one and undivided. He placed blessed Peter over the other Apostles, and instituted in him a permanent and visible source of faith and fellowship." For the Lord made Simon Peter alone as the rock and keybearer of the Church (Mt. 16:18-19) and appointed him as the Shepherd of the whole flock (Jn. 10:21,15).

This doctrine about the institution, the perpetuity, the power, and the *raison d'être* of the primacy of the Roman Pontiff is the basis of his authority to govern the universal church. This is, the power of jurisdiction which comes directly from our Lord. Hence, the Roman Pontiff enjoys supreme and full, ordinary and immediate

³ "Commonwealth Act No. 1", Nov. 5, 1935, "National Defense Act", in OFFICIAL GAZETTE, Manila, Feb. 11, 1936, vol. 34, no. 18, pp. 290 sqs.

⁴ Vatican II, Const. "Lumen Gentium", n. 18.

jurisdiction in the universal Church over all the local churches, the pastors and the faithful. Thus, according to Vatican II, the College or Body of Bishops together with its head, the Roman Pontiff, and never without this head, is also the subject of supreme and full authority over the universal church. But this power can be exercised only with the consent of the Roman Pontiff. This power is exercised when they are conferred the juridical or canonical appointment according to the norms approved by the supreme authority of the Church.

From the foregoing it is evident that the Bishops can only exercise jurisdictional power under the Supreme Pontiff, who alone has the full, supreme, and universal authority.

By virtue of this supreme, full and immediate jurisdiction in the universal church, the Supreme Pontiff can withdraw a portion of a territory, and some of the faithful of a diocese of a residential bishop, and entrust them to the care of another prelate independent from the residential bishop. This is the case of a prelature nullius. (C. 215)

Likewise, the Supreme Pontiff can appoint for certain classes of faithful and subordinates of a residential bishop, another prelate who will be in charge of their spiritual well-being. However, the residential bishop is not deprived of his jurisdiction over his subjects. Consequently, these subjects shall have two prelates who will enjoy cumulative jurisdiction. This is the case of the military vicariate.

This special jurisdiction of a military vicar is granted either by virtue of an agreement or *concordat* between the Holy See and the Government of the country, or by means of a decree of the Sacred Consistorial Congregation.

In Spain, the Military Vicariate, abolished during the last Republic, was re-established by virtue of an agreement of August 5, 1950. This agreement was incorporated into the Concordat of August 27, 1953 signed between the Holy See and the Spanish Government.⁵

By consistorial decree the military vicariates were established in the following countries: France, Italy, Germany Colombia, Brasil, Canada, U.S.A., Australia, etc. The Military Vicariate of the Philippines belongs to this category. It was established by virtue of the consistorial decree of December 8, 1950.⁶

⁵ A.A.S., 43, p. 80 (1951)

⁶ France — cf. A.A.S., 10, p. 238 (1918), renewed July 26, 1952 A.A.S., 44, p. 744.

Pastoral Bases of this Jurisdiction

Regardless of the form or the manner by which a military vicariate is founded, whether by consistorial decree, or by agreement or concordat, all the documents of erection affirm that this special jurisdiction is granted in favor of the spiritual welfare of those who serve the armed forces of a nation. The reasons expressed in different phraseologies can be essentially reduced into one — that is — to better provide for the spiritual care of the subjects of this jurisdiction. It is no wonder therefore that the decree of erection for the Philippine military vicariate begins with these words: "In order to provide for the spiritual care of the soldiers of the armed forces of the Republic of the Philippines . . ." Vatican II expresses this idea this way: "Because of the special conditions of the way of life of military personnel, their spiritual care requires extraordinary consideration. Hence, there should be established in every nation, if possible, a military vicariate".⁷

It has always been the desire and the practice of the Holy See that general laws, as much as possible should be observed by all, everywhere, conscientiously and religiously; nevertheless, because the peculiar circumstances of things and men demand it, new norms adopted to the new necessities of the faithful have to be given.⁸ This does not mean that the Sacred Consistorial Congregation can establish norms contrary to the general laws. It simply means that these new norms complement the general laws of the Code.⁹

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| Italy | — A.A.S., 18, p. 42 (1926), Decree dated March 6, 1925. |
| Germany | — A.A.S., 27, p. 367 (1935) |
| Colombia | — <i>Revista Española de Derecho Cononico</i> , 1951, I, p. 161, Decree dated Oct. 13, 1949. |
| Brazil | — A.A.S., 43 p. 91 (1951) Decree dated Nov. 6, 1950 |
| Canada | — A.A.S., 43 p. 477. |
| U.S.A. | — SPELLMAN, Francis Cardinal, Military Vicar of U.S.A. <i>Vademecum for Priests Serving the Military Vicariate of the United States of America</i> (N.Y., 1957) pp. 2-7. Decree dated Sept. 8, 1957.
COOKE, Terence Cardinal, Military Vicar of U.S.A., <i>Vademecum for Priests Serving the Military Vicariate of the U.S.A.</i> (N.Y., 1971) pp. 2-7. |
| Australia | — A.A.S., 61, pp. 761-764 (Dec. 30, 1969) |
| Philippines | — A.A.S., 44, pp. 743-744 (1952) |

⁷ Vatican II, "Christus Dominus", n. 43.

⁸ S.C. Consist. "Instructio de Vicariis Castrensibus", AAS, 43, pp. 562-565. Later this will be simply cited as "Instructio".

⁹ Cf. Can. 451, §3.

DANAGHER, John, C.M., "Ecclesiastical Laws and Legislation", in *Pastoral and Homiletic Review*, (N.Y., December, 1952) pp. 228-233.

For while the jurisdiction exercised according to the general organization of the Church is basically territorial, the peculiar conditions of military life do not conform to this set-up. Modern military service is characterized by mobility and speedy action. Military personnel may be transported from one place to another ten thousand miles away in a matter of hours. Such a life is not in harmony with the territorial circumscription either diocesan or parochial in character.

The validity of the administration of certain sacraments like marriage, or confession, or the lawfulness of some ecclesiastical acts, like preaching, mainly depends on jurisdiction fixed by territorial limitations. (Cf. Cans. 872, 882; 1094-1095, etc.)

In order to meet the needs created by this "speedy mobility of subjects" the Church by means of this specially organized jurisdiction wishes that the priestly ministry in these cases be more attuned to the requirements of the law.¹⁰

Moreover, there arises the need for a specialized apostolate in answer to the spiritual needs of military troops and their dependents. This specialized apostolate requires certain qualities in the priests involved. Not only the effects "ex opere operato" of the sacraments, but also the effectiveness "ex opere operantis" — the human dimension of the apostolate should be considered. Besides, special training is demanded for which some priests may not feel capable or qualified. Hence, the need to select those who can qualify, give them the necessary training, and organize them such that they can respond better to meet the needs of military personnel.

The peculiar organization of every army in a nation, and the particular conditions peculiar to every place are considerations a legislator cannot disregard. And these certainly offer obstacles for the Church to formulate a uniform legislation applicable to all military personnel in every country.¹¹

P. Cantero, commenting on the re-establishment of the military vicariate in Spain, enumerates three grounds for the granting of this special jurisdictional power. These three fundamental reasons are:

- a) to solve the serious inconveniences experienced by many military personnel due to the very mobility intrinsic to the life of the military. These inconveniences are felt most in the areas of pastoral ministry, marriage proceedings and in the administration of ecclesiastical justice;

¹⁰ Spellman, o.c., p. 2.

¹¹ PUGLIESE, Augustinus "Adnotationes", in *Monitor Ecclesiasticus*, 1951, IV, p. 582, no. 2.

- b) the specialization and fullness of an apostolate as distinctive and unique as the military which not everybody knows how to exercise with the necessary prudence and efficacy. This apostolate would become incomplete and confusing if members of the same home would fall under separate jurisdiction with different functions and competencies, some parochial, others diocesan, and still others religious-military. Add to these other inconveniences like the confusion in the practice and in the records.
- c) to provide for the coordination with the other military entities, each one independent and proper in its own diverse functions, as demanded by the experience of many centuries.¹²

All these statements on the bases of the special jurisdiction over the military are supported by a greater authority, coming as it does from the supreme magisterium of the Church, Pope Clement XII, in his Brief, "Quonian in Exercitibus". Here are the reasons he cited for establishing a special jurisdiction over the military:

- a) in order to insure the right administration of the sacraments,
- d) the efficacious direction and care of those souls who live and stay in military camps.
- c) for the proper trial and decision of cases and controversies among the military personnel and pertaining to the ecclesiastical forum...

2—The Juridical Nature of this Jurisdiction

The foregoing discussion shows that the Military Vicar shares the jurisdiction of the Supreme Pontiff. The establishment, therefore, of a military vicariate does not change, nor diminish, nor

¹² Cf. CANTERO, P., "La Restauracion de la Jurisdiccion Ecclesiastica Castrense", in the daily YA de Madrid, Nov. 16, 1950:

"La restauracion de esta jurisdiccion obedecem en principio, a tres razones fundamentales por las cuales se solicite a la Santa Sede y la benignidad del Papa se digno otorgarla, a saber:

a) resolver los graves inconvenientes que acarrea la numerosa familia militar la misma movilidad intrinseca a la vida castrense en relacion con la asistencia religiosa, los expedientes matrimoniales y la administracion de la justicia eclesiastica;

b) la especializacion y plenitud de un apostolado tan caracteristico y singular como el castrense que no todos pueden y saben realizar con el tacto y eficacia necesaria y que parece incompleto con la separacion de las jurisdicciones para miembros de un mismo hogar con funciones y competencias distintas, parroquiales unas, diocesanas otras y religioso-castrense otras, con los consiguientes resultados en la practica y en los archivos.

c) la misma concordancia con los otros fueros militares, propios en sus diferentes aspectos y exigidos por la realidad de una experiencia plurisecular."

restrict the extent of the supreme, full, and immediate jurisdiction of the Holy Father. Since the Military Vicar shares and participates in the jurisdiction of the Holy Father, the former should exercise his power within the limits of this participation. In other words, he must exercise his jurisdiction according to the nature of his vicarious power. Hence, the need to determine the nature and limits of this jurisdiction.

For this purpose we shall examine the documents relative to this jurisdiction, particularly the consistorial decree of erection of the Military Vicariate in the Philippines which says:

"Vicario Castrensi competit iurisdictio ordinaria, personalis tum fori interni tum fori externi... Vicarii Castrensis iurisdictio, cum in territoriis Ordinariis locorum subiectis exerceatur, cum eorumdem iurisditione cumulatur". (Decree "Ad Consulendum")

From the foregoing text we can easily see that the ecclesiastical jurisdiction in this vicariate possess the following qualities:

a) Ordinary; b) Vicarious; c) Personal; d) Cumulative.

Let us examine each one separately.

A — Ordinary

Ordinary jurisdiction is that which is attached or united by law to an ecclesiastical office; it is delegated if it is entrusted to the person who will exercise it.

The ecclesiastical jurisdiction in the Armed Forces of the Philippines is **ordinary** because it is attached to the ecclesiastical office that is the Military Vicar by virtue of a decree of the competent authority, the Holy Father. Hence the two essential conditions required to constitute ordinary jurisdiction are perfectly complied with:

First—this power is permanently attached to the ecclesiastical office that is the Military Vicar erected in a stable manner. One of the several practical consequences of this is that the power nor the office does not cease even if the occupant ceases in office either by death or transfer or resignation, etc, as it had happened when the first military vicar of the Philippines, Cardinal Santos, died on —————. The office of

Military Vicar remained although it was vacant until Bishop Mariano Gaviola was appointed to the office.

Second—the jurisdictional power was attached to the office by virtue of a particular law and as a consequence it can be delegated in full or in part to another capable person. (C. 199, § 1)

B. Vicarious

The jurisdictional power of the Military Vicar is by its very nature vicarious. It is exercised in the name of the Supreme Pontiff, although this power is attached to an office which is not the supreme pontificate.¹³ This situation is comparable to the Apostolic Vicars who govern their flock in the name of the Holy Father. The consistorial decree expressly calls this entity in the Catholic Church in the Philippines as the Military Vicariate, and its titular head as the Military Vicar.

The term "vicariate" is open to several meanings and uses.

- 1) referring to the **position**, it means the dignity or duty of the vicar;
- 2) referring to a **specific place**, it means the office where matters are transacted and affairs regarding the jurisdiction are dispatched;
- 3) referring to a **stable juridical entity**, it means the totality of persons, places and things subject to the jurisdictional power of the Vicar by virtue of the decree of erection.

C. Personal

The aforementioned decree of erection states that the jurisdiction of the Military Vicar is "personal, both in the internal as well as the external forum". These properties or qualities do not seem to correspond to one and the same basis of the distinction or division.

The term "personal" is used in opposition to "territorial". This distinction is made by reason of the manner of exercising authority: if the exercise of the jurisdiction is limited by the boundaries of

¹³ Cf. CAMPO, Ferminus, C.M., "De Vicariatu Castrensi praesertim in Philippinis Insulis", in the *Boletín Eclesiástico de Filipinas* Nov. 1953, p. 720, no. 5; PUGLIESE, "Adnotationes", *Monitor*, 1951, IV, p. 584; ROMANI, Sylvius, *INSTITUTIONES IURIS CANONICI* (Romae, 1941) I, pp. 258-260. He simply says that there was a controversy whether this jurisdiction in propria vel vicaria", without further comments. SICARD, Ignacio, S.I., "El Vicario Castrense de Colombia", in *Revista Española de Derecho Canónico*, Salamanca, 1951, I, p. 162 sqs Cf. C 294.

a certain territory, it is called **territorial**; if it is limited to a certain class or classes of persons, it is called **personal**.¹⁴

On the other hand, the distinction between jurisdiction of the internal forum and that of the external forum is made by reason of the object. The first governs primarily the conscience of every individual and is directly and immediately concerned with the private good; the second governs primarily the social actions of the faithful and is concerned directly and immediately with the public good.¹⁵

This military jurisdiction is granted because of the peculiar conditions of the faithful in the Armed Forces of the Philippines. Hence, the Military Vicar can exercise his authority on his subjects wherever they are. The place where there is a matter of secondary consideration.¹⁶ The Consistorial Instruction of 1951 confirms this when it says:

"This jurisdiction which the Military Vicar enjoys is personal: that is, it extends only to the subjects who are designated as such by the Consistorial decree of erection of the respective vicariate even though they themselves may reside in military quarters and in places specially assigned to the military".¹⁷

D. Cumulative

There had been times when the military of many countries enjoyed an exempt jurisdiction. This means to say that persons and places connected with the armed forces of a country were excluded from the jurisdiction of the local ordinaries and were made exclusive subjects of the military vicariate.¹⁸ The present

¹⁴ VERMEERSCH, A.—CREUSSEN, J, EPITOME IURIS CANONICI, (3 vols., 7a ed. Michelinias-Romae, 1949), I, p. 275, n. 320.

¹⁵ Ca 196; ABBO, John—HANNAN, Jerome, THE SACRED CANONS, (2 vols., St. Louis-London, 1952, I, p. 252, Commentary on Can. 196.

¹⁶ PUGLIESE, "Adnotationes", *Monitor*, 1951, IV, p. 585 no. 5.

¹⁷ S. C. Consist. "Instructio" no. 11.

¹⁸ GARCIA CASTRO, "Convenio...", REOC, 1950 III, pp. 116-117: "Confiaban la cura de almas en el ejército a una jurisdicción especial los Concordatos de Polonia, Lituania, Checoslovaquia, y Alemania. Se decía en este último, artículo 27: 'Será concedida al Ejército del Reich alemán una cura de almas exenta para los oficiales, funcionarios u militares católicos pertenecientes a aquel y para sus respectivas familias. La dirección de la asistencia religiosa del Ejército pertenece al obispo militar. Jurisdicción exenta admiten también los Concordatos de Austria, Portugal, e Italia. En esta último dice el artículo 4: 'Las tropas italianas del Aire, Tierra y Mar gozan en cuanto a sus deberes, religiosos de los privilegios y exenciones consentidos por el Derecho Canónico. Los capellanes militares tienen sobre sus tropas competencia parroquial y ejercen el sagrado ministerio bajo la jurisdicción del Ordinario militar, asistido de su propia curia'".

practice of the Holy See is to grant cumulative jurisdiction to the Military Vicar without at the same time depriving the local ordinaries of the same jurisdiction. This statement can be proven by a survey of the decrees of erection or of re-establishment of the military vicariates in the various nations after the war.¹⁹

The Consistorial Instruction confirms this practice when it says:

"The jurisdiction of the Military Vicar is not exclusive, and therefore, no way does it withdraw from the authority of the Ordinary of the place those persons, quarters and places reserved for the military, (namely, the quarters, arsenals, airports, military hospitals, etc.) therefore, this jurisdiction does not in any way entail exemption, nor excommunication from his diocese the position of military chaplain".²⁰

This cumulative jurisdiction means that the subjects have two pastors, both legal. One by reason of the territory where they may be found and this is the Ordinary of the place. The other by reason of the personal conditions of the subjects, and he is called in this case the Military Vicar.

This set up would have caused many doubts and difficulties between the territorial jurisdiction of the local Ordinaries, and the personal jurisdiction of the Military Vicar had not the Holy See forestalled them by means of the timely norms making the prudent distinction between military and non-military reservations. The military installations and establishments are: military quarters and camps, military schools and hospitals, military prisons, battleships and naval bases and arsenals, or armories, military airports and airplanes, prisoner camps, the churches and oratories reserved to the soldiers, etc.

The non-military installations are those places which, though presently occupied by the military, are not intended for their exclusive use.²¹

The norm established by the Consistorial Instruction is the following:

In the military establishments the Military Vicar exercises jurisdiction primarily and "per se"; the local Ordinary, secondarily, and in consideration of his own proper subjects. In other words, in military establishments the military Vicar has priority rights.

¹⁹ Cf. Note 6.

²⁰ S. C. Consist., "Instructio", no. II.

²¹ Cf. PUGLIESE, "Adnotationes", *Monitor*, 1951, IV, p. 587, no. 7.

In the non-military establishments, the general norm is reversed. The local ordinaries primarily exercises the jurisdiction, the Military Vicar secondarily, and in consideration of their subjects within the said territory. And to avoid conflicts, the same Instruction exhorts local Ordinaries and the Military Vicars as well as parish priests and the military chaplains to make agreements among themselves and with the military commanders so that they may form a kind of alliance in their apostolic efforts and activities, and functions may be exercised with harmony as a guide, particularly outside the military installations.²²

From what has been discussed, we can attempt to describe the ecclesiastical jurisdiction of the Philippine Military Vicariate as: that public power, ordinary essentially personal, granted by the Supreme Pontiff to the Military Vicar in order to govern cumulatively with the local Ordinaries the faithful connected with the Armed Forces of the Philippines towards the attainment of his ultimate end — the eternal life.

²² S. C. Consist., "Instructio", no. II.

HISTORY

THE CHURCH AND CHINA

(A historical sketch of the Church in China from the seventh century to the death of President Mao Tse-tung. — From *L'Osservatore Romano* English Weekly Edition, October 14, 1976, pp. 10-11.)

China received the first missionaries of the Gospel as early as the 7th century, when the Nestorian monks from Persia arrived in the capital of the middle Kingdom in 635. The activity and strength of the Christian communities that were soon set up, is witnessed to by a famous stone table at Sian in Shensi, still preserved today, and an eloquent testimony of the first mission and the first adaptation of Christianity to the Chinese people and civilization. The edict of 845 against all religions destroyed, together with Buddhism, also the Christian groups, the remains of which continued until about 1000, leaving traces in marginal ethnical groups in the following centuries.

Mongolian Empire

At the beginning of the 13th century, the Mongolian Empire, unifying the Euro-Asian countries from Mongolia and China to the Adriatic, kindled the missionary zeal of St. Francis's first disciples and impelled the Popes to seek a religious and peaceful contact in view of the defense of the West from the military threats of the Tartars and the Moslems. The mission entrusted by Innocent IV to Giovanni da Pian del Carpine achieved a positive result about the end of the same century, when Giovanni da Montecorvino was able to settle in Cambalik (Peking) as bishop, and Clement V in 1307 sent him five bishops for as many dioceses and adequate missionary personnel. The promising beginnings did not yield the hoped-for fruit and the Christian community was destroyed after the fall of the Mongol dynasty with the national segregation imposed and maintained in the following centuries by the new Chinese dynasty, the Ming.

Era of Francis Xavier

In the 16th century St. Francis Xavier, divining the civil and cultural importance of China for the conversion of the Far East, tried to penetrate it, but he died at its gates, leaving to the recently founded Society of Jesus the task of opening up China to Christ. It was carried out by distinguished men such as A. Valignano, M.

Ruggieri and Matteo Ricci. The latter had the joy of reaching Peking, finding a benevolent welcome at court thanks to his scientific knowledge, and becoming founder of the Chinese mission. The mission method of respect, study and adaptation of Christianity to the great Chinese civilization, yielded fruits of esteem and conversions among the educated classes, so that the prestige enjoyed by the Jesuits of Peking, the court mathematicians, echoed throughout the country. The authorization requested and obtained from the Holy See in 1615 to use the Chinese language in the liturgy and in pastoral care (unfortunately it was never carried out), indicates the concern to form as soon as possible a local Catholic community. The latter grew from the 2,500 Catholics in 1610 to the 300 thousand at the beginning of the 18th century.

About Chinese rites

Divergencies about the missionary method, which arose with the arrival of other religious and priests of the secular clergy, gave rise to the long controversy about Chinese rites, which were at first tolerated and then condemned in 1742. The work of evangelization knew moments of great promise after the first decree on religious freedom (1692), which permitted the legal development of Catholicism and continued until about the middle of the 18th century but it was gradually subjected to inexorable and tenacious persecution which struck a death blow at a Christian community which lacked the support of Europe, then a prey to the crisis of Illuminism and the French Revolution.

New ways were opened in the 19th century, when the missionaries were able to return after the opening of the frontiers. Under the protection of France particularly, which aspired to a kind of patronage of the missions, male religious and Sisters opened churches and institutions in the whole territory, obtaining considerable results. The failure to establish stable relations between the Chinese Empire and the Holy See (though both sides desired them) gave xenophobic sentiments a better opportunity of attacking the Church in China and resulted in persecution and martyrdom especially during the Boxer revolution. Nevertheless, at the beginning of the 20th century, there were about 742,000 Chinese Catholics.

Holy See report

Fertilized by the blood of the martyrs (who reminded one of the words and deeds of the martyrs of the early Church), the Church made great progress in identifying itself with the Chinese people

and in serving the nation. When the millenary Empire fell and a democratic and modern life was established, though among the shocks of struggles, rebellions and civil wars, up to the second world war, a very intense effort was made by missionaries who had come from abroad and from the Chinese clergy, religious and laity, in all fields of evangelization, culture and social work in the widest sense. It was summed up in some acts of the Holy See which mark its progress and establish its results. They are: the erection of the Apostolic Delegation in Peking (1922), the celebration of the first Chinese national Council (1924), the consecration of six Chinese bishops by Pius XI in the Basilica of St. Peter's on 26 October 1926, the elevation of Mons. Tien to the cardinalate (February '46) and finally the erection of the Chinese Catholic Hierarchy, carried out by Pius XII on 11, April 1946. On that day China presented itself to the universal Church with its twenty ecclesiastical provinces, its 128 archbishops and bishops, together with the clergy, religious and laity, all united in wishing to give Christ to China and China to Christ, and to make the Church in China a real religious, moral and social force in the service of the Chinese people and nation.

Missionaries expelled

On 1, October 1949, at the moment of the proclamation of the Chinese People's Republic, the Church had in those regions about three and a half million faithful, scattered in 144 ecclesiastical territories: 20 archdioceses, 85 dioceses and 39 apostolic prefectures.

The hostile attitude of the new regime towards religion was manifested right from the beginning. Under the pretext of combatting all foreign interference in the country's internal affairs, the movement of the three autonomies (financial, administrative and propagandistic) was created the following year: it aimed also at the complete enslavement of every form of worship and at the destruction of all organized religious structures.

Thus the National Patriotic Association was set up: a central organism for each religious group, directly dependent on the civil power. The Moslems got their association in 1953; the Protestants in 1954; the Taoists in April 1957; finally in July of the same year, it was imposed also on the Catholics. So the Chinese Patriotic Church arose in the fifties, founded for the purpose of destroying the Church from inside.

The process began with the expulsion of all foreign ecclesiastical personnel. Accused of being agents of imperialism, the missionaries and Sisters were tried, imprisoned and finally expelled.

When the foreigners had been eliminated, the Government turned its attention to the Chinese clergy, to detach it from the Holy See. There were heroic examples of faithfulness to Christ and to his Church; unfortunately, there were also those who, giving in to the various forms of pressure, proceeded to confer the episcopate without authorization on ecclesiastics neither nominated nor approved by the Holy See.

Curtain of silence

The curtain of silence slowly fell upon that Christian community. The Apostolic Administrator of the Prefecture of Suihsien, Father Dominic Chen, O.F.M., was the only Ordinary who sent a letter of homage and good wishes to Pope John XXIII on the occasion of his election. News became increasingly rare and then in the summer of 1966, the fury of the cultural revolution wiped out all public trace of religion and worship.

After the recent opening to the West, numerous visitors have tried to form an idea of the state of Christianity in continental China, but they have been able to see very few traces of life. If we except the case of the Church of Nan-tang in Peking, reopened to worship in November 1971 and frequented by a few foreign diplomats, students and tourists, no one has ever been able to contact a Catholic community in any of the many towns visited.

The situation of the Church in China remains a painful reality and a disquieting mystery. How many Christians are there in that territory today? It is known from various testimonies that there are still Catholics who keep their faith, but religious life can be manifested only in private. Furthermore, the very supporting structures of any possible community are rapidly disappearing. It is certain that, for over 15 years, there has been no seminary in operation in China. Of the nearly 3,000 Chinese priests active in 1948, according to thorough calculations there can remain no more than 500 of 600, deprived of any possibility of exercising their ministry. Of the Bishops legitimately consecrated before 1954, about ten might still survive; some of them are known to have been in prison since 1958 (such as Most Rev. Ignatius Kung of Shanghai and Most Rev. Dominic Tang of Canton) and nothing has been heard of them for years.

Communist China

The death of President Mao Tse-tung, who, for several decades, has guided the destinies of Communist China, has brought forth comments, declarations and evaluations in praise of the political and economic work of a statesman who has shown his gifts as a leader in many and not always easy circumstances.

His action, owing to the ideology which motivated and directed it, has had serious consequences, also in the religious sphere, on the life of a people well known for its traditional respect for moral and spiritual values and for its deep convictions—though in different forms—in a life beyond death: respect and convictions which, thanks to the coming of Christianity twelve centuries ago, had known the elevating influence of the light of the Gospel and of Christ's liberating action.

But not all is lost.

The Church, the indefatigable supporter of the civilization of love—based on the indispensable principles of faith in God, justice and the brotherly coexistence of all peoples—in a world that wishes to propagate class hatred, continues to keep flying high the flag of hope, which—as in the past, in circumstances that were, perhaps, even worse—does not disappoint. The Holy See has, on various occasions, expressed its esteem for the great Chinese people. The many messages sent and the various gestures made towards China (who can forget, in times closer to us, the stop, short though it was, of His Holiness Paul VI in Hong Kong in 1970), express the deep consideration that the Holy See and the Popes have had for that noble people and the expectation and the invitation, patient, but more and more pressing and inviting, to dialogue, albeit in the irreconcilable divergencies between an ideology and a faith, in order to arrive finally at a solution which will guarantee, to the greatest extent that can be reached, a real possibility of respectful coexistence between believers and non-believers.

It is precisely with this hope that our best wishes are formulated for the complete progress, both spiritual and material, of the Chinese people, in justice and in peace.

THE MAMANUAS AND FATHER JAIME PLANA, S.J.

by

José S. Arcilla, S.J.

When the Jesuits returned to Mindanao in the second half of the nineteenth century, the mamanuas were a homeless nomadic tribe in the mountain country of Surigao. Physically similar to the negritos of Mariveles in Luzon, they also observed the same traditions and practices as the latter, according to a French scientist who visited both tribes in 1880.

When the Jesuits first came upon them, they had already had make-shift shelters of palm leaves, but they seldom lived in them. In one of these hovels, the missionaries found what seemed to be their only possessions: 2 long lances, some bolos, a large clay pot, a frying pan, and what looked like two hammocks. A thick pole served as the stairs, removable at night or in time of danger. There were mats of local palm leaves, but until the Jesuits distributed clothing to them, they wandered about with no other clothes than what Adam and Eve wore in paradise before their fall, according to one Jesuit.

By 1875, a few Jesuits had already tried to accustom them to live in stable communities. Their efforts were unsuccessful, partly because the first Jesuits who worked with them had too much ground to cover and could not stay with them for any length of time; and partly because the mamanuas seemed incapable of living in a fixed point at all.

Soon after arriving from Spain in 1875, Fr. Jaime Plana, S.J. was sent to the missions of Taganaan and Placer (Surigao). There he passed his mission "apprenticeship," a training that prepared him for his later career, namely, the evangelization of the mamanuas.

Fr. Plana himself tells us how we won the respect of the tribe when he was first transferred to the mission of Mainit in 1882. He needed a guide who knew the mamanuas; but not finding one, he packed a few clothes and tobacco, and shouldered them to the

other side of the lake bordering the town of Mainit, where the mamanuas gathered to fish. At sight of him, the people all fled. Fortunately, he came across a mamananua called Tigbauan, and with him he started a simple conversation, to allay his fears and win him over by gifts of tobacco and clothing for his wife and children who were hiding nearby.

It seems too good to be true, but a mere trifle won for the Jesuit the loyalty and admiration of Tigbauan. Asked about the distance between a certain mountain and the town of Gigaquit located on the Pacific coast of Mindanao, Tigbauan answered that it would be at least a full day's hike. Fr. Plana, then, invited him to come along as he wanted to go to Gigaquit. Fr. Plana's letter continues:

I then began to climb up a mountain which rose before us, but full of all kinds of rattan, very thick and full of thorns; but God gave me such strength to hike through the thorns that the mamananua could scarcely follow me. Full of admiration he began to call me the sergeant of the mamanuas, and considered me his dear friend. I parted from him, promising that I would see him next day...¹

To the nomadic mamanuas who had never stayed put in one fixed point for any time, and who had to wonder continuously to hunt and gather their daily food, the ability to walk distances and to climb steep mountains without the least sign of exhaustion was invaluable. In the eyes of that simple man, then, Fr. Plana, who proved to him to be an excellent hiker, was an extraordinary man.

When the Jesuit missionary returned the next day, a crowd was already awaiting him. Scared at seeing him so close, the women and the children took to their heels, but were stopped short in their tracks when they heard the sounds coming from Fr. Plana's harmonica. In the ensuing conversation, the mamanuas received clothes and tobacco from the missionary, and other gifts of food.

That was the beginning. When Fr. Plana assured them that he had come to help them "with my two arms, counsel and food," they agreed to form themselves into a town. Immediately, "... we were on our way looking for a site, and after a long march all day under a full sun, we found a beautiful plain near the *cabatuhan* on the bank of the river called Sugud. All who were present there said that the place pleased them..."²

¹ *Historia de Mainit*: Archivo de la provincia tarraconense de la Compañía de Jesús (Sant Cugat del Vallès, Barcelona), E-II-b-63.

² *Ibid.*

For an entire week, Fr. Plana worked with the mamanuas, felling trees and levelling the ground to build a community house for them. The past and present gobernadorcillos of the neighboring town of Jabonga also came to lend a hand. At the end of the week, about 100 mamanuas could be counted in the new community, each family with its own house and corresponding field, and a gobernadorcillo and his deputy had even been appointed to exercise authority over them.

Then, difficulties began to surface. Not having lived permanently in community before, they soon chafed under the authority of the new gobernadorcillo, and without much ado, they stole away from the new settlement. Once more, Fr. Plana set out in search of the mamanuas, penetrating the thickness of the forests and climbing the steep mountains of Surigao, until he found them all. Unlike the first time that the Jesuit saw them, this time the mamanuas did not try to run away, and the missionary appealed to them to return to the settlement, because "... that was what I wished them to do," he wrote.³

Apparently, to regroup the mamanuas after they had absconded from the reduction cost the Jesuit nothing, except the physical effort of locating them in their hideways. All he did was, on finding them, to manifest to them his desires, and the mamanuas obeyed him. But, as he himself wrote much later to the Superior, the reduction of the mamanuas demanded no little tact and prudence, besides a felicitous instinct of being able to track them in their hiding places, "like one hunting rabbits in the mountains".⁴

The flight and return of the pagans to the Christian reductions at the invitation of the missionary, as usually took place in the Mindanao missions, obeyed two distinct motivations. It was one thing to satisfy the desires of the man who went out in search of them to distribute gifts, and another thing to submit to a way of life that was rather new to them. Fr. Plana unlike the other Jesuits who were working to christianize the other native hill tribes who already had some form of social organization, had no such thing to base his work on. Always wandering aimlessly, they appreciated "neither authority, nor subjection, and there are no datus or caciques among them, as among the other pagans of Mindanao; neither do they live under some form of society, as the

³ *Ibid.*

⁴ *Ibid.*

mandayas or manobos, who have at least their small groups or ranches; but each one lives where he likes, and for as many days or hours as it pleases him, without planting or harvesting anything ever, nourishing himself with nothing better than the pulp of certain palms, and with the fruits of his hunting ability in the mountains".⁵ He, therefore, had to start by inspiring in the mamanuas love and trust in the missionary, the man who satisfied their most elementary needs of food and clothing. Only after satisfying these prime material needs did he, little by little, try to awaken in them the need to satisfy their more properly human desires and needs, like the need to live in company with other human beings, or give due worship to the Creator and Master of life. But, with this minimum, namely that he loved them and respected them just as they were, Fr. Plana was able to win their affection and loyalty.

Towards the end of 1882, Fr. Plana had already formed three more settlements of mamanuas after the first, which was called San Roque, having baptized around 200 or 250 of them. Many more wanted to become christians and were properly instructed in the new faith, but he did not baptize them until he saw that they would remain faithful to their new religion, one sign of which was that they planted crops and built their own houses in the reduction.

The mamanuas were a very simple people — in the opinion of Fr. Urios, the most simple in the world — people who seemed to have had no passions, nor the desire for fighting; with no ideas of some form of external worship, nor any traditions to tell us what they had once been in the past. They were, according to all who knew them, the most degraded tribe in Mindanao. It was "a triumph of God," in the phrase of Fr. Urios, "that they came near to a missionary, after having laid aside their fears and hesitations."⁶

It was also through the simplest of methods that Fr. Plana attracted them, that is, loving them sincerely, looking for every opportunity to do them good. His fellow Jesuits knew this, knew his "unending and genuine love" for them. Many times, when

⁵ *Ibid.*

⁶ Fr. Saturnino Urios, S.J. was the great missionary of the Agusan valley. When he first went to see them in 1877, they ran away from him as though they had been "bedeviled with fear." Great missionary that he was, he was not able to convince the mamanuas to stay in the reductions, mainly because he had too much to do. Fr. Plana, however, dedicated himself, until his death, to the exclusive task of christianizing the mamanuas. See the letters of Fr. Urios, in the various volumes of

informed that the mamanuas had again deserted the reductions, his only reactions was "Poor people! Poor people! I shall go and see them." And hiding himself behind a tree, he waited for hours, until someone came along and he would stop him in his tracks to convince him to return.⁷

Fr. Plana died in Butuan on August 31, 1887. Never enjoying robust health, his continued excursions in search of his beloved mamanuas finally took their toll. A short illness ended his career in Mindanao. But he had not worked in vain to christianize the wandering mamanuas. For, although at the time of his death, they had not been entirely reduced or christianized, nonetheless, in time, they slowly joined the christian communities. In the last years of the 19th century, the Jesuit letters seldom mentioned them as a group set apart, for, to all appearances, they were slowly being integrated in to the christian life of Mindanao.

the *Cartas de los Padres de la Misión de Filipinas de la Compañía de Jesus*, 10 volumes, Manila, 1877-1895. But see especially his letter to the Superior written from Butuan, June 1, 1888, in *Cartas*, VIII, 331 ff. This description of the peaceful nature of the mamanuas is interesting, considering that recently the tasadays were also discovered to be people who has no concept of hate or fighting. See John Nance, *The Gentle Tasadays* (New York, 1975).

COMMUNICATION

FOR PRISONERS, "ECOPRIW" SPELLS JUSTICE AND CHARITY

"Lord, when did we ever see you in prison and not help you"?

Matthew 25:43

Should we call ourselves Christians, if we are not willing to share the sufferings of more than 21,000 inmates confined in various prisons and penal colonies throughout the country, and more than 31,000 petty offenders kept in city and provincial jails? Have we ever wondered what will happen to numerous detainees awaiting speedy trials and immediate response to their appeals? Consider too, the so-called "social outcasts" — ex-prisoners themselves and the prisoners' families who are separated from their loved ones and breadwinners of their families.

Now, more than ever, the need for Christian charity in our prison communities is being felt. Hence, the Catholic Bishops Conference of the Philippines has created the Episcopal Commission on Prisoners' Welfare (ECOPRIW) to undertake the needed services. Through an Integrated Pastoral Plan of Christian Rehabilitation and Aid, ECOPRIW offers legal assistance, provides spiritual, educational and cultural activities and supplements existing medical and recreational services and facilities.

To carry out immediately its program, ECOPRIW is launching a **fund raising campaign** which needs all our support. Whatever form of contribution, no matter how small, will be highly appreciated. Significantly too, ECOPRIW needs "Volunteers in Prisons' Service" (VIPS) workers. These are the concerned Christians who are willing to spend some of their time, share whatever talent they have and offer their friendship and prayers wholeheartedly to our miserable brothers.

The Episcopal Commission on Prisoners' Welfare is composed of the following members: Bishop Pedro N. Bantigue — Chairman; Bishop Juan B. Velasco — Member; Bishop Amado H. Paulino — Member; Msgr. Ciriaco Escutin — Auxiliary Member; Msgr. Benedicto Arroyo — Auxiliary Member; Msgr. Francisco Avendano — Auxiliary Member; Rev. Fr. Vicente Dacuycuy — Secretary; Rev. Fr. Ernesto A. Esperidon — Secretary.

For further information about the Commission, please contact telephone number 47-01-55 (Manila).

CATHOLICS IN THE WORLD TODAY

Figures published recently by the Vatican's Central Statistics Office, for January 1, 1975, give the number of Catholics in the world as 705,028,000, or 18.2 per cent of the world population of 3,873,733,000. Including Protestants and Orthodox, the number of Christians comes up to 31 per cent of the world population.

It is difficult to find accurate statistics for the different religions of the world, but the following figures may be taken as an approximation:

Catholics	705,028,000		
Protestants ..	350,000,000		
Orthodox	150,000,000		
		Total Christians .	1,205,028,000
		Muslims	550,000,000
		Hindus	510,000,000
		Confucianists ...	310,000,000
		Buddhists	280,000,000
		Shintoists	75,000,000
		Taoists	50,000,000
		Jews	16,000,000
		Others	877,705,000
			<hr/> 3,871,733,000

The distribution of Catholics in the continents is as follows (figures from the Central Statistics Office).

	Population	Catholics	Percentage
Africa	391,178,000	46,292,000	11.8
America	546,907,000	336,421,000	61.5
Asia	2,253,230,000	53,740,000	2.4
Europe	661,708,000	263,441,000	39.8
Oceania	20,710,000	5,134,000	24.8
	<hr/> 3,873,733,000	<hr/> 705,028,000	<hr/> 18.2

HOMILETICS

by

Bernard J. LeFrois, S.V.D.

I. BIBLICAL NOTES FOR HOMILIES

SOLEMNITY OF MARY, MOTHER OF GOD (January 1, 1977)

First Reading: Numbers 6: 22-27

Second Reading: Galatians 4:4-7

Gospel Reading: Luke 2:16-21

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

Gospel Reading: The shepherds, finding the new-born Child in such dire poverty, realize that he is the Savior also of the poor of Yahweh (the anawim), as foretold in Is. 61:1. They become the first heralds of the Good News. Mary is presented by Luke as the Ideal Community of God, storing up every detail of her Lord and Savior, and contemplating them in order to penetrate deeply their salvific meaning (something which the Church has ever continued to do, cf. Vat. II, Decree on Revelation, no. 8, in imitation of her mother and model). From v. 19 (repeated in v. 50) it is surely reasonable to conclude that Luke is giving us the source of his information.

Circumcision was the rite by which a boy became a member of God's chosen People. Jesus is like a new "phylum" engrafted on the old stock to regenerate it totally and thus bring it to salvation-fulfillment. On this occasion the name was given. Jesus (Yehoshuah) means "God is salvation".

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

THE EPIPHANY OF THE LORD

(January 2, 1977)

First Reading: Isaiah 60:1-6

Second Reading: Ephesians 3:2.3.5-6

Gospel Reading: Matthew 2:1-12

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

Gospel Reading: Popular devotion has given much attention to the number and the names of the magi, and even the lands from which they came; it designated them as kings, and determined the number

to be three. Scientific research spent much time to ascertain what astronomical phenomenon corresponded to the "star". In reality, the sacred writer tells nothing whatsoever of all these points, for his message is on quite another plane. The main thrust of the infancy narratives is **theological**, though we are justified in postulating a historical basis as nucleus for the account (see *Bol. Ecl.*, Oct. 1974, pp. 672-676). The theological message is that the **Mesiah-King** is of Davidic ancestry (Bethlehem, city of David) as prophesied, and that he is not only King of the Jews but universal King of all nations, represented by the magi, learned astrologers and counsellors of kings. They bring him gifts as proof of their devotedness. Enlightened from on high, they had not given up their long and arduous search until they had found the object of their quest.

Many of the details of the account allude to Old Testament passages which were chosen to make the basic event come alive for those who were well acquainted with the Old Testament (see above art., p. 675). It thus becomes more of a meditative midrash with points for reflection. Notice also the intended contrast between Jewish initial non-acceptance and Gentile (pagan) acceptance of the **Messiah-King** (frequently in Matthew), and the fact that they were not repulsed by his lowliness. It is doubtful if the magi intended some symbolism in their gifts, but this does seem to be the intention of the author in quoting Ps. 60:6 and 72:10-15, to embellish his account. Gold in the scriptures is often the sign of royalty (King), and incense was bound up with the Temple-worship (God), whereas the bitterness of myrrh designated him as Suffering Savior. Also of theological importance is the statement that "they found the Child with Mary his Mother", the Queen-Mother with the royal **Messiah-King**.

Second Reading: Paul was chosen to be the herald of the Mystery that is Christ. In Christ, not only the chosen People of old but **all nations** are called to very close union with God in Christ, forming his Body wherein all are sons in the one Son. Thus they are heirs to the "Promise" which is the promised Spirit (cf. Gal. 3:14), who unites all in love. This is God's ineffable plan to receive all mankind into sonship in Christ, his Son. It was not revealed of old, but now it is manifested. The passage is very fitting for Epiphany, which means "manifestation". The Early Church composed a striking hymn to commemorate this plan of God: cf. 1 Tim. 3:16.

Here, the ministry of Jesus is given in some detail. Kings and priests were anointed in the Old Testament by oil; Jesus, who embodies both these roles in his own person, is anointed with the Holy Spirit himself, whom the oil symbolized. In the power of that Spirit, Christ established God's reign among men and destroyed the power of Satan's reign. As the Spirit was given of old to men in order that they fulfill their roles, so now Jesus is empowered by the Spirit in his role of Savior and Lord of all men, and Mighty Conqueror of Satan.

FEAST OF THE SANTO NIÑO (January 16, 1977)

First Reading: Exodus 3:13-15

Second Reading: First Corinthians 1:1-3

Gospel Reading: Luke 2:16-21

First Reading: Yahweh was the personal name of God that was sacred to Israel, as "Jesus" is sacred to Christians. In Hebrew it is a derivative from the verb "to be". Whether God's answer to Moses should be translated "I am who I am" or "I am who am", the meaning still remains mysterious. In its root significance, "Yahweh" most likely means "He-who-brings-everything-into-existence". But in the popular mind, a name was always connected with an event, with the meaning given accordingly. To Israel, Yahweh was the "God who saves". He was with them (v. 12) to guide, to assist, to bring to fulfillment, as he did their forefathers, Abraham, Isaac and Jacob. Above all, the exodus and Sinai events impressed upon their minds that their God was a saving God, one who cares. Similarly, the name "Jesus" means "Yahweh is salvation."

Gospel Reading: See January 1st.

Second Reading: In addressing the Corinthians in the opening paragraph of his letter, Paul invokes the name of Jesus three times, each time with special import; 1) Paul has God's call to be an apostle of Christ Jesus, that is, sent by him to announce the name of Jesus everywhere. Paul never ceased doing so. 2) The Corinthian community is consecrated in Christ Jesus. By baptism, they have been set apart from this sinful world, immersed in the paschal mystery of Christ, to belong entirely to him, and are called to share his holiness of life. 3) The community of all believers are one in acknowledging Jesus as "Lord" which is Paul's Greek equivalent for Yahweh (Phil. 2:11). To "call upon the name" is an Old Testament phrase for rendering adoration to God (Ps. 99:6). Here is a clear indication of Christ's divinity.

Paul's usual well-wishing has a deeply theological dimension that is Trinitarian. What he really wishes them from the Father and the Lord Jesus is the full blessings of the Spirit: grace, in the sense of divine bounteous favor, and peace, that fruit of the Spirit that brings total well-being.

THIRD SUNDAY IN ORDINARY TIME (January 23, 1977)

First Reading: Nehemiah 8:2-4a.5-6.8-19

Second Reading: First Corinthians 12:12-30 (or 12:12-14.27)

Gospel Reading: Luke 1:1-4; 4:14-21

First Reading: Since the chapters in Nehemiah are acknowledged by scholars not to be in proper order, the situation is best understood if we follow those who place this passage after Ezr. 8:36. It was just two months after Ezra, the scribe and interpreter of the Law, had returned from Babylon (Ezr. 7:9). Recognizing the need of the people for knowledge of the word of God, he convoked the assembly of returned exiles to proclaim anew to them the essentials of the Law. The time was opportune, it being the month of Tishri, which began the civil New Year; (later on, the religious year began with Nisan).

Hearing the word of God, the People of God are moved to deep compunction, but Ezra exhorts them to a festive meal, sharing the best they have with one another, amid much rejoicing. Their strength was to lie in their joy of having heard the word of God, and sharing in the community of God's People.

Gospel Reading: Today's gospel-message begins with Luke's opening preface to his entire gospel, continues with a resumé of the ministry of Jesus and climaxes with his preaching at Nazareth where he openly declares the prophecy of Isaiah 61:1 to be fulfilled in himself. After much careful research-work, drawing on oral and written traditions, Luke proposes to give his Christian readers an authentic document (dedicated to his patron Theophilus) containing the powerful deeds and dynamic teaching of Jesus. His "orderly" viewpoint is not chronological but theological and didactic.

From start to finish the ministry of Jesus is Spirit-impelled, as Luke expressly states again and again. The resumé points up the powerful impact made at the outset, resulting in a large initial following. This is symbolic of his initial success as a whole. (The subsequent rejection symbolizes the later rejection by the people as a whole). Jesus knew well that "no prophet gains acceptance in

his native place" (v. 24), yet he purposely chose this prophecy of Is. 61:1, for it gives an admirable portrait of the role of the Spirit-filled and Spirit-impelled Messiah, to preach the glad tidings of deliverance to all classes of men, shackled by Satan and sin. The "year of salvation" was symbolized by the Jubilee year occurring every fiftieth year, in which all debts were to be cancelled to give a new start to each one. With the presence of Jesus who is God's final manifestation, this "year of salvation" has become a reality by means of his salvific work.

Second Reading: A passage of paramount importance for stressing mutual cooperation in a community. Just as the human body enjoys unity in great diversity, and its many diverse members constitute a single purposeful body, so all who have put on Christ in baptism have become one Body since they all possess the same Spirit of Christ. "To drink of the Spirit" evidently congers up the image of the Spirit as the Living Water (Ez. 47; see Jn. 4:10 and Rev. 22:1). As to the Body of Christ: "Baptism incorporates the Christian into the risen glorified Body of Christ, so that the Church, the assembly of the baptised, is the manifestation and extension of the Lord's Body in the world" (Jerome Bibl. Comm. II, 271). Thus the shorter form for today.

The longer form develops this analogy with the human body with very telling lessons for the community: 1) The necessity of variety of functions in a community, each role being important with regard to the well-functioning of the whole. 2) Interdependence of the members: if one suffers (or sins) the whole body suffers harm; prestige enjoyed by one accrues to the entire unit. Similarly, the good that one accomplishes makes for the perfection of the whole. 3) The duty of concern for members with less honorable or noticeable roles, all resulting in mutual charity.

FOURTH SUNDAY IN ORDINARY TIME (January 30, 1977)

First Reading: Jeremiah 1:4-5.17-19

Second Reading: First Corinthians 12:31 to 13:12 (or 13:4-13)

Gospel Reading: Luke 4:21-30

First Reading: Jeremiah declares that his prophetic role was not of his own making. With deep understanding God loved (knew) him, and singled him out for this role even before his birth. He must be God's mouthpiece to his own people and to the surrounding nations. The task is gigantic, and he will meet with much opposi-

tion. But he must stand firm for God is with him (v. 19), to make him a fortified city, a mighty pillar, a strong wall. "To gird the loins" is taken from tucking up a long garment into the cincture (loins), to be able to work unhindered. Hence, he is to be fully ready for the laborious task ahead.

Gospel Reading: The entire scene is an example of Luke's telescoping several events in order to bring home his lesson of deeper import. Here the scene symbolizes Israel as a whole not accepting Jesus, though the despised Gentiles will. Both the women of Zarephath and Naaman the Syrian represent the Gentile world. His own people will reject him, and in time not only cast him out of their city but crucify him. As yet, his time had not come.

What a change from the first favorable reaction to his preaching! Why such a drastic step? The fact that Jesus was known to them for decades as a common laborer with no special education, and belonging to no special class such as the Scribes or Pharisees or the priestly caste, was the initial stumbling block. Lacking was the gift of faith. Jesus reminds them that he shares the fate of every prophet. Then when he boldly confronted them with the further fact that it was the pagan world which received Elijah and Elisha were cut to the quick. To assert that God would show preference to the despised pagans was in their eyes unforgiveable. After all, the sons of Abraham were God's chosen People. So Nazareth, unwilling to accept this rebuff, determined to kill her own son. That is just what Israel did later on.

Second Reading: Paul's magnificent hymn of love is a climatic conclusion to his exposition of the variety of gifts in the one Body of Christ, granted by one and the same Spirit. Love is the supreme gift to the Spirit. It is love that gives true value to all our actions; without love even the charisms have no value before God. Five are mentioned: tongues, prophecy, special knowledge, charismatic faith, and finally, courage to give up everything, even life itself. Yet, without the motive of genuine love, they are of no value in God's sight.

Instead of describing the inner nature of love, Paul gives its fruits and manifestations. Fifteen characteristics are mentioned, each one a different facet of the whole. Charisms are transient but love endures (v. 8). Compared to our knowledge in eternity our present knowledge is like a child's: incomplete, imperfect, obscure like in an ancient metal mirror. In heaven it will be like an adult's knowledge direct, complete, face of face (an allusion to the beatific vision). While charisms are transient, the three divine virtues are permanent in the Church and in its members. Yet the greatest of the three is love.

II. HOMILIES

MARY GOD'S CHOICE FOR A MOTHER

January 1, 1977: Solemnity of Mary Mother of God.

The Human Situation: On reaching his twentieth birthday, when most young people expect special gifts from their parents, a young man, instead of asking his mother for anything, presented her with an antique gold watch. On the back was engraved the words: "To mom, for twenty years of faithful service". Here was an awareness of the value of a loving and faithful mother, devoted in her service to her children. It had revealed to him how precious she was to him.

The Good News: The Octave day of the Birth of Jesus is devoted in the new liturgy to Mary, the Mother of God. She is not only like the queen of Sheba who came from afar to honor king Solomon (1 Kgs. 10), but she herself is truly the Mother of him who is greater than Solomon (Mt. 12:42), the very Son of God himself. Upon her the Spirit came, to invest her his power (Lk. 1:35). He elevated her motherhood to the highest possible level, so that Mary is in reality the Mother of the Incarnate Word of God. A mother does not merely bring forth a body, but a person. Thus Mary is truly the Mother of him who is the Son of God.

It is Mary who gave of her inmost being, to form the sacred humanity of him who is "the image of the invisible God" (Col. 1:15), "the exact representation of the Father's being" (Hebr. 1:2). She imparted to him the flesh that he would one day offer in sacrifice to the Father for the redemption of the whole world. He took from her the Body that he would give as Food to sustain man on his laborious journey through the desert of this life. Her blood it was that filled this little veins so that he could pour it out as his own in remission of man's sins. It is Mary who reared the Lamb of God until he became keen in mind and strong of heart, able to preach far and wide the Good News which was to bring salvation hope and joy to man. At Mary's breast the Babe first learned to lisp the holy name of God, the God of Israel; at her knees he knelt to sing the inspired psalms of his people and on her lap he listened to the deeds of the men of old.

From whom did Jesus acquire the traits of character that endeared him to all who came to really know him? From whom did he learn that gentle sensitiveness to the needs of his fellow-men, so that he would listen to a beggar's plea, heal a crippled old

woman, and understand the gnawing emptiness of the sinner's heart? Who else but his Mother framed his mind and formed his heart, for he was like unto us in all things but sin. In the mind of God, Mary is ever closely united with the Person and work of her divine Son. It is God who willed that Mary should have this prominent place in Christ's salvific work. Ought we not recognize the will of God in this, and thus gladly give to Mary the place God intended for her? Shall man be reluctant to bestow honor where God has gone beyond all human expectations! It is God who chose Mary to be the Mother of his Son and his closest associate in his entire work of saving mankind.

This is the Mother that God has also given to all of us, for we are one in Christ, having been incorporated into him in baptism. As mother she understands all our needs and never fails to present them to her Son. Hers is truly a service of motherly love for each and every one of her children until she sees us safe in the mansions of the Father. And what is our response to motherly care and her motherly love?

Our Response: Another year lies before us. If the Son of God chose no better way to come to us than through his Virgin Mother, and allotted to her the closest participation in his work of salvation, ought we not go to him through the same Virgin Mother? The Saints have led the way. All of them were passionately devoted to Mary. It was Mary who led them step by step closer to her Son, and won for them the many graces they needed in their work for the Kingdom of God. We begin the New Year well by following in their footsteps.

THE MAGI TODAY

January 2, 1977: The Epiphany of the Lord.

The Human Situation: Dr. Frankl, the noted Vienna psychiatrist and convert to the Catholic faith, has openly stated in his lectures that man is not merely driven by sex impulses but by an inner need for God; and if this inner impulse is not fulfilled, there results great tension and nervous disorder. Catherine de Heuck Doherty in her recent book: "The Gospel without Compromise" likewise claims that in her many trips all over the globe she finds that many people today especially youth are hungry for God. They are searching in all kinds of ways, and the object of their quest is none other than God. When they have found Christ, they have found the God of their searching.

The Good News: The magi undertook a long and weary journey, suffered doubt and anxiety, sought advice where it was evidently dangerous for them to do so, but never gave up till they reached the goal: the Messiah-King whom they had set their hearts to find. And when they finally found him, though it was in utter poverty and simplicity, their joy knew no bounds, because they realized by the light of God's grace and the peace flooding their hearts that their long quest was at an end. They had found him whom their hearts searched for: it was the Son of Mary.

There are many today from all walks of life who are like the magi seeking peace of soul and real meaning of life. To some life seems a riddle. Why is there so much poverty, so much distress, so much need among great portions of mankind? What is the meaning of the frequent disasters that take the toll of so many lives? Why are the goods of this earth so ill-proportioned and the teeming countries of Africa and the East so often the ones that have least? If God is love, why does he allow all this to continue? These men are really seeking the truth, but the truth seems to evade them. Like the magi, their search is beset with doubts and trials, yet they seek advice, inquiring as they go, and they are determined not to give up the search until they find the object of their quest.

Heaven has pointed the way. The magi found the end of their quest in the Babe of Bethlehem. That helpless Babe in the arms of his Mother surely gave no promise to be the glorious Messiah-King, nor could they imagine how he would be the Savior of all nations, to bring peace of soul and meaning to the lives of those who believed in him. Yet it is he who one day would say: "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light" (Mt. 11:28-30). It is this helpless Child who is the Wisdom and the Power of God (1 Cor. 1:24). He does not wipe away all the ailments of mankind with a single stroke, but he offers all nations, and each individual who accepts him, deep peace and understanding, peace which the world cannot give (Jn. 14:27). There is no need to ascend the laborious heights of occult sciences or the unknown paths of Eastern mysticism to find peace, for God himself has come down. He has become a man to be man's Savior and man's Prince of Peace. He alone is God's final answer to all man's queries. He alone has the destiny of all mankind and of each individual in his hand. In him alone is salvation. But it is necessary to accept him and to carry the yoke of his love.

Those that seek to find true peace of heart can ask those who have gone before, from Evelyn Waugh to Theodore Maynard, from Clare Booth Luce to Fulton Oursler, and on to all the recent converts of our day. All with one voice will declare that the end of their long journey and laborious search for light and peace ended with Christ, not the Christ of sentimental devotions that often turn men off, not the Christ of commercialized holy-pictures and statues, not even the Christ sometimes presented in heavy theological treatises, but the Christ of the Gospels, in all his loving simplicity. The Christ who said: Love one another as I have loved you. Greater love no man has, than that a man down his life for his friends (Jn. 15:13). And having found him in the arms of Mary as a Babe, and as their Eucharistic King in the tiny host, they bowed down in humble but exceeding great joy, offering him the gold of their love and loyalty, the incense of their adoration, and the *myrrh of their lives which from then on they would live to spend all for him.*

Our Response: To find Christ there is needed faith, and faith is won by prayer. Open the Scriptures, open the pages of the Gospels and let the person of Jesus beckon to you. If you are searching for peace, you will find it, for he is the source of all peace. If you are searching for enlightenment, he will grant it to you, for he is the Light of every man by his holy Coming. If you are seeking meaning to life and its problems, he will grant you insight into the meaning of his Cross, for by the holy Cross he has redeemed the world and flung open the gates of heaven, having vanquished all evil.

THE BAPTISM OF THE SPIRIT

January 9, 1977: Feast of the Lord's Baptism

The Human Situation: A well-to-do owner of a restaurant was deeply moved by an interior inspiration to sell his business and possessions, his expensive wardrobe and jewelry, and entered the missionary Brotherhood. Sent to Africa, he set up several buildings to house hundreds of Moslem orphan boys who had been made homeless on account of a recent war in those parts. From a successful but self-centered business man he was completely transformed into a poor missionary of Christ caring only for others. This is the work which the Spirit of God can accomplish in the human heart.

The Good News: Christ did not come to do things by halves. He did not come merely to give man a change of structures, a new external "look", another set of moral codes, but he came to trans-

form him from within. In order to do so, he would baptize him, that is, immerse him with the Holy Spirit and fire. This is what the Baptist promised he would do and this is what the mission of Jesus accomplished.

The Spirit of God which is Christ's gift to those who receive him is not an external law like was given to the People of God of old, but a mighty power impelling them from within. They are thus enabled to follow Christ's Gospel message and guidelines to reach their goal. That power is a divine power, the same that impelled Christ during his earthly life. That power is none other than the Holy Spirit himself. He is characterized by fire, in contrast to John's baptism by water; for while water cleanses from without, fire burns through, totally renewing and transforming one from within. It is like the intense heat in the depth of the earth that completely metamorphoses rocks: shale to slate, limestone to marble, and many others.

This is the work of the Spirit that Christ came to bestow. At his baptism, he inaugurated the 'eschaton' or final age of man on earth, which is the age of the Spirit. By his Paschal Mystery he would be enabled to win the Spirit from the Father and pour out that same Spirit on all those who would believe in him and be baptized in his name (Acts 2:38). Every Christian shares in this salvific work of Christ by receiving the sacrament of baptism, and still more the sacrament of confirmation. This is in all reality the "baptism of the Spirit" in its sacramental and theological meaning. If the Christian lets himself be guided and impelled by the Spirit, he will accomplish great things for God and fellowmen. It is the Spirit who acts in him as in Christ.

Today, the term "baptism of the Spirit" is often used by those who are endeared to the charismatic movement. Yet our Holy Father prefers to use the phrase "renewal in the Spirit" rather than "baptism of the Spirit" thus reserving the latter phrase for the outpouring of the Holy Spirit in the sacraments of baptism and confirmation. Truly, the charismatic renewal in the Spirit immerses a man anew in the Christian atmosphere by renewing him and transforming him often in a remarkable manner. One becomes much more aware of his Christian heritage, his love for the Eucharist and for the holy Scriptures is greatly heightened, his love for neighbor blossoms with fresh fragrance. This is because the grace of baptism and confirmation is newly experienced through a special gift or charism. A deeper awareness of the presence and the role of the Spirit in the life of the individual Christian transforms his every action.

Today's gospel-scene sets before us the Savior as our model, invested with the Spirit from on high, to accomplish his universal mission. Every Christian under the impulse of the same Spirit will surely accomplish all that God has in store for him if he continues to be led by the gentle Spirit of Christ. The Spirit accomplishes mighty deeds in those who give themselves up to his powerful transforming influence. Like Christ he will live a life of love, love of God and love of one's fellowmen.

Our Response: There is a new Pentecostal fire inflaming Christians all over the world. From all parts of the globe one hears of marvellous deeds being accomplished by those who have let themselves be renewed in the Spirit. In small family groups, in larger parish groups, in groups of students, in the chapels of priests and nuns, the Spirit is moving. He is moving all men anew to listen to Christ's message of love and to live the Gospel in its fullness. We do not want to be left out of the picture. In our group too, be it family or otherwise, the Spirit of God will pour out his gifts anew, if we are open to his advances and humble enough to accept them. Renewal in the Spirit is coming to be the aim of the Christian today.

JESUS, THE SANTO NIÑO

January 16, 1977: Feast of the Santo Niño.

The Human Situation: An eighteen year old youth lay dying in the hospital with cancer of the tongue. Unless the tongue were removed, the cancer would spread and death was inevitable sooner or later. Entering the operating room, the doctor said to the youth: "Son, you know I must now remove your tongue to save your life. Speak now for the last time". The youth paused for a moment. Then with closed eyes, he pronounced very devoutly three times: Jesus! Jesus! Jesus! The doctor was deeply moved. Later he admitted that no sermon had affected him as much as this action of a noble youth who loved his Lord.

The Good News: Jesus is the name of the Santo Niño, a name that every Christian child can lisp. It is a name that instills confidence and love into the hearts of God's children. So does the image of the Santo Niño to millions of Filipinos. Why do we place this statue in our homes or have this picture in our rooms or on the front panel of our cars? Because the Santo Niño means to us what the Child Jesus meant to the shepherds, when they found him with Mary and Joseph, an infant lying in a manger, lovingly inviting us to take him into our hearts. He is the one who is the hope and joy of our hearts, because he is God who has become our Brother.

In Zaragoza, Spain, at the shrine of Our Lady of the Pillar, there is a very appealing custom which one can witness daily. Our Lady with the Divine Child are situated on a pillar and there are steps leading up to the image. But the only ones who are allowed to go up those stairs to kiss or touch the image of Mother and Child are the little ones, little innocent children. If they are too small to walk, a young altar boy carries them up the steps in his arms to touch or kiss the image of Mother and Child. All who witness this find it very touching. It drives home forcefully the lesson that to come close to Jesus everyone must become like a child at heart, as he so often told us in the gospel.

The little way of childlike confidence and love has been taught to us anew in our times by St. Therese of the Child Jesus, the Carmelite nun who died in Lisieux, France, at the age of twenty-four. She had learned the secret of holiness from the Child Jesus whose name she professed. Great things and extraordinary acts are not needed to make man holy and pleasing in God's sight. On the contrary, the little lowly acts of each day, performed with complete trust in God and out of love for him who has so loved us, is the message of her Little Way, and it is the same message that Jesus himself so often gave to his adult Apostles. The little Carmelite nun is now known all over the world and is the Patroness of all the missions and missionaries. She leads all her clients to the Babe in his Mother's arms, to the Santo Niño, who although he was God, did not disdain to become small and humble for our sakes. This is the lesson he wants us to learn as we honor his image in our homes or in our living-rooms. For he said: "Unless you change and become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this child, is of greatest importance in that heavenly reign" (Mt. 18:3-4).

Our Response: It is not enough to enthrone the image of the Santo Niño in our homes. He wants to be enthroned in our hearts. But that means to love the things he loved, and live the way he lived. In the simplicity of the Santo Niño the greatness of God shines through. In simplicity is true greatness.

UNITY IN DIVERSITY

January 23, 1977: Third Sunday in Ordinary Time.

The Human Situation: On February 4, 1976 at 3 A.M., in 39 seconds, a killer-earthquake crushed 23,000 to death in Guatemala, C. America, injured 76,000 more and left one million homeless, that is one-sixth of the entire nation. From twenty-seven countries help poured in:

doctors, nurses, food and clothing, medical supplies and money. Entire hospital staffs were air-lifted to the stricken country. But above all, the people themselves dug in, and worked with dogged determination that defied description, to rebuild their cities and towns. People of all ranks and ages co-ordinated their efforts, with one single aim in mind: to clear the rubbish and rebuild anew. Their oneness of purpose won the day.

The Good News: It is Paul whose insights into the mystery of Christ have given us the striking comparison of the believing community of Christ with the human body. Without a doubt, the human body is a marvel of God's creation as any student of physiology will promptly corroborate. The body despite its manifold functions, or rather, on account of them, functions distributed to many and various members and organs, is **uniquely one**, for all work together continually and in amazing co-ordination for the well being of the whole. The eye cannot do what the hand does, nor does it envy the hand for that reason. It has its own proper work to do, and that is of equal importance for the body to function properly. The same holds good for the other members. It would be disastrous for the body if the heart refused to do its work because it is not seen so as to be admired. The marvelous and intricate functioning of each member, this healthy balance and perfect co-ordination supposes a variety of members, each having its own role to play for the up-building of the whole body.

This is the image that intrigued Paul so much that he found it an excellent picture of the Body of Christ, the Church. "As the body is one and has many members, but all the members, though they are, are one body; so it is with Christ" (1 Cor. 12:12). "You are the Body of Christ. Everyone of you is a member of it" (v. 27). Then he shows how the Spirit of Christ distributes his roles and charisms in the Church. A charism is a gift given by the Spirit to the individual member for the good of the entire community, to up-build and perfect it. Every member of Christ is given a charism. Sometimes natural abilities are heightened so that they become charismatic in effect. "To each person the manifestation of the Spirit is given for the common good" (v. 7).

In a community, be it a parish, a religious community or otherwise, each person has a God-given role to play in building a better world in his immediate vicinity. This better world is the kingdom Christ is continually establishing and perfecting. The day laborer has his part to play, the officials theirs, the business men theirs. No need to go beyond one's capacity. No need to envy the work of others. The work of each individual, sanctified by union with

Christ in the Spirit, is what is needed to build up the whole in love. All are not called to be administrators, all are not called to be teachers. There is need for a great variety of roles: doctors, nurses, lawyers, attorneys, educators, as well as the ordinary but important roles of jeepney driver, bus drivers, pilots, farmers, fishermen. The role that God has given to each can be cultivated as one's charism, if it is carried out in humble submission to God's Spirit who is in everyone, bringing all together in the oneness of the Body of Christ. "Knowledge inflates, but love builds up" (1 Cor. 8:1). It is love manifesting itself in a variety of ways and in diversity of roles that brings man together in harmony and peace. There Christ really reigns among men.

Our Response: The striking message of Paul today shows us the folly of envying others, and the evil of selfishness and lack of co-operation with our fellowmen for the common good. It is praiseworthy to emulate the strivings of others, and it is praiseworthy if we ourselves strive to excel. But all gifts and abilities come from the Spirit of love, who aims to build a unity that is also unique: the Body of Christ, composed of many nations, and races and colors, working together in the oneness of purpose of building the world of the Spirit. Are we doing our part?

THE ALL-SURPASSING GIFT OF LOVE

January 30, 1977: Fourth Sunday in Ordinary Time.

The Human Situation: Tom was an electrician and often climbed high poles to fix the wires. One day he made a slight slip, touched the wrong wire and immediately his entire body was horribly burned. He fell to the ground and was rushed to the hospital. He lived. But he would be badly disfigured for life, an invalid, crippled, ugly to look at. When Tom realized this, he called his young wife and when she came to his bedside he said: "Mary, go away, leave me, forget all about me. I am of no use to you now". But Mary replied with tears in her eyes: "Tom I did not marry you for your body or for your looks. I married you because I love you, YOU. And I love you now, Tom, more than ever. I will never leave you, I will care for you until my dying breath". Here is true love, love springing from a noble Christian heart. She loved the person, the man, not what he looked like or what he could give her.

The Good News: The keynote of Christ's gospel-message is love, and St. Paul in his magnificent hymn on love shows us how this most excellent gift of God, as he calls it, manifests itself in a variety of ways, like a many faceted jewel. In 1974 a plane-load

of youths returning from a game of sports in a country of South America crashed in the high mountains. One of the survivors wrote of it later: "I used to go to Mass every Sunday, and Holy Communion had become something automatic. But up there, see—so many miracles, being so near God almost touching him, I learned otherwise. Now I pray to God to give me strength, and stop me from slipping back to what I used to be. I have learned that life is love, and that love is giving to your neighbor. There is nothing better than giving to a fellow human being".

This is the constant refrain in the recent book of Catherine de Heuck Doherty "The Gospel without Compromise". She writes: "The essence of all community building is summed up in St. Paul's beautiful hymn to charity. . . First, foremost and last, before we talk about techniques, sensitivity courses, interpersonal relationships and all the rest, we must ask ourselves the following question: Have we begun to love the people in the community God has placed us? It may be a family, a lay apostolic group, a religious community, the parish, a village, a neighborhood. Have we begun to love the people with whom we live? Unless we start with this conviction that only by the love which Christ can give us shall we be recognized as his disciples, all else will be chaff in the wind! . . . I would paraphrase Paul's hymn on charity something like this: If you go to the depths of the slums and ghettos and have no love, . . . if you break up into smaller communities and live in smaller groups, . . . if you expose yourself to death by joining the revolutionaries . . . if you do all these things but without love, you are still like a tinkling brass and clanging cymbals."

The most excellent gift from God, the gift surpassing all the charisms and all other abilities, is the gift of love, supernatural love. It ought to be guarded sedulously, and fostered continually. It is not to be lowered to the level of animal passion or the playboy plaything. Love is tremendous for it gives true meaning to our lives and real fulfillment. Only the Spirit in Christ's members can enable weak man to throw aside his pre-conceived ideas and prejudices, and love his neighbor with genuine Christian love.

Our Response: There fifteen characteristics of true brotherly love given by St. Paul. Each one ought to be thought over, meditated on, pondered again and again. Then one comes to see what is still lacking in the love he has for his fellowmen. If one needs this gift of God, let him ask, for Jesus said: "If you, with all your sins, know how to give your children good things, how much more will the heavenly Father give the Holy Spirit to those who seek him". (Lk. 11:13). It is the Spirit who enables man to love, for "the love of God has been poured out into our hearts through the Holy Spirit who has been given to us" (Rom. 5:5).

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