

# **BOLETIN ECLESIASTICO de FILIPINAS**

## **A CODE OF ETHICS FOR BUSINESS**

**Bishops-Businessmen's Conference  
For Human Development**

## **THE FUNCTIONS OF THE MAGISTERIUM**

**Bishop Leonardo Legaspi, O.P., D.D.**

## **TOWARD AN INCULTURATED THEOLOGY IN THE PHILIPPINES**

**Antonio Lambino, S.J.**

## **BIBLICAL SPIRITUALITY**

**J.N.M. Wijngaards, MHM**

## **THE IBALON EPIC — A WINDOW TO BICOL'S PRE-HISTORY**

**Jose Calleja Reyes**

## TABLE OF CONTENTS

## EDITORIAL

- 2 GREAT EXPECTATIONS '79  
IN THIS ISSUE

## DOCUMENTATION

- CBCP
 

5 RESOLUTIONS TAKEN BY THE  
CATHOLIC BISHOPS' CONFERENCE  
OF THE PHILIPPINES (CBCP) AT  
THEIR SEMI-ANNUAL MEETING  
HELD IN BAGUIO, JULY 8-9,  
1978
- Jaime Card. L. Sin
 

8 PASTORAL LETTER OF THE  
ARCHBISHOP OF MANILA,  
JAIME CARDINAL L. SIN ON THE  
QUADRICENTENIAL CELEBRATION  
AND THE HOLDING OF THE  
MANILA SYNOD
- Bishops - Businessmen's  
Conference for Human  
Development (Phil.)
 

18 A CODE OF ETHICS FOR BUSINESS

## FEATURES

- Leonardo Legaspi, O.P., D.D.
 

28 THE FUNCTIONS OF THE MAGIS-  
TERIUM
- Antonio Lambino, S.J.
 

38 TOWARDS AN INCULTURATED  
THEOLOGY IN THE PHILIPPINES
- J.N.W. Wijngaards, MHM
 

43 BIBLICAL SPIRITUALITY

## LITURGY

- Herman J. Graf, S.V.D.
 

57 QUERIES ON THE MASS AND  
DIVINE OFFICE

## HISTORY

- Jose Calleja Reyes
 

61 THE IBALON EPIC - A WINDOW  
TO BICOL'S PRE-HISTORY

## HOMILETICS

- Bernard LeFrois, S.V.D.
 

93 BIBLICAL NOTES AND OUTLINES  
FOR HOMILIES (JAN. - FEB.)

# BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

<b>EDITOR</b>	EFREN RIVERA, O.P.
<b>ASSOCIATE EDITORS</b>	PEDRO LUIS GONZALEZ, O.P. JOSE MA. B. TINOKO, O.P.
<b>EDITORIAL CONSULTANTS</b>	FRANCISCO DEL RIO, O.P. JESUS MA. MERINO, O.P. PABLO FERNANDEZ, O.P. BONIFACIO SOLIS, O.P.
<b>PUBLICATION ASSISTANT</b>	AMELITA M. HERRERA

BOLETIN ECLESIASTICO DE FILIPINAS Official Interdiocesan Organ, is published bi-monthly by the University of Santo Tomas and is printed at U.S.T. Press, Manila Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates (Effective January, 1979). Yearly subscription in the Philippines.:

	1 Year	2 Years	3 Years
Newsprint	P35	P65	P98
Bookpaper	P40	P75	P110

Price per copy: Newsprint — P6.00. Bookpaper — P8.00. Back issue, P6.00. Abroad, \$20.00 per year. Back issue, \$5.00. Subscriptions are paid in advance.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription inquiries should be addressed to the Business Manager. Orders for renewals or changes of address should include both old and new addresses and will go into effect fifteen days after notification.

Address all communication to:

**BOLETIN ECLESIASTICO DE FILIPINAS**

Fathers' Residence  
University of Santo Tomas  
Manila, Philippines

## EDITORIAL

# GREAT EXPECTATIONS '79

Great expectations are harbored by the Church in the Philippines for 1979. For one, the Archdiocese of Manila, celebrating its quadricentennial on February 4, looks forward to a Synod that will truly renew the Christian and Ecclesial life of the Archdiocese. It also anticipates that the National Eucharistic Congress it has planned in connection with the quadricentennial will prove another landmark in the long history of Eucharistic devotion in the Philippines.

High and fervent hopes are kept alive in top circles of Church and government officials that the Pope will accept the invitation to come to the Philippines in 1979. It is bruited about that he might then solemnly raise to the ranks of the blessed the most advanced candidate to be the first Filipino saint, the layman Lorenzo Ruiz, who was martyred in Japan in 1637. All the required studies for his beatification have already been submitted to the Vatican. It seems just a matter of time before he is scheduled for beatification. This could be hastened if it could be made into a memorable gift of the Pope to the Filipino people on the occasion of a visit to our fair isles.

In political relationships the Church can expect relatively smooth sailing. After the First Lady spoke against divorce in a speech before the Council of the Laity of Manila, we can consider the threat of a divorce law shelved again for the time being. Similarly, the bill on the forced limitation of children has little chance of becoming a law. Of course there are still many serious problems



and irritants regarding respect for human rights specially those of people in troubled areas of our land and the Church's duty to champion them, but efforts are underway so that the situation will improve rather than deteriorate.

The Code of Ethics for Businessmen, jointly approved and released last year by the Catholic Bishops' Conference of the Philippines and representatives of the Philippine business sector, has already elicited favourable responses from professional groups. This will be followed up in 1979 by a meeting of the UNIAPAC (International Union of Christian Business Executives) to be held in the Philippines.

Church representatives from neighboring Asian countries will also be trooping to our shores in 1979 for a meeting organized by the Office of Ecumenical and Interreligious Affairs of the Federation of Asian Bishops' Conferences. Most likely this will shed more light to the ecumenical movement in the Philippines and Asia.

Come December 1979, our commitment to Missions will be in the spotlight as an International Congress of the Pontifical Missions will get under way in Manila.

Indigenization of Liturgy and Theology, as well as the conscientization and basic Christian community building promoted by the annual Alay Kapwa campaign will make new gains in the year that has just began.

1979 is the closing year of the 70's. We hope that through meetings and celebrations, but most of all through a conscientization of the faithful, we could close the decade with a big boost to our Christianity and Catholicity.

## In This Issue

The last Synod of Manila was held 53 years ago, and so Cardinal Jaime Sin says in his **Pastoral Letter on the Manila Synod** that a new Synod is called for, "and hopefully, we can achieve the 'aggiornamento' — the spiritual, pastoral and juridical updating — sought by the Second Vatican Council."

Our concern for "aggiornamento" should be guided by the **Functions of the Magisterium**. Fundamentally, they are the proposition and the protection of Revelation. In the exercise of these functions, three concrete acts are involved: teaching, interpreting, and judging, according to Bishop Leonardo Legaspi, O.P., D.D.

"Aggiornamento" in the Philippine context also calls for indigenization. Fr. Antonio Lambino, S.J., shares with us his thoughts **Towards an Inculturated Theology in the Philippines**. The kind of theologian the Philippines needs, in his point of view, is "a theologian who theologizes in Pilipino about the significant faith-and-life questions of the Filipino people."

Nevertheless, we must not forget that the basics of the Christian faith transcend geographical and racial barriers. Filipinos, like Christians all over the world, must be rooted in **Biblical Spirituality** which "should be sought in people who live the Bible, rather than in its pages," according to Fr. J.N.M. Wijngaards, MHM.

Turning back to quadricentennial celebrations, we continue the series we started last year to mark the Christianization of Bicol. Jose Calleja Reyes thinks that "until archeological research can come up with new materials, new perspectives, the **Ibalon Epic** may continue to serve as one culture window into Bicol's pre-history."

# **RESOLUTIONS TAKEN BY THE CATHOLIC BISHOPS' CONFERENCE OF THE PHILIPPINES (CBCP) AT THEIR SEMI-ANNUAL MEETING HELD IN BAGUIO, July 8-9, 1978**

## **I. Re: GRODEN METHOD**

The Bishops have unanimously disapproved the Groden Method as a moral means for family planning. Their statement is as follows:

"STUDIES UP TO NOW HAVE SHOWN THAT THE GRODEN METHOD IS CERTAINLY ARTIFICIALLY CONTRACEPTIVE, AND MAY BE ABORTIFACIENT, THEREFORE, THE CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES, DECLARES ITS USE FORBIDDEN".

## **II. Re: EDUCATION FOR JUSTICE**

The Bishops agreed to issue a Pastoral Letter on **Education for Justice**, which will contain: (a) the general principles the Church believes in as regards justice, and (b) a set of guidelines that will explain clearly and definitively, how the various elements involved in education for justice could most effectively interrelate.

As a background to the Pastoral Letter, the Bishops stated:

— that the Philippines, like most developing countries of the Third World, is presently undergoing many changes connected with development which have an impact on the various components of society and in the process, raise ethical issues which beg for the light of revelation;

— that the Church is not alone responsible for justice in the country, which however, has the specific mission of giving witness before the world of the need for love and justice, contained in the Gospel message;

— that to witness properly to justice requires a change in outlook and to bring this about, it is necessary to promote an effective education for justice.

## 6 BOLETIN ECLESIASTICO DE FILIPINAS

### III. Re: BIBLICAL APOSTOLATE

The Bishops voted to put up a new Commission on the Biblical Apostolate, and entrusted to it the task of promoting the Apostolate of the Word of God.

Among other proposals approved annent to the new Commission are: a) the establishment of a national office for the Biblical Apostolate; b) determination of the objecives and scope of the national office; c) appointment of major officers; d) long-range plan of work; and e) short-term plan of work.

### VI. Re: OPTIONAL COMMUNION IN THE HAND

The resolution for optional communion in the hand, failed to get the necessary two-thirds majority of the Conference, and so, it cannot be allowed in the Philippines.

### V. Re: COLLEGIO FILIPINO IN ROME

The Bishops agreed to open the doors of the Collegio Filipino to Asian students, thereby rendering service to our Christian brothers in Asia, while the property remains Filipino. Admission of Asian students will be in coordination with the Propaganda Fide, which also takes care of students coming from mission countries all over the world.

The Collegio Filipino will also be turned into an **Asian Theological Center**. Both proposals will be presented at the next FABC meeting in Calcutta, India, sometime in November.

### VI. Re: NATIONAL CATECHETICAL DIRECTORY OF THE PHILIPPINES

The Bishops approved the outline of a National Catechetical Directory of the Philippines (NCDP). This draft will be presented at a national catechetical workshop among directors of catechetical centers and of diocesan catechetical offices, in November.

### VII. Re: SPECIAL MASS AND OFFICE FOR THE "SANTO NIÑO"

The Bishops officially approved the final draft of the special mass and office for the Feast of the Santo Niño. This will take the place of the Mass for the feast of the Holy Name of Jesus, in the Philippines. The draft will be sent to Rome for final approval.



**VIII. Re: TRIBAL FILIPINO SUNDAY**

The Bishops agreed to make the second sunday of October every year, a **TRIBAL FILIPINO SUNDAY**. The purpose is to focus the attention of our faithful on our brothers in the remote areas of the country. A model sermon for the occasion will be supplied by the Commission on Tribal Filipinos.

**XI. Re: NATIONAL EUCHARISTIC CONGRESS**

The Bishops voted to hold a National Eucharistic Congress in 1979, in conjunction with the fourth centenary celebrations of Manila as a diocese, and also in conjunction with the International Congress on Missions, slated in Manila in the same year.

**X. Re: YEAR OF THE "UNBORN CHILD"**

The Bishops finally agreed to hold a **National Year of the Santo Niño**, which will also be the **Year of the Unborn Child**. It will start on December 1979 and end on December 1980.

In this connection, the Bishops will issue a pastoral letter which will zero-in on **LIFE**. Also a massive campaign on life will be made in all dioceses, using all the means available, and a special committee will look into the problems of sterilization and abortion in the country.

Submitted by:

✠ (Sgd.) **BISHOP CIRILO R. ALMARIO, D.D.**  
Secretary-General

## P A S T O R A L L E T T E R

### **OF THE ARCHBISHOP OF MANILA, JAIME CARDINAL L. SIN, ON THE QUADRICENTENNIAL CELEBRATION AND THE HOLDING OF THE MANILA SYNOD**

My dear People of God in the Archdiocese of Manila:

Next year, on February 6, 1979, the Archdiocese of Manila will be observing a most historic event — the four hundredth anniversary of its foundation. On that day in 1579, Manila became a Diocese suffragan of Mexico, the first such diocese in the Philippines. It became an Archdiocese on August 14, 1595 and from it have sprung the 62 ecclesiastical divisions now existing in our country.

It can be truly said, therefore, that 1979 is a very important year in the history of the Church in the Philippines. It is only fitting and proper that it be celebrated in a worthy manner.

To this end, we have scheduled, among others, three especially significant events during the year. The first of these is the International Congress of the Missions, organized by the Sacred Congregation for the Evangelization of Peoples together with the Mission Society of the Philippines. Around 300 representatives from all over the world are expected to attend this Congress.

The second, which will require the participation of Catholics from all over the country, will be the National Eucharistic Congress to be co-sponsored by the Catholic Bishops' Conference of the Philippines and the Archdiocese of Manila. But the high point of the quadricentennial celebration will be the Archdiocesan Synod which is scheduled for October next year.

Permit me to tell you more about what a Synod is. It is an assembly of the clergy, the religious and representatives of the laity during which important theological, pastoral and policy questions are discussed to accelerate the spiritual renewal of the People of God and to make the local Church more relevant and effective in its apostolate.

The importance of the Synod cannot be sufficiently emphasized. Among the duties incumbent on the bishop of a diocese, the periodical celebration of Synods is to be counted as one of the most important.

The Second Council of the Vatican urges that this venerable institution flourish with new vigor (decree "Christus Dominus" 36). The "Directory on the Pastoral Ministry of Bishops" dedicates a special chapter to the Bishop's role in the diocesan Synod and in pastoral visitation (Chapter VI, nn. 162-170). The importance of the Synod for the spiritual welfare of the local Church is stressed by the prescriptions of the existing Canon Law still in force (CIC 356-362) and of the new revised version (although neither complete yet nor officially promulgated; Art III. De Synodo Dioecessana, Can. 270-280). The Synod is expected to be an effective instrument of genuine and vigorous spiritual renewal.

Several objectives are envisioned for the forthcoming Synod. Among them are the adaptation of the laws and norms of the Universal Church to make them more suitable to local conditions; the drawing up of Policies and programs of apostolic work in the Archdiocese; the identification of problems encountered in the apostolate and the devising of appropriate solutions; the giving of impetus and encouragement to various Archdiocesan projects; and, finally, the pinpointing of errors in doctrine and morals which may have crept into the life of the faithful.

While everyone is called upon to participate in the Synod's work, the nature of participation varies.

To be sure, the Synod is not a kind of general convention to which each and everyone has free access. Some distinctions must be made. One thing is the general and active participation in the **preparatory** work for the Synod where each and everyone should be involved — a kind of general mobilization of the People of God —, another the participation in the work of the **Commissions** where experts in a determined field are called to cooperate in teamwork, and still another the actual participation in the **formal** celebration of the Synod. The first two kinds constitute a participation in the Synod's preparatory stage and belong either to the whole People of God or to those individuals who, on account of their knowledge, particular expertise or experience, can contribute substantially and in special way to the work of the Synod. The third kind of participation is limited to the **formal** sessions of the Synod itself and to those who may be properly called Synod **members**.

There are, however, two kinds of members: members by law, whose right to attend the Synod is determined in the general law of the Church (CIC 358 #1); and those who may be called discretionary members, namely those who may be appointed at the discretion of the Bishop who is the only legislator in the Synod (*ibid.* #2).

## 10 BOLETIN ECLESIASTICO DE FILIPINAS

While a great part of the Synod's work will be shouldered by experts in theology, and while its pastoral aspects can best be handled by priests and religious involved in the active ministry, the role of the laity in insuring its success cannot be overstressed.

The Documents of Vatican II are very explicit on this point. They demand that the laity be fully involved in the activities of the local Church. Thus, it is important that all participate in the discussion of problems to be presented at the Synod. For they are the ones familiar with the day-to-day life of the parish and its effects on the parishioners. And it is they who can most eloquently present the problems to the various established commissions to do the spadework for the Synod itself. The Church has much to gain from this involvement, and the clergy and the hierarchy themselves will profit by becoming more keenly aware of the real problems confronting them. It is thus that the Synod will be the result of the prayerful thought and effort of all the people, rather than present the ideas of a few.

If the faithful on the parish level do this, they will be sure that their voice will be heard in the Synod, that the problems that they face and the recommendations that they submit will be given a respectful hearing. They may not be in the synodal assembly themselves, but their presence will be felt.

I am convinced, my dear brothers and sisters, that the holding of the Synod during the Quadricentennial will go a long way towards updating present Archdiocesan policies. The last Synod was held 53 years ago — in April, 1925, to be exact — and although some of its policies have been modified in the course of time, many of the activities of the Catholic Church in Manila are based on the policies enunciated during that assembly. A new Synod is called for, therefore, and hopefully, we can achieve the "aggiornamento" — the spiritual, pastoral and juridical updating — sought by the Second Vatican Council.

Five commissions under an Executive Committee have been set up. These are the Manila Synod Commission, the Parish Life Commission, the Cultural Life Commission on History and Education, the Commission on Liturgical Celebrations, and the Finance and Ways and Means Commission.

These, therefore, are the plans laid out for the fitting celebration of the Quadricentennial. It is my hope and prayer that they will bring about the revitalization of Christian faith and life in the Archdiocese and that they will serve as an expression of thanksgiving to the Lord for the gift of faith He was lovingly granted to His people.



But these plans will not succeed without the blessings of the Almighty. Thus, we need the prayers of everyone particularly those of innocent children and of those consecrated to the Lord. We give to you herewith a copy of the special prayer composed for the celebration of the Synod along with a "Prayer of the Faithful" which I am earnestly asking you to recite frequently during the year. And if you can make penance and sacrifices as often as you can for the success of the Quadricentennial, I am sure that they will be most pleasing to the Lord.

Let us all join hands in placing the Quadricentennial celebration, particularly the Archdiocesan Synod, in the hands of the Blessed Virgin Mary. After all, when the Diocese of Manila was first established in 1579, the first Cathedral of Manila was placed under the patronage and protection of the Immaculate Conception. She also is the Patroness of the Philippines.

God bless you and remember, I love you all very dearly.

✠ **JAIME L. CARDINAL SIN**  
Archbishop of Manila

Villa San Miguel  
October 2, 1978

**QUADRICENTENNIAL OF THE MANILA DIOCESE**  
**February 6, 1579 — February 6, 1979**

Four hundred years to the day, February 6, 1579 marks the date of Gregory XIII's bull "Illius fulti praesidio" creating the diocese of Manila as suffragan of the metropolitan archdiocese of Mexico.

1. For some time the year of the establishment of the Manila diocese was thought to have been 1578. Various authors give this date, appealing apparently to the text of the bull itself, as early (or as late) as 1738, and quoting the Franciscan, Juan Francisco de San Antonio, in his **Chronicas de la Apostólica Provincia de San Gregorio**. Blair & Robertson, who translate the pertinent portions of the Franciscan author, also present the same date when they give the English translation of the bull (**The Philippine Islands** 1493-1903, Vol. IV. 1576-1582, pp. 119-124). The **Anales Ecclesiásticos de Filipinas** (cf. phototypic reproduction in **Philippiniana Sacra**, Vol. II, no. 4), dating probably from the second half of the 18th Century,

## 12 BOLETIN ECLESIASTICO DE FILIPINAS

also speaks of 1578. **Documentos Inéditos de América y Oceanía** (the immediate source for Blair & Robertson's translation), XXXIV, 72-79, also copies the Latin text of the bull (with innumerable typographical errors) and gives the same date, February 6, 1578.

2. February 6, 1579 has been given by the **Catholic Directory of the Philippines** since 1964, while previously it had 1581 as the year of the establishment of the diocese. The **Annuario Pontificio**, at least for many years now, has been consistent in presenting 1579 as the year of the creation of the diocese. Several authors have adopted February 6, 1579 as the birthdate of the diocese of Manila. (The **Catholic Directory of the Philippines**, however, presents a strange anomaly: Fray Domingo de Salazar, O.P., is said to have been elected first bishop of Manila in 1578, even before the diocese itself would have been created, since the **Directory** places the establishment of the diocese in 1579.)

3. It would have been a strange irony of history to celebrate the four hundredth anniversary of the Manila diocese in 1979, if the diocese had been created in 1578. It was therefore important to clarify the whole issue if only for the sake of historical accuracy. Accordingly, a letter was addressed through the Apostolic Nunciature in Manila to Cardinal Antonio Samoré, Archivist of the Vatican Archives, asking for clarification of this matter. His answer does clarify the issue once and for all. The gist of his letter is as follows:

a) No doubt can be entertained on the date of the creation of the Manila Diocese: It is definitely February 6, 1579.

b) The confusion of some authors giving 1578 as the date in question, originated from a false assumption. It is true that the bull bears the date 1578. But the reason is that up to 1583 when in accordance with the Gregorian reform of the calendar, January 1 became the beginning of the calendar year, March 25 was the beginning of the ecclesiastical year — March 25 being the feast of the Incarnation of Our Lord ("anno Incarnationis Dominicae" was the formula for designating the beginning of the year). Since January 1 became the beginning of the ecclesiastical year only in 1583, February 6, 1578 in the bull is equivalent in ecclesiastical terms to February 6, 1579 in the computation of the modern civil year.

c) This is corroborated by the fact that the bull makes express mention of the "seventh year of our pontificate", a term that cannot be applied to February 6, 1578 but to 1579. For in fact, Gregory XIII was elected Pope on May 13, 1572. The years of the pontificate were (and are) numbered from the date of the election (in rare cases in the past from the date of coronation, which in fact would

be still later). February 6, "1578", therefore, was clearly February 6, 1579 in the present computation; since the 8th year of Gregory's pontificate would have started only on May 13, 1579 (1579) then by both computations, old and new).

Hence Cardinal Samoré states unequivocally: "The date of February 6, 1579 cannot be contested".

We are, therefore, celebrating the fourth hundredth anniversary of the creation of the diocese of Manila with historical exactness: February 6, 1579.

**BULL OF POPE GREGORY XIII "Ilius fulti praesidio"  
ESTABLISHING THE DIOCESE AND CATHEDRAL CHURCH  
OF MANILA**

Gregory, Bishop, servant of the servants of God: In perpetual remembrance of the affair.

Trusting in the safeguard of him who moves the hinges of the earth, toward whom are bent the minds of men — through whose providence, moreover, all things derive their government — we willingly do our share of the duty entrusted to us from above, to the end that they who now are in darkness may be enabled to enjoy the true light which is Christ Jesus, and that the rays of His light may beam upon them.

Wherefore, in accordance with the preeminence of this apostolic see in the regions of the earth, all and singular, as required by necessity and other reasonable motives, we plant new episcopal sees and churches, that by new plantations may be increased the new adhesion of peoples to the church militant; that everywhere may arise, spread, and flourish the profession of the Christian religion and the Catholic faith; that even insignificant places may thereby be enlightened, and that their inhabitants and the dwellers thereof, girded around with new sees in charge of prelates of rank, may they more easily win the rewards of everlasting happiness.

In truth, since the soldiers of our very dear son in Christ, Philip, Catholic Sovereign of the Spains, voyaging many years ago to the sea known as Mar del Sur ("Southern Sea"), discovered there very many islands known as the Philippines, near the continent of China, in some of which (chiefly in Luzon and Zebu) they made settlements; while the same King Philip sent to the aforesaid islands not only temporal governors for the purpose of establishing and maintaining justice therein, but ecclesiastical persons, both regulars and

seculars, that they might administer the sacraments of the church and confirm converts in the Catholic faith — the result was that, through the mercy of God, many natives of the said islands were converted to the said faith.

However (albeit matters in the spiritual realm have thus far been managed in this fashion), with the increase of Spaniards in those islands the same King Philip, in order that they might become more peaceful and populous, with this intent sent thither Spaniards — two hundred men with their wives and children, and four hundred unmarried men. Daily very many of the said natives, embracing the aforesaid faith, receive the regeneration of sacred baptism, although the islands aforesaid are more than two thousand leagues distant from the province of the Christian known as New Spain, subject to the rule of the said King Philip, whence supplies are brought to those islands.

It therefore was proper and necessary, for the welfare of the souls of these natives and other like persons, as well as for the peace of conscience of the said King Philip, that in those islands should be some one in charge of spiritual affairs, with the care of the said souls. Neither should there be wanting the proper and necessary spiritual and ecclesiastical government in those regions, to the end that Almighty God may served more faithfully, and the gospel law and the said faith be spread and exalted the more, on this account.

After mature deliberation with our brethren on these points, with their advice, and at the humble solicitation of the aforesaid King Philip, by our apostolic authority, by perpetual tenor of these presents, to the praise and glory of the same Almighty God, as well as to the honor of His most glorious Mother and ever Virgin Mary and of all the heavenly court, and to the exaltation of the aforesaid faith, we separate, exempt, and wholly release the church of the city known as Manila, in the said island of Luzon, as well as the city itself, and in the islands belonging to it and their districts, territories, and villages, all the inhabitants of either sex, all the clergy, people, secular and regular persons, monasteries, hospitals, and pious places, as well as ecclesiastical and secular benefices, of whatsoever orders of regulars, from our venerable brother the archbishop of Mexico, and from any other ecclesiastical and diocesan prelates, under whose jurisdiction they previously may have been — as well as from all jurisdiction, superiorship, cognizance, visit, dominion, and power of any one whomsoever.

Moreover, by the aforesaid authority and tenor, we erect and establish forever the town of Manila into a city, and its church



into a cathedral, under the title of "the Conception of the same Blessed Mary Virgin," to be held by one bishop as its head, who shall see to the enlargement of its buildings and their restoration in the style of a cathedral church. Besides this, in it and the city and diocese he shall have the word of God preached, the heathen natives of those islands brought and converted to the worship of the orthodox faith, and converts instructed and confirmed in the same faith; moreover, he shall cause to be imparted to them the grace of baptism, with the administration of the other sacraments of the church. In the church, city, and diocese of Manila, he shall exercise episcopal jurisdiction, authority, and power freely.

Moreover, in both the aforesaid city and diocese he shall now, as well as on occasion, erect and establish dignities, canonries, prebends, and other ecclesiastical benefices, both with and without parochial charge, with whatever else besides may be expedient for the increase of divine worship and the health of soul of those natives.

He shall be subject to the said archbishop of Mexico, and to his successors for the time being, as metropolitan.

Moreover, he shall enjoy all rights as on occasion shall be declared, excepting as regards gold and silver metals, gems, and precious stones, which are the right of the said Philip and of Catholic Sovereigns of the Spains for the time being. For this reason we ordain that tithes and offerings of first-fruits (*primitias*), as required by law, need not be paid.

Moreover he shall enjoy all other episcopal rights, the same as are enjoyed, by law or custom, by other bishops of the kingdoms of the Spains together with the exaction of the same as see, table (*mensa*), and other episcopal insignia and jurisdictions.

Besides, for the future he may freely and lawfully use, hold, and enjoy the privileges, immunities, and graces which other cathedral churches and their prelates in the said kingdoms use, hold, and enjoy, in any manner, through law or custom.

Again, to the same church of Manila we assign the aforesaid people for city, the said island of Luzon and all the other islands for diocese, and the natives and inhabitants thereof for clergy and people.

Moreover we grant to the same King Philip power to assign, increase, extend, lessen, and otherwise change the bounds therein.

For his episcopal table (*mensa*), we apply and appropriate as dowry the yearly revenue of two hundred ducats, to be paid by King

Philip from the yearly revenues coming to him from the said island of Luzon, until the fruit of the table itself shall reach the value of two hundred similar ducats.

Moreover we reserve, grant, and assign forever to the king the right of patronage over the church of Manila; and should any vacancy occur therein (this the first occasion only excepted), to present, within one year, to the Roman Pontiff for the time being, person fit for that office as bishop and pastor of the same church of Manila.

We also grant the same right of presentation for dignities, canonries, prebends, and other benefices, from their first erection, and thereafter as vacancies shall occur, these being similarly given to the bishop of Manila for the time being, who shall present the same to Philip or the king for the time being — who, by reason of the dowry and the new foundation, is to be consulted in the establishment of these dignities, canonries, and prebends, the apostolic constitutions, and ordinances, and other things, to the contrary notwithstanding.

Let no one therefore infringe this page of our separation, exemption, release, decree of erection, establishment, application, appropriation, reservation, grant, and assignments, or rashly dare to contravene. Should anyone, however, presume to attempt it, let him recognize that he has thereby incurred the wrath of Almighty God, and of his Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the sixth day of February in the year of the Incarnation of our Lord one thousand five hundred and seventy-eight, and the seventh year of our pontificate.

(English translation taken from Blair and Robertson, *The Philippines Islands*, 1493-1903, Volume 4: 1576-1582, pp. 119-124.

## ON THE MANILA SYNOD

### APOSTOLIC INDULT FOR THE CELEBRATION OF THE MANILA SYNOD

The late Pope, His Holiness John Paul I, granted the Archbishop of Manila, His Eminence Cardinal Sin, an indult allowing him to make use of the Revised Canon Law — not yet completed nor promulgated — in the celebration of the Manila Synod. The text of the indult, translated from the Latin, is as follows:

PASTORAL LETTER 17

SACRED CONGREGATION  
FOR BISHOPS

Rome, 18 September, 1978

Prot. N. 620 78

I consider it an honor to inform Your Eminence that the Supreme Pontiff has graciously granted your request, expressed in your letter of September 5.

Your Eminence, herefore, may conduct the Synod in accordance with the new proposed Canon 273, "On the People of God", instead of Canon 358 of the present Code of Canon Law, regarding the persons who should be invited and the persons who may be invited to take part in it. Two conditions, however, are to be observed:

1. The number of lay people, religious who are not priests, and religious sisters taking part either in the commissions or in the plenary sessions should not exceed the number of the participating priests.

2. The bishop retains the power of accepting or not accepting the candidates elected by councils or similar groups, so that the selection of members may be more fittingly made.

Having said this, I express my wish that the plans and activities of the Synod may attain the end you have proposed in your apostolic concern.

While paying you my respects, I wish to remain, of Your Eminence.

Most faithfully,

(Sgd.) ✠ ERNESTUS CIVARDI  
Secretary

To His Eminence  
JAIME L. SIN  
Cardinal of the Holy Roman Church  
Archbishop of Manila

# **A CODE OF ETHICS FOR BUSINESS**

**By**

**Bishops - Businessmen's Conference For Human Development  
Philippines**

## **INTRODUCTION**

Philippine business over the years has increasingly felt the need for a Code of Ethics to guide it in the conduct of its business. This need has been expressed often by its leaders during conventions and forums where discussions centered around problems and issues affecting business and industry.

While respectable businessmen recognize profit as a legitimate stimulus and a prerequisite for growth, more and more have come to realize that profit is not an end in itself. Today's businessmen have added a new dimension to business. They see business as a vehicle for social change, as a means for the true fulfillment of human development and the proper use of available resources.

The Bishops-Businessman's Conference for Human Development, in its 1977 General Assembly, called for the formulation of a Code of Ethics for Philippine business that would guide the committed businessman in the management of his business and against which he could question and measure his policies, decisions and operations within his firm and the larger society.

A Code Committee was organized. The Committee was entrusted with the task of researching the latest thinking on social responsibilities of business, existing codes of ethics in other countries and business philosophies expressed by the enlightened sectors of Philippine business philosophies expressed by the enlightened sectors of Philippine business and industry; and formulating a proposed Code of Ethics based on this research.

In structuring the Code, the Committee focused attention on six critical areas of business responsibilities: Employees, Customers, Suppliers, Shareholders and other Providers of Capital, Local and National Government, and Society in General. A section was also developed dealing with principles for the professional manager.



## A CODE OF ETHICS FOR BUSINESS 19

The initial draft of the Code was subjected to a series of consultations and workshops. Participating were representatives of numerous business enterprises — large, medium, and small. They represented manufacturing, service, financial, agricultural and other types of industries. Church leaders likewise took active part in the deliberations.

The Code of Ethics finally adopted by the BBC represents, therefore, in large measure, the thinking, the convictions and the concerns of a wide segment of Philippine business. It is in this context and in the spirit of sharing that this Code of Ethics is presented.

The Code is being circulated to members of the business community, civic and professional associations, schools of business, officials in Government, academicians and to international organizations.

It is our hope that in the years to come, this Code of Ethics will play a major role in creating the right ethical attitudes essentials for business to effectively promote total human development for our people.

FOR THE EXECUTIVE COMMITTEE  
BBC

**BISHOP LEONARDO LEGASPI**  
Co-Chairman

**VICENTE R. JAYME**  
Co-Chairman

### PREAMBLE

This Code of Ethics has been formulated impelled by the belief that man has a dignity that must be respected, and that all the resources of the earth have been created for his growth and development.

As here presented, this Code is considered a major step in the the on-going and changing process of understanding the growing role of business activity in the development of man and, as such, is open to further improvement.

This Code seeks to express systematically and coherently the principles of business practices accepted and professed by Philippine business at its best, and seeks to apply these to current and changing needs.

## 20 BOLETIN ECLESIASTICO DE FILIPINAS

It is the hope that this Code will serve as a general stimulus to renew and develop or amend existing standards, and that individual entities will expand and adopt it to the specific needs of their own organizations.

It is a general Code intended to be influential rather than coercive. It is hoped that individual entities will consciously adopt and embrace it as a statement of principles and, having done so, will be unwilling to incur the sanction of adverse public opinion through failure to live up to the Code.

Finally, it is a Code for all peoples, formulated on the premise that the modern manager must be a strategist for human development, and that the business of business is to build an enterprise oriented to the development of man.

### THE CONCEPT

Business, which embraces commerce and industry, is not an accidental human activity but an integral element of the social order. Its primary purpose is to meet society's human needs by providing goods and services as efficiently as possible. Those engaged in business should, therefore, recognize the following basic concepts:

- All business is essentially an expression of human relationships; not only with those who work in the enterprise, but also with those who own and provide financial resources, with those who supply it with materials and services, with those who buy its products or services, with the government, and with the wider public whose lives are affected by the business activity. The interests of all those members of society must be taken into account in formulating business policy. These interests, in themselves legitimate, will at times conflict. While conflict and tension can of themselves be constructive, the aim of business must always be to reconcile opposing interests in a balance of justice and mutual concern.
- The owners, management, the work force, the suppliers and subcontractors, the customers, and government contribute to the performance of the business enterprise, and are therefore entitled to receive the proper worth of their contributions.
- The resources employed by a business enterprise are financial, technological and human. The human resources have a unique quality and should be employed in a manner consistent with

## A CODE OF ETHICS FOR BUSINESS 21

personal dignity. The individual should be given opportunity to use and develop his faculties in his work. His contribution to the success of the enterprise should be properly recognized and rewarded.

- Business enterprise has a public responsibility to use all its resources efficiently. Profit in a system of free enterprise is recognized as a fundamental incentive, and is necessary for the maintenance and growth of the enterprise, for raising the quality of life, and for helping meet the broader needs of society.
- Competition and inventiveness are essential for the maintenance and continuing improvement of the quality of goods and services, for growth and for technological progress. However, to guard against unfair forms of competition, a consistent standard of business behavior must be established and observed.
- In business, as in any other institution of society, any right or authority enjoyed by or entrusted to business presupposes, and is justified by, corresponding duties, responsibilities, and performance.

### SOME PRINCIPLES FOR THE CONDUCT OF BUSINESS

#### **Towards the Employees**

Those responsible for business policy should consider not only the interest of the owners of the business, but also the interests of those affected by the activities of the business.

Business shall recognize the unique position of employees as individuals with a vital stake in their work and at the same time with inherent obligations to their own families, and provide:

- for recognition that, although rates of pay may often be determined by union, economic and legal pressures, wages and salary policy should be based on the right of the employees to a fair and improving standard of living, irrespective of race, sex, age, and creed;
- for a fair recruitment practice that affords equal opportunity to all qualified job-seekers;
- for job security, adequate compensation for employees in cases of separation and retirement, and for opportunities for fringe benefits;

## 22 BOLETIN ECLESIASTICO DE FILIPINAS

- for a safe and healthy atmosphere in the work environment conducive to the physical and moral well-being and growth of the employees;
- for conditions in which human potentials and relationships can be developed at all levels of the work force, with a view to providing therein a sense of purpose and achievement; and
- for participative element so that the knowledge, experience and creativity of all who work in the enterprise may contribute to the decision-making process.

### **Towards the Customers**

Business shall, in the production of goods and services:

- strive after a quality that will enable them to serve their purpose efficiently and effectively;
- avoid anything that would be detrimental to the health, safety or growth of the proper user or beneficiary of such goods and services; and
- seek to apply or make use of the discoveries and inventions of science with adaptations that will improve their products or services, thereby benefiting customers/users and increasing their number.

In its marketing arrangements, business shall:

- deliver the product or service in the quality, quantity, and time agreed upon, and at a reasonable price, and avoid the creation of artificial **shortages, price manipulation**, and like practices;
- establish an after-sales and complaints service commensurate with the kind of product or service supplied and the price paid;
- ensure that all mass media, promotional, and packaging communications be informative and true, and take into account the precepts of morality and the sound cultural values of the community, and manifest respect for human dignity.

### **Towards the Suppliers**

Business shall ensure:

- that the terms of all contracts be clearly stated and unambiguous, and honored in full unless terminated or modified by mutual consent;



## A CODE OF ETHICS FOR BUSINESS 23

- that abuse of economic power in dealing with a smaller concern be avoided, and that, in all cases, terms of payment be strictly fully observed. In general, payment should always be made promptly at the agreed time or, if no specific time is agreed upon, as quickly as may be reasonable, given the circumstances; and
- that no supplier be encouraged to commit his resources for apparently long-term purposes unless there are reasonable guarantees that the orders he receives from the business enterprise will not be terminated arbitrarily.

### **Towards the Owners and Other Providers of Capital**

In the interest of the Owners and other Providers of Capital, business shall:

- provide an adequate rate of return to those contributing capital to the enterprise, and ensure the security of their investment;
- use their financial resources to provide goods and services responsibly and efficiently;
- furnish the Owners and other Providers of Capital with such information as they may reasonably require, provided that it does not adversely affect the security or efficiency of the business; and
- pursue the specific objectives of the Owners and other Providers of Capital provided these do not run contrary to any of the principles stated herein.

### **Towards The Local and National Government**

Although it is the responsibility of government to enact legislation and formulate implementing policies and programs, it is the duty of business:

- to participate in the discussion of proposed legislation and/or its implementation affecting sectoral, regional, national and international interests; and
- to propose sound policies in the use of human and material resources.

### **Towards Society in General**

Businessmen shall recognize in their decision-making the interest of the general public and, realizing that they are utilizing to an important degree the nation's resources, shall:

- take regular stock of their response to the basic needs of society and thus ensure that these needs are taken into account in all policy-making decisions;
- do their best to ensure that the way they deploy their resources benefits society in general and does not conflict with the needs and reasonable aspirations of the communities in the areas where they operate;
- pay proper regard to the environmental and social consequences of their business activity, with special attention to the duty of renewing resources where possible minimizing waste and pollution, and not sacrifice safety or efficiency in the interest of short-term profitability;
- as corporate citizens make such contributions as their resources will allow, to research, development, and application of indigenous technology, and to the financing of social development projects;
- consider the human and social costs of mechanization and technology;
- establish a policy allowing employees, within reasonable limits, to contribute to the public and community service during the work time;
- establish a policy regarding conflicts of interest based on the principle that decisions should be made in the interest of the business enterprise, and decision makers should be on their guard against allowing personal consideration to distort their judgement; and
- not tolerate any form of illegal data-gathering or any form of inducement that tends to distort normal commercial judgement.

### **SOME ETHICAL PRINCIPLES FOR THE PROFESSIONAL MANAGER**

The concepts and principles for the conduct of business outlined in this document are commended to the managers of business enterprises. Thus, although the manager is expected to act in the

best interests of the business, he cannot be expected to act in a manner that is contrary to the law or to his conscience.

In particular, a manager should:

- acknowledge that his role is to serve the business enterprise and the community;
- avoid all abuse of executive power for personal gain, advantage or prestige;
- reveal the facts to his superiors whenever his personal business or financial interests become involved with those of the company;
- be actively concerned with the difficulties and problems of subordinates, treat them fairly and by example, lead them effectively, assuring to all the right of reasonable access and appeal to superiors;
- recognize that his subordinates have a right to information on matters affecting them, and make provision for its prompt communication unless such communication is likely to undermine the security and efficiency of the business;
- fully evaluate the likely effects on employees and the community of the business plans for the future before taking a final decision: and
- cooperate with his colleagues and not attempt to secure personal advantages at their expense.

## A WAY TO USE THE CODE

The foundation of any business enterprise is its people and the character of its people. It has been proven, time and again, that a business succeeds and grows over the long term when the policy makers inculcate a tradition of sound management policies based on honesty, integrity, fairness and a **respect and concern for its employees, the community in which it operates**, and the public it serves. This booklet covers the essential principles to guide the policy makers in developing human resources for maximum effectiveness and growth.

As with any Code, only through understanding of its principles, and day-to-day use of policies and procedures stemming from these principles, can this Code be of any real value to a business enterprise.

## 26 BOLETIN ECLESIASTICO DE FILIPINAS

Accordingly, it is suggested to those engaged in business that maximum benefit can be derived by three simple steps. These steps would hold true for any business enterprise regardless of size, whether private or public, whether a partnership or a sole proprietorship.

The first step would involve examination, understanding and acceptance of the Code by the policy makers. Assuming acceptance, then the Code would be adopted officially, as is or with suitable modifications, as being a fundamental part of the running of the business enterprise and its principles would be disseminated to its employees.

As the Code deals with basic principles and cannot cover every conceivable situation nor is it sufficiently explicit to guide an individual in every instance, the next step would be for the policy makers to develop detailed guidelines and policies for use by their employees. The BBC plans to organize workshops which interested officials of any business enterprise would be free to attend and participate with the objective of formulating specific guidelines.

The third step would be necessarily an evaluation and regular audit of the implementation of the Code and its attendant policies and guidelines. This could be established as an annual procedure and serve to ensure adherence to the Code as well as to appraise the performance of the enterprise and its employees.

This entire process will take time but as the Code is assimilated and practiced and as its use becomes widespread, it is hoped that a high degree of professionalism, higher standards of conduct and justice will characterize all dealings in business. This, in turn, undoubtedly will contribute toward the basic premise of the Code — that through the application of its principles human development will prosper in our society and with it greater economic growth and prosperity for the people will be attained.

### HISTORY OF BBC

The Bishops-Businessmen's Conference for Human Development is an association composed of leaders of the church and business sectors organized in 1971 through the initiative of the Ala-Ala Foundation. It seeks to serve as an effective medium for harnessing and consolidating the efforts and resources of both sectors towards the promotion of integral human development.



To achieve its objectives, the BBC has adopted a program of action aimed at: providing a forum for promoting social awareness and continuing dialogue between various sectors; carrying out programs and projects for the enhancement of the full potentials of man in the physical, intellectual, economic, social, cultural, political, moral and spiritual spheres.

Some of the major projects of the organization have been:

- Sponsorship of research, workshops and seminars on integrating social responsibility into enterprise planning and management; e.g. "Just Wages and National Development", "Social Responsibility of Business — the Impact of Enterprise in the Community", "Industrializing Iloilo — the People Speak". These seminar-workshops explored the economic, and the human and social aspects of economic activity, within the framework of the total community affected by economic development.
- Holding seminar-workshops on "Business Schools and Social Responsibility" for the administration and faculty of graduate and undergraduate schools of business. Involved are heads of the leading business educational department of many universities including University of the Philippines, De La Salle University, Ateneo Professional Schools and the University of Santo Tomas.
- Conducting regular dialogues with experts and leaders in the public and private sectors on current issues vis-a-vis human developmental goals.
- Providing pastoral management training programs for church leaders on the diocesan, parish and seminary levels throughout the country. Participants are the Asian Institute of Management, Economic Development Foundation, SyCip, Gorres, Velayo & Co., Inc., National Secretariat for Social Action of the Catholic Bishops Conference of the Philippines, and faculty members of De La Salle and Ateneo Universities.

The BBC is affiliated to the UNIAPAC (International Union of Christian Business Executives), the only international federation of associations of Christian business leaders from twenty-eight countries, with headquarters in Brussels, Belgium.

# THE FUNCTIONS OF THE MAGISTERIUM

By

Bishop Leonardo Legaspi, O.P., D.D.

## INTRODUCTION

### Nexus with the second lecture

In the previous lecture, we learned that, through its constant practice for centuries as well as through its doctrinal declarations the Magisterium has described its own nature as follows: The right and duty of teaching revealed truth authentically, to which on the part of the faithful corresponds the obligation of accepting with submission of heart and mind the doctrine proposed.

The two words "authentic magisterium" describe the essential nature of and distinguish the Magisterium from the two other powers of Orders and Jurisdiction. These deal respectively with the performance of the acts of worship, especially the sacraments, and the things to be done in the body of ecclesiastical society.

Under the aspect of **Magisterium** meaning "teaching office", this power has three properties, namely: 1) to be constantly alive that is, extant and exercised at all times; 2) to be external, while God teaches through internal inspirations; 3) to be at the service of the public revelation, once made and forever closed.

Under the aspect of **authenticity** this Magisterium is authoritative, in the sense that it gives rise to an obligation which comes directly or indirectly from God and which is binding upon those to whom it addresses its pronouncements. Hence the Magisterium is a divine charism, for no human authority can impose such an obligation, binding the mind of other men to accept a doctrine and none has ever attempted to do so.

For this afternoon's lecture, I wish to address myself to the functions of the Magisterium: what is it called upon to do and why? For very particular reason, I should like to dwell more extensively on the function of the Magisterium to condemn error.

## FUNCTIONS

"The doctrine of faith which God has revealed," says Vatican I, "has been committed as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared" ... to be "reverently

guarded and faithfully expounded." (D. 1800, 1836). Accordingly, there are two fundamental functions of the Magisterium: **proposition** and **protection** of the Revelation.

The first and highest rank of the magisterial authority is to manifest the very source of evangelical grace and truth to the world. It must preserve the burden of the divine revelation intact among men, and authoritatively to make clear its contents as the passage of time may require. This is the primary mission of the doctrinal authority of the Church. The protection of the Revelation consists in taking all the measures, which, on the one hand, will give Christians secure access to the divine sources of grace and truth, and, on the other, will help to bring the living waters down into their daily lives.

To feed Christ's sheep, after all, is not simply to have authority to open the divine pastures for them; it is also to have authority to ward off the dangers that threaten them, and direct their steps, that is to say, their interior and exterior actions in these pastures.

### THREE ACTS

While there are two fundamental functions, there are three concrete acts involved, namely :1) **teaching**, that is, presenting the truth of Revelation through simple preaching and documents which explain doctrines; 2) **interpreting** ambiguous or less clear expressions; and 3) **judging** doctrinal controversies and erroneous opinions.

### EXPLANATION

By reasons of its functions, the Magisterium becomes the channel and organ of Revelation. Revelation, that is, the Word of God, derives from the Gospel as its **source**; it rests in Scripture and Tradition as in its **deposit** and from there is handed on to us through the Magisterium as its **organ**. When the Magisterium proposes a revealed truth with infallibility, as we hope to explain in this series, it becomes also the **proximate rule of faith**, that is, the norm which determines ultimately for us the object to be believed, while Scripture and Tradition remain the **remote rule of faith**.

This means that what we have to believe with supernatural faith is not simply the Word of God, nor the Word of God which we ourselves find in Scripture and Tradition, but the Word of God, contained indeed in Scripture and Tradition, as definitely and authoritatively proposed to us by an act of the infallible Magisterium of the Church.

**CONDEMN ERROR**

There appears today some misunderstanding concerning the nature and function of the Church's teaching authority. The nature of this misunderstanding takes on a double character. One is to make magisterium synonymous with restraint, restriction, abuse and unfair intimidation of scholars. The usual historical linkages are of course, the Inquisition, Galileo's case. On the other hand, the more recent attitude is to consider the condemnation of doctrinal error to be a thing of the past.

This particular problem or unfortunate attitude, in my judgment, dates back to 1962. Pope John XXIII convened Vatican II as a pastoral, eirenic Council. It issued no anathemas. Its spirit was that eloquently described by Pope John in his opening address. The Pope said that the Council must defend and advance truth, but that it should take a non-condemnatory posture towards error. He said: "We see, in fact, as one age succeeds another, that the opinions of men follow one another and exclude each other. And often errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays, however, the spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemning."

In addition to this, the index of Prohibited Books has been abolished. The standards for the **imprimatur** have been reduced. Some theologians blithely advocate publicly teaching contrary to the clearly expressed doctrine of the Magisterium. The Holy See, following the medicine of mercy, reiterates its teachings, tries to have them more widely and clearly understood, but takes only reluctant and indirect action against dissenters, with utmost respect for human dignity.

All these, it seems to me, conspired to create in the minds of many people that the Church has judged the condemnation of doctrinal error to be a thing of the past. And at the least, to under-emphasize the third magisterial act, that of judging. How sad it is that this magisterium which is closely related to the presence of the Holy Spirit in the Church should be thus misunderstood, even to the point of mistrust and suspicion: mistrust for being abusive, suspicion for continuing to perform an act which they think to be contrary to the Gospel.

Since the misunderstanding is on the third magisterial act, that of judging, I wish to center my remarks upon the Church's



duty to condemn error. This is not because I judge it the most important aspect of the Church's doctrinal activity. Far from it. Certainly the primacy of value must be attached to the direct preaching of the Gospel, Christ entrusted to the Church the promulgation and diffusion of his message of salvation. The Church's direct doctrinal activity seeks to gather all men as quickly as possible into the spiritual union of Christ's Mystical Body, thus hastening the day when all mankind shall truly be one in Christ. Recognizing and insisting upon this, I wish to consider only the Church's rejection of error, because it is precisely this exercise of the magisterium which seems most misunderstood today.

The question therefore before us is this: is the duty of the Magisterium to condemn error a misreading of the Gospel?

The Church's teaching authority has its origin in our Lord's command to the apostles to "go forth and teach all nations," as well as in his promise to send them the Holy Spirit who would be with them and who would recall to their minds all he had taught them. Now, the apostles themselves understood that this mandate extended beyond the simple proclamation of Christ's message.

#### APOSTOLIC TESTIMONY

St. Paul, for example, never thought it sufficient merely to preach the Gospel and to take no account of the errors which might arise. Almost every one of his epistles contains a condemnation or a warning against error. In fact, after all the defense of his own apostolate, no subject calls forth from the Apostle of the Gentiles such harsh and uncompromising words as the defense of the truth which has been threatened by erroneous doctrine.

**Romans.** — To the Romans he writes: "Now, I exhort you, brethren, that you watch those who cause dissensions and scandals contrary to the doctrine that you have learned, and avoid them" (Rom. 16:17 f.).

**Colossians.** — To the Colossians he writes: "See that no one deceives you by philosophy and deceit, according to human traditions, according to the elements of the world and not according to Christ . . . Let no one cheat you, who takes pleasure in self-abasement and worship of angels, and enters vainly into what he has not seen, puffed up by his mere human mind" (Col. 2:8f; 8f.)

This entire epistle to the Colossians is written to condemn the errors which crept into that community since the Gospel was preached there.

**Philippians.** — St. Paul warns the Philippians against the false teachers in words which are very stark and strong: "Beware of the dogs, beware of the evil workers, beware of the mutilation" (Phil. 3:2f).

**Corinthians.** — After giving the Corinthians instruction and admonition, he asked them: "What is your wish? Shall I come to you with a rod, or in love and in the spirit of meekness?" (I Cor. 4:20). Writing to them a second time he assures them that he is prepared "to take vengeance on all disobedience" (II Cor. 10:5). Returning to this theme in the same epistle he writes: "Behold this is the third time that I am coming to you... I have already warned, when present, and now in my absence I warn again those who sinned before, and all the rest, that, if I come again, I will not spare" (II Cor. 13:1 ff).

**Galatians.** — St. Paul's defense of his doctrine and the absolute aversion he possessed for erroneous teaching is given its most forceful expression in his epistle to the Galatians. Here he utilizes exquisite irony, coming to an expression of intolerance which is as divine as it is daring. He writes: "I marvel that you are so quickly deserting him who called you to the grace of Christ, changing to another gospel; which is not another gospel, except in this respect that there are some who trouble you, and wish to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema! As we have said before, so now I say again: If anyone preach a gospel to you other than that which you have received, let him be anathema!" (Gal. 1:6-10).

Such opposition to error was not simply the personal prerogative of the apostles. It was an activity which was necessarily included in the Church's ministry of teaching. This conclusion finds its justification in the mind of St. Paul himself. When he extended a share in his ministry to others, he made it clear that one of their prime obligations was resistance to doctrinal error. Writing to **Timothy** he says: "When I went to Macedonia, I asked thee to stay on at Ephesus that thou mightest charge some not to teach novel doctrines, and not to study fables and endless genealogies which beget controversies rather than godly edification, which is in the faith. Now the purpose of this charge is charity, from a pure heart and a good conscience and faith unfeigned" (I Tim. 1:3 ff).

**Titus.** — Writing to Titus he says: "For this reason I left thee in Crete, that thou shouldest set right anything that is defective..."

And again to Titus: "For there are also many disobedient, vain babblers and deceivers, especially those of the circumcision. These must be rebuked, for they upset whole households, teaching things that they ought not for the sake of base gain" (Titus, 1:5 f; 10). From these words it seems that Paul did not want Titus and Timothy to remain indifferent to the rejection of error; quite the contrary, they were to regard this as an integral part of their pastoral activity.

**Acts of the Apostles.** — This same mentality is revealed by the event related in the twentieth chapter of the Acts of the Apostles. Paul, knowing that his time was at hand and that he would visit the churches no more, sent to Ephesus for the rulers of the Church. When they assembled he delivered to them a touching farewell in which he outlined their duties. He compared them to shepherds and charged them to be vigilant against those who would seek to bring harm to their flocks. It is evident that he was speaking principally of those who would teach false doctrine. He said: "Take heed to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which he has purchased with his own blood. I know that after my departure fierce wolves will get in among you, and will not spare the flock. And from among your own selves men will rise speaking perverse things, to draw away disciples after them. Watch, therefore, and remember that for three years night and day I did not cease with tears to admonish every one of you" (Acts 20:28-31).

Paul's concept of Christian preaching included a vigorous condemnation of those errors which arose. He anticipated these errors. He urged the bishops to be on their guard against them. It is most significant that Paul would stress this in the solemn farewell to the rulers of the Church. Against the background of his own ministry, we can understand the importance Paul attached to this caution. He would not leave them for the last time without once again charging them to live up to the role of the Holy Spirit has assigned to them; this role demanded that they protect the flock of Christ from doctrinal error.

This same firm reaction to erroneous doctrine is found in the epistles of St. John, St. Peter and St. Jude. The Christians were warned against "deceivers," "lying teachers," "false teachers," "ungodly men," "liars," "antichrists." The severity of the language reveals the degree to which the apostles were committed to the preservation of the pure doctrine of Christ.

It is thus clear that there existed a vivid apostolic awareness that the Christian preacher would encounter obstacles. He would have to react strongly. He would have to identify, isolate, and condemn that which was erroneous.

## FATHERS

Since the time of the apostles the Church has steadfastly preserved this understanding of her teaching authority. An almost endless catalogue of evidence for this could be amassed. We will limit ourselves with brief citations from St. Irenaeus and Pope St. Leo the Great, before going to the Roman Pontiffs of our own day.

**St. Irenaeus of Lyons.** — In the second century, Irenaeus of Lyons undertook to write five large books dealing with doctrinal error. He called them simple: **Against Heresies**. In the preface to this work he succinctly exposes his reasons for condemning error:

"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detached. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced... more true than the truth itself... Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men... I have deemed it my duty... to unfold to thee, my friend, these portentous and profound mysteries, which do not fall within the range of every intellect... Intend then, to the best of my ability, with brevity and clearness to set forth the opinions of those who are now promulgating heresy... I shall also endeavor, according to my moderate ability, to furnish the means of overthrowing them, by showing how absurd and inconsistent with the truth are their statements."

Notice the remarkable similarity between the view here expressed by Irenaeus and the mentality of St. Paul. Irenaeus concerns himself with the exposition and refutation of error, not as a pastime; not to satisfy himself or inflict suffering upon others; but in order to protect the faithful who had been entrusted to him as sheep are entrusted to a shepherd. This he deems his duty and he would be guilty of negligence were he to leave the sheep to fend for themselves.

**Pope St. Leo the Great.** — We discover the same solicitude in the letter which Pope St. Leo sent on June 13, 449, to the bishops assembled unlawfully at Ephesus. The letter outlined the action the Pope wished taken. It says in part: "The idea is first to condemn the pernicious heresy and then deal with the restoration of that man who has imprudently erred." This is typical of the statements which could be adduced to show that the condemnation of error had always been the duty of those entrusted with the welfare of souls.



**Pope Pius IX.** — We pass over all of these statements and come to the pontificate of Pope Pius IX. In the introduction to the First Vatican Council's Dogmatic Constitution *Dei Filius*, Pius IX said: "Therefore, following in the footsteps of Our predecessors, and in pursuit of the duty of Our apostolic office, we have never ceased to teach and defend the Catholic truth and to reprove dangerous doctrine."

In the fourth chapter of this Dogmatic Constitution, the council defends the Church's right to reject error: "Moreover, the Church which received the office of safeguarding the deposit of faith along with the apostolic duty of teaching, likewise possesses, according to the divine will, the right and duty of prescribing so-called knowledge so that none may be deceived by the philosophy and vain deceit. Hence, all faithful Christians are forbidden to defend as legitimate conclusions of science such opinions that are known to be opposed to the doctrine of faith, especially if they have been censured by the Church; rather, they are absolutely bound to regard them as errors that treacherously wear the appearance of truth."

Nor did the First Vatican Council have in mind merely heresy strictly so-called; for it added this caution at the end of the *Dei Filius*: "However, since it is not enough to shun the malice of heresy if those errors that more or less approach it are not also carefully avoided, we admonish all of their further duty of observing the constitutions and decrees by which such like, perverse opinions, which are not expressly specified here, have been condemned by this Holy See."

**St. Pius X.** — In 1907. St. Pius X issued the encyclical *Pascendi Gregis*, condemning the doctrine of the modernists. At the very opening of the encyclical, he gives the reason for his action: "One of the primary obligations assigned by Christ to the office divinely committed to Us of feeding the Lord's flock is that of guarding with the greatest vigilance the deposit of the faith delivered to the saints rejecting the profane novelties of words and the gainsaying of knowledge falsely so called."

Here we see first, the Saint had tried other means of combatting these errors but he confessed that these had failed and that to promote "the security of the Catholic name" he must interrupt a silence which it would be "criminal" to prolong." Here we find same apostolic commitment expressed by St. Paul when he said: "Woe to me if I preach not the gospel" (I Cor. 9,16).

**Pius XII.** — When we come to the pontificate of Pope Pius XII we encounter innumerable statements expressing the same understanding of the Church's teaching function.

Speaking to the Fifth National Assembly of the Union of Italian Catholic Jurists, on Dec. 6, 1953, he said:

"Let us go back now to the two propositions we mentioned above: and in the first place to the one concerning unconditional negation of all that is false in religious matters and bad in moral matters. Regarding this point there never has been and there is not for the Church any hesitation, any compromise, either in theory or in practice. Her attitude has not changed in the course of history, and it cannot change whenever and wherever, under whatever forms, the alternative is placed before her: incense for the idols or blood for Christ."

In his encyclical *Humani Generis*, Pius XII rejected many theological and philosophical errors. He also complained that "the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly "to keep also the constitutions and decrees by which such evil opinions are prescribed and forbidden by the Holy See," is sometimes as little known as if it did not exist." These words have their value today.

**Pope Paul VI.** — The pontificate of Paul VI is replete with this same idea, one need mention only the Profession of Faith, the *Mysterium Ecclesiae*, and the various decrees and instructions issued by the Sacred Congregation of Faith and approved by the Pope. The ever-recurring theme, the insistence that the magisterium must concern itself with the condemnation of doctrinal error. This is never understood as the total extent of the Church's magisterial activity; but it remains nevertheless an activity necessary to the discharge of the mandate which she has received from Christ.

Pope John XXIII, in his opening address to the Vatican Council, stated that while the Church formerly condemned error with great severity, now: "She considers that she meets the needs of the present day demonstrating the validity of her teaching rather than by condemnation." And as we have noted above, this has been interpreted as stating that the condemnation of doctrinal errors to be a thing of the past.

For this reason some theologians argued that the Church has at last abandon the magisterial act of condemning error.

Is this really so?

Since this interpretation gives the words of John XXIII a meaning so manifestly at variance with the tent's and statements we have already considered it is necessary to look into the contract of John XXIII's statement.

Careful scrutiny of the Holy Father's words will indicate that such an interpretation is by no means accurate. For immediately after declaring that the Church confronts the needs of the present by "demonstrating the validity of her teaching rather than by condemnation," Pope John XXIII gives the reason for this judgment:

"...not certainly, that there is lack of fallacious teaching and dangerous concepts to be guarded and dissipated, but they are so evidently in contrast with the right norm of honesty, and have produced such lethal fruits, that by now it would seem that men of themselves are inclined to condemn them, particularly those ways of life which despise God and His Law, excessive confidence in technical progress, and well-being based exclusively on the comforts of life. They are ever more deeply convinced of the paramount dignity of the human person and of his perfecting, as well as the duties that implies. Even more important, experience has taught men that violence inflicted on others, the might of arms and political domination, are of no help at all in finding a happy solution to the grave problems which afflict them."

It is clear that John XXIII is speaking principally of errors which are social and political. He is speaking of errors which deny the very dignity of the human person. As such these errors are to monstrous that mankind itself has come to abhor and condemn them. Because mankind itself is disposed to condemn such errors, the Holy Father concludes that today the Church need not do so explicitly herself.

Here his practical judgment is the same as that reached by St. Paul on one occasion. Writing to Timothy, Paul said: "Just as James and Mambres resisted Moses, so these men also resist the truth; for they are corrupt in mind, reprobate as regards the faith. But they will make no further progress, for their folly will be obvious to all, as was that of those others." (II Tim. 3:9). Here St. Paul was not insistent that Timothy act against these individuals because "their folly would be obvious to all. "This practical judgment did not negate St. Paul's desire to have error condemned.

It is unwarranted therefore to conclude that the John XIII's practical judgment should be interpreted in this sense: that there is no longer any need for the Church to condemn doctrinal error. For in the same allocution, John XXIII said that the Council would be an extraordinary exercise of the Church's magisterium "taking into account the errors, the requirements and the opportunities of our time." It is obvious that there has been no alteration in the scriptural and traditional concept of the Church's magisterium.

# TOWARD AN INCULTURATED THEOLOGY IN THE PHILIPPINES

by

Fr. Antonio Lambino, S.J.

(Address delivered at the first general convocation of the Loyola School of Theology, 23 June 1978. The first three introductory paragraphs are omitted.)

There are three preliminary observations about theology that I should make before proposing my thesis. First, I understand theological activity as involving and engaging not just the mind but also the imagination, sensitivity, life situation, worldview, in a word, "culture". To say otherwise would seem to be folly, in the light of the discoveries of historical and form criticism and of all that the study of Scripture and theological method has shown us. Second, I see theology as functional to the life of the Church; it is not an end in itself but is meant to serve the faith. Third, I believe that the theologian is ontologically prior to theology; theological systems arise because theologians do theology.

From these three presuppositions I draw the following conclusions: Firstly, the language in which theological activity is conducted is of crucial importance, understanding language to mean not merely a vehicle for conceptual formulation and communication but rather as cultural expression, as the articulation of a unique way of being human. Perhaps a simple example will clarify what I have been trying to say in somewhat abstract terms. Not a few of us may at one time or another have used in a homily or conference Karl Rahner's image of definitive human commitment, namely, that of "entering one door and closing all the others." This image, excellent in its context, happens to be not quite so appropriate in Philippine life. Here, one should rather say, **tahakin ang iisang landas lamang at talikdan ang lahat ng iba**: take one path and forget every other. Now, take a theology where a multitude of inadequate images are employed, where almost at every turn the key expressions and symbol are non-indigenous and you see that the language in which one does theology is not something of indifference. Needless to say, I am speaking

here of something deeper and more significant than merely finding a poorer or better example to illustrate a theological idea. If theology is much more than just a conceptual system but, rather, involves a whole world of imagery, sensitivity, culture, then it is a demand of theology itself, and not just of nationalism, that theology be done in the language of the people.

Secondly, if theology is not identified with faith but is meant to serve the faith, then it cannot be content with asking universal and traditional questions of the local Church. In the Philippine context this means, I think, an obligation on the part of the theologian to address himself to the problems of poverty and injustice and to see how the Christian faith relates to these problems.

Thirdly, what we have said thus far should indicate what kind of theologian the Philippine Church needs. It is, to put it simply, a theologian who theologizes in Pilipino about the significant faith-and-life questions of the Filipino people. Due to the particular history of the Philippines as well as for reasons of a healthy internationalism, I believe that the ideal Filipino theologian should be conversant both in Pilipino and in English. I also believe that any school of theology in this country which professes to serve the local Church ought to strive to develop theologians according to this ideal.

Now I must confess that it has cost me a lot to make these affirmations because they pose an embarrassing question to my self-image, to my identity, to my work in the Loyola School of Theology. Take the point of language. I theologize in English because I cannot reverse my personal history. My whole education was in English. I have thought my most important thoughts in English, expressed my deepest emotions in English, sung my favorite songs in English, dreamed in English and prayed to my God in English. Of course I might in my teaching try to translate, find the right words in Pilipino, but my idiom and imagery will not be sufficiently indigenous. Pilipino is not "first nature" to me. I know I will not be the architect of an inculturated theology in this country.

I want to make it clear that I make no apologies for theologizing in English. It happens to be a very good language in which to do theology, for someone, that is, who has a "connaturality" with it. But it is plain to see that the future of theology in the Philippines does not point in this direction. In time, the primary language of theology here must be Pilipino, with English hopefully as a secondary medium. Then we would only be doing what most every other nation in the world has done. The Germans do theo-



logy in German but can read references in other languages; the French do theology in French and also consult (when national pride does not prevent it) works in other languages; so with the Spaniards, the Dutch, the English, the Americans, etc. Taiwan, Japan, Indonesia, Korea have taken courageous steps in the indigenization of theological language, admittedly at the price of an initial separation from important international currents of thought. They have done so with full awareness of the consequences. It is their hope that they can open out later to international exchange. What is happening in the Philippines is, I think, the reverse. We have had an initial openness, through our Western heritage, to international currents; now the task is to strive harder to recover our Malayan roots.

In this task I consider myself as a "transitional theologian." I say that not in deprecation but with pride, coupled, I hope with realistic humility. I have no regrets about having been born in that period of history in the Philippine Church when the ability to use English has meant an opening to the riches of Christian tradition and the possibility of dialogue with many of the profoundest thinkers in the world. Who among us is sorry that Horacio de la Costa once lived in our midst? To my mind the English period (which, to a significant degree, is still with us) is not a time to be regretted but a time to be transcended. I have said that the ideal objective is the Filipino theologian who theologizes in Filipino but can switch with relative ease to English. As for myself I realize that in the development of an inculturated theology in this country I have what I call a transitional role to play. It is to look to the future and prepare now for the coming of Filipino theologians for whom it is "first nature" to theologize in the language of the people. I suspect that the situation of other members of the present LST faculty is not radically different from mine.

What might the task be of a transitional theologian? Let us assume that the three essential ingredients of an indigenous theology are the following: 1) to ask the questions that are significant in the life of the local Church; 2) to approach these questions with the appropriate methodology, and 3) to do theology in the language of the people. I think it is possible even for a transitional theologian (whose personal history has made it very difficult if not impossible for him to speak "from first nature" the language of the people) to make a valuable contribution toward inculturation in the area of problematic and methodology. For the problem that is set up for theological reflection determines the direction of the whole enterprise, and the method that is

employed to approach the problem is of vital influence in the results that are obtained. The question that is asked and the method that is used are at least as important as the language that is spoken.

I wish to stress, however, that asking the right question is not simply an intellectual task. More profoundly than that, it is an experiential task. Deciding which are the correct questions in theology demands not only scholarly work but also — and perhaps more significantly — exposure to and involvement in “the joys and the hopes, the griefs and the anxieties” of the human community, that is to say, the experience of the life and the culture of the people of God. Reading and research may tell us what are the important questions being asked in the universal Church, but only immersion and life-style can open our eyes to the significant issues of the local Church.

As regards methodology I would simply insist on the importance of what Bernard Lonergan calls “communications”. Needless to say, it is a misunderstanding of the meaning of that so-called functional specialty, to interpret it as the popularization of theology or the presentation of theology in a manner suited to the capacity of the audience. Communications, as I believe Lonergan understands it, means rather theology’s coming into gear with the significant movements of secular reality, theological reflection on the socio-economic, political and cultural dimensions of human life. I think it is quite honest and realistic to say that many of us theologians tend to cover the first seven functional specialties as described by Lonergan, from research all the way to systematics, and tend to neglect the eighth, communications, of which our author writes in the following vein: “It is a major concern, for it is in this final stage that theological reflection bears fruit. Without the first seven stages, of course, there is no fruit to be borne. But without the last, the first seven are in vain, for they fail to mature.” A very fruitful metaphor, I would say, for it can perhaps be affirmed with some justice that our faculty takes great pains to cultivate the theological orchard, but is not sufficiently concerned with the production of theological fruit.

This, then, is the challenge facing the transitional theologian in the Philippines: to ask the questions that the Filipino Christian community is asking and to approach these questions with an integ-

ral, untruncated, theological method. It is, I am convinced, a most significant and noble challenge. I judge it worth the investment of a man's life and of his future. It is a task which Fr. Arrupe, General of the Society of Jesus, describes in a similar context in the following terms: "A very delicate task, surely. But indispensable. It is one of the finest services which the Society of Jesus today can render to Evangelization." It is my hope that my description of the role of the present LST faculty as transitional will not be received in the spirit of disappointment due to a feeling of diminished importance, but rather in the spirit of humble service flowing from a disinterested love of the Church in the Philippines. Scripture clearly attests to the fact that the coming of Christ was preceded by men of transition whose love and self-sacrifice were equal to the challenge of having to decrease so that He might increase. We can expect that the birth and growth of the Lord in the hearts of our people will also require the generosity and dedication of men of transition who can accept their role not with grudging reluctance but with ready enthusiasm.

My final words are for those of you who belong to the younger generation, you who know the language of the people as first nature, you who have closer contact with the many poor in our midst, you who are more conversant with the historical currents shaping the future of our country. The more there are of you who prepare to replace us and the sooner you take your place in the ranks of the faculty, the quicker and the better will the process of inculturation advance. I urge you then to ask yourselves, before God and before our people, what the fulfillment of the mystery of the Incarnation in this country requires of you.

# BIBLICAL SPIRITUALITY

by

J.N.M. Wijngaards, MHM

## What is "biblical spirituality"?

Authors use the term "biblical spirituality" in a number of ways. For some, it means the requirements of spiritual life as found in the Bible. In this concept, biblical spirituality is understood as comprising the virtues and qualities demanded of the christian by the inspired Word. C.M. Cherian, for instance, enumerates as marks of "biblical spirituality": receiving the grace of repentance, obedience to the Word of God, a prayerful approach to life, preparing the way of the Lord, watchfulness when resisting temptation, being personally converted to the Gospel, practising love in human community, suffering with Jesus, being sent by Jesus on his mission of love and waiting for Christ. Here "biblical spirituality" would be equivalent to "the spirituality demanded by the Bible". Since the Bible contains many books, we may then further distinguish between various "spiritualities" found in the Bible: the spirituality of deutero-Isaiah, of the Psalms, of Sirach, of the synoptics, of John, of Paul, and so on.

Obviously, no one can forbid authors to use the term with this meaning. But it seems to me that the practice leads to confusion. I would make the plea that its use be discontinued because it obscures the more important meaning of "biblical spirituality". Spirituality is a way of life, not a list of virtues and requirements. Biblical spirituality should be sought in people who live the Bible, rather than in its pages. What we find in Sacred Scripture is not biblical spirituality itself, but the inspiration, the ideals, the models, the patterns, the norms and principles from which biblical spirituality can spring. It is interesting to note that P.M. de la Croix's book "Spirituality of the Old Testament" was called in the original French: "L'Ancien Testament, Source de la Vie Spirituelle" (The Old Testament, Source of the Spiritual Life"). The author wanted to show how the Old Testament can inspire our spiritual life, rather than construct an 'Old Testament spirituality'. In any case, whatever terminology may be preferred by others, in this paper I will never use the term "biblical spirituality" merely as a blueprint of requirements found in the Bible.

Another source of confusion lies in the multiplicity of spiritualities distinguished by authors. We hear of ignatian spirituality, franciscan spirituality, greek-orthodox spirituality, methodist spirituality, buddhist spirituality... Is "biblical spirituality" another variety, existing next to the other ones as one of the many? Are we to hold with L. Bouyer that there is in reality only one spirituality for christians, so that it would be ill-advised to speak of spiritualities in the plural? Where does "biblical spirituality" fit in?

Most authors today are agreed that it is legitimate to speak of spirituality in the plural. Because spirituality is rooted in actual life, it varies according to the person who lives it. The two main factors that make one kind of spirituality different from another are: a person's character and the particular "horizon" under which he experiences reality. The military temper of St. Ignatius and carefree abandon of St. Benedict Labre could never find expression in the life of one person. The contemplative horizon of St. John of the Cross led him on a different path from the concern for the poor that motivated St. Vincent de Paul. It is the combination of one's personality and the horizon within which one interprets life that will cause a person's spirituality to take a distinct turn. Through their strong personalities and deep convictions, saints have often set a pattern of new spirituality for their contemporaries. But strictly speaking, every christian has his own spirituality. The Spirit of God rules each person in a manner unique to each.

While allowing for a multiplicity of spiritualities, we should realize at the same time that there is much that all genuine christian spiritualities have in common. Basic and common to all is obedience to the Word of God. We christians believe that God intervened once for all in the history of man through Jesus Christ. God spoke to man His word of salvation in Him. Whereas non-christian spiritualities, such as hindu, buddhist, druid, african spirituality, etc., represent different ways of searching the Infinite, every form of christian spirituality is a response in faith to the revelation in Christ. The Gospel is the ultimate norm and the common inspiration for every authentic christian spirituality. In this sense, saying that a spirituality is "christian" or saying that it is "biblical" is stating one and the same thing.

In its most fundamental sense, biblical spirituality is the application of the Gospel to one's life, to one's thoughts, actions and prayer. It is the resonance of salvation history in the life of the individual christian. It is the Word of God in so far as it has been conceived and brought to maturity in the Bride. Biblical spirituality is the manifestation of God's World through the fulness of the Spirit.



**Why stress the biblical aspect of spirituality today?**

If being biblical is so basic and fundamental to every christian spirituality, if biblical and christian spirituality are synonymous, what use is it to speak of "biblical spirituality"? The objection is well-taken. If we were to speak of biblical spirituality as if it stood in opposition to other genuine christian spiritualities, we would be perpetuating a mistake.

The term "biblical spirituality" can be justified only with reference to a pastoral need. The fact is that in preceding centuries Sacred Scripture was not given the place it deserves. In the lives of many christians today the biblical aspect of christian spirituality needs to be highlighted, often almost introduced anew. In the Catholic Church, on account of the controversy with Protestants and other historical reasons, many have lost the habit of reading the Bible and nourishing their spiritual life with its words. For many Catholics the inspired text has become remote. It is no longer "very near to you: in your mouth and in your heart"; but high up in heaven and far beyond the seas (Dt 31, 12-14).

Prompting "biblical" spirituality in these circumstances means that we want to correct an imbalance that we want to restore christian spirituality to its true dignity by stressing its source. The use of self-evident terms is often necessitated by adverse conditions. We stress freedom and independence when a country is oppressed or being colonized. We call for a "legitimate" government when usurpers are in power. In the same way, we are constrained to propagate a "biblical" spirituality only because there are christians who don't take the Bible seriously enough.

St. Basil, the Doctor of the Church and founder of the first religious monasteries, would not have understood a distinction between living a christian life and living according to the words of the Gospel. In fact, he wrote a little booklet on christian living which consists of 573 quotations from the New Testament arranged in logical order. Most passages quoted are from the Gospel: 160 from Matthew, 86 from Luke and 78 from John. Basil draws conclusions many of which concern accepting Scripture as the ultimate norm.

For St. Basil the demands of the Gospel are absolute. Following Christ means nothing else than putting the Gospel into practice. Being a religious is doing this to an extreme degree by taking the Gospel text literally. This conviction that the Gospel text is the fundamental rule for every religious, was restated in Vatican II:

"Since the final norm of the religious life is the following of Christ as it is put before us in the Gospel, this Gospel must be taken by all Institutes as the supreme rule". This is an old conviction in religious life, beautifully expressed in the preface to the monastic rule of Grandmont (1076 A.D.):

"... If someone asks you to which religious community, which rule or which order you belong, reply that you belong to the first and principal rule of the christian religion, namely to the Gospel, which is the source and fountain of all rules."

There is in our days the need to remind every christian of the fact that the Gospel is his principal rule of life. Promoting biblical spirituality means making people realize this fact, trying to ensure that every christian turns again to Sacred Scripture and seeks inspiration from day-to-day contact with the Word of God itself.

There are pastoral consequences to a realization of this need. Our catechetical instruction should be less content-oriented, more geared towards introducing people to a meaningful use of Scripture. Biblical formation given to seminarians and teachers should provide more than academic courses: it should also teach future priests and catechists the pastoral uses of Scripture. In the liturgy and in many forms of the apostolate the laity should be encouraged to take a more active role in interpreting Scripture and translating its message. Many approaches may need to be revised, many practical steps taken, to bring about such a new biblical spirituality in the Church. But first we may need clearly to understand and recognize its principal constituents.

#### **Element one: Experience of God.**

When we say that every christian should nourish his spiritual life through immediate contact with God's Word, we do not only mean that he should regularly fill his mind with wholesome thoughts from Scripture. Reading Scripture or hearing it proclaimed in the liturgy should lead not so much to an increase of knowledge as to an experience of God's presence. The Word of God is not an intellectual textbook, a collection of dogmatic truths and moral principles. The Word of God puts us in contact with God Himself. It is an instrument through which we can have the genuine experience of meeting God.

In our own days we are rediscovering the importance of 'experience' in our christian life. It is not enough to stress orthodoxy in faith and perfection in religious practices: we have to teach our

christians once more how to be sensitive to the living presence of the Father, the Son and the Holy Spirit in our lives. We meet this living God in many aspects of our christian life: in the sacraments of His love, in our sharing with His brothers and sisters, in His providential guidance throughout our lives. One important way in which we meet Him very closely and immediately is in the inspired Word.

It would be necessary here to develop a whole theology of our experience of God. Instead, I will just remind you of one or two passages that will suffice to show how central this truth stands out in the Gospel.

"If anyone loves me, he will keep my Word,  
and my Father will love him,  
and we shall come to him,  
and make our home with him.

Those who do not love me do not keep my words.  
And my word is not my own:  
it is the word of the one who sent me.

I have said these things to you  
while still with you;  
but the Advocate, the Holy Spirit,  
whom the Father will send in my name,  
will teach you everything  
and remind you of all that I have said to you"  
(John 14, 23-26).

In this text Jesus promises that every christian will be able to see God at work in his spiritual life. If we listen attentively to the words of His Gospel and put them into practice, the Father and Jesus Himself will make their home in us, that is, they will make their presence felt in our heart: the peace, comfort, love and blessing of their presence. Compare the parallel text in John 14,21: "I shall love him and make myself known to him". The words of the Gospel which Jesus has spoken were not meant for His own times only. They have a fulness of meaning that remains relevant for future eras and new circumstances. They are **living** words because, when we study them in our own century, the Holy Spirit in our hearts explains them to us and tells us how Jesus meant them to apply to our situation. To put it briefly: in texts such as these Jesus promises that when we try to live the words of His Gospel, we shall have the experience of knowing that the Father, the Son and the Holy Spirit are speaking to us in a very direct and personal manner.

Another passage from St. John's Gospel makes this inner experience of God's presence an essential part of faith.

"No one can come to me  
unless the Father who sent me draws him  
to me;

And I will raise him to life on the last day.

The prophet wrote, 'All men will be taught by God'.  
Everyone who hears the Father and learns from Him  
comes to me.

This does not mean that anyone has seen  
the Father;  
he who is from God  
is the only One who has seen the Father"  
(John 6, 44-46).

In this passage Jesus wants to explain why the Jewish leaders did not believe in Him. The reason is that they failed to acknowledge that it was God (the Father) who was speaking to them in Jesus. This personal experience of knowing that God is at work is a necessary element in christian faith. For Jesus, the 'drawing' done by the Father is not only interior grace as scholastic commentators would have it, but a tangible experience of being pulled by God in His direction. In Old Testament times only prophets had the privilege of hearing God's voice, but in the New Testament "all men will be taught by God." Everyone will experience this direct appeal from the Father. Accepting Jesus presupposes this "hearing the Father and learning from Him". This experience of hearing God speak is not a face-to-face encounter as Jesus, the only Son, enjoyed (seeing the Father'), yet it is valid and direct experience of God.

This is the heart of biblical spirituality. **The person who lives from the Bible knows that he has encountered God, that he has actually heard God speak to him.** The experience may not be as clear and outspoken at every Bible reading, at every contact with the sacred text. There are times of dryness of academic study and human reflection. There are occasions when our soul is in darkness: we know God's Word is true, but it does not strike a spark in our heart. But every christian who listens to the Word with devotion and desire will at least on some important occasions in his life have experienced how God addressed him in the sacred text, how he knew that the Father Himself, or Jesus, or the Holy Spirit, was conveying a personal message. Regular reflection and prayer on

the Bible text is fruitful because it rekindles the same experience, even if in a lesser degree, or takes place in the afterglow of the earlier.

### Element Two: Searching the Scriptures.

Revelation is God's initiative. God is the first to speak. But unless we are open, unless we receive his words with readiness and listen attentively, the Word of God will not bear fruit. It is not God who limits the effectiveness of His Word by dispensing graces in smaller or larger measures; it is we who restrict its fruitfulness by offering a barren soil. We do not receive more because we desire so little. We do not experience God more often because we do not ask for it in prayer.

The French-speaking workshop of the 1974 Synod of Bishops pointed out that prayer and the reading of Scripture should go hand in hand. How could we hope to make progress without the Holy Spirit who alone 'searches the deep things of God'?

"Our Synod should draw the attention of all those engaged in evangelization or preparing themselves for the ministry of the Gospel to the indispensable role of prayer, because it is in prayer that we receive, in the Spirit, a certain experience of God... Only those who pray and read the Scriptures in the glow of the Spirit are capable of discovering the presence and action of God in the lives of men and in the events of history. If this docility to the Spirit be truly lived, the Spirit will be able to achieve a much more efficacious discernment of spirits".

In practical terms this means that much depends on the attitude with which we approach the reading of Scripture. There is a great difference between an approach to Scripture for the sake of study, or of finding arguments in it to refute opponents, and an approach that sees in Scripture the answers to our existential needs. **To hear God speak we must, so to say, read Scripture on our knees, listen to the sacred words as a child listens to the words of his father.** We ought to hear the words of Scripture with awe and expectation, with the intense longing that they may make us understand God's will for us.

Some people have a very casual attitude towards Scripture. They pay attention to various passages of Scripture as they come to them in the course of the week: the readings at Mass, quotations encountered in spiritual books. I know people who open the Bible



at random when called upon to choose a passage: a remnant of the old practice of sticking a knife into the pages! Their justification seems to be: God can speak to me through any part of His sacred Word. It is better for me to take what comes along than waste time in making a personal selection.

There is some truth in this contention. We should listen to Scripture passages as we come across them in the course of liturgy or other activities. At times, God can speak to us powerfully through texts we would not have selected ourselves. But, on the other hand, such an attitude may also spring from lack of a deeply felt personal need. It lacks the aspect of anxious longing, of personal search, of awareness that God can satisfy our personal need.

"So He came to Nazareth where He had been brought up, and went to the synagogue on the sabbath day as He regularly did. He stood up to read the lesson and was handed the scroll and **sought** the passage which says:

'The Spirit of the Lord is upon me  
because He has anointed me,

He has sent me to announce good news to the poor,  
to proclaim release for prisoners  
and recovery of sight for the blind;  
to let the broken victims go free,  
to proclaim the year of the Lord's favour.'

He rolled up the scroll, gave it back to the attendant, and sat down; and all eyes in the synagogue were fixed on Him." (Lk. 4, 16-20)

The 'heuren' of verse 17 does not mean 'he found', but 'he sought till he found', a fact many commentators and translators have overlooked. The text which Jesus read, Isaiah 61, 1-2, is so central to Jesus' teaching (and to the themes of St. Luke's Gospel!) that it is unacceptable to ascribe its selection to a coincidence. No, when Jesus was handed the Isaian scroll, he deliberately searched for this passage. This must have taken some time. If we remember that the scroll was probably 30 feet long and that it had to be unwound from the left spindle on to the right one, that Isaiah 61 is almost at the end of the book, and that in Jesus' time the text had not been subdivided into chapters, verses, or paragraphs, we may well imagine that it took Jesus some minutes before He located the text He wanted! Small wonder that Luke remarked: "All

eyes in the synagogue were fixed on Him"! Jesus wanted this text and no other, because in His search of the Scriptures He had identified this text as central to His message.

An analysis of Jesus' teaching confirms that He had prepared Himself for His mission by searching out key passages from the Old Testament. To stay with our example, the 'year of the Lord's favour' spoken of in Isaiah 61.1-2 is a messianic application of the 'year of release' prescribed in Deuteronomy 15, 1-11. Jesus' preaching is permeated with these Old Testament texts. The injunction that we should always be ready to give whenever someone asks (Dt 15, 10) is incorporated into the Sermon on the Mount (Mt 5,42; Lk 6,30). In the episode of the woman who anointed His feet (Mt. 26,11), Jesus quoted Dt 15, 11 literally: "The poor you will always have in the land". Jesus saw the kingdom of heaven as the proclamation of God's forgiveness of sins, because (the Lord's release has been proclaimed' (Dt. 15,1-2; Is. 61,1-2; Lk. 4,18-19). Just as in the law of release Jews were required to forgive debts because God had forgiven them (Dt. 15.2), so the forgiveness of our neighbour in the kingdom of heaven is linked to God's forgiveness of our sins (Mt. 6, 12-15; 18, 21-35). From all this we can see that Jesus searched the Old Testament, that He was struck by some passages more than by others, that He reflected on them and integrated them into His own teaching. This is what Jesus meant by "searching the Scriptures". For Jesus, too, this must have been a deeply religious experience, a realization that words such as found in Isaiah 61, 1-2 were spoken to Him in a special manner.

### **Element Three: Witness of the Spirit.**

Although the Word of God addresses itself to each person specifically and so requires a personal response, it should not be thought that Scripture reveals God to us only in solitude or that it can do so without the fellowship of the Church. The opposite is true. The Bible comes to us through the Church, our communion with the other disciples who believe in Christ.

The passage of Acts 8, 26-35 has a powerful lesson for us. Although the Ethiopian is anxiously reading the Bible, he cannot understand its meaning without the ministry of the deacon Philip. Philip is sent by the Holy Spirit to disclose its message for him. The charism, the experience, the spiritual insight and human testimony of Philip were required to unlock the sense of Scripture.

Scripture does not reach us as an isolated piece of work, floating down from the Almighty as a form of private correspondence. Scripture comes to us through the Church. It is officially proclaimed in the liturgy. It is explained to us in preaching and instruction. It is illustrated for us by the example of the saints and the traditions handed down through the centuries. It is made relevant through the interpretation given by our brothers and sisters who like ourselves, are searching for its meaning.

There are many ways in which we can listen to the Scriptures in the context of the Church. We pay special attention to the passages read out to us at Mass. We can focus on those recommended for our reading in the divine office. We can read what theologians or spiritual writers remark about various Scripture texts. We can share our reflections about the Bible in a prayer group in which we widen our hearts so that we can learn to understand the Scriptures in the way the Spirit teaches us through others. Being sensitive to this wider context of hearing the message is no luxury; it is essential if we want to receive the fulness of God's Word.

"Let the message of Christ, in all its richness, find a home with you. Teach each other, and advise each other, in all wisdom. With gratitude in your hearts sing psalms and hymns and inspired songs to God" (Col. 3, 16).

#### **Element Four: Transformation of Life.**

While the experience of hearing God speak is vitally important, it happens in vain if it does not effect in us a change of life. **The ultimate test of biblical spirituality does not lie in a subjective conviction, in the knowledge that God speaks to us, but in the fruits it produces in our attitudes and conduct.** A tree should be judged by its fruits (Mt. 7, 16-20). Of the two sons it was not the one who said 'Yes' to his father, but the one who actually went and worked in the vineyard that satisfied the father (Mt. 21, 28-32). It is not those who call 'Lord, Lord' who will enter the kingdom of heaven, but only those who actually do the will of the Father (Mt. 7, 21).

It is sad, but true, that in our human weakness we can even use our reflection on Scripture as an escape from putting God's Word into effect. Our prolonged searching in the sacred texts, our endless meditations and prayers, may actually be a ruse by which we delay a much needed conversion. Words and thoughts, even if they are about sacred objects, can be a smoke-screen behind which we hide our reluctance to face up to the implications of the Gospel.

I find that St. Francis of Assisi could be our teacher in this regard. We all know Francis's early history: how he was converted, how he was struck by the plight of the poor, how he had been expelled from his father's house and how he was going about trying to find a purpose in life. Then, on the 24th February 1209, on the Feast of the Apostle St. Matthias, he heard this text read at Mass:

"As you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge. Provide yourselves with no gold or silver, not even with a few coppers for your purses, with no haversack for the journey or spare tunic or footwear or staff, for the workman deserves his keep."

(Mt. 10, 7-13)

These words made a deep impression on Francis. In a flash he understood that God was holding out a pattern of life to him and he should follow it literally. Later on, he referred to this experience with the words: 'The Highest One Himself revealed to me that I should live in accordance with the holy Gospel'. Francis immediately responded to this insight. He said to himself: 'This is what I want. This is what I want to follow in my life with all my soul!' When he left the church, he took off his shoes, threw away his staff and cast off his outer garment. Francis had found his rule of life.

When in later years Francis drew up norms of conduct for his followers, he always insisted that these amounted to nothing but a literal execution of the words of the Gospel. His earliest rule, the *Regula Non Bullata*, was little more than a string of quotations taken from the sacred text. And all through his life Francis lived up to this ideal. Certainly, no one could claim that Francis did not take the Bible seriously!

Against this background, two incidents in the life of Francis concerning Scripture stand out in sharp relief. To understand the first happening, we have to know that in the thirteenth century, copies of the Bible were costly documents and that, in order to protect such important property, monks in monasteries were often made to promise on oath never to sell books of the community for the sake of the poor. Thomas of Celano narrates the following:

"One day the mother of two Brothers came to the saint and full of confidence in him, asked for an alms. The saint felt sorry for her and said to his vicar, Brother Peter

Cathanii: 'Can we give our mother an alms.' For he always regarded the mother of one of the Brothers as his own mother and as the mother of all the Brothers. Brother Peter answered: 'In the house there is nothing left that we could give her. But we have a copy of the New Testament from which we read the lessons at Matins, because we do not possess a breviary'. Then, St. Francis ordered him: "Give the New Testament to our mother! Let her sell it and so satisfy her needs. For this book itself instructs us to help the poor. I believe God will be more pleased if we give it away than if we read from it'. In this way, the first copy of the New Testament that was available in the Order was given away in a spirit of charity."

On another occasion, Francis was ill. One of his companions wanted to console him by reading to him from Sacred Scripture.

"But Francis answered: 'It is good to search for the Lord in the Sacred Scriptures. But as far as I am concerned, I have read them sufficiently. I only need to digest them interiorly, that is sufficient for me, because I know the poor and crucified Christ'."

The lives of saints are supposed to be full of 'admiranda, non imitanda' (things we should admire but not imitate). Yet I am sure that there is much that needs to be imitated in this attitude of St. Francis. Francis could afford to give his New Testament away and abstain from hearing the Bible read to him, because he had integrated the words of Christ into his life. "Sometimes he read the Sacred Books. Whatever he had spiritually comprehended, he wrote indelibly in his heart. For him his memory took the place of books. For whatever he had once heard with his ears, could not be in vain because with love and dedication he kept thinking about it." In other words: what used to be a text in Scripture became part of Francis himself. He could forget about the written text because the message remained anchored in his life.

### Conclusion:

Having outlined what seem to me the four main elements in biblical spirituality, I will now try to piece them together in a harmonious description. I realize that, in doing so, I am laying myself open to criticism. Others will no doubt point out *lacunae* or disagree with the emphasis laid on particular aspects. I am



sure that their criticism will be justified. But by offering a description I hope to make biblical spirituality a tangible reality and to make it possible for a meaningful discussion to emerge.

The question I am asking myself is: How would I recognize a person whose spirituality is biblical? What would such a person's spiritual attitudes look like? Although in my sketch I will refer to a man, the same description would, manifestly, also apply to women.

"He is interested in Scripture, has great reverence for its actual words and is always keen to learn more about it. He will set time aside for reading it. From time to time he will search through the text when, in prayer, work or relationships with others, he has become aware of an existential question that needs to be answered.

He realises that the Word of God does not stand isolated from the present day or from the world in which he lives. He knows that God has a message for him that is relevant to his own life. He approaches the Bible for guidance on basic principles; not to find the solution to specific problems which he knows should be solved by his own creative responsibility, but to receive motivation and inspiration.

Because the Bible is a living Word, the Word of God in the Church, he avails himself of every opportunity to listen to the witness of the Spirit. During the readings at Mass and during the sermon he consciously opens his heart to benefit from the word of instruction. He is happy when he has a chance to speak with others about their searchings and insights. He listens to them and learns from them. Above all, in all his dealings with Scriptures, he is sensitive to the presence of God. He prepares himself for this encounter by recollecting in silence, by cultivating an attitude of listening and by the frequent prayer of desire. He treasures the moments when he knows God is directly speaking to himself, whether this happens in solitude, in a liturgical gathering or in a circle of friends.

His respect for God's Word also makes him humble and somewhat uncertain of himself. He knows that the Word demands obedience and commitment, that the Gospel should be integrated in his values and attitudes, that to be true to himself he will have to shape his life in harmony with the Word. This is his constant endeavor. "Lord, help me to live according to your will" is a frequent prayer on his lips.

Finally, in spite of his doubts and shortcomings, he feels a great joy and a profound peace of mind. He is immensely grateful to God for having called him by name and by revealing himself. He looks forward to the full communion with the Father, the Son and the Holy Spirit in heaven, — a heaven which he knows will transcend all his expectations. The Word of God fills him with hope and consolation."

Does the above description do justice to biblical spirituality? Probably not, because, apart from everything else, there are large areas of reality that cannot be adequately expressed; each person has a unique relationship to God. When God speaks to a human person we are dealing with a mystery. The reality of who God is, the working of the Spirit in the human heart, the movements that draw a person towards God, are beyond the limits of description. While using the description for practical purposes, we shall have to keep the dimension of the personal, the unique, the unlimited in mind.

## **LITURGY**

# **QUERIES ON THE MASS AND THE DIVINE OFFICE**

**By**

**Herman J. Graf, S.V.D.**

### **1. How many readings do feasts have in Mass?**

Only Sundays and solemnities have two readings before the gospel. On feasts (e.g., feasts of apostles and of Our Lady) the Propers of the Saints offer only one reading before the gospel in the Lectionary. Occasionally there may be two readings before the gospel, but in this case the rubrics clearly state that only one of them has to be chosen. This happens, e.g., on the feast of St. Paul's Conversion, January 25 (Acts 22:3-16 **or** Acts 9:1-22) and on the feast of the Visitation of Our Lady, May 31, (Zep 3:14-18 **or** Rom. 12:9-16). Similar options are occasionally found on memorials e.g., on the memorial of Sts. Timothy and Titus, January 26 (2 Tim. 1:1-8 **or** Ti. 1:1-5), and on the optional memorial of St. Joseph, the Worker, May 1 (outside the Philippines) Gen. 1:26-2:3 **or** Col. 3:14-15.17.23-24. For the obligatory memorial of St. Martha (July 29) two gospel texts (Jn. 11:19-27) and Lk. 10:38-42) are offered from which one has to choose.

But there seem to exist exceptions from the general rule that on feasts (as opposed to solemnities and memorials) only one reading is to be said before the gospel. On feasts of the Lord, like the Presentation of the Lord in the Temple (February 2), the Transfiguration of the Lord (August 6), and the Triumph of the Holy Cross (September 14), the Lectionary contains two readings before the gospel and no rubric indicates that only one of the first two has to be taken: there is Mal. 3:1-4 and Hebr. 2:14-18 for February 2, Dan. 7:9-10.13-14 and 2 Pt. 1:16-19 for August 6, and Numb. 21:4-9 and Phil. 2:6-11 for September 14.

Why these exceptions? These feasts of the Lord may occasionally fall on a Sunday in Ordinary Time. In this case they take the place of the Sunday liturgy in Mass and Divine Office. In

the Liturgy of the Hours these days have also first Vespers, but a rubric warns that only "if this feast falls on Sunday, Evening Prayer I is said." If these feasts are celebrated on a weekday, they begin with the Reading Office. Consequently, these feasts of the Lord, when celebrated on a weekday, have only one single reading before the gospel at Mass; one may freely choose from among the two offered in the Lectionary. Therefore, also the feast of the Santo Niño, proper feast of the Philippines, which is always celebrated on the second Sunday in Ordinary Time, has Evening Prayer I in the Liturgy of the Hours and two readings before the gospel of the Mass.

2. **A priest, saying occasionally Mass in our convent chapel told us that Rome has not approved the new wording (ecumenical version) of the Our Father. For proof he let us look at the Sacramentary. Is it true that Rome has withdrawn the approval of the new version of the Our Father?**

The Catholic Bishops' Conference of the Philippines approved in their meeting at Baguio City, February 15-19, 1971 for use in the Philippines the ecumenical versions in English of the Gloria, Credo, Sanctus, Our Father, and Agnus Dei. The Sacred Congregation for Divine Worship gave its confirmation on March 16, 1971 (Prot. n. 868/71). These versions could be used on an optional basis immediately after the Roman confirmation; they became obligatory on the first Sunday of Advent 1971.

Several other hierarchies of English speaking countries made these ecumenical versions their own. In their application for the same texts the bishops of the United States excluded the Our Father, since the new version failed to get the necessary majority in the United States Bishops' Conference. Therefore, they did not even apply for the new version in Rome.

There is on proof whatsoever for the allegation that Rome has revoked this approval. Since our English language Sacramentaries are printed in the United States, or reproduced by offset locally, they contain the old version, still valid in the United States, of the Our Father.

3. **Somewhere recently I read an article on how to introduce the ministers of the Eucharist (laymen) by a special rite, but I cannot find it now. Please, inform me where it was.**

In addition to permanent ministers of holy communion, local ordinaries have the faculty to permit any suitable person, individu-

ally chosen, as specific extraordinary minister of holy communion, either for a single occasion (*ad actum*), or for a certain time.<sup>1</sup> This concession is granted for a single occasion when no acolyte or other suitable minister is present, and many people want to receive holy communion. The same may be done if communion is to be given under both kinds, the extraordinary minister, minister assisting the priest, for instance, at the chalice. The second typical edition of the Latin Roman Missal (1975) contains a special rite for appointing an auxiliary minister (man or woman) of holy communion *per modum actus* (p. 931). Priests should avail themselves of this opportunity after authorization by the local ordinary.

When the priest needs someone to help him in the distribution of holy communion for a single occasion, he should do so in a short rite. During the breaking of the bread and the commingling of Mass the person chosen comes to the sanctuary. After the *Agnus Dei* the priest blesses this person with the words: "May the Lord bless you ✠ to give the body (blood) of Christ to your brothers (and sisters) today." The person answer: "Amen." After his own communion the celebrant of the Mass gives communion to the person. Then he hands him (her) the ciborium so that both together can distribute holy communion. The handing over of the ciborium by the priest underlines once again the auxiliary function of the person helping out in the distribution of communion. In this way the superior (or some other sister) in a convent may be deputed for the distribution of holy communion when the sisters want to receive holy communion under both kinds and no other minister (deacon, acolyte) is present. The sisters should not go to the altar and take the chalice by themselves. The eucharist is a gift that should be received by another person, to manifest the gift aspect<sup>2</sup>

**4. The English version of the Liturgy of the Hours, published by the International Commission on English in the Liturgy, contains in the four weeks' psalterium psalm prayers. When is the psalm prayer to be said?**

The psalm prayer is not obligatory; it is optional. Therefore, the four volume Latin edition of the Liturgy of the Hours does not contain any psalm prayers. For a long time now Rome has announced a fifth (optional) volume of the Latin Liturgy of the Hours which is also to contain the psalm prayers.

<sup>1</sup> Instruction *Immensae Caritatis* of the Congregation for the Discipline of the Sacraments, 29 January 1973.

<sup>2</sup> On the history of this concession see: H. J. Graf, Extraordinary Ministers of Holy Communion "Per Modum Actus", *Boletín Eclesiástico* 46 (1972) 664-669.



Psalm Prayers may only be said on ferial day in ordinary time, when no special antiphons are to be said in the Divine Office. During Advent and Lent when special antiphons are offered in the Divine Office, the psalm prayers have to be omitted. For the same reason there are no psalm prayers in the Commons of the Saints of the Liturgy of the Hours.

There exists a certain confusion as to how to say the psalm prayer. Misleading is the first information in the General Instruction of the Liturgy of the Hours taken by itself: Psalm prayers "may be used in the ancient traditional way: after the psalm a period of silence is observed, then the prayer gathers up and rounds off the thoughts and aspirations of those taking part" (no. 112). This text has to be combined with that of no. 202 of the same Instruction: "...it is permissible, as occasion offers and prudence suggests to have an interval of silence, either after the repetition of the antiphon at the end of the psalm, in the traditional way, especially if the psalm prayer (see no. 112) is to be said after the pause, or after the short or longer readings..." This interpretation is also in harmony with tradition. One of the foremost authorities on psalm prayers writes that the psalm prayers "followed on the singing of the corresponding psalms and their antiphons."<sup>3</sup> Also new versions of the Liturgy of the Hours containing psalm prayers, as that for the German speaking countries, place the psalm prayer after the antiphon of the psalm. It is, therefore, misleading when the Liturgy of the Hours, published by the International Commission on English in the Liturgy, in both the four volume edition and the one volume edition,<sup>4</sup> places the psalm prayer directly after the psalm and before the antiphon.

<sup>3</sup> J. Pinell, OSB, *The Theology of Life and Death in the Mozarabic Rite*, *Concilium*, Feb. 1968, 15.

<sup>4</sup> As the edition of *Christian Prayer* published by Catholic Trade Inc., Manila.

## **HISTORY**

# **THE IBALÓN EPIC — A WINDOW TO BICOL'S PRE-HISTORY**

**By**

**Jose Calleja Reyes**

Hundred of years before the Spaniards discovered the archipelago at present known as the Philippines, there existed in the Islands a people whose culture was shaped by the selective amalgamation between local customs and intrusive, outside influences from the Asian mainland and the Indonesian archipelago.

How far back in time was man living in these islands is the subject of increasing research and speculation among students of pre-history.

Many scholars believe that the earliest known traders to reach the Philippine shores were the Chinese and the Arabs. Arab traders, searching for new trade routes to China, reached and penetrated through the various regions of the Philippines in the 9th century. The Philippines became the axis and emporium of trade between the Chinese, Arabs and Malays. Islam came with the influx of traders and reached its peak in the 13th-15th centuries when more Arabs and Islamized Malays poured in from Malacca, Borneo, Sumatra and Celebes. It was during these same centuries that the "Great Traditions" — Indian, Arab, Indo-Malayan and Indo-Chinese — impinged on the culture of the ancient Filipinos.

Beyond this our picture loses focus. We are in the realm of myth, of archaeological research and surmise, of pre-history.

Many regions in the Philippines have searched far and wide for a glimpse of their pre-history. The Bicol Region is one of them. Even when the historical events have receded into the distance, have grown smaller till they vanished into obscurity, scholars have been prodded to look through the misty veil of the unknown past in the quest of what its shadow may eventually reveal to them. Their patience often finds reward in the discovery of some ancient regional bardic song, oral verse, folklore, myth or

legend which has been captured by chance in some colonial written work and which upon closer examination reveals a culture window into pre-history.

This paper presents to the reader and especially to the Bicol people who are commemorating their 400th year of Christianity a revised edition of "Ibalón: An Acient Bicol Epic", published in Philippine Studies, Vol. 16, No. 2, April 1968 with the hope that until archaeological research can come up with new materials, new perspectives, the Ibalón epic may continue to serve as one culture window into Bicol's pre-history.

In the year 1896, there appeared in the Archivo del Bibliófilo Filipino, Volume I, by Wenceslao E. Ratana, an account of the ancient Bikols, their origin, superstitions and beliefs. The account was entitled "Breve Noticia Acerca del origen, religion, creencias y supersticiones de los antiguos Indios del Bicol".<sup>1</sup> It was expressly written for the "Archivo" by Fray Jose Castaño, a Franciscan, then Rector of the Colegio de Misioneros de Almagro in Spain.

The chronicles in the Catalogo Biografico de los Religiosos Franciscanos de la Provincia de San Gregorio Magno de Filipinas reveal that Father Castaño spent a year of missionary work in the town of Camalig, Province of Albay in the year 1871 and in the same year was appointed parish priest of the town of Lupi, Province of Camarines Sur, where he remained up to 1880.<sup>2</sup>

It was presumably during this missionary work in Bicol that Fr. Jose Castaño was able to compile the material for his work about the ancient **indios** of the Bikol area.

While reading Fr. Castako's "**Breve Noticia**", the writer's interest was struck not by his lavish words in praise of the beauty of Bikol, nor by his interesting account of the early religion and beliefs of the ancient Bikols, but by closing statement of his work wherein he mentioned "a fragment of a certain unpublished manuscript in verse" which he kept as a souvenir of his sojourn in Bicol. The fragment was published in Spanish quatrains at the end portion of Father Castaño's treatise on the ancient Bikols.

<sup>1</sup> pp. 1-57.

<sup>2</sup> Fr. Eusebio Gomez Platero, *Catalogo Biografico de los Religiosos Franciscanos de la Provincia de San Gregorio Magno de Filipinas*. Imprenta del Real Colegio de Santo Tomas, Manila. 1880, p. 795, W. E. Retana in his *Aparato Bibliografico de la Historia General de Filipinas*, Volumen Segundo, comments, *Escasea ya este apreciable libro de cuya genesis dejamos dicho alguna cosa bajo el num. 873. En punto a datos bibliograficos, aconjanse algunos con cautela, porque no son enteramente fieles. — El autor se secularizo.*

Reading the text of the Spanish translation, however, does not bear out the observations of Fr. Castaño. For the fragment as published into 60 stanzaic quatrains spoke not of customs and beliefs, but of kings, of ferocious animals and monsters, of mortal combat between man and beast, of erupting volcanoes and a great flood, of a kingdom in the primeval land of the Bikols, of the invention of household utensils and an alphabet.

Could it be that Fr. Castaño's fragment was an **epic** of the ancient Bikols?

Some writers say it is. Jose Villa Panganiban and Consuelo T. Panganiban have written that Fr. Castaño's fragment is a "Bikol epic recounted in verse by a wandering minstrel called **Cadugnung**" and that "this is practically the only epic, aside from **Biag ni Lamang**, credited with an author, if only in recounting".<sup>3</sup> These writers portray the characters and events in Fr. Castaño's fragment in narrative trilogy, centered on Baltog, the legendary first man and king of the Bikols and his two mighty warriors, Handiong and Bantong.<sup>4</sup>

It is noted, however, that the narrative version has marked variations in another work of the same writers.<sup>5</sup> In both, the narrative account of Fr. Castaño's fragment was the result of the writer's free interpretation.

The narrative account of the Panganibans has been given the title "**Ibalón**",<sup>6</sup> perhaps to lend it a touch of antiquity since it was by this name that the Bicol peninsula was known and mentioned in the earliest written accounts of the Spanish conquistadores. The original Spanish translation appearing in the "**Archivo**" bears no title.

The fragment is also mentioned in another work, and just like the Panganibans' narrative interpretation, it comes in the form of a narrative trilogy entitled "**Ibalón**".<sup>7</sup>

<sup>3</sup> *A Survey of the Literature of the Filipinos*, pp. 29-32. Fr. Castaño recorded an important fragment of a true pre-Spanish Bikol epic. Beyer and De Veyra, *Philippine Saga*, Published by the Evening News, 1947, p. 111.

<sup>4</sup> *Ibid.*

<sup>5</sup> *A Survey of the Literature of the Filipinos* (Alip & Sons, Inc., n.d.), p. 24.

<sup>6</sup> Dr. Trinidad Pardo de Tavera in his *Etimologia de los Nombres de razas Filipinas*, p. 10 says—"Casi todos nombres compuestos con el afixio 'I' pertenecen a tribus montañosas, in mayor parte del Norte de Luzon y son; Ibabilon, Ibilaw, Ifugar, etc., que habitaban las llanuras y los IBALON, en el sur de Luzon, y los llaw en Paragua".

<sup>7</sup> *Philippine Literature from Ancient Times to the Present*, del Castillo & Medina (Bureau of Printing, Manila, 1966), pp. 32-44.

A research publication of a local college also mentions Fr. Castaño's fragment as a "**Bicol epic**" and calls it "**Handyong**".<sup>8</sup>

Teodoro M. Kalaw, although not directly referring to the fragment, mentions the two legendary characters of the fragment in this manner:

"Las tradiciones bicolanas nos hablan del rey **Baltog**, del guerrero **Nandiong** y de otros tantos heroes que salieron victoriosas en mil combates y que mostraron arrojo y osadia".<sup>9</sup>

"Tradition of the bicolanos tell us of the king **Baltog**, the warrior **Nandiong** and other heroes who emerged victorious in a thousand battles and demonstrated great courage and valor".

Except for the narrative versions mentioned above, it is strange that this **Bikol** epic, which is in fact a versified poem ("**en verso de la poética en que está escrito**," as Fr. Castaño describes it) should never before have been translated back into the **Bikol** language and published. Nor has a full-length English translation of the fragment been published, except for the Panganibans' free translation of the first four stanzaic quatrains of Fr. Castaño's translation.<sup>10</sup>

In offering a full length translation in English and in **Bikol** of Fr. Castaño's fragment, the present writer lays no claim to special critical insight nor does he care to deal at all with vexed questions, but is content to restore as faithfully as possible the pristine context of that fragment of ancient **Bikol** literature. For this **Bikol** epic thus comes to have, in addition to its interest as the possibly earliest imaginative and poetical account of the ancient **Bikol**, a special value for the light it throws on their pre-history culture and way of life.

The exploits narrated in the epic, the thousand battles waged against beast and monster are legendary not historic. But they are clear evidence of the large extent to which the marvels of popular tradition had attached themselves to figures whose historical identity had already become shadowy.

The structural context of the fragment is divided into two parts. The first part is a supplication of **Yling**, a legendary **Bikol** name of a woman representing a group of listeners seated under the shadow of a **doad**,<sup>11</sup> to the poet **Cadugnung**, imploring the latter

<sup>8</sup> *Research Journal*, Legaspi College, Vol. I, p. 44.

<sup>9</sup> Teodoro M. Kalaw, *Cinco Reglas de Nuestra Moral Antigua*. (Bureau of Printing, Manila, 1935), p. 17.

<sup>10</sup> *Literature of the Filipinos*, (supra).

<sup>11</sup> A very big tree which yields edible fruit. (Marcos de Lisboa, *Vocabulario de la Lengua Bicol* (Manila, Est. Tip. del Colegio de Santo Tomas, 1865), p. 118. First Ed. 1754, Second ed. 1863, Third Ed. 1865.



to sing of the heroic events in the beautiful country of **Handiong** which is the Bicol Region. This is the burden of the first six quatrains of the fragment.

The second part is the song of **Cadungnung** which narrates in poetical verse the events of long ago in a trilogy centered on **Baltog**, legendary first man and king of the Bikolanos and his two mighty warriors, **Handiong** and **Bantong**. The sixtieth and last quatrain which should end the epic, but does not, says:

**Aqui suspendió Cadungnung  
su primera narración,  
dejando para otro día  
de continuarla ocasión.**

**Here Kadunung stopped  
the first part of his narration,  
leaving its continuation  
for another day.**

This distinctly structural form of Fr. Castaño's fragment shows that the epic's material is sung, not read, just like the heroic folk-songs of the Teutonic people in which minstrels were accustomed to celebrate the deeds of their kings and warriors. The invariable conclusion we can deduce from this setting is that the early Bikols loved to sing and to hear in poetical tones of the heroic valor, the intrepidity of their forebears, and the beauty of their land in a manner which is highly developed. This can only be rooted in a culture and a manner of self-expression uniquely and distinctly their own before the advent of Spain into these islands. The "**panawagan**" or "**panambitan**" of the Bikols which is to sing with amorous feeling sweet words and praise, are even now reminiscent of the song of Kadunung to Iling.

A great number of these songs of the ancient Bikols communicated as they were orally, have never been written down. That is why Fr. Castaño's fragment is important as possibly the only written account of this cultural tradition of the ancient Bikols.

The fragment tells us that the epic is sung to the accompaniment of a lyre. Evidently, the lyre is not an indigenous musical instrument. Perhaps the proper term is the Bikol **barimbau** or **baringbau** which Fedor Jagor describes as "a kind of lute consisting of a dry shaft of the **scitamina** stretched in the form of a bow by means of a thin tendril instead of gut; a half coco shell is fixed in the middle of the bow, which when playing is placed against the abdomen,

and serves as the sounding board; and the string when struck with a short wand, gave out a pleasing humming sound, realizing the idea of the harp and plectum in their simplest forms".<sup>12</sup>

Another striking fact that can be deduced from the fragment is the use of the names "Yling" and "Cadunung". Iling is also a Bikol name for a species of bird with a bald head, with charcoal gray feathers, which if domesticated and trained can repeat words like a parrot. It can also be trained to chirp a tune. Could it be that the name of this bird has been adopted to represent the maiden asking for a song from Kadunung? On the other hand, Kadunung is akin to the Bikol word **madunung**, meaning wise. The ancient Filipinos had always great admiration and respect for wisdom or learning (karunungan in Tagalog and kadunungan in Bikol). They knew that wisdom could be acquired from personal experience and that this experience made men wise. Could it be that the name of the poet Kadunung was derived from this concept of wisdom?

The fragment also gives an interesting account of the dwellings of the ancient Bikols when it mentions the **moog** which is a house constructed by the natives on a tree-top to protect themselves from wild animals. This form of house construction is defined in Fr. Lisboa's **Vocabulario de la Lengua Bicol** (1865) and undoubtedly gives verisimilitude to the epic's account of the dwellings of the early Bikols.<sup>13</sup>

Some other interesting aspects of the culture of the ancient Bikols may be discerned from the fragment. It mentions the promulgation of laws on life and honor to which all were subject without distinction; the invention of the **baroto**,<sup>14</sup> without rudder and sail; the invention of household utensils like the **coron**,<sup>15</sup>

<sup>12</sup> Fedor Jagor, *Travels in the Philippines*, reprinted by the Filipiniana Book Guild (Manila, 1965), p. 154.

<sup>13</sup> Casa alta como torre o campanario hacia la antiguamente encima de los arboles altos, p. 147. Fray Marcos de Lisboa was elected *Definidor y Ministro* of the town of Nabua (now in the Province of Camarines Sur) on September 8, 1602; administered in the town of Oas (now in the Province of Albay) in 1605; elected Vicario Provincial on March 16, 1609 and *Vicario Provincial* on March 16, 1609 and served up to October 29, 1611; founded the towns Iguey, Calaguimi, San Diego de Ibalon and Casiguran de Camarines, Sorsogon). Eusebio Gomez Platero, *Ibid*, p. 53.

<sup>14</sup> A river boat without outriggers, rudder or sail.

<sup>15</sup> An earthen or clay pot used as a utensil for cooking.

calan,<sup>16</sup> paso,<sup>17</sup> and gorgoreta;<sup>18</sup> the invention of agricultural implements like the pagolon;<sup>19</sup> the use of the a-abolan or weaving loom; the use of units of measure like the ganta; and most important the invention of an alphabet inscribed in Libon stone<sup>20</sup> by the learned "Sural".<sup>21</sup>

Of the alphabet, tradition persists up to the present that the ancient syllabary of the Bikols devised by "Sural" antedated the system of writing of the Tagalogs. The Bikol word to write is *surat* which is said to be derived from Sural. In Tagalog, to write is *sulat* which is of course akin to the word *surat*.

The fragment also mentions geographical landmarks which are identifiable to this day, like the volcanoes of "Hantic"<sup>22</sup> "Colasi",<sup>23</sup> "Masaraga",<sup>24</sup> "Isarog",<sup>25</sup> lake "Bato"<sup>26</sup> and the river Inarihan.<sup>27</sup> The first two volcanic mountain ranges and the river Inarihan, although not indicated in the more recent maps of the region, are clearly delineated in Fr. Algue's *Atlas of the Philippines* (1899), which, incidentally, was the first series of maps of the Philippines officially recognized and adopted by the Government of the United States at the turn of the present century.

<sup>16</sup> An earthen stove.

<sup>17</sup> A small earthen or clay or receptacle used as a container for salt or fish paste.

<sup>18</sup> An earthen or clay receptacle used as a water container.

<sup>19</sup> An agricultural implement made of spiked wooden rollers used in the preparation of rice paddies.

<sup>20</sup> A hard marble-like stone found abundantly in the vicinity of the town of Libon in Albay Province. Libon, otherwise known as Villa Santiago de Libon, was the first Spanish settlement in the Bicol region founded by Juan Salcedo in 1573.

<sup>21</sup> Tradition is that Sural invented the Bikol syllabary.

<sup>22</sup> A mountain peak in the vicinity of the town of Libmanan, province of Camarines Sur, Island of Luzon. Also known as *Hantu* or *Amtik*. (Lat. 13-17.8 N. Long. 123-37. 8 E (Source Map T-9). *Gazetteer of the Philippine Islands*, p. 11).

<sup>23</sup> A volcanic peak in Camarines Norte, Island of Luzon, near the coast of San Miguel Bay. Also known as *Culasi Peak*, (Lat. 13-53. 8 N, Long. 123-05. 2 E (Source Map 4223), *Ibid.*, p. 105).

<sup>24</sup> A mountain peak in Albay, Island of Luzon, near the Mayon Volcano. (Lat. 13-18. 6 N, Long. 123-35. 9 E (Source Map T-4115), p. 209).

<sup>25</sup> A mountain peak in Camarines Sur, Island of Luzon. (Lat. 13-39. 3 N, Long. 123-35. 9 E (Source Map T-9), *Ibid.*, p. 145).

<sup>26</sup> A fresh water lake in the province of Camarines Sur, Island of Luzon. (Lat. 13-19. 5 N, Long. 123-21. 5 E (Source Map 4218), *Ibid.*, p. 42).

<sup>27</sup> A tributary of the Bicol river that empties into San Miguel Bay. (Map No. 11, Jose Algue, S.J., *Atlas de Filipinas*, Washington Government Printing Office, 1900).

Fedor Jagor, the German naturalist who visited the Bicol region in the mid-nineteenth century, describes the volcano Hamtic (**Hantíc**) as the site of one of the most gorgeous stalactite caves in the world, containing a series of royal chambers and a cathedral with columns, pulpits and altars.<sup>28</sup>

A vivid account of his ascent of Mount Masaraga<sup>29</sup> and Mount Isarog<sup>30</sup> also provides an interesting description of these Bicol volcanoes mentioned in the fragment.

Strangely enough, Mayon Volcano, the most conspicuous geographical landmark in the region, is not mentioned in the fragment. Instead, the fragment mentions **Lignion**, said to be the lair of a fabled monster that heaves forth tongues of fire and which the natives feafully call **Tandaya**. Could it be that Lignion was the ancient name of Mayon since tradition and legend say that Mayon is but a corruption of the Bikol word **magayon** meaning beautiful, as a remembrance of the beautiful daughter of Handiong who, one day, simply vanished from her father's house? Coincident with her disappearance, so the legend continues, was the appearance on the land of that beautiful volcanic cone, now known as Mayon Volcano.<sup>31</sup>

One item of the flora of the region mentioned in the epic is the **tacay**<sup>32</sup> which is a lotus-like flower that blooms plentifully in Bicol lakes and is a beauty to behold. The ancient Bikols, as well as the Spaniards, had endless words of appreciation for the poetic sentiments this native flower had always enkindled in their hearts.

In the interest of literary continuity and harmony the writer has chosen to keep the title **Ibalón** for his English and Bikol retranslation of Fr. Castaño's fragment. The use of this title is further justified because it is by this name that the land of the ancient Bikols was first known in the early dawn of our recorded history.<sup>33</sup>

<sup>28</sup> Fedor Jagor, *Travels in the Philippines*, reprinted by the Filipiniana Book Guild (1965), pp. 127-128.

<sup>29</sup> Ibid., pp. 162-163.

<sup>30</sup> Ibid., p. 149.

<sup>31</sup> Mariano Goyena del Prado, *Ibalon, Monografia Historia de la Region Bicolana* (General Printing Press, Manila, 1940), pp. 248-249.

<sup>32</sup> Fr. Marcos Lisboa defines it as "una yerva que nace dentro de el agua de unas hojas anchas y redondas de modo de linsas, queda una fruta comestible". *Vocabulario de la Lengua Bicol*, 1885, p. 566; Juan Alvarez Guerra describes it as "hermosa flor ninfacea de sus lagos". *Viajes Por Filipinas, de Manila a Albay*, Imprenta de Fortanet, Madrid, 1887, p. 101.

<sup>33</sup> Blair and Robertson, *The Philippine Islands*, Vol. III, p. 171.

In this respect, let us put into focus the words of that affable and learned Jesuit, Father Miguel Bernad, who, commenting on the present state of Philippine literature, aptly said:

In the Philippines, though we have not yet produced a great literature, we also have had a triple heroic age of which such literature could be written. One was the Pre-Spanish Pre-Christian era, when good and evil fought fiercely for the souls of these islands; when malignant spirits hid in every rock and tree; when every brave was a "**Malakas**" and every maiden a "**Maganda**". This was an age of invasions, when Malayan settlers came in their barangays from Borneo and elsewhere to settle in the various islands; pushing the dark-skinned aborigines back to the hills. It was also the age of the Mohammedan invasion and later of the Spanish conquest, the age of Magellan and Legaspi, of Lapu-Lapu and Soliman. That heroic age was the subject of our primitive epics and legends.<sup>34</sup>

The author shares the literary idealism of this learned Jesuit that "such a heroic age need not actually have existed, it could be merely imagined, like the legendary age of Siegfried and the Valkyrie; but it should be an age which must be truly heroic, a time of great stress when all the qualities of a person are tested, bringing out the best and the worst in man".<sup>35</sup>

The present writer acknowledges with appreciation Father Frank Lynch's suggestions and help in the final preparation of the Bikol retranslation of Fr. Castaño's fragment. The orthography devised used by the writer in this retranslation follow the Bikol orthography devised and used by Father Lynch in his solid contribution to Philippine cultural research, "Social Class in a Bicol Town", 1959, pp. 141-142.

---

<sup>34</sup> Miguel A. Bernad, S.J., "The Heroic Age in Philippine Literature", *Philippine Studies*, 14 (1966), 300.

<sup>35</sup> *Ibid*, 290.



## IBALÓN

## AN EPIC SONG OF THE ANCIENT BIKOLS

Yling

S\*

Cuenta, Cadugnung, la historia  
de los tiempos de *Handiong*  
con esa lira de plata  
dulce encanto del *Aslón*

Que sólo cantar tú puedes  
tanta belleza y primor,  
tantos ocultos misterios  
como encierra esta región.

5

Canta, y dinos de sus reyes  
la prosapia y el valor,  
la guerra, que sostuvieron  
hasta vencer á la *Oriol*.

9

Iling

E

Tell us Kadunung  
the history of the times of *Handiong*  
with that silver lyre  
sing the sweet song of *Aslón*.<sup>1</sup>

You alone can sing  
beautifully with feeling  
the various mysterious happenings  
that surround this region.

5

Sing and tell us of the kings  
of lineage and courage  
and the war that took place  
until the defeat of *Oriol*.<sup>2</sup>

9

\* "S" indicates the Spanish text; "E", the English text; "B", the Bicol text.

<sup>1</sup> Name of a river.

<sup>2</sup> Blumentritt's "Diccionario Mitologico de Filipinas" states that another name for Oriol is *Irago*, Retana, *Archivo del Bibliófilo Filipino* Volume II, p. 425. Marcos de Lisboa, on the other hand defines *Irago* as "Serpiente grande y muy pintada", *Vocabulario de la Lengua Bicol* Manila, Et. Tip. del Colegio de Santo Tomas, 1865 (Español-Bicol Text) p. 92. (See notes 11 and 13, Introduction).

## Iling

B

Osipi kami, Kadunung  
 si kaidtóng panahon ni Handyóng  
 gamit saimong barimbáw  
 awiton awit na mahamis ni Aslón.

1

Iká saná minaawit  
 na magayón asin mabansáy  
 si kaidtong mga osipón  
 na libot an satuyang runa.

Mga hadi awiton  
 isog nindá pinahiling  
 iriwal na ominagi  
 sagkód nadaog si Uryól.

9

S

Dinos también por tu vida  
 la historia del viejo *Asog*,  
 la del joven *Masaraga*,  
 la del vetusto *Isarog*.

13

Que tú fuiste el tierno vate,  
 el más dulce y seductor  
 de cuantos vieron el lago  
 que á *Tacay* sepultó.

17

Canta, pues, que atentos todos  
 á tu hermosa narración.  
 sentados aquí nos tienes  
 a la sombra de un *daod*.

21

E

Give us also your knowledge  
 of the history of old *Asog*<sup>3</sup>  
 of the youthful *Masaraga*<sup>4</sup>  
 and of ancient *Isarog*.<sup>5</sup>

13

<sup>3</sup> A mountain range comprising Mt. Iriga in Camarines Sur, Island of Luzon, (Lat. 13-24 8 N, Long. 123-24 5 E (Source Map 4715), *Gazetteer of the Philippine Islands*, U.S. Department of Commerce and Coast Geodetic Survey, Washington D.C., 1945, p. 144) and extending to Mt. Malinao in the province of Albay, Luzon (Lat. 13-24 8 N, Long. 123-35 E (Source Map 4221). *Ibid.*, p. 196).

<sup>4</sup> See note 24 Introduction.

<sup>5</sup> See note 25 Introduction.

You are the affable poet 17  
 the sweetest and seductive  
 many times you have seen the lake  
 where Tacay<sup>6</sup> is blooming.

Sing, then, we are attentive 21  
 to your beautiful narration  
 while we are here seated  
 under the shadow of a *daod*.<sup>7</sup>

**B** Agi-agi mo isabi 13  
 osipón kan guráng na Asóg  
 an aki na Masaraga  
 an anuyon na Isaróg.

Marháy na parasaysáy 17  
 mahamis na pararanga  
 danaw saimong nahiling  
 dumán si Takáy buswak na.

Nagdadangog kami 21  
 saimong magayón na awit  
 ngunyán tukaw naman kami  
 sa limpóy kaining daód.

### Cadugnung

**S** Oid, pues, hijos del Bicol  
 dijo Cadugnung veloz  
 los hechos del viejo suelo  
 patria hermosa de *Handiong*.

Es el Bicol una tierra 5  
 llana, feraz, de aluvión  
 del mundo la más hermosa,  
 las más rica en producción.

Fue *Baltog* el primer hombre 9  
 que en esta tierra habitó,  
 oriundo de *Botavara*,  
 de la raza de *Lipod*.

<sup>6</sup> See note 32 Introduction.

<sup>7</sup> See note 11 Introduction.

Al Bicol llegó siguiendo  
un jabali muy feroz,  
que sus sembrados de *linza*  
una noche destruyó.

13

## Kadunung

E

Hear then, children of Bicol,  
said the agile Kadunung  
about the events of the old  
beautiful country of Handiong.

Bikol is a land  
plain and fertile by alluvion,  
the most beautiful in the world  
plentiful in production.

5

It was *Baltog*, the first man  
who lived in this land,  
born in *Botavara*  
of the race of *Lipod*.

9

To Bicol he came pursuing  
a fierce wild boar,  
which by nighttime  
destroyed his *linza*<sup>8</sup> plantation.

13

## Kadunung

B

Danguga aki nin Bicol  
ulay ni Kadunung  
mga inot na agi-agi digdi  
dagá na magayón ni Handyong.

An Bicol saróng lantád  
patag asin tubang nin inunusan  
sa kina-bán gayón daing arog  
maná-gumon an anihon.

5

<sup>8</sup> *Colocasia esculenta*, In English usually called taro, Department of Agriculture and Natural Resources. Technical Bulletin No. 10, 'Useful Plants of the Philippines' by William H. Brown, Manila, Bureau of Printing, 1951, Vol. I, p. 328; Son unas raicse y son ordinaria comida de estos, que tienen unas hojas anchas y redondas. Marcos de Lisboa, *Ibid.*, p. 226.

Si Baltóg taong kaenót-enoti 9  
 sa runá ini nag-erok  
 namundág sa Botabara  
 an ginikanan si Lipód.

Sa Bikol siyá ominabot 13  
 susog saróng maringis na opón  
 na kun banggi rinaraót  
 an linsá na saiyang tanóm.

**S** Cuando le tuvo acosado 17  
 al suelo tiró el lanzón,  
 y con sus brazos hercúleos  
 las quijadas le partió.

Cada quijada tenia 21  
 una vara de largor  
 y los colmillos dos tercios  
 del asta de su lanzón.

Al volver a sus Estados 25  
 las dos quijadas colgó  
 de un *talisay* gigantesco  
 en su casa de *Tondol*.

A los viejos cazadores 29  
 causaron admiración  
 estos trofeos glorisos  
 de su rey el gran *Baltog*.

**E** Having caught up with it 17  
 on the ground he pinned the  
 animal with his lance  
 and with herculean strength  
 parted its jaws.

Each jaw was 21  
 one arm in length  
 and its tusks two thirds  
 the spearhead of his lance.

Upon returning to his abode 25  
 he hanged the gigantic jawbone  
 in a big *talisay* tree  
 in his house in *Tondol*.



Among the old game hunters 29  
 great admiration was caused  
 by these glorious trophies  
 of their king the great *Baltog*.

**B** Kan si opón saiyang madakóp 17  
 sa dagá niyá tinapok  
 kusóg saná nin saiyang kamót  
 pinagduwá an dakulang ngosó.

An pangá kan dakulang upón 21  
 saróng dupá an labá  
 an tingo haros na an labá  
 kan taróm nin saiyang garód.

Pagpuli niyá sa saiyang pagrugaring 25  
 binitay niya an duwáng pangá  
 sa dakulang talisay  
 dumán sa haróng niya sa Tondól.

Mga guráng na paraayam 29  
 dakulá an kaugmahan  
 kaidtóng mga samnong kaisugan  
 kan saindang hadi na si *Baltóg*.

**S** Fueron a verlos las tribus 33  
 de *Panicuason* y *Asog*,  
 y dijeron que, en sus días,  
 no hubo jabali mayor.

Le llamaron el *Tandaya* 37  
 de los montes de *Lignon*,  
 por su exacto parecido  
 con el monstruo *Behemot*.

Después de este vino al Bicol 41  
 cons sus guerreros *Handiong*,  
 quien de monstruos la comarca  
 en poco tiempo limpió.

Batallas para extinguirlos 45  
 mil y mil el empeño  
 de todas siempre saliendo  
 con aires de vencedor.

- E**      The tribes of *Panicuason* and *Asog*<sup>9</sup>      33  
 Came to see them,  
 and they said in their days  
 there was no wild boar so big.
- They called it *Tandaya*<sup>10</sup>      37  
 because it was exactly like  
 the monstrous animal  
 found in the mountains of *Lignon*.<sup>11</sup>
- After this to Bikol came      41  
*Handiong* and his warriors  
 and in a short while he  
 destroyed the monsters that  
 inhabited the region.
- B**      Battles to exterminate them      45  
 thousands upon thousand he initiated  
 and he aiways emerged  
 with the spirit of the victor.
- Nagarungá itong mga tao      33  
 na taga Panikwasón asin Asóg  
 nagsarabi dai pa nakahiling  
 nin opón na dakulaon.
- Nginaranan na Tandayag      37  
 ta si opon arog nanggad  
 kaidtong maringis na hayop  
 na nag-iirok sa bulod kan Lingyon
- Pagkatapos kaini ominabót sa Bikol      41  
 si Handyóng kairiba an saiyang tauhan  
 hayupan nakakatakot  
 tulos-tulos saindang linabanan.
- Paglaban sa mga hayupan      45  
 ribo-ribong inatubang  
 sa gabós na buruukan  
 kagdaóg sindá minaluwás.

<sup>9</sup> Villages of the ancient Bikols.

<sup>10</sup> Marcos de Lisboa terms it *Tandayag* — una culebra muy grande, que dicen se iba a la mar, y se volvía alla ballena, (Ibid., p. 380-381).

<sup>11</sup> A mountain said to be the habitat of ferocious monsters. (Juan Alvarez Guerra, Viajes Por Filipinas, de Manila a Albay, Madrid Imprenta de Fortanet, 1887, p. 101).



## 78 BOLETIN ECLESIASTICO DE FILIPINAS

Si banugon sa dagat asin si damulag na layas na sa bukid nakakalakop madali na panahón napagaro.	53
Mga darakulang bwaya haros dakula pa sa baroto si mga maringis na sarimáw dumán sa Kulasi tinapok.	57

<b>S</b> Las serpientes, que tienien cual de sirena la voz del <i>Hantic</i> en la caverna para siempre sepultó.	61
Pero no pudo vencer, por más maña que se dió, á la culebra sagaz conocida por el <i>Oriol</i> .	65
Esta culebra sabia más que el famoso Handiong y á sus ojos fascinaba con afable seducción.	69
Mil lazos <i>Handiong</i> le puso y de todos se burló, los nudos desenredando con sagacidad mayor.	73

<b>E</b> Those serpents that have siren-like voice, <sup>14</sup> he forever buried in the cavern of <i>Hantic</i> . <sup>15</sup>	61
But he could not defeat for all the days that passed the wily serpent known as <i>Oriol</i> .	65

<sup>14</sup> Siren, which Marcos de Lisboa terms as *magnindara* — "sirenas o peces de figura de hombre, que viven debajo del agua en la mar." (Ibid., p. 240).

<sup>15</sup> The cavern of *Hantic* is popularly known as Colapnitan caves. (Fedor Jagor, *Travels in the Philippines*, reprinted by the Filipiniana Book Guild, 1965, p. 127).

This serpent knew more  
than the famous *Handiong*  
and its eyes fascinated  
with affable seduction. 69

A thousand lines *Handiong* placed  
but all got snarled.  
by the great sagacity with which  
the serpent extricated itself. 73

**B** Mga halas na igwa  
nin tingog arog kan mangindará  
dumán sa lungib kan Hantik  
nindá awot pamán linubóng. 61

An dai nindá nadadaóg  
minsán arualdaw susog  
sarong halas na sutilon  
pinagaapód na Uryól. 65

Halas na madunungon  
madunong pa daá ki Handyóng  
an mata nagsisilyáb  
kan saiyang pagkasumbikal 69

Sanribong bibik pinaon  
alagad gabós nagkahurubád  
ta an halas marayon  
gakot kan siód minalikáy. 73

**S** Con palabras seductoras  
muchas voces le engaño  
que en so de fingimientos  
era gran maestra *Oriol*. 77

Cuántas veces por el bosque  
sin descanso la siguio,  
creyendo de la sirena  
en la seductora a voz. 81

Los trabajos del gran Hércules,  
las conquistas que ganó,  
todo hublera fracasado  
por la influencia de *Oriol*. 85



Pero, como era inconstante,  
 ella misma le ayudó  
 para vencer á los monstruos  
 que infestaban la región. 89

**E** With seductive words 77  
 many times she enticed him  
 for in the act of feigning  
*Oriol* was a great teacher.

Many times through the forest 81  
 he pursued her without rest  
 enticed by the siren song  
 of her seductive voice.

His herculean works 85  
 the conquests that he won  
 all would have been naught  
 because of the influence of *Oriol*.

But, because she was inconstant 89  
 she herself aided Handiong  
 to defeat the great monsters  
 that infested the region.

**B** Mga tataramon na sumbikal 77  
 dakúl an sinabi  
 ta gibong pagsagin-sagin  
 si Uryól marayon nanggád.

Nagkápira sa kadlagán 81  
 halas sinusog ni Handyóng  
 ta mangindará daá minaibá  
 an tingog nakakabihag.

Saiyang dakulang nagibo 85  
 si ginana niyang mga iriwal  
 gabós saná daing nangyari  
 sa pagbihag saiya ni Uryól.

Nin huli ta ining halas paburuba-go 89  
 siya man saná tuminabang  
 sa pagdaóg kaidtóng mga hayop  
 na naglalakop sa Kabikolan.

**S** Luchaba con los *buayas* 93  
 brazo á brazo, y vencedor  
 de combates tan tremendos  
 sin menoscabo salió.

Los *pongos* y *orangutanes* 97  
 le miraban con horror,  
 porque las aguas del bicol  
 con su sangre coloró.

Eran monos pendencieros 101  
 de conocido valor,  
 pero el gigante los hizo  
 retirarse al *Isarog*.

Y libre ya de alimañas 105  
 quedando así la región,  
 en dar leyes á su pueblo  
 con sumo interes pensó.

**E** He fought with the crocodiles 93  
 hand in hand and he emerged the victor  
 of those great combats  
 not leaving until they were destroyed.

The monkeys and orangutanes 97  
 watched with horror  
 because the waters of Bikol  
 was colored red with their blood.

They were quarrelsome 101  
 monkeys of known valor  
 but the giant<sup>16</sup> forced them  
 to retreat to *Isarog*.

The region having been freed 105  
 from wild animals.  
 to give laws to the town  
 with great interest he thought.

<sup>16</sup> It could be the moster called Laque by the ancient Bicolanos. Mracos de Lisboa describes it as "un animal o monstruo que vevia anti-guamente en los montes, que tenia los pies y pelos de cabra y el rostro de hombre". Ibid., p. 218.

<b>B</b>	Linabanan niyá ang mga bwaya kamót niyá saná an gamit dai nanggád minabutás sagkód itóng hayop daóg.	93
	Si mga ukay asin kabalang nagmarasid sa irarom nin dakulang takot ta si tubig kan Bikol tugmá nin pulá kan dugó.	97
	Si mga kabalang mairiwalón bantóg saindáng isóg alágad napiritan kan higanti dumulág pasiring sa Isaróg.	101
	Kan pará na si mga hayop digdi sa satuyang rona an pagtugdás nin mga tugon saiyang napaghona-hona.	105
	Handiong y sus compañeros plantaron en un bolod <i>linzas</i> , que dieron sus frutos tan grandes como un <i>pansol</i> .	109
<hr/>		
<b>S</b>	Tambien en un sitio bajo sembraron el rico arroz que de <i>Handiong</i> largos siglos el sobrenombre llevó.	113
	Hizo la primer canoa que por el Bicol surcó; menos el timon y vela que fueron por <i>Guinantong</i> .	117
	Handiong and his companions planted in a mountain <i>linza</i> which gave fruit as big as the <i>pansol</i> . <sup>17</sup>	109
<b>E</b>	Also in a lower place they planted the delicious rice that because of <i>Handiong</i> for centuries by that name was known	113

<sup>17</sup> Unos trancos de arboles huecos, que sirven de brocales de pozo de la alquitura para hacer vino. Marcos de Lisboa, *Ibid.*, p. 276.

He made the first banca  
that through Bicol surged,  
without rudder and sail  
which were made by Ginantong. 117

**B** Si Handyong asin saiyang tauhan  
sa bulód nagtaranóm  
nin linsá na minaunód  
dakulá pa sa pansól. 109

Dumán sa kalu-nadán  
sindá nagtanóm nin paroy  
na pag-agi nin halóy na panahón  
ngaran na iyán inaapód. 113

An enot na baroto  
na sa salog nin Bikol nagsakáy  
na daing sarik asin layag  
tugdás iyán ni Ginantóng. 117

**S** Este inventó los arados,  
el *peine* y el *pagolón*;  
la *ganta* y otras medidas,  
el *sacal*, bolo y *landó*. 121

Los telares y argadillos  
fueron obra de Hablóm,  
quien con asombro de todos  
un día al rey presentó. 125

**E** Ginantong invented the plow  
the *peine*,<sup>18</sup> the *pagolong*,<sup>19</sup>  
the *ganta*<sup>20</sup> and other measures,  
the *sakal*,<sup>21</sup> bolo and *landok*.<sup>22</sup> 121

<sup>18</sup> An agricultural implement like a harrow made up of pointed cylindrical pieces of wood arranged in a vertical row used to till the rice paddies.

<sup>19</sup> See note 19, Introduction.

<sup>20</sup> Another Bikol term for *ganta* is *boloa*. (Marcos de Lisboa, *Ibid.*, p. 63).

<sup>21</sup> A wooden arched yoke placed stop the carabao's neck, a line of rope tied to each end and the two lines hitched to an implement or a carriage which is pulled.

<sup>22</sup> Pala de hiero con que cavan in tierra y limpian la yerba. (Marcos de Lisboa, *Ibid.*, p. 215)

The meaning loom and the lever 125  
 were the works of Hablóm  
 who to the great surprise of all  
 one day presented them to the king.

**B** Si Ginantóng tinugdás man an pantanóm 121  
 an surod asin an pagulóng  
 an ganta asin iba pang sukol  
 an sakál, sundang asin landók.

An pinagaabolán 125  
 tugdás ni Hablóm  
 na sa kangalasan nin gabós  
 saróng aldáw sa hadi idinulot.

**B** Inventó la *gorgoreta* 129  
*coron, calan y paso*  
 y otros varios utensilios  
 el pigmeo *Dinahon*.

El alfabeto fué *Sural* 133  
 quien curioso combinó  
 gravándolo en piedra *Libon*  
 que pulimento *Gapón*.

Hicieron ciudad y casas 137  
 en desigual proporcion  
 en las ramas suspendiendolas  
 del banasi y camagón

**E** The *gorgoreta*<sup>24</sup> 129  
*koron*,<sup>25</sup> *kalan*<sup>26</sup> and *paso*<sup>27</sup>  
 and many other utensils  
 were invented by the pygmy *Dinahon*.

<sup>23</sup> In Bikol, the loom stand is called *tanagá* and the perforated wooden bar which compresses the thread into the woven cloth is called *angcob*. A cylindrical wooden bar over which the woven cloth is rolled and keeps the threads stretched is attached to the loom stand. It is operated by means of a lever mechanism at one end of the bar. This part of the loom is probably what Fr. Castaño called *argadillos*. The Bicolanos are famous for their weaving of the *ginaras*, cloth made of abaca fiber.

<sup>24</sup> See note 18 Introduction.

<sup>25</sup> See note 15 Introduction.

<sup>26</sup> See note 16 Introduction. Un modo de brazero o hormillo de barro, Marcos de Lisboa, *Ibid.*, p. 89.

<sup>27</sup> See note 17 Introduction.



The alphabet<sup>28</sup> was *Sural's* 133  
 who curiously composed it  
 inscribing it on *Libon* stone<sup>29</sup>  
 which was polished to high lustre by *Gapon*.

They made houses 137  
 in unequal proportion  
 atop the suspended branches  
 of *banasi*,<sup>30</sup> and *kamagon*.<sup>31</sup>

**B** An duláy, 129  
 kuron, kalán asin paso  
 ibá pang garamitón sa haróng  
 tugdás kan agtáng si Dinahón.

An baybayin tugdas ni Surál 133  
 na pinagiriba-iba asin  
 isinurat sa gapo nin Libon  
 pagkatapos lininig asin pinakintáb ni Gapón.

Sindáman nagharóng 137  
 na bakong tanos an sukol  
 binitay sa sangá  
 kan banasi asin kamagong.

**S** Que eran tantos los insectos, 141  
 tan excesivo el calor,  
 que sólo en el *moog* podían  
 pasar el rigor del sol.

Y leyes mando muy justas 145  
 sobre la vida y honor  
 a los que todos sujetos  
 estaban sin distincion.

Todos su puesto guardaban 149  
 el esclavo y el señor  
 respetando los derechos  
 de *porsapia* y *sucesión*.

<sup>28</sup> At least ten ancient syllabaries were in use in different parts of the Philippines in Pre-Spanish times — which copies of only seven still survive. The Bikol syllabary seems to be completely lost. Beyer & de Veyra, *Philippine Saga*. Published by the Evening News, 1946, p. 32.

<sup>29</sup> See note 20 Introduction.

<sup>30</sup> A species of a tree.

<sup>31</sup> *ebono* (Hay bosque enteros de ebonos en las islas, que se diferencian entre se en set mas or menos negros y en la figura o color de la vetas.) Zuñiga. *Estadismo de las Islas Filipinas*, p. 458.

Hubo entonces un diluvio 153  
 promovido por *Onós*,  
 que el aspecto de esta tierra  
 por completo trastornó.

**E** So many were the insects, 141  
 the heat so excessive  
 that only in the *moog*<sup>32</sup>  
 could they suffer the heat of the sun.

The laws he decreed most just 145  
 with respect to life and honor  
 and to them all were subject  
 without distinction.

All observed their position 149  
 the slave and the master  
 respecting the rights  
 of family lineage and succession.

And then came the flood 153  
 brought about by *Onós*<sup>33</sup>  
 that everything on land  
 was completely transformed.

**B** Balakid pa si mga layóg-layóg 141  
 mainit si panahón  
 na dumán saná sa moóg  
 sindá napalimpáy sa init kan aldáw

Si mga tugon matanuson 145  
 manunungód sa buhay asin kamahalan  
 gabós man ta tao sakop  
 na daing pagurog-urog.

Balang saro rimpós saiyang katungdán 149  
 si duluhan asin si uripon  
 ginagalang an katanusan  
 kan kasuno sa haróng asin giniklanan.

Uminabót an dakulang baha 153  
 na dará kan pag-onos  
 na si gabós na daga  
 nag-iba an kamugtakan.

<sup>32</sup> See note 13 Introduction. Asi era llamado el lugar donde se guardaban los ídolos o anitos. Mariano Goyena del Prado, *Ibid.*, p. 48.

<sup>33</sup> Tempestad o torvellino. Marcos de Lisboa, *Ibid.*, p. 261.



Buminutás sa kadakulaan kaining daga an puro kan Malbogón na dumán mageerok si mga balyana na inaapod Hilán, Laryóng.	166
--	-----

---

<b>S</b> El caudaloso <i>Inarihan</i> su curso al Este torció, pues, antes del cataclismo, desaguaba por <i>Ponón</i> .	169
--	-----

En <i>Bato</i> se hundio un gran monte y en su sitio apareció el lago, que hoy alimenta con su pesca a <i>Ibalón</i> .	173
---	-----

Del golfo de <i>Calabañan</i> desparecio <i>Dagatnón</i> , de donde eran los <i>dumagat</i> que habitaron en <i>Cotmón</i> .	177
---	-----

<b>E</b> The great waters of <i>Inarihan</i> <sup>35</sup> its course to the East changed which before the cataclysm had emptied into <i>Ponón</i> <sup>36</sup>	169
---	-----

In <i>Bato</i> <sup>37</sup> was submerged a great mountain and in its placed appeared the lake, which now nourishes <i>Ibalón</i> <sup>38</sup> with its fish.	173
--	-----

<sup>35</sup> See note 27 Introduction.

<sup>36</sup> A village along the Bikol river in the province of Camarines Sur (Map. No. 11, Jose Algue, S.J., *Atlas de Filipinas*, Washington Government Printing Office, 1900).

<sup>37</sup> A fresh water lake in the province of Camarines Sur, described by Fedor Jagor in his *Travels in the Philippines*, reprinted by the Filipiniana Book Guild, 1965, p. 162.

<sup>38</sup> Ancient name of the land of the Bikols which is said to be derived from the word *ivald*, or (*ibalio*) meaning, on the other side of the river or sea. (Alvarez Guerra, *Ibid.*, p. 44). Others say *Ibalon* is derived from the name *Ibal*, a powerful native chieftain that ruled in the area. Mariano Goyena del Prado, *Ibid.*, p. 96.

<sup>39</sup> Probably the town of Calabanga in the province of Camarines Sur, Island of Luzon. (Lat. 13-24. 3 N, Long. 123-12. 0 E (Source Map 4715) *Gazetteer of the Philippine Islands*, p. 72).

From the gulf of *Calabañan*<sup>39</sup> 177  
 disappeared *Dagatnón*,  
 the place of the *dumagat*<sup>40</sup>  
 who inhabited *Cotmón*.

**B** An minasulóg na Inarihan 169  
 sa sirangan nag-ibá an agos  
 na ba-gó kaining hampák  
 minabulos sa Punón.

Sa Bató dakulang bulód nag-irarom 173  
 asin dumán luminuwás  
 saróng danaw na ngunyan nagtátao  
 nin sira sa Ibalón.

Sa kadagatan kan Calabangán 177  
 nawara si Dagatnon  
 rona kan mga dumagat  
 na nag-iirok sa Kotmón.

**S** Fué este reino poderoso 181  
 en los tiempos de *Bantong*  
 compañero inseparable  
 del aguerrido *Handion*.

Le mando allí con mil hombres  
 para matar á *Rabot*,  
 medio hombre y medio fiera,  
 hechicero embaucador.

Todos los que allí abordaron 189  
 antes de esta expedición  
 en piedras se convirtieron  
 al encanto de *Rabot*.

*Bantong* supo que este mago  
 era un grande dormilón,  
 haciendolo asi de dia  
 sin ninguna precaución.

<sup>40</sup> Hombre, que vive en la mar de ordinario o en islitas, y anda siempre embarcado pescando. Marcos de Lisboa, *Ibid.*, p. 129.



# E

He had been sent there with one thousand men  
to kill *Rabot*  
half man and half beast  
filled with black magic.

All those who sailed there  
before this expedition  
into stones were turned  
by the enchantment of *Rabot*.

Bantong believed that this monster was a great sleeper sleeping by daytime without any precaution.

B

Sinubol an saribong tauhan  
tanganing gadanón si Rabót  
kabanga tao, kabanga hayop  
marayon magsabing pabuyó.

Gabós na isinobol dumán  
ba-gó kaining lakáw na ini  
gapo sindáng gabós nagin  
sa ratak ni Rabót.

Si Bantóng naglalaom  
si Rabót saróng maturugnón  
sa aldáw turog na mahamison  
pagtibaad daí lamang.

S

Allá llevó sus soldados  
en un día de aluvi6n,  
y antes qué el despertara  
de un tajo lo dividi6.

Asi y todo daba gritos  
con tan estentórea voz  
que lo oyeron de los *mangles*  
de *bognad* y *camagón*.

Le llevaron á *Libmanan* 205  
dó fué á verle el gran *Handiong*  
y ante su vista asustado  
por largo tiempo quedó.

Pues jamás él hubo visto 209  
un viviente tan atroz  
de figura tan horrible  
ni de mas tremenda voz.

**E** To the monster's lair 197  
on a rainy day he took his warriors  
and before *Rabot* was awakened  
he split it with a stroke.

The monster heaved a loud cry 201  
with such reverberating sound  
that people heard it in the mangroves  
of *Bógnad* and *kamagon*.

They brought *Rabot* to *Libmanan*<sup>41</sup> 205  
for the great *Handiong* to see  
and by its sight he was frightened  
for a long time.

Never before had he seen 209  
a living thing so hideous  
and with so horrible a figure  
with such a tremendous voice.

**B** Dumán dinará si saiyang tauhan 197  
saroñg aldáw na tiguranon  
bagó si *Rabót* napukawan  
tinaga asin pinagduwá.

<sup>41</sup> A town in the province of Camarines Sur, Island of Luzon. North of the City of Naga. (Lat. 13-14. 8 N, Long. 123-03 7 E (Source Map 4223). *Gazetteer of the Philippine Islands*, p. 171).

Dakula an kurahaw ni Rabót 201  
 an tingog makusugon  
 ngani nadangóg  
 sagkód sa manipa kan Bognád asin kamagong.

Dinará si Rabót sa Libmanan 205  
 tanganing máhiling ni Handyóng  
 kan máhiling dakula saiyang takot  
 halóy sa saiyang giromdom.

Ta dai pa siyá nakahiling 209  
 nin saróng hawak na marauton  
 kagiram-giram hilingón  
 asin labi-labi kadakula an tingog.

**S**      Aqui suspendio Cadugnung 213  
 su primera narracion,  
 dejando para otro dia  
 de continuarla ocasion.

**E**      Here Kadunung stopped 213  
 the first part of his narration  
 leaving its continuation  
 to another day.

**B**      Digdi uminontók si Kadunung 213  
 an enot na kaputól kan saiyang pagsaysáy  
 mga nuarin na ipadagos  
 an kadugtóng na tataramon.

# BIBLICAL NOTES AND OUTLINES FOR HOMILIES

By

Bernard LeFrois, S.V.D.

## SOLEMNITY OF MARY, MOTHER OF GOD

(January 1, 1979)

**First Reading:** Numbers 6:22-27. This short poem of three verses, each with a double member, is the blessing uttered by Israel's priests over the praying community at the end of the hour of sacrifice. On God's blessing depends man's total well-being. "Keep" refers to his providential care. "Let shine" signals his benevolence. "Be gracious" connotes merciful understanding of man's littleness and weakness. "Shalom-peace" is the sum total of divine blessings. God's greatest blessing to man is his Son, who by being born of Mary revealed the "face" (inner Being) of the Father for all to see, and won for us the Spirit who is Peace personified.

Three times the name of Yahweh (Lord) is invoked upon God's People, as the source of divine blessing, prefiguring the triple activity of the three divine Persons as well as the Christian blessing in their threefold name. A very fitting prayer for the entire coming year.

**Second Reading:** Galatians 4:4-7. In a climatic high-point of his letter, Paul offers the cream of his Gospel-message: with the arrival of the moment designated by the Father, the Christ-event became a reality: mankind entered upon the full possession of the divine sonship, with God's own Son becoming one of our race, and the Spirit of God's Son poured forth into our hearts. Note the chiasmic structure: the last member corresponds to the first, and the third to the second. Thus our divine sonship is brought into closest relation to Mary's role in regard to all the sons of God. Mary becomes instrumental for the entire Christ-event.

Paul makes it clear he is not dealing with a mere legal adoption but a sharing in the sonship of the Son of God, because the imparting of the Spirit of God's Son is its constitutive element. By that Spirit we are enabled to live our divine adoption in the most intimate awareness of God as Father and in prayerful union with him.

"Abba" has an endearing nuance such as "my father". Jesus himself addresses the Father with this endearing term in the Garden of Olives (Mk. 14:35)

The passage is excellent also from a theological standpoint, pointing out the divine nature of all three persons, and their distinct activity, the twofold sending from the Father with their respective mission, the reality of Christ's human nature, Mary's divine motherhood, the abrogation of the Mosaic Law, and man's sharing as son of God in all the blessings of the heir.

**Gospel Reading:** Luke 2:16-21. The simple, humble shepherds were the first to hear the Good News and the first to spread it (v. 18). They "found" Jesus as a lowly Babe, lying in a niche in the cavern's wall, which is a feeding trough for sheep. They found him with lowly parents and thus became aware that God loved the lowly and the poor (the anawin), as foretold by Is. 66:1. Mary is presented by Luke as the ideal Community of God, not only remembering but treasuring every detail of the Savior, and contemplating them, in order to penetrate more deeply their salvific meaning (something the Church continues to do in the development of doctrine, cf. DV, 8).

Circumcision, the sign of the covenant, consisted in the removal of the foreskin of the male child; it marked him as a member of God's People and he received the name of Yeshuah, that means, Yahweh saves. His very name bespeaks his role as Savior.

### **Outline for Homily: Learning from Mary**

**Introduction:** Every child learns much from its mother, not only her external behavior, but above all her thoughts and sentiments, her aims and ambitions. The mother is the first and foremost school for the child. All of God's children have been given Mary as their Mother.

1. Mary treasured all that happened to her divine Son. Her hierarchy of values placed the highest emphasis on the things of God and his Christ. She continued to ponder over every manifestation of his Person, and drew from this the strength and the joy to live fully her commitment to him all through life. She is the perfect image of the People of God, the model for everyone.

2. Where our treasure is, there our heart is also (Mt. 6:21). Does it lie in selfish dreams, plans, accomplishments? In vain ambitions, material success, accumulation of wealth and power,



with little or no thought of God and of Jesus the Savior? He alone is the source of true peace (first reading). He alone imparts the treasures of lasting value: the sharing in his own divine sonship and in his filial Spirit of love (second reading). He alone saves us from ourselves and from eternal frustration. His very name is Jesus, Savior, and it is he who brings true salvation (theme of the prayers). Shall we then not learn from our Mother the real values in life, those values that bring true success and lasting happiness? Then we must live our baptismal commitment.

3. Mary's gift of a mother's love for us today is to win inner renewal in our following of Jesus her Son, by drawing down upon us his Spirit, who alone can accomplish in us what he accomplished in her (cf. alternate prayer). We unite our prayer with Mary's, determined to serve her Son with new zeal this New Year.

### THE EPIPHANY OF THE LORD (January 8, 1979)

**First Reading:** Isaiah \*0:1-6. In this lyrical poem, the prophet describes the glory of the New Zion. In prophetic penetration he envisions two things in one: the Jerusalem of the restoration after the Babylonian exile, and simultaneously the New Jerusalem of messianic times (the Church), for only the latter does full justice to the description. The Lord himself is her Light, rather, she radiates that Light in all directions, being pregnant with it (similar to Rev. 12: 1). Contrasted is the utter darkness of the unbelieving peoples with Jerusalem brilliant with the Light (Christ). A universal tone pervades the passage. All the nations will stream to red, both from the East (the desert tribes) and the West (the sea-islands), bringing their choicest gifts and praising the Lord for his wonderful deeds.

**Second Reading:** Ephesians 3:2.3.5-6. 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-Person 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 Early Church composed a striking hymn to commemorate this plan of God as given in 1 Tim. 3:16.

**Gospel Reading:** Matthew 2:1-12. Popular devotion has given much attention to the number and names of the Wise Men, and even the lands from which they came; it designated them as kings, and determined their number to be three. Scientific research spent much time in ascertaining what astronomical phenomenon corresponded to the "star". In reality, the sacred writer has none of these things in mind 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, 672-676). The theological message is that the Messiah—King is of Davidic ancestry (Bethlehem, city of David) as prophesied, and that he is not only King of the Jews but universal King of all nations, represented by the Wise Men, learned astrologers and counsellors of kings. They bring him gifts as proof of their devotedness. Enlightened from on high, they did not give up their long and arduous search until they found the object of their quest in the true Savior of mankind. This reflects well the call and response of the pagan nations.

Many of the details of the account allude to Old Testament passages which the author chose to make the basic event come alive for those who were well acquainted with Old Testament passages. It thus becomes more of a mediative midrash with points for reflection. Notice also the intended contrast between Jewish non-acceptance of the Messiah-King at the outset, and pagan (Gentile) search and acceptance of him, even in his lowly state. It is doubtful if the Wise Men intended any symbolism with whatever gifts they brought but the sacred author seems to have some symbolism in mind by mentioning just these three gifts and quoting Ps. 60:6 and 72:10-15. Gold is often the sign of royalty (King), and incense is bound up with the Temple-worship (God), whereas the bitterness of myrrh designates him as Suffering Savior. Of theological import is also the statement that "they found the Child with Mary his Mother", high-lighting the Queen-Mother with the royal Messiah-King enthroned.

#### **Outline for homily: The Search for God**

**Introduction:** Andres Bonifacio had many obstacles to surmount before he succeeded with his objective. Had he desisted in his endeavors he would never have become the national hero he is today, Founder of the Katipunan. Had the Wise Men let themselves be deterred by any of many obstacles that stood in their way, they would have ended in frustration. But neither distance, desert-heat,

dangers of travel, lack of information, weariness nor fear of the coming ordeal to meet the tyrant in Jerusalem stopped them. They were men of determination, bent on a quest of love.

1. Today man searches far and wide for fulfillment and happiness. He wants to experience total contentment without delay. Therefore the craze for pleasure, the frequent drup-trips, the unbridled craving for amusement. Yet none of these can really satisfy the heart of man because it was made by its Creator for God alone, and it is not at rest until it rest in God (St. Augustine). How often the search of man, especially youth, ends in total frustration.

2. The search of the Wise Men, though long and arduous, ended in finding Christ, Emmanuel: God-with-us, who alone is the Way to true Peace, to true inner happiness, and to full life, for he is the Life. Yet it was not the glorious and resplendent Christ that they found, but the lowly and humble Jesus in the arms of his Mother. In finding Christ, all their labors were counted as nothing, and they were filled with deep peace and joy. They returned to their own countrymen sharing with others their joy and insights concerning this Child. They brought to others the real treasure they now possessed: that of the faith in the Messiah-King.

3. Only the humble will be wise enough to find God in the lowly Babe of Bethlehem, though they may have to overcome many difficulties, and hurdle many obstacles. As he was found in the arms of his Mother, so he will be found today in the Church where he can be experienced in word and sacrament, the word of the scriptures and the Paschal Mystery celebration on our altars. Our resolve is to encounter him there on every occasion.

## FEAST OF THE SANTO NIÑO

(January 14, 1979)

**First Reading:** Isaiah 9:1-6. Victory and liberation, peace and unbounded joy, announced to God's People, are bound up with the birth of a marvellous child to whom the Kingdom belongs (v. 5b). His titles are not given to any other davidic king. They depict the ideal King of Israel, for whom the entire davidic line was destined, and for whom the people longed at the accession of every succeeding king. He is the Emmanuel, linked up with the prophecies in 7:12; 8:8; 11:1-3. Over every enemy he will be victorious, so that

the arms of war will no longer be needed. "Wonder-Counselor" (a double noun in Hebrew bound together with a hyphen) may reflect Solomon's wisdom, but these are the attributes of Yahweh himself (28:29). "Mighty-God" or "God-Hero" (again a double noun co-joined) is a title never given to any other king though it may reflect the valor of David.

The ideal David's kingdom will be marked with everlasting peace (Prince of peace) and its king will possess goodness that never defaults (Father-forever). No historical king of Judah realized adequately in himself this image, and Christian tradition unanimously refers it to the Savior, in whom are all the treasures of wisdom and counsel, the acme of valor, the quintessence of goodness and the very embodiment of peace.

**Second Reading:** Ephesians 1:3-6.15-16. Paul envisions the divine plan of salvation centering in the glorified Christ in whom Christians are blessed in a multiple manner: these are above all the divine election to be forever holy in God's presence, to be full of love and to be God's adopted sons. Paul's prayer is that the Spirit enable them to come to a clear knowledge of God and to appreciate the greatness of their calling.

**Gospel Reading:** Mark 1:7-11. The Baptist professes his unworthiness to serve the Coming One, who will baptize not only externally in water, but mysteriously in a transformation of spirit. In the light of Pentecost, the evangelist recognizes this to be the baptism of the Spirit. In apocalyptic language, Mark is giving a theological explanation of the Baptism of Jesus. "Rending of the heavens" signifies a revelation of heavenly realities. Alluding to Is. 42:1, he points out that Jesus is the Servant of Yahweh, and at the same time is his Beloved Son (the Son of God in Mk. 1:1). The trinitarian coloring of the scene is inescapable. If the dove is taken to be the symbol of Israel, it designates Jesus as the New Israel (JBC). This would seem to confuse the image, for the dove is the symbol of the Holy Spirit. Preferably, the dove is the symbol of love in O.T. imagery (Cant. 2:14: 5:2). Thus the chief force of the symbol here is the Love which the Father through his beloved Son communicates to all who are incorporated in Christ (DB, dove). Thus the baptism scene points theologically to the Christian baptism, in which all who accept Christ receive his Spirit.

**Outline for homily: The destiny of the Santo Niño**

**Introduction:** No one suspected that when a little babe was born in Poland some fifty-six years ago and christened Carlos, that little babe had a great destiny and would some day become Pope

## BIBLICAL NOTES AND OUTLINE FOR HOMILIES 99

John Paul II. Such was the destiny of Carlos Woityla, unknown to all but God alone. Today he is the supreme pastor of 750 million Catholics and is loved and respected by the whole world. But long years with much labor and prayer would be in the process before that event took place.

1. The Santo Niño comes among us not as a grown-up but as a little one, because he wanted to be like us in all things except that he did not sin. Yet that Babe was destined to be the King of the universe, the world's universal Savior, its Mighty God its Wonder-Counsellor, to whom every single man and woman could turn in every single trouble and need. He would be the immense joy of all creation, and impart to each heart that accepted him that peace which the world cannot give. He would lead all men's destinies to a final climax in his glorious Parousia, and show to all the greatest fatherly goodness forever.

2. But first he willed to be a child, a child that needed a mother and a father's protecting care. He was not ashamed to be considered weak and helpless, dependent on those around him. He willed to grow daily in wisdom and bodily strength, he willed to learn at his mother's knee and at the carpenter's bench. He would live all the features of the common and ordinary life of man, and put his whole heart into every task to please the Father. Thus not only in his Gospel message but by a constant example did he manifest his esteem for the values of spiritual childhood: simplicity, humility, obedience, gentleness and love.

3. The destiny of every man is great, unbelievably great, for the Father has blessed him with every spiritual blessing for the heavenly realms (Eph. 1:3). But first he must go the way of the Santo Niño, and do his every day tasks well. If he is faithful in little things today, he will be faithful in greater things tomorrow. The ordinary duties of the day which fall to one's portion, be they at home or at work, at school or in the professional line, are the things that God wants done well today. He will take care of tomorrow. Only in this humble, faithful following of the Santo Niño will man reach his exalted destiny to share the glory of the Risen Christ.

### THIRD SUNDAY IN ORDINARY TIME (January 21, 1979)

**First Reading:** Jonah 3:1-5.10. The book of Jonah is haggadah (like Tobit and Judith), that is, didactic narrative. There was no intention to give a historical account of events though places and



names known to the readers were used, but only as a backdrop for a message of a higher level, which is that of instruction and/or edification. The author, writing this book centers after the times of the prophet Jonah given in 2 Kings 14:25, intends to counteract the extreme nationalism found in many of the post-exilic Jews. His inspired narrative shows that God's infinite mercy extends a call to repentance also to the despised pagan countries, even to Assyria (Ninive), Israel's one-time most formidable foe, provided they heed God's call and show true repentance for the past by sincere deeds of penance, a lesson that holds good today also for our neo-pagan world. Since animals wore festive garments at times, they also shared in acts of penance. Forty is the symbolic number for a period of penance as seen in the fasting of both Moses and Elijah.

**Second Reading:** First Corinthians 7:29-31. The Early Church was convinced that with the resurrection of Christ, man had entered upon the last age of history which would end in his glorious Parousia. Thinking that it would come soon, yet not knowing with any certainty the time of that event (cf. 1 Thess. 5:1f) was always a safer policy to be ready at all times (an attitude which is as valuable today as it was then). For that reason, Paul stressed detachment in all of life's occupations, so as to be well prepared. If man is only engrossed in life's external activities, his mind is not alert to the major objective of his Christian commitment, that is, to live for the Lord and for the final establishment of his Kingdom.

**Gospel Reading:** Mark 1:14-20. Jesus commences his preaching career with a call to metanoia, a change of heart, and to commitment to the "Good News" which is his gospel-message, "Gospel" comes from the Anglo-Saxon "godspel" which means glad tidings, good news. Childlike openness of heart is a requisite if men are to accept the full import of his message. God's reign is already present in the person of Jesus, but it is his aim to bring all men under that reign through acceptance of him and the living of his gospel-message. He will need staunch followers for this task, and he calls them on the spot. With spontaneous eagerness the first two answer the call, and with total renunciation the second pair do likewise. From unknown fishermen on a small local scene, they are called to a task that eventually will be worldwide in its dimensions. And its goal is the very person of man!

#### **Outline for homily: The True Following of Christ**

**Introduction:** When typhoons and floods, earthquakes and fires hit various sections of the country, there is little or no thought that perhaps God is sending these reminders to awaken in us an

awareness of his all-holy will, so disregarded by many today. Moreover, it is pleasant to sit in the comfort of a home and watch on TV the plight and misery of those affected, and then let the government do something about it. But the question for every Christian ought to be: What would Christ have done in my place?

1. When Jesus called his first four disciples, they responded promptly and generously but they had as yet no clear idea of what that call entailed. Their mentality was quite narrow, and their hopes rather bound up with a temporal kingdom. Only gradually did a change of heart, a true metanoia, take place within them, so that as true followers of Christ their interests widened to embrace even the pagans, and their hopes revolved around the spiritual promises of Christ. They took on their Master's outlook and aims, and became his true followers.

2. Many call themselves Christians today, who have only a very elementary knowledge of what it means to follow Christ. For some it is fashionable to be a Christian, just as it was for the large crowds who followed him in Galilee, but who deserted him once he made known to them his real demands (Mt. 16:24; Jn. 6:60,66). Others like Judas hope to profit materially by being his disciple, or wish to obtain merely material and temporal benefits, but betray his interests when they go counter to their own. Still other are faithful followers in time of success but flee away as soon as the cross looms in their lives (Mt. 26:56b).

3. The true following of Christ includes: 1. proper attitudes, which involves a change of mind and heart (metanoia) if they do not reflect the mind of Christ. 2) An on-going process of learning what Jesus taught (the gospel-message) so as to be able to carry it out. 3) The service of others in love which is the epitome of following Christ. Only then can we consider ourselves truly Christian.

#### FOURTH SUNDAY IN ORDINARY TIME (January 28, 1979)

**First Reading:** Deuteronomy 18:15-20. God promises his People that after the death of Moses he will not forsake them but send them another prophet to guide them. A prophet is not necessarily one who foresees the future but one who is God's mouthpiece (Hebrew: God's mouth), inspired to speak God's message to his People, and interpret the mind of God for them in his divine interventions and in the events of history (v. 18). In this oracle, "prophet" is first

of all the whole line of charismatic men, given to Israel in the long period of her development (otherwise the promise would soon have no meaning). But toward the end of the Old Testament times, Israel awaited an individual prophet of special stature to cap the entire line (as can be seen from Jn. 1:21; 6:14, and some of the Essene writings). Peter identifies him with Jesus, the Savior (Acts 3:22). Listening to a true prophet is like listening to the Lord himself (v. 19), but falsifying prophecy is punishable with death (v. 20). Jesus is not only God's mouthpiece but the very Word of God in person.

**Second Reading:** First Corinthians 7:32-35. Christ, coming in glory, meant everything to Paul (v. 21), so he gives here the ideal of the undivided heart, which prepares a man best for that Coming. By no means does he wish to say that the married are not devoted to Christ and should not prepare for his Coming, but he states that the unmarried can do this more easily since their whole attention is in one direction: Christ, whereas the married have the duty to be concerned with each other. In this mutual love and concern they serve the Lord and prepare for his Coming. But married or unmarried, let Christ be the chief goal of everyone.

**Gospel Reading:** Mark: 1:21-28. At the very outset, Jesus greatly impressed his audiences by the authority he wielded both in word and in deed. His teaching was dynamic, refreshing, giving entirely new insights and ideas. He even exercised authority over unclean spirits with a mere word of command. Putting this into writing decades after the Pentecostal even, Mark correctly interprets the authority of Jesus to be that of the Messiah, and his dethroning of evil spirits as the visible sign that the reign of God had come among them in the very person of Jesus. The rebuking by Jesus of the unclean spirit is in Greek the technical expression for exorcism. The evangelist wants to point out that Jesus is not dealing with abstract evil forces but with very concrete beings over which Jesus manifests that he is the "Stronger One" (Lk. 11:22).

**Outline for homily:** The spirit of Christ versus the spirit of evil.

**Introduction:** In combatting forest fires, another fire is purposely started contrariwise, to counteract the actual forest fire. The second fire burns toward the first and thus the forest fire burns out, not finding any more fresh material to enkindle. This is how the fire of love enkindled by Christ burns out the fire of passion, hatred and evil in the world.

1. The spirit of evil promotes injustice, hatred and war. Injustice, by defraud and oppression; hatred, by enmity and strife;

war, by slaughter and total destruction. It tries with might and main to permeate every phase of society, even at times into the highest ranks. The goal is not the good of man, but on the contrary his eternal frustration. But this is often so cunningly done, that man lets himself be duped by its false promises.

2. Christ on the other hand came to dethrone Satan and overcome all evil in the world, establishing the reign of God, which is one of justice, love and peace: justice, by making man realize the equality of all before God and the duty of dealing with one's fellow-men in all fairness (just wages, living conditions, retirement pension); love, by laying down the practice of brotherly love as the requisite of eternal salvation (Mt. 25:40.45); peace, by imparting the peace which the world cannot give (Jn. 14:27). Christ's goal for man is well-being in the present time and eternal happiness in the end-kingdom. By his very example, Jesus showed man the dignity of work, the virtue of patient suffering, and the glorious reward of doing God's will in all things.

3. Where do we stand? On fire with Christ's Spirit of love to oppose the evil spirit? Or does the evil spirit at times tempt the heart to walk a devious path: defrauding others rightful wages, continued coldness and animosity toward relatives or neighbors, jealousy and unbending pride, or the fire of sensuality in its various forms? Then let us listen to the dynamic words of Jesus in his Gospel-message, let us ask him to cast out the evil spirit in our midst, and establish his reign fully within us and in the world. With Christ we conquer all evil both within and around us. He alone can give the victory and true peace.

## FIFTH SUNDAY IN ORDINARY TIME

(February 4, 1979)

**First Reading: Job 7:1-4.6-7:** The book of Job thrashes out a problem which has long troubled man: why does God allow an innocent man to suffer? The current view at that time (placed on the lips of Job's three friends) made personal sin responsible for all suffering. Job himself (the author's own view) contests this, and searches for a better solution. In today's passage, job compares his unfortunate situation, which he shares with the rest of mankind, to a soldier's endless service (real drudgery in the Ancient East), or to the monotony of a day laborer or to downright slavery. He longs to see the end of each day and of each night, and begs God to pity him, for life is so fleeting. The true solution to the problem will be given by Christ, innocent though suffering even unto death.

**Second Reading:** First Corinthians 9:16-19, 22-23. Transformed from a persecutor to an ardent apostle of Christ by the Damascus-encounter, Paul was fully aware that his divine call to preach the Good News was no merit of his own, but was his bounden duty. His reward would be in doing so willingly, even gladly giving up those things which he could have freely demanded, such as support from his communities. He wanted his example to be entirely selfless so as to be a worthy witness of the Glad Tidings; he even went further by becoming the slave of all like his Master, accommodating himself to the weaknesses and demands of those he dealt with, in order to win over as many as possible. (The older translation "to save all" is from the Vulgate and does not correspond to the Greek). Ample recompense for his efforts is sharing the blessings brought by the Good News of Jesus.

**Gospel Message:** Mark 1:29-39. It is the saving mission of the Messiah to cure every kind of evil. Not only did Jesus cure by a mere word but also by a single touch of the hand. "He raised her up" is a technical term (Greek) often used for the resurrection, perhaps to symbolize that the salvific work of the Savior is to raise up from sin, sickness and death to new life that is unending. Peter's mother-in-law placing herself at once at the service of the Lord also pictures the People of God serving Christ after being delivered by him from evil.

Frequently in Mark's Gospel Jesus endeavors to keep secret the real nature of his person, evidently because of the false expectations of a political and world conqueror on the people's part. Later on he reveals himself in full colors as the Suffering Servant of Yahweh to the chosen Twelve. The thrust of his mission is spiritual although it affects the whole man. Early morning finds Jesus communing with the Father, for he too needs strength for the daily conflict. He thus gives an example of prayer added to a full day's work. When Peter would capitalize on his popularity, Jesus at once rejects the suggestion. His mission is to serve all, and bring the Good News to all. He must continue to dethrone Satan and set up the Reign of God.

**Outline for homily:** The Savior's Emphasis on Prayer

**Introduction:** Men of all stations in life have recognized the value and need of prayer. Mahatma Ghandi for one. President Chiang-kai-Shek in his day spent an entire night in prayer and begged priests and people to do so also, in order that a devastating typhoon would veer away from his country. Our own President Magsaysay at the Eucharistic Congress of 1956 consecrated publicly before an immense throng, the entire Filipino nation to the Sacred heart. What emphasis does Jesus put on prayer?



1. Christ was the Son of God, yet as true man he expressed a positive need of often communing with the Father. Today's gospel shows us how after working far into the night encouraging, praying over people and curing them, he rose early next morning to pray. The late hours spent in giving himself brought with it the need of rest and sleep. Yet he did not neglect to pray. Though he often prayed with others in the Temple services, at times he preferred seclusion in order to commune more effectively with the Father. From prayer he derived the strength he needed for his gigantic task of effectively opposing the forces of evil and establishing the reign of God in human hearts, so often shallow and fickle. Prayer for him was like multivitamins.

2. The work given to each one to do is important, but it must be reinforced by prayer like concrete is reinforced, to uphold us in our daily undertakings. From prayer and communion with God we derive strength, courage, new insights that impel us to go on. In quiet prayer one becomes more aware of God's presence and the power of his Spirit. Taking out some time daily for silent prayer is by no means time lost. Many professional and business people do this regularly, not to mention the myriads of day-laborers who experience the great benefit of regular prayer.

3. Why have many lost the art of praying, even those whose call in life demands that they spend time in prayer? Is it perhaps the great amount of time spent on shallow reading-matter, TV shows and movies? Without the practice of communing with God, the habit will never be formed, and life remains very mediocre. Did not the Savior inculcate prayer again and again: (Mt. 7:7-11; 18:19f; Mk. 13:48; Lk. 11:5-9)? Even the pagan monks are well known for their stress on prayer. Should the disciples of Christ not follow the example of their Master? The prayer Jesus taught us is the best guideline for any and all prayer. Take time to pray. It is the way to God's heart.

## SIXTH SUNDAY IN ORDINARY TIME (February 11, 1979)

**First Reading:** Leviticus 13:1-2,44-46. Various skin diseases that went under the name of leprosy in ancient Israel are given extended treatment in the Priestly Code. Among other things, isolation from community-worship is demanded, as well as certain actions which would designate the leprosy person as such; ceremonial purification-rites were prescribed so that a favorable judgment could be reached

by Levitical priest, pronouncing the person as "clean". The choice of this passage for the Christian liturgy seems to be that leprosy affords a natural image of disfigurement, and thus of spiritual uncleanness or inner sinfulness, though there is no necessary connection at all; even the accompanying circumstances and the ritual are a remarkable image of Christian purification in the sacrament of reconciliation.

**Second Reading:** First Corinthians 10:31 to 11:1. After a long treatise (ch. 8-10) in which Paul lays down very sensible and practical rules concerning eating food offered to idols, he concludes with an over-all advice: all our actions, no matter what they are, ought to be done for God's glory, for that is the chief motivation of the Christian. By giving good example to believers and non-believers alike, he will give the best witness to Christ, though this will demand constant self-renunciation. Paul imitates Christ in this self-emptying in the service of others. Let his Christians imitate him in their stead.

**Gospel Reading: Mark 1:40-45.** Since leprosy excluded from the life of Israel and from her community worship, the cure of the leper has also a messianic significance; **Jesus came to save all**, even the outcasts and the lepers, and **to restore them to full life in the community**. Jesus touched the "untouchable", removing the disease by the very contact which ordinarily contracted it. He willed to incarnate himself into human nature with all its miseries in order to transform man totally to new life. How prompt his response to the leper's plea, how loving his action, and yet how concerned that the Law be carried out. That would give the Levitical priests the opportunity to recognize the significance of the miracle.

His warning to keep secrecy was to prevent an undesired result in people hankering after a popular, wordly Messiah; but the leper restored to newness of life could not restrain his joy, and proclaimed the miracle wherever he went. Had Jesus been bent on popular applause and kingship, he could have had it on the spot, but that was not the Father's plan and will.

**Outline for homily:** He came to be healed.

**Introduction:** The power of healing was always in the Church (Mt. 10:7f; 1 Cor. 12:9), but in recent years it is blossoming with remarkable vigor. Is it because so many today are in need of healing? Especially inner healing of the wounds and scars of sin (the "seven capital sins") from which all evils spring? It would seem the Spirit in the Church is desiring to counteract these evils

by pouring out his healing remedies on all who approach with the proper dispositions. The leper in today's gospel is a model for us in such dispositions needed for healing.

1. How appealing the scene! On his knees the leper humbly pleads, yet so trustfully: "Lord, if you want to, you can cure me". Here is the strong faith needed for any and every healing: sheer faith in the power of Jesus the Healer, and utter trust in his goodness that he will do so. There is no illness, no inner disorder that Jesus cannot heal. He is Mighty God and Love Incarnate. He may even utilize ordinary means to bring healing by the workings of his divine providence. Let everyone approach him with faith and trust in his power and goodness. Let him repeat the plea of the leper with humble and contrite heart.

2. "Of course I want to", Jesus replied. That is the very mission of Jesus as Savior of men. He was sent by the Father, equipped with all the power of the Godhead, to restore the well-being of man and heal all his wounds, all his sins and the scars of sin, those inner disorder which do often erupt into strife, jealousy, hatred and passion. The Lamb of God has taken upon himself all men's sins, all men's ailments. He came to restore man to that state which knows no defect, no disorder. His Virgin Mother is the perfect example of human nature, unspoiled and unsoiled. God's children will gradually be healed by her Son until the final healing in the consummation.

3. But we must avail ourselves of the means he offers us for healing: the sacrament of reconciliation, which is not merely to take away sins, but also to remove the scars and the wounds left by sin. Each time there is an encounter with the Divine Healer who wishes to heal us. The eucharistic sacrificial meal is also intended to remove our defects, heal our defects, heal our wounds, and transform us more each time into the sinless Lamb of God. Thirdly, to avail ourselves of the healing powers of genuine charismatic persons who are at work today in many parishes all over the world. If the powers of evil are out to bruise, to wound, and to kill, the power of the Spirit is even more prominent in his endeavor to heal, to cure and to raise to new life and new hope. Ought we not avail ourselves of all these means?

## SEVENTH SUNDAY IN ORDINARY TIME (February 18, 1979)

**First Reading:** Isaiah 43:18-19, 21-22, 24b-25. Deutero-Isaiah presents a striking picture of God's wonderful love despite Israel's ingratitude. How often she was unmindful of her God, yet he never forsook her.

He will bring about for her unheard of wonders, surpassing those of the First Exodus: a way (path) in the wasteland and rivers of water in the desert to slake her thirst. Then Israel will break forth in praise of her God. Though her many sins wearied him, he will forget them all. Expressions such as "way in the desert" and "rivers of water" are symbols of God's new favors to his People and of his undying love. Christ's salvific work finds expression in these verses: He calls himself the Way, and his Spirit the River of Water: Jn. 7:38f.

**Second Reading:** Second Corinthians 1:18-22. The Apostle offers a vigorous defense of his sincerity in face of being accused of inconstancy and fickleness, after he found it advisable to revise his plans of visiting the community. The guarantees of his sincerity are bound up with the very persons of the Trinity: 1) the faithfulness of God, 2) the sincerity of Christ, the Son of God, the fulfillment of all God's promises, 3) the Spirit of God with whom Paul has been anointed. The Spirit is the "seal" that Paul's message is genuine, for the seal in ancient times marked a document as belonging to the king. The Spirit is also, so to say, the "first payment", the pledge of full possession still to come. "Amen" is the Hebrew word for confirmation of what was said, the "yes" by which the People of God in community-worship fully agree and exhibit perfect confidence of being heard, because of their reliance on Christ.

**Gospel Reading:** Mark 2:1-12. Today's gospel is a good example of the Early Church's expatiating on the deeds of Jesus, interpreting their sign-value in the light of the Easter faith (Vat. II, DV, 19). Would Jesus reveal his divine power of forgiving sins to hostile scribes at this early juncture? The miracle was one of healing the paralytic, intended by Jesus to be more than bodily healing, the inner healing from sin, but understood as such only after the believing community realized the full power of Jesus over the works of Satan, which are sin with its consequences of sickness and death. This sign-value of the miracle was incorporated by the evangelists in their preaching about it. For the Christian reader, it is faith in Jesus' divine person and power that brings healing to the whole man, both body and spirit, so that he rises to new life imparted by the Savior. As the paralytic was not able to attain this without the help of others, so the salvific work of Christ as well as the part played by others in that work is brought out in this account.

**Outline for homily:** Obstacles to Christ

**Introduction:** A woman admitted that on account of some disagreeable experience she had ceased practicing her faith for 8 years.

Fear and shame kept her from coming to the sacrament of reconciliation. But her 15 year old boy attended weekly a charismatic prayer meeting, his one prayer being to win the grace for his mother's conversion. He brought her finally to one prayer meeting and she was deeply moved by the grace of the Spirit. She is now not only a fervent follower of Christ, but leads others to experience what the Lord gave her.

1. Today's gospel shows us a lone paralytic, very desirous of coming to Jesus to be healed, but of himself he was helpless, unable to move. He overcame that obstacle by unashamedly asking help from others. Then an entirely new obstacle appeared: the entrance to the place where Jesus was, was barred by a large throng of people. Try as they might, they could not get in. Determined not to give up, they hit upon an ingenious plan, and let the man down on a mat through the roof! Jesus is pleased with their faith but first of all tends to the healing of the man's spirit. That brought up a further obstacle by reason of the opposition of the learned ones. With one word, the Savior vindicates his claims and heals the whole man, to his adversaries' consternation.

2. Often the heart of man wants to come closer to Jesus and experience his saving power, in order to lead a more fervent Christian life, but many obstacles stand in the way. Sloth and inertia can render a man helpless like the paralytic. Timidity shies away from asking anyone's help in the matter. Human respect lets real opportunities slip by. A multitude of other occupations and activities bar the way. Friends and barkadas laugh at the idea of taking one's religion more serious. What is needed is strong determination to come to Christ, despite all obstacles occasioned by "the world, the flesh or the devil". Only the grace of the Holy Spirit won by prayer and self-denial can win out.

3. Once these obstacles have been overcome, the salvific action of Jesus takes over. With one word he makes his divine presence felt. From a state of helplessness and tepidity there ensues new vigor, new energy, new endeavor. In sincere compunction, the inner spirit of man receives healing, and the heart of man enters upon a new stage of life in the service of God and fellow-men. Renewed in spirit he praises the Lord and shares his wonderful experience with many others, who join him in praising the Lord. This is the experience many are making at present in the weekly charismatic prayer meetings under the impulse of the Spirit of God. Christ is truly living and active in his members.



# **EIGHTH SUNDAY IN ORDINARY TIME** **(February 25, 1979)**

**First Reading:** Hosea 2:14b.15b.19-20 (Hebr: 2:16b-17b.21-22). One of the finest passages of the entire Old Testament on God's love for his People, presented under the image of marriage. In the new era of salvation, Yahweh invites to a reconciliation in a new Covenant of love. Israel must withdraw into the desert anew, this time spiritually, symbolizing sincere inner renewal with all entanglements involving false lovers (gods) removed, and with the voice of her true Lover (Yahweh) hearkened to earnestly. He himself takes the initiative for this new and permanent union, sealed by bridal gifts which he lavishes upon her: righteousness and justice, love and mercy, coupled with constant fidelity. These are his characteristics and must also be those of the one who enters into marriage-covenant with him. The entire passage is a vivid picture of Christ's unbounded mercy and love toward his spouse, the Church.

**Second Reading:** Second Corinthians 3:1-6. Paul does not need any letters of recommendation. He founded the Corinthian community and the fact that it is flourishing is recommendation enough. In a bold metaphor he call the Corinthians his "letter" (of recommendation), able to be perused by anyone. Though it was the Spirit of God who "wrote" it, that is, who brought about their inner conversion to Christ, yet Paul was the Spirit's instrument. "Tables of stone" refer back to the Law given by Moses (Ex. 24:12), and "tables of flesh in the heart" allude to the new Spirit promised by Ezekiel for messianic times (35:26). This brief polemic of Law and Spirit is taken up again in v. 6. The Law was merely preparatory for Christ. Of itself it did not offer the power to live the life of virtue it demanded, and thus was the occasion of death for anyone who relied on it solely. It is the Spirit that imparts that power, and by the Spirit man lives the fulness of the Christ-life. Of this new covenant Paul is a qualified minister, but the boast is not his. He owes everything to God who made him thus. Notice how well the Apostle treats of the three divine Persons, not merely as a doctrine he preached, but as living persons, active in man's salvation at all times.

**Gospel Reading:** Mark 2:18-22. In answer to the question why his disciples did not fast, Jesus drew the allegory of a wedding feast in

Israel, which lasted a full week, and all participants were exempted from any obligations of fasting. His disciples did not fast for the present because he, the Bridegroom, was in their midst, and they were the guests at the divine wedding feast. After his departure (death), they will fast and do penance, no longer motivated by mere observance of Law, but concentrated on the Person of Christ. In the new Covenant not the Law but the Person of Christ is the center and goal of man's aims. The Old Covenant prescriptions do not fit into the spirit of the New. Jesus brings this out by using two parables. You do not patch an old garment with a piece of "raw" unwashed cloth, for when washed, the new piece will shrink and rend the old garment still more. You do not put new wine into old leather bags (made of skins of animals), for these have lost their power of expanding, and the pressure of the carbon-dioxide in the new wine will make them burst, so that both wine and skins are lost. The new era demands new rites and institutions that correspond to the new Spirit given by Jesus.

#### **Outline for homily: A Covenant of Love**

**Introduction:** Sikatuna and Legazpi made a blood-compact. Blood from each one dripped into a vessel of wine, and by drinking this they became blood-brothers, respecting each others rights and promising to be of mutual assistance in need. Among the ancients the covenant was a bilateral agreement whereby rights were recognized and obligations established. At Sinai the Lord willed to enter into a unique covenantal relation with Israel. It was sealed with the blood of victim holocausts. Jesus entered into a lasting covenant with the New People of God and sealed it with the sacrifice of himself: "This is the Blood of the New Covenant", he said.

1. Describing the union of the Lord with his People as a covenant, the sacred writer wanted to make known the immense love of God for man. He desires to enter into closest union with his People and make them a holy people, a royal people and a priestly people (Dt. 28:1-12; 1 Pet. 2:9). The covenant-love is further heightened by describing it as a marriage covenant of love between husband and wife (as in the first reading). In the words of Hosea we see the depth of God's love. In the Gospel the Lord alludes to himself even as the Bridegroom. Marriage is a reflection of the marvellous union between Christ and the Church (Eph. 5:32).

2. As a husband loves his wife, provides for her, gives her many manifestations of love, so the Lord loves every member of the Church, which is the Body-Person of his Son; he provides abundance of means to live a life worthy of himself (sacrifice, sacraments, works of mercy and love). He bestows on her the manifold gifts and charisms of the Spirit, above all the gift of love itself. All this is preparatory to the divine wedding feast, which will take place in the End-Kingdom. Then all the riches of the godhead will belong to the Church. Then man will truly be fulfilled.

3. This calls for a generous response, a response of covenantal-love, even sponsal love, which is faithful and loving adherence to God. It is the love of man's heart that he desires more than all else that man can offer. Are not all the riches of the world already his? And are not all the riches of man's mind all from God? But our love! that is a free gift of the will and it is precisely that gift that God is asking of us. Total love, manifested in fidelity to his will and holiness of conduct, with a life of service of our fellowmen as Jesus commanded. What a calling man has from the Lord! What a destiny!

dangers of travel, lack of information, weariness nor fear of the coming ordeal to meet the tyrant in Jerusalem stopped them. They were men of determination, bent on a quest of love.

1. Today man searches far and wide for fulfillment and happiness. He wants to experience total contentment without delay. Therefore the craze for pleasure, the frequent drop-trips, the unbridled craving for amusement. Yet none of these can really satisfy the heart of man because it was made by its Creator for God alone, and it is not at rest until it rests in God (St. Augustine). How often the search of man, especially youth, ends in total frustration.

2. The search of the Wise Men, though long and arduous, ended in finding Christ, Emmanuel: God-with-us, who alone is the Way to true Peace, to true inner happiness, and to full life, for he is the Life. Yet it was not the glorious and resplendent Christ that they found, but the lowly and humble Jesus in the arms of his Mother. In finding Christ, all their labors were counted as nothing, and they were filled with deep peace and joy. They returned to their own countrymen sharing with others their joy and insights concerning this Child. They brought to others the real treasure they now possessed: that of the faith in the Messiah-King.

3. Only the humble will be wise enough to find God in the lowly Babe of Bethlehem, though they may have to overcome many difficulties, and hurdle many obstacles. As he was found in the arms of his Mother, so he will be found today in the Church where he can be experienced in word and sacrament, the word of the scriptures and the Paschal Mystery celebration on our altars. Our resolve is to encounter him there on every occasion.

## FEAST OF THE SANTO NIÑO

(January 14, 1979)

**First Reading:** Isaiah 9:1-6. Victory and liberation, peace and unbounded joy, announced to God's People, are bound up with the birth of a marvellous child to whom the Kingdom belongs (v. 5b). His titles are not given to any other davidic king. They depict the ideal King of Israel, for whom the entire davidic line was destined, and for whom the people longed at the accession of every succeeding king. He is the Emmanuel, linked up with the prophecies in 7:12; 8:8; 11:1-3. Over every enemy he will be victorious, so that

the arms of war will no longer be needed. "Wonder-Counselor" (a double noun in Hebrew bound together with a hyphen) may reflect Solomon's wisdom, but these are the attributes of Yahweh himself (28:29). "Mighty-God" or "God-Hero" (again a double noun co-joined) is a title never given to any other king though it may reflect the valor of David.

The ideal David's kingdom will be marked with everlasting peace (Prince of peace) and its king will possess goodness that never defaults (Father-forever). No historical king of Judah realized adequately in himself this image, and Christian tradition unanimously refers it to the Savior, in whom are all the treasures of wisdom and counsel, the acme of valor, the quintessence of goodness and the very embodiment of peace.

**Second Reading:** Ephesians 1:3-6.15-16. Paul envisions the divine plan of salvation centering in the glorified Christ in whom Christians are blessed in a multiple manner: these are above all the divine election to be forever holy in God's presence, to be full of love and to be God's adopted sons. Paul's prayer is that the Spirit enable them to come to a clear knowledge of God and to appreciate the greatness of their calling.

**Gospel Reading:** Mark 1:7-11. The Baptist professes his unworthiness to serve the Coming One, who will baptize not only externally in water, but mysteriously in a transformation of spirit. In the light of Pentecost, the evangelist recognizes this to be the baptism of the Spirit. In apocalyptic language, Mark is giving a theological explanation of the Baptism of Jesus. "Rending of the heavens" signifies a revelation of heavenly realities. Alluding to Is. 42:1, he points out that Jesus is the Servant of Yahweh, and at the same time is his Beloved Son (the Son of God in Mk. 1:1). The trinitarian coloring of the scene is inescapable. If the dove is taken to be the symbol of Israel, it designates Jesus as the New Israel (JBC). This would seem to confuse the image, for the dove is the symbol of the Holy Spirit. Preferably, the dove is the symbol of love in O.T. imagery (Cant. 2:14: 5:2). Thus the chief force of the symbol here is the Love which the Father through his beloved Son communicates to all who are incorporated in Christ (DB, dove). Thus the baptism scene points theologically to the Christian baptism, in which all who accept Christ receive his Spirit.

#### **Outline for homily: The destiny of the Santo Niño**

**Introduction:** No one suspected that when a little babe was born in Poland some fifty-six years ago and christened Carlos, that little babe had a great destiny and would some day become Pope



John Paul II. Such was the destiny of Carlos Woityla, unknown to all but God alone. Today he is the supreme pastor of 750 million Catholics and is loved and respected by the whole world. But long years with much labor and prayer would be in the process before that event took place.

1. The Santo Niño comes among us not as a grown-up but as a little one, because he wanted to be like us in all things except that he did not sin. Yet that Babe was destined to be the King of the universe, the world's universal Savior, its Mighty God its Wonder-Counselor, to whom every single man and woman could turn in every single trouble and need. He would be the immense joy of all creation, and impart to each heart that accepted him that peace which the world cannot give. He would lead all men's destinies to a final climax in his glorious Parousia, and show to all the greatest fatherly goodness forever.

2. But first he willed to be a child, a child that needed a mother and a father's protecting care. He was not ashamed to be considered weak and helpless, dependent on those around him. He willed to grow daily in wisdom and bodily strength, he willed to learn at his mother's knee and at the carpenter's bench. He would live all the features of the common and ordinary life of man, and put his whole heart into every task to please the Father. Thus not only in his Gospel message but by a constant example did he manifest his esteem for the values of spiritual childhood: simplicity, humility, obedience, gentleness and love.

3. The destiny of every man is great, unbelievably great, for the Father has blessed him with every spiritual blessing for the heavenly realms (Eph. 1:3). But first he must go the way of the Santo Niño, and do his every day tasks well. If he is faithful in little things today, he will be faithful in greater things tomorrow. The ordinary duties of the day which fall to one's portion, be they at home or at work, at school or in the professional line, are the things that God wants done well today. He will take care of tomorrow. Only in this humble, faithful following of the Santo Niño will man reach his exalted destiny to share the glory of the Risen Christ.

### THIRD SUNDAY IN ORDINARY TIME (January 21, 1979)

**First Reading:** Jonah 3:1-5.10. The book of Jonah is haggadah (like Tobit and Judith), that is, didactic narrative. There was no intention to give a historical account of events though places and

names known to the readers were used, but only as a backdrop for a message of a higher level, which is that of instruction and/or edification. The author, writing this book centers after the times of the prophet Jonah given in 2 Kings 14:25, intends to counteract the extreme nationalism found in many of the post-exilic Jews. His inspired narrative shows that God's infinite mercy extends a call to repentance also to the despised pagan countries, even to Assyria (Ninive), Israel's one-time most formidable foe, provided they heed God's call and show true repentance for the past by sincere deeds of penance, a lesson that holds good today also for our neo-pagan world. Since animals wore festive garments at times, they also shared in acts of penance. Forty is the symbolic number for a period of penance as seen in the fasting of both Moses and Elijah.

**Second Reading:** First Corinthians 7:29-31. The Early Church was convinced that with the resurrection of Christ, man had entered upon the last age of history which would end in his glorious Parousia. Thinking that it would come soon, yet not knowing with any certainty the time of that event (cf. 1 Thess. 5:1f) was always a safer policy to be ready at all times (an attitude which is as valuable today as it was then). For that reason, Paul stressed detachment in all of life's occupations, so as to be well prepared. If man is only engrossed in life's external activities, his mind is not alert to the major objective of his Christian commitment, that is, to live for the Lord and for the final establishment of his Kingdom.

**Gospel Reading:** Mark 1:14-20. Jesus commences his preaching career with a call to metanoia, a change of heart, and to commitment to the "Good News" which is his gospel-message, "Gospel" comes from the Anglo-Saxon "godspel" which means glad tidings, good news. Childlike openness of heart is a requisite if men are to accept the full import of his message. God's reign is already present in the person of Jesus, but it is his aim to bring all men under that reign through acceptance of him and the living of his gospel-message. He will need staunch followers for this task, and he calls them on the spot. With spontaneous eagerness the first two answer the call, and with total renunciation the second pair do likewise. From unknown fishermen on a small local scene, they are called to a task that eventually will be worldwide in its dimensions. And its goal is the very person of man!

#### **Outline for homily: The True Following of Christ**

**Introduction:** When typhoons and floods, earthquakes and fires hit various sections of the country, there is little or no thought that perhaps God is sending these reminders to awaken in us an

## BIBLICAL NOTES AND OUTLINE FOR HOMILIES 101

awareness of his all-holy will, so disregarded by many today. Moreover, it is pleasant to sit in the comfort of a home and watch on TV the plight and misery of those affected, and then let the government do something about it. But the question for every Christian ought to be: What would Christ have done in my place?

1. When Jesus called his first four disciples, they responded promptly and generously but they had as yet no clear idea of what that call entailed. Their mentality was quite narrow, and their hopes rather bound up with a temporal kingdom. Only gradually did a change of heart, a true metanoia, take place within them, so that as true followers of Christ their interests widened to embrace even the pagans, and their hopes revolved around the spiritual promises of Christ. They took on their Master's outlook and aims, and became his true followers.

2. Many call themselves Christians today, who have only a very elementary knowledge of what it means to follow Christ. For some it is fashionable to be a Christian, just as it was for the large crowds who followed him in Galilee, but who deserted him once he made known to them his real demands (Mt. 16:24; Jn. 6:60,66). Others like Judas hope to profit materially by being his disciple, or wish to obtain merely material and temporal benefits, but betray his interests when they go counter to their own. Still others are faithful followers in time of success but flee away as soon as the cross looms in their lives (Mt. 26:56b).

3. The true following of Christ includes: 1. proper attitudes, which involves a change of mind and heart (metanoia) if they do not reflect the mind of Christ. 2) An on-going process of learning what Jesus taught (the gospel-message) so as to be able to carry it out. 3) The service of others in love which is the epitome of following Christ. Only then can we consider ourselves truly Christian.

### FOURTH SUNDAY IN ORDINARY TIME (January 28, 1979)

**First Reading:** Deuteronomy 18:15-20. God promises his People that after the death of Moses he will not forsake them but send them another prophet to guide them. A prophet is not necessarily one who foresees the future but one who is God's mouthpiece (Hebrew: God's mouth), inspired to speak God's message to his People, and interpret the mind of God for them in his divine interventions and in the events of history (v. 18). In this oracle, "prophet" is first

of all the whole line of charismatic men, given to Israel in the long period of her development (otherwise the promise would soon have no meaning). But toward the end of the Old Testament times, Israel awaited an individual prophet of special stature to cap the entire line (as can be seen from Jn. 1:21; 6:14, and some of the Essene writings). Peter identifies him with Jesus, the Savior (Acts 3:22). Listening to a true prophet is like listening to the Lord himself (v. 19), but falsifying prophecy is punishable with death (v. 20). Jesus is not only God's mouthpiece but the very Word of God in person.

**Second Reading:** First Corinthians 7:32-35. Christ, coming in glory, meant everything to Paul (v. 21), so he gives here the ideal of the undivided heart, which prepares a man best for that Coming. By no means does he wish to say that the married are not devoted to Christ and should not prepare for his Coming, but he states that the unmarried can do this more easily since their whole attention is in one direction: Christ, whereas the married have the duty to be concerned with each other. In this mutual love and concern they serve the Lord and prepare for his Coming. But married or unmarried, let Christ be the chief goal of everyone.

**Gospel Reading:** Mark: 1:21-28. At the very outset, Jesus greatly impressed his audiences by the authority he wielded both in word and in deed. His teaching was dynamic, refreshing, giving entirely new insights and ideas. He even exercised authority over unclean spirits with a mere word of command. Putting this into writing decades after the Pentecostal even, Mark correctly interprets the authority of Jesus to be that of the Messiah, and his dethroning of evil spirits as the visible sign that the reign of God had come among them in the very person of Jesus. The rebuking by Jesus of the unclean spirit is in Greek the technical expression for exorcism. The evangelist wants to point out that Jesus is not dealing with abstract evil forces but with very concrete beings over which Jesus manifests that he is the "Stronger One" (Lk. 11:22).

**Outline for homily:** The spirit of Christ versus the spirit of evil.

**Introduction:** In combatting forest fires, another fire is purposely started contrariwise, to counteract the actual forest fire. The second fire burns toward the first and thus the forest fire burns out, not finding any more fresh material to enkindle. This is how the fire of love enkindled by Christ burns out the fire of passion, hatred and evil in the world.

1. The spirit of evil promotes injustice, hatred and war. Injustice, by fraud and oppression; hatred, by enmity and strife;

war, by slaughter and total destruction. It tries with might and main to permeate every phase of society, even at times into the highest ranks. The goal is not the good of man, but on the contrary his eternal frustration. But this is often so cunningly done, that man lets himself be duped by its false promises.

2. Christ on the other hand came to dethrone Satan and overcome all evil in the world, establishing the reign of God, which is one of justice, love and peace: justice, by making man realize the equality of all before God and the duty of dealing with one's fellow-men in all fairness (just wages, living conditions, retirement pension); love, by laying down the practice of brotherly love as the requisite of eternal salvation (Mt. 25:40,45); peace, by imparting the peace which the world cannot give (Jn. 14:27). Christ's goal for man is well-being in the present time and eternal happiness in the end-kingdom. By his very example, Jesus showed man the dignity of work, the virtue of patient suffering, and the glorious reward of doing God's will in all things.

3. Where do we stand? On fire with Christ's Spirit of love to oppose the evil spirit? Or does the evil spirit at times tempt the heart to walk a devious path: defrauding others rightful wages, continued coldness and animosity toward relatives or neighbors, jealousy and unbending pride, or the fire of sensuality in its various forms? Then let us listen to the dynamic words of Jesus in his Gospel-message, let us ask him to cast out the evil spirit in our midst, and establish his reign fully within us and in the world. With Christ we conquer all evil both within and around us. He alone can give the victory and true peace.

## FIFTH SUNDAY IN ORDINARY TIME

(February 4, 1979)

**First Reading: Job 7:1-4,6-7:** The book of Job thrashes out a problem which has long troubled man: why does God allow an innocent man to suffer? The current view at that time (placed on the lips of Job's three friends) made personal sin responsible for all suffering. Job himself (the author's own view) contests this, and searches for a better solution. In today's passage, job compares his unfortunate situation, which he shares with the rest of mankind, to a soldier's endless service (real drudgery in the Ancient East), or to the monotony of a day laborer or to downright slavery. He longs to see the end of each day and of each night, and begs God to pity him, for life is so fleeting. The true solution to the problem will be given by Christ, innocent though suffering even unto death.



**Second Reading:** First Corinthians 9:16-19, 22-23. Transformed from a persecutor to an ardent apostle of Christ by the Damascus-encounter, Paul was fully aware that his divine call to preach the Good News was no merit of his own, but was his bounden duty. His reward would be in doing so willingly, even gladly giving up those things which he could have freely demanded, such as support from his communities. He wanted his example to be entirely selfless so as to be a worthy witness of the Glad Tidings; he even went further by becoming the slave of all like his Master, accommodating himself to the weaknesses and demands of those he dealt with, in order to win over as many as possible. (The older translation "to save all" is from the Vulgate and does not correspond to the Greek). Ample recompense for his efforts is sharing the blessings brought by the Good News of Jesus.

**Gospel Message:** Mark 1:29-39. It is the saving mission of the Messiah to cure every kind of evil. Not only did Jesus cure by a mere word but also by a single touch of the hand. "He raised her up" is a technical term (Greek) often used for the resurrection, perhaps to symbolize that the salvific work of the Savior is to raise up from sin, sickness and death to new life that is unending. Peter's mother-in-law placing herself at once at the service of the Lord also pictures the People of God serving Christ after being delivered by him from evil.

Frequently in Mark's Gospel Jesus endeavors to keep secret the real nature of his person, evidently because of the false expectations of a political and world conqueror on the people's part. Later on he reveals himself in full colors as the Suffering Servant of Yahweh to the chosen Twelve. The thrust of his mission is spiritual although it affects the whole man. Early morning finds Jesus communing with the Father, for he too needs strength for the daily conflict. He thus gives an example of prayer added to a full day's work. When Peter would capitalize on his popularity, Jesus at once rejects the suggestion. His mission is to serve all, and bring the Good News to all. He must continue to dethrone Satan and set up the Reign of God.

**Outline for homily:** The Savior's Emphasis on Prayer

**Introduction:** Men of all stations in life have recognized the value and need of prayer. Mahatma Ghandi for one. President Chiang-kai-Shek in his day spent an entire night in prayer and begged priests and people to do so also, in order that a devastating typhoon would veer away from his country. Our own President Magsaysay at the Eucharistic Congress of 1956 consecrated publicly before an immense throng, the entire Filipino nation to the Sacred heart. What emphasis does Jesus put on prayer?

1. Christ was the Son of God, yet as true man he expressed a positive need of often communing with the Father. Today's gospel shows us how after working far into the night encouraging, praying over people and curing them, he rose early next morning to pray. The late hours spent in giving himself brought with it the need of rest and sleep. Yet he did not neglect to pray. Though he often prayed with others in the Temple services, at times he preferred seclusion in order to commune more effectively with the Father. From prayer he derived the strength he needed for his gigantic task of effectively opposing the forces of evil and establishing the reign of God in human hearts, so often shallow and fickle. Prayer for him was like multivitamins.

2. The work given to each one to do is important, but it must be reinforced by prayer like concrete is reinforced, to uphold us in our daily undertakings. From prayer and communion with God we derive strength, courage, new insights that impel us to go on. In quiet prayer one becomes more aware of God's presence and the power of his Spirit. Taking out some time daily for silent prayer is by no means time lost. Many professional and business people do this regularly, not to mention the myriads of day-laborers who experience the great benefit of regular prayer.

3. Why have many lost the art of praying, even those whose call in life demands that they spend time in prayer? Is it perhaps the great amount of time spent on shallow reading-matter, TV shows and movies? Without the practice of communing with God, the habit will never be formed, and life remains very mediocre. Did not the Savior inculcate prayer again and again: (Mt. 7:7-11; 18:19f; Mk. 13:48; Lk. 11:5-9)? Even the pagan monks are well known for their stress on prayer. Should the disciples of Christ not follow the example of their Master? The prayer Jesus taught us is the best guideline for any and all prayer. Take time to pray. It is the way to God's heart.

## SIXTH SUNDAY IN ORDINARY TIME (February 11, 1979)

**First Reading:** Leviticus 13:1-2,44-46. Various skin diseases that went under the name of leprosy in ancient Israel are given extended treatment in the Priestly Code. Among other things, isolation from community-worship is demanded, as well as certain actions which would designate the leprous person as such; ceremonial purification-rites were prescribed so that a favorable judgment could be reached

by Levitical priest, pronouncing the person as "clean". The choice of this passage for the Christian liturgy seems to be that leprosy affords a natural image of disfigurement, and thus of spiritual uncleanness or inner sinfulness, though there is no necessary connection at all; even the accompanying circumstances and the ritual are a remarkable image of Christian purification in the sacrament of reconciliation.

**Second Reading:** First Corinthians 10:31 to 11:1. After a long treatise (ch. 8-10) in which Paul lays down very sensible and practical rules concerning eating food offered to idols, he concludes with an over-all advice: all our actions, no matter what they are, ought to be done for God's glory, for that is the chief motivation of the Christian. By giving good example to believers and non-believers alike, he will give the best witness to Christ, though this will demand constant self-renunciation. Paul imitates Christ in this self-emptying in the service of others. Let his Christians imitate him in their stead.

**Gospel Reading:** Mark 1:40-45. Since leprosy excluded from the life of Israel and from her community worship, the cure of the leper has also a messianic significance; **Jesus came to save all, even the outcasts and the lepers, and to restore them to full life in the community.** Jesus touched the "untouchable", removing the disease by the very contact which ordinarily contracted it. He willed to incarnate himself into human nature with all its miseries in order to transform man totally to new life. How prompt his response to the leper's plea, how loving his action, and yet how concerned that the Law be carried out. That would give the Levitical priests the opportunity to recognize the significance of the miracle.

His warning to keep secrecy was to prevent an undesired result in people hankering after a popular, wordly Messiah; but the leper restored to newness of life could not restrain his joy, and proclaimed the miracle wherever he went. Had Jesus been bent on popular applause and kingship, he could have had it on the spot, but that was not the Father's plan and will.

**Outline for homily:** He came to be healed.

**Introduction:** The power of healing was always in the Church (Mt. 10:7f; 1 Cor. 12:9), but in recent years it is blossoming with remarkable vigor. Is it because so many today are in need of healing? Especially inner healing of the wounds and scars of sin (the "seven capital sins") from which all evils spring? It would seem the Spirit in the Church is desiring to counteract these evils

by pouring out his healing remedies on all who approach with the proper dispositions. The leper in today's gospel is a model for us in such dispositions needed for healing.

1. How appealing the scene! On his knees the leper humbly pleads, yet so trustfully: "Lord, if you want to, you can cure me". Here is the strong faith needed for any and every healing: sheer faith in the power of Jesus the Healer, and utter trust in his goodness that he will do so. There is no illness, no inner disorder that Jesus cannot heal. He is Mighty God and Love Incarnate. He may even utilize ordinary means to bring healing by the workings of his divine providence. Let everyone approach him with faith and trust in his power and goodness. Let him repeat the plea of the leper with humble and contrite heart.

2. "Of course I want to", Jesus replied. That is the very mission of Jesus as Savior of men. He was sent by the Father, equipped with all the power of the Godhead, to restore the well-being of man and heal all his wounds, all his sins and the scars of sin, those inner disorder which do often erupt into strife, jealousy, hatred and passion. The Lamb of God has taken upon himself all men's sins, all men's ailments. He came to restore man to that state which knows no defect, no disorder. His Virgin Mother is the perfect example of human nature, unspoiled and unsoiled. God's children will gradually be healed by her Son until the final healing in the consummation.

3. But we must avail ourselves of the means he offers us for healing: the sacrament of reconciliation, which is not merely to take away sins, but also to remove the scars and the wounds left by sin. Each time there is an encounter with the Divine Healer who wishes to heal us. The eucharistic sacrificial meal is also intended to remove our defects, heal our defects, heal our wounds, and transform us more each time into the sinless Lamb of God. Thirdly, to avail ourselves of the healing powers of genuine charismatic persons who are at work today in many parishes all over the world. If the powers of evil are out to bruise, to wound, and to kill, the power of the Spirit is even more prominent in his endeavor to heal, to cure and to raise to new life and new hope. Ought we not avail ourselves of all these means?

### SEVENTH SUNDAY IN ORDINARY TIME (February 18, 1979)

**First Reading:** Isaiah 43:18-19.21-22.24b-25. Deutero-Isaiah presents a striking picture of God's wonderful love despite Israel's ingratitude. How often she was unmindful of her God, yet he never forsook her.

He will bring about for her unheard of wonders, surpassing those of the First Exodus: a way (path) in the wasteland and rivers of water in the desert to slake her thirst. Then Israel will break forth in praise of her God. Though her many sins wearied him, he will forget them all. Expressions such as "way in the desert" and "rivers of water" are symbols of God's new favors to his People and of his undying love. Christ's salvific work finds expression in these verses: He calls himself the Way, and his Spirit the River of Water: Jn. 7:38f.

**Second Reading:** Second Corinthians 1:18-22. The Apostle offers a vigorous defense of his sincerity in face of being accused of inconstancy and fickleness, after he found it advisable to revise his plans of visiting the community. The guarantees of his sincerity are bound up with the very persons of the Trinity: 1) the faithfulness of God, 2) the sincerity of Christ, the Son of God, the fulfillment of all God's promises, 3) the Spirit of God with whom Paul has been anointed. The Spirit is the "seal" that Paul's message is genuine, for the seal in ancient times marked a document as belonging to the king. The Spirit is also, so to say, the "first payment", the pledge of full possession still to come. "Amen" is the Hebrew word for confirmation of what was said, the "yes" by which the People of God in community-worship fully agree and exhibit perfect confidence of being heard, because of their reliance on Christ.

**Gospel Reading:** Mark 2:1-12. Today's gospel is a good example of the Early Church's expatiating on the deeds of Jesus, interpreting their sign-value in the light of the Easter faith (Vat. II, DV, 19). Would Jesus reveal his divine power of forgiving sins to hostile scribes at this early juncture? The miracle was one of healing the paralytic, intended by Jesus to be more than bodily healing, the inner healing from sin, but understood as such only after the believing community realized the full power of Jesus over the works of Satan, which are sin with its consequences of sickness and death. This sign-value of the miracle was incorporated by the evangelists in their preaching about it. For the Christian reader, it is faith in Jesus' divine person and power that brings healing to the whole man, both body and spirit, so that he rises to new life imparted by the Savior. As the paralytic was not able to attain this without the help of others, so the salvific work of Christ as well as the part played by others in that work is brought out in this account.

**Outline for homily:** Obstacles to Christ

**Introduction:** A woman admitted that on account of some disagreeable experience she had ceased practicing her faith for 8 years.



Fear and shame kept her from coming to the sacrament of reconciliation. But her 15 year old boy attended weekly a charismatic prayer meeting, his one prayer being to win the grace for his mother's conversion. He brought her finally to one prayer meeting and she was deeply moved by the grace of the Spirit. She is now not only a fervent follower of Christ, but leads others to experience what the Lord gave her.

1. Today's gospel shows us a lone paralytic, very desirous of coming to Jesus to be healed, but of himself he was helpless, unable to move. He overcame that obstacle by unashamedly asking help from others. Then an entirely new obstacle appeared: the entrance to the place where Jesus was, was barred by a large throng of people. Try as they might, they could not get in. Determined not to give up, they hit upon an ingenious plan, and let the man down on a mat through the roof! Jesus is pleased with their faith but first of all tends to the healing of the man's spirit. That brought up a further obstacle by reason of the opposition of the learned ones. With one word, the Savior vindicates his claims and heals the whole man, to his adversaries' consternation.

2. Often the heart of man wants to come closer to Jesus and experience his saving power, in order to lead a more fervent Christian life, but many obstacles stand in the way. Sloth and inertia can render a man helpless like the paralytic. Timidity shies away from asking anyone's help in the matter. Human respect lets real opportunities slip by. A multitude of other occupations and activities bar the way. Friends and barkadas laugh at the idea of taking one's religion more serious. What is needed is strong determination to come to Christ, despite all obstacles occasioned by "the world, the flesh or the devil". Only the grace of the Holy Spirit won by prayer and self-denial can win out.

3. Once these obstacles have been overcome, the salvific action of Jesus takes over. With one word he makes his divine presence felt. From a state of helplessness and tepidity there ensues new vigor, new energy, new endeavor. In sincere compunction, the inner spirit of man receives healing, and the heart of man enters upon a new stage of life in the service of God and fellow-men. Renewed in spirit he praises the Lord and shares his wonderful experience with many others, who join him in praising the Lord. This is the experience many are making at present in the weekly charismatic prayer meetings under the impulse of the Spirit of God. Christ is truly living and active in his members.

**EIGHTH SUNDAY IN ORDINARY TIME**  
**(February 25, 1979)**

**First Reading:** Hosea 2:14b.15b.19-20 (Hebr: 2:16b-17b.21-22). One of the finest passages of the entire Old Testament on God's love for his People, presented under the image of marriage. In the new era of salvation, Yahweh invites to a reconciliation in a new Covenant of love. Israel must withdraw into the desert anew, this time spiritually, symbolizing sincere inner renewal with all entanglements involving false lovers (gods) removed, and with the voice of her true Lover (Yahweh) hearkened to earnestly. He himself takes the initiative for this new and permanent union, sealed by bridal gifts which he lavishes upon her: righteousness and justice, love and mercy, coupled with constant fidelity. These are his characteristics and must also be those of the one who enters into marriage-covenant with him. The entire passage is a vivid picture of Christ's unbounded mercy and love toward his spouse, the Church.

**Second Reading:** Second Corinthians 3:1-6. Paul does not need any letters of recommendation. He founded the Corinthian community and the fact that it is flourishing is recommendation enough. In a bold metaphor he call the Corinthians his "letter" (of recommendation), able to be perused by anyone. Though it was the Spirit of God who "wrote" it, that is, who brought about their inner conversion to Christ, yet Paul was the Spirit's instrument. "Tables of stone" refer back to the Law given by Moses (Ex. 24:12), and "tables of flesh in the heart" allude to the new Spirit promised by Ezekiel for messianic times (35:26). This brief polemic of Law and Spirit is taken up again in v. 6. The Law was merely preparatory for Christ. Of itself it did not offer the power to live the life of virtue it demanded, and thus was the occasion of death for anyone who relied on it solely. It is the Spirit that imparts that power, and by the Spirit man lives the fulness of the Christ-life. Of this new covenant Paul is a qualified minister, but the boast is not his. He owes everything to God who made him thus. Notice how well the Apostle treats of the three divine Persons, not merely as a doctrine he preached, but as living persons, active in man's salvation at all times.

**Gospel Reading:** Mark 2:18-22. In answer to the question why his disciples did not fast, Jesus drew the allegory of a wedding feast in

Israel, which lasted a full week, and all participants were exempted from any obligations of fasting. His disciples did not fast for the present because he, the Bridegroom, was in their midst, and they were the guests at the divine wedding feast. After his departure (death), they will fast and do penance, no longer motivated by mere observance of Law, but concentrated on the Person of Christ. In the new Covenant not the Law but the Person of Christ is the center and goal of man's aims. The Old Covenant prescriptions do not fit into the spirit of the New. Jesus brings this out by using two parables. You do not patch an old garment with a piece of "raw" unwashed cloth, for when washed, the new piece will shrink and rend the old garment still more. You do not put new wine into old leather bags (made of skins of animals), for these have lost their power of expanding, and the pressure of the carbon-dioxide in the new wine will make them burst, so that both wine and skins are lost. The new era demands new rites and institutions that correspond to the new Spirit given by Jesus.

#### **Outline for homily: A Covenant of Love**

**Introduction:** Sikatuna and Legazpi made a blood-compact. Blood from each one dripped into a vessel of wine, and by drinking this they became blood-brothers, respecting each others rights and promising to be of mutual assistance in need. Among the ancients the covenant was a bilateral agreement whereby rights were recognized and obligations established. At Sinai the Lord willed to enter into a unique covenantal relation with Israel. It was sealed with the blood of victim holocausts. Jesus entered into a lasting covenant with the New People of God and sealed it with the sacrifice of himself: "This is the Blood of the New Covenant", he said.

1. Describing the union of the Lord with his People as a covenant, the sacred writer wanted to make known the immense love of God for man. He desires to enter into closest union with his People and make them a holy people, a royal people and a priestly people (Dt. 28:1-12; 1 Pet. 2:9). The covenant-love is further heightened by describing it as a marriage covenant of love between husband and wife (as in the first reading). In the words of Hosea we see the depth of God's love. In the Gospel the Lord alludes to himself even as the Bridegroom. Marriage is a reflection of the marvellous union between Christ and the Church (Eph. 5:32).

2. As a husband loves his wife, provides for her, gives her many manifestations of love, so the Lord loves every member of the Church, which is the Body-Person of his Son; he provides abundance of means to live a life worthy of himself (sacrifice, sacraments, works of mercy and love). He bestows on her the manifold gifts and charisms of the Spirit, above all the gift of love itself. All this is preparatory to the divine wedding feast, which will take place in the End-Kingdom. Then all the riches of the godhead will belong to the Church. Then man will truly be fulfilled.

3. This calls for a generous response, a response of covenantal-love, even sponsal love, which is faithful and loving adherence to God. It is the love of man's heart that he desires more than all else that man can offer. Are not all the riches of the world already his? And are not all the riches of man's mind all from God? But our love! that is a free gift of the will and it is precisely that gift that God is asking of us. Total love, manifested in fidelity to his will and holiness of conduct, with a life of service of our fellowmen as Jesus commanded. What a calling man has from the Lord! What a destiny!