

BOLETIN ECLESIASTICO de FILIPINAS

REDEMPTOR HOMINIS

Encyclical Letter of Pope John Paul II

MESSAGE TO UNCTAD V

Pope John Paul II

THE PUEBLA MESSAGE

Latin American Bishops (CELAM)

THE DIOCESAN SYNOD IN THEOLOGICAL PERSPECTIVE

Archbishop Bruno Torpigliani, D.D.

A BRIEF HISTORY OF OUR LADY OF PEÑAFRANCIA, PACO, MANILA

Mauro Garcia

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EDITOR

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**ASSOCIATE
EDITORS**

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JOSE MA. B. TINOKO, O.P.

**EDITORIAL
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FRANCISCO DEL RIO, O.P.
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PABLO FERNANDEZ, O.P.
BONIFACIO SOLIS, O.P.

**PUBLICATION
ASSISTANT**

AMELITA M. HERRERA

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Fathers' Residence
University of Santo Tomas
Manila, Philippines

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Needed: A Mini Vatican II

Just a few weeks remain before the much publicized Synod of the Archdiocese of Manila is held. Yet it seems that the approach of this ecclesial event has not generated much enthusiasm among the People of God in the Archdiocese. The clergy seems to be simply taking the preparations in stride. Few lay people feel truly involved.

What is wrong? Seemingly not the organizational structure, for this has been expertly drawn up. Not disregard for proper processes designed to involve as many sectors as manageable, for enough attention has been paid to this. Not lack of publicity, for mass media has been sufficiently cooperative. Maybe lack of time, but again maybe not; for in our fast-moving modern world many successful happenings have been engineered in a short while.

So, maybe nothing is wrong after all. Perhaps the lack of wide-based enthusiasm is simply God's way of admonishing the members of the Synod (Bishops, Priests, Lay men and women) that they are the ones, with the help of the Holy Spirit, who must kindle the blaze of spiritual renewal in the Archdiocese.

We are reminded of the Second Vatican Council. A stir was created by Pope John XXIII when he announced that he was going to convoke an ecumenical council. However, after the initial excitement — partly magnified by the ambiguity of the word "ecumenical", which quite a number of journalists referred to a meeting for the unity of the churches — people awaited the celebration of the Council more with curiosity than with anything closer to the core of man's being. But once the Council Fathers started working within the magnificent walls of St. Peter's Basilica under the charismatic leadership of "the Good Pope" John, the Holy Spirit started to stir so forcefully that closed windows started to yield to the gusts.

When the Second Vatican Council was convoked the Catholic Church was far from being in crisis. It was not conscious of any glaring problem threatening its mission or internal life with extinction. Similarly, the local church of Manila is not presently faced with a crisis; it does not have any spiritual problem identified as having such magnitude and urgency as to send shivers of concern and anxiety in the hearts of a great number of the faithful. Under such circumstances it is really difficult to rally the people to prepare wholeheartedly for a Synod.

But just as the Second Vatican Council moved the whole Catholic Church from complacency and triumphalism to come to grips with new problematic realities gathering more and more momentum outside and within the centuries-old structures of Christianity, so too, we may hope, would the quadricentennial Synod of Manila move Metro-Manila Catholics to come to grips with the new realities openly or secretly affecting their lives as Christians today

Clear and far-reaching vision and a love responsive to latent as well as patent human needs — the qualities that made Vatican II the Council of our century — are needed to transform the Manila Synod of 1979 from a meeting for the books to the first giant step of the Filipino Church into the era of innovative (though traditionally moored) Catholicism.

What the Archdiocese of Manila — and the whole Philippine Catholic Church — needs is a mini-Vatican Council II. Let us work and pray that the Manila quadricentennial Synod lives up to this challenge

IN THIS ISSUE

It took Pope John Paul II almost five months to come up with the *Encyclical* stating the *program* of his pontificate. This shows how deeply he meditated on the situation of the world and of the Church today, and how carefully he formulated his response to the great needs of our times. We invite our readers to match the Pope's diligence with a careful study of *REDEMPTOR HOMINIS*, "the first document that, so to speak, inaugurates the present pontificate."

The *Encyclical* has four main parts. In the *first part* history's first Polish Pope recalls the inheritance he received from Pope John XXIII, Pope Paul VI and Pope John Paul I. He also states his commitment to be true to the principle of COLLEGIALITY and to work

for CHRISTIAN UNITY. The *second part* is a reflection on the mystery of Redemption. Here the Pope considers the divine and human dimensions of the mystery of Redemption, and he clearly points out that the MYSTERY OF CHRIST is the basis of the Church's mission and Christianity. Redeemed man and his situation in the Modern World is the object of the Pope's study in the *third part* of the Encyclical. He takes a close look at the problems raised by different forms of human PROGRESS and the growing movement for HUMAN RIGHTS. Finally, in the *fourth part*, the Holy Father invites his flock to always think clearly about the Church's mission and man's destiny. The Church must always show its concern for man's vocation in Christ, and must always be aware of her responsibility to seek and proclaim salvific truth. The Christian, on his part, must always be aware of his vocation to SERVICE, specially to the "kingly service" of building up the community of men towards full maturity.

Pope John Paul II confesses in his Encyclical that "it was to Christ the Redeemer that my feelings and my thoughts were directed on 16 October of last year, when, after the canonical election, I was asked: 'Do you accept?'" But without any hiatus, his thoughts also turned to Mary. Hence before concluding his first Encyclical he expresses his trust on MARY, the "Mother of the Church".

The Pope's *Message to Unctad V* applies some of the principles he stated in his Encyclical. Similarly, the Pope's speeches in Mexico contained glimmers of his ideas in the Encyclical and since those speeches had a major influence in the thinking of the Latin American Bishops gathered at Puebla, it is easy to see kinship between REDEMPTOR HOMINIS and the *Puebla Message* of CELAM.

As we come nearer to the opening of the Synod of the Archdiocese of Manila it is timely for our readers to consider the *Theological Perspectives* of the Synod with the help of our Apostolic Nuncio, Archbishop Bruno Torpigliani.

REDEMPTOR HOMINIS

Encyclical REDEMPTOR HOMINIS of His Holiness JOHN PAUL II to His Venerable Brothers in the Episcopate, the Priests, the Religious Families, the Sons, the Daughters of the Church and to all men and women of good will at the beginning of His Papal Ministry.

I. INHERITANCE

1. At the close of the second Millennium

THE REDEEMER OF MAN, Jesus Christ, is the centre of the universe and of history. To him go my thoughts and my heart in this solemn moment of the world that the Church and the whole family of present-day humanity are now living. In fact, this time, in which God in his hidden design has entrusted to me, after my beloved Predecessor John Paul I, the universal service connected with the Chair of Saint Peter in Rome, is already very close to the year 2000. At this moment it is difficult to say what mark that year will leave on the face of human history or what it will bring to each people, nation, country and continent, in spite of the efforts already being made to foresee some events. For the Church, the People of God spread, although unevenly, to the most distant limits of the earth, it will be the year of a great Jubilee. We are already approaching that date, which, without prejudice to all the corrections imposed by chronological exactitude, will recall and reawaken in us in a special way our awareness of the key truth of faith which Saint John expressed at the beginning of his Gospel: "The World became flesh and dwelt among us"¹, and elsewhere: "God so loved the world that he gave his only Son, that who ever believes in him should not perish but have eternal life".²

We also are in a certain way in a season of a new Advent, a season of expectation. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son..."³ by the Son, his Word, who became man and was born of the Virgin Mary. This act of redemption marked the high point of the history of man within God's loving plan. God entered the history of humanity and, as a man, became an actor in that history, one of the thousand of millions of human beings but at the

same time Unique! Through the Incarnation God gave human life the dimension that he intended man to have from his first beginning; he has granted that dimension definitively—in the way that is peculiar to him alone, in keeping with his eternal love and mercy, with the full freedom of God —and he has granted it also with the bounty that enables us, in considering the original sin and the whole history of the sins of humanity, and in considering the errors of the human intellect, will and heart, to repeat with amazement the words of the Sacred Liturgy: "O happy fault... which gained us so great a Redeemer!"⁴

2. *The first words of the new Pontificate*

It was to Christ the Redeemer that my feelings and my thoughts were directed on 16 October of last year, when, after the canonical election, I was asked: "Do you accept?" I then replied: "With obedience in faith to Christ, my Lord and with trust in the Mother of Christ and of the Church, in spite of the great difficulties, I accept". Today I wish to make that reply known publicly to all without exception, thus showing that there is a link between the first fundamental truth of the Incarnation, already mentioned, and the ministry that, with my acceptance of my election as Bishop of Rome and Successor of the Apostle Peter has become my specific duty in his See.

I chose the same names that were chosen by my beloved Predecessor John Paul I. Indeed, as soon as he announced to the Sacred College on 26 August 1978 that he wished to be called John Paul — such a double name being unprecedented in the history of the Papacy — I saw in it a clear presage of grace for the new pontificate. Since that pontificate lasted barely 33 days, it falls to me not only to continue it but in a certain sense to take it up again at the same starting point. This is confirmed by my choice of these two names. By following the example of my venerable Predecessor in choosing them, I wish like him to express my love for the unique inheritance left to the Church by Popes John XXIII and Paul VI and my personal readiness to develop that inheritance with God's help.

Through these two names and two pontificates I am linked with the whole tradition of the Apostolic See and with all my Predecessors in the expanse of the twentieth century and of the preceding centuries. I am connected, through one after another of the various ages back to the most remote, with the line of the mission and ministry that confers on Peter's See an altogether special place in

the church. John XXIII and Paul VI are a stage to which I wish to refer directly as a threshold from which I intend to continue, in a certain sense together with John Paul I, into the future, letting myself be guided by unlimited trust in and obedience to the Spirit that Christ promised and sent to his Church. On the night before he suffered he said to his apostles: "It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you: but if I go I will send him to you".⁵ "When the Counselor comes, whom I shall send to from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning".⁶ "When the Spirit of the truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come".⁷

3. *Trust in the Spirit of truth and of love*

Entrusting myself fully to the Spirit of truth, therefore, I am entering into the rich inheritance of the recent pontificates. This inheritance has struck deep roots in the awareness of the Church in an utterly new way, quite unknown previously, thanks to the Second Vatican Council, which John XXIII convened and opened and which was later successfully concluded and perseveringly put into effect by Paul VI, whose activity I was myself able to watch from close at hand. I was constantly amazed at his profound wisdom and his courage and also by his constancy and patience in the difficult post-conciliar period of his pontificate. As helmsman of the Church, the bark of Peter, he knew how to preserve a providential tranquillity and balance even in the most critical moments, when the Church seemed to be shaken from within, and he always maintained unhesitating hope in the Church's solidity. What the Spirit said to the Church through the Council of our time, what the Spirit says in this Church to all the Churches⁸ cannot lead to anything else — in spite of momentary uneasiness — but still more mature solidity of the whole People of God, aware of their salvific mission.

Paul VI selected this present-day consciousness of the Church as the first theme in his fundamental Encyclical beginning with the words *Ecclesiam Suam*. Let me refer first of all to this Encyclical and link myself with it in this first document that, so to speak, inaugurates the present pontificate. The Church's consciousness enlightened and supported by the Holy Spirit and fathoming more and more deeply both her divine mystery and her human mission, and even her human weaknesses — this consciousness is and must

remain the first source of the Church's love, as love in turn helps to strengthen and deepen her consciousness. Paul VI left us a witness of such an extremely acute consciousness of the Church. Through the many things, often causing suffering, that went to make up his pontificate he taught us intrepid love for the Church, which is, as the Council states, a "sacrament or sign and means of intimate union with God, and of the unity of all mankind".⁹

4. Reference to Paul VI's first Encyclical

Precisely for this reason, the Church's consciousness must go with universal openness, in order that all may be able to find in her "the unsearchable riches of Christ"¹⁰ spoken of by the Apostle of the Gentiles. Such openness, organically joined with the awareness of her own nature and certainty of her own truth, of which Christ said: "The word which you hear is not mine but the Father's who sent me",¹¹ is what gives the Church her apostolic, or in other words her missionary, dynamism, professing and proclaiming in its integrity the whole of the truth transmitted by Christ. At the same time she must carry on the dialogue that Paul VI, in his Encyclical *Ecclesiam Suam* called "the dialogue of salvation", distinguishing with precision the various circles within which it was to be carried on.¹² In referring today to this document that gave the programme of Paul VI's pontificate, I keep thanking God that this great Predecessor of mine, who was also truly my father, knew how to display *ad extra*, externally, the true countenance of the Church, in spite of the various internal weaknesses that affected her in the post-conciliar period. In this way much of the human family has become, it seems, more aware, in all humanity's various spheres of existence, of how really necessary the Church of Christ, her mission and her service are to humanity. At times this awareness has proved stronger than the various critical attitudes attacking *ab intra*, internally, the Church, her institutions and structures, and ecclesiastics and their activities. This growing criticism was certainly due to various causes and we are furthermore sure that it was not always without sincere love for the Church. Undoubtedly one of the tendencies it displayed was to overcome what has been called triumphalism, about which there was frequent discussion during the Council. While it is right that, in accordance with the example of her Master, who is "humble in heart",¹³ the Church also should have humility as her foundation, that she should have a critical sense with regard to all that goes to make up her human character and activity, and that she should always be very demanding on herself, nevertheless criticism too should have its just limits. Otherwise it ceases to be constructive and does not

reveal truth, love and thankfulness for the grace in which we become sharers principally and fully in and through the Church. Furthermore such criticism does not express an attitude of service but rather a wish to direct the opinion of others in accordance with one's own, which is at times spread abroad in too thoughtless a manner.

Gratitude is due to Paul VI because, while respecting every particle of truth contained in the various human opinions, he preserved at the same time the providential balance of the bark's helmsman.¹⁴ The Church that I — through John Paul I — have had entrusted to be almost immediately after him is admittedly not free of internal difficulties and tension. At the same time, however, she is internally more strengthened against the excesses of self-criticism: she can be said to be more critical with regard to the various thoughtless criticisms, more resistant with respect to the various "novelties", more mature in her spirit of discerning, better able to bring out of her everlasting treasure "what is new and what is old",¹⁵ more intent on her own mystery, and because of all that more serviceable for her mission of salvation for all: God "desires all men to be saved and to come to the knowledge of the truth".¹⁶

5. Collegiality and apostolate

In spite of all appearances, the Church is now more united in the fellowship of service and in the awareness of apostolate. This unity springs from the principle of collegiality, mentioned by the Second Vatican Council. Christ himself made this principle a living part of the apostolic College of the Twelve with Peter at their head, and he is continuously renewing it in the College of the Bishops, which is growing more and more over all the earth, remaining united with and under the guidance of the Successor of Saint Peter. The Council did more than mention the principle of collegiality: it gave it immense new life, by — among other things — expressing the wish for a permanent organ of collegiality, which Paul VI founded by setting up the Synod of the Bishops, whose activity not only gave a new dimension to his pontificate but was also later clearly reflected in the pontificate of John Paul I and that of his unworthy Successor from the day they began.

The principle of collegiality showed itself particularly relevant in the difficult postconciliar period, when the shared unanimous position of the College of the Bishops — which displayed, chiefly through the Synod, its union with Peter's successor — helped to dissipate doubts and at the same time indicated the correct ways for renewing the Church in her universal dimension. Indeed, the Synod

was the source, among other things, of that essential momentum for evangelization that found expression in the Apostolic Exhortation *Evangelii Nuntiandi*,¹⁷ which was so joyously welcomed as a programme for renewal which was both apostolic and also pastoral. The same line was followed in the work of the last ordinary session of the Synod of the Bishops, held about a year before the death of Pope Paul VI and dedicated, as is known, to catechesis. The results of this work have still to be arranged and enunciated by the Apostolic See.

As we are dealing with the evident development of the forms in which episcopal collegiality is expressed, mention must be made at least of the process of consolidation of National Episcopal Conferences throughout the Church and of other collegial structures of an international continental character. Referring also to the centuries-old tradition of the Church attention should be directed to the activity of the various diocesan, provincial and national Synods. It was the Council's idea, an idea consistently put into practice by Paul VI, that structures of this kind, with their centuries of trial by the Church, and the other forms of collegial collaboration by Bishops, such as the metropolitan structure — not to mention each individual diocese — should pulsate in full awareness of their own identity and at the same time, of their own originality within the universal unity of the Church. The same spirit of collaboration and shared responsibility is spreading among priests also, as is confirmed by the many Councils of Priests that have sprung up since the Council. That spirit has extended also among the laity, not only strengthening the already existing organizations for lay apostolate but also creating new ones that often have a different outline and excellent dynamism. Furthermore, lay people conscious of their responsibility for the Church have willingly committed themselves to collaborating with the Pastors and with the representatives of the Institutes of consecrated life, in the spheres of the diocesan Synods and of the pastoral Councils in the parishes and dioceses.

I must keep all this in mind at the beginning of my pontificate as a reason for giving thanks to God, for warmly encouraging all my brothers and sisters and for recalling with heartfelt gratitude the work of the Second Vatican Council and my great Predecessors, who set in motion this new surge of life for the Church, a movement that is much stronger than the symptoms of doubt, collapse and crisis.

6. *The road to Christian unity*

What shall I say of all the initiatives that have sprung from the new ecumenical orientation? The unforgettable Pope John XXIII set

out the Problem of Christian unity with evangelical clarity as a simple consequence of the will of Jesus Christ himself, our Master, the will that Jesus stated on several occasions but to which he gave expression in a special way in his prayer in the Upper Room the night before he died: "I pray... Father... that they may all be one".¹⁸ The Second Vatican Council responded concisely to this requirement with its Decree on ecumenism. Pope Paul VI, availing himself of the activities of the Secretariat for Promoting Christian Unity, began the first difficult steps on the road to the attainment of that unity. Have we gone far along that road? Without wishing to give a detailed reply, we can say that we have made real and important advances. And one thing is certain: we have worked with perseverance and consistency, and the representatives of other Christian Churches and Communities have also committed themselves together with us, for which we are heartily grateful to them. It is also certain that in the present historical situation of Christianity and the world the only possibility we see of fulfilling the Church's universal mission, with regard to ecumenical questions, is that of seeking sincerely, perseveringly, humbly and also courageously the ways of drawing closer and of union. Pope Paul VI gave us his personal example for this. We must therefore seek unity without being discouraged at the difficulties that can appear or accumulate along that road; otherwise we would be unfaithful to the word of Christ, we would fail to accomplish his testament. Have we the right to run this risk?

There are people who in the face of the difficulties or because they consider that the first ecumenical endeavours have brought negative results would have liked to turn back. Some even express the opinion that these efforts are harmful to the cause of the Gospel, are leading to a further rupture in the Church, are causing confusion of ideas in questions of faith and morals and are ending up with a specific indifferentism. It is perhaps a good thing that the spokesmen for these opinions should express their fears. However, in this respect also, correct limits must be maintained. It is obvious that this new stage in the Church's life demands of us a faith that is particularly aware, profound and responsible. True ecumenical activity means openness, drawing closer, availability for dialogue and a shared investigation of the truth in the full evangelical and Christian sense but in no way does it or can it mean giving up or in any way diminishing the treasures of divine truth that the Church has constantly confessed and taught. To all who, whatever motive, would wish to dissuade the Church from seeking the universal unity of Christians the question must once again be put: Have we the right not to do it? Can we fail to have trust — in spite of all human weakness and all the faults of past centuries — in our Lord's grace as revealed recently through what the Holy Spirit said and we heard during

the Council? If we were to do so, we would deny the truth concerning ourselves that was so eloquently expressed by the Apostle: "By the grace of God I am what I am, and his grace towards me was not in vain".¹⁹

What we have just said also be applied — although in another way and with the due differences — to activity for coming closer together with the representatives of the non-Christian religions, an activity expressed through dialogue, contacts, prayer in common, investigation of the treasures of human spirituality, in which, as we know well, the members of these religions also are not lacking. Does it not sometimes happen that the firm belief of the followers of the non-Christian religions — a belief that is also an effect of the Spirit of truth operating outside the visible confines of the Mystical Body — can make Christians ashamed at being often themselves so disposed to doubt concerning the truths revealed by God and proclaimed by the Church and so prone to relax moral principles and open the way to ethical permissiveness. It is a noble thing to have a predisposition for understanding every person, analyzing every system and recognizing what is right; this does not all mean losing certitude about one's own faith²⁰ or weakening the principles of morality, the lack of which will soon make itself felt in the life of whole societies, with deplorable consequences besides.

II. THE MYSTERY OF THE REDEMPTION

7. *Within the Mystery of Christ*

While the ways on which the Council of this century has set the Church going, ways indicated by the late Pope Paul VI in his first Encyclical, will continue to be for along time the ways that all of us must follow, we can at the same time rightly ask at this new stage: How, in what manner should we continue? What should we do, in order that this new advent of the Church connected with the approaching end of the second millennium may bring us closer to him whom Sacred Scripture calls "Everlasting Father", *Pater Futuri saeculi*?²¹ This is the fundamental question that the new Pope must put to himself on accepting in a spirit of obedience in faith the call corresponding to the command that Christ gave Peter several times: "Feed my lambs",²² meaning: Be the shepherd of my sheepfold and again: "And when you have turned again, strengthen your brethren".²³

To this question, dear Brothers, sons and daughters, a fundamental and essential response must be given. Our response must be: Our Spirit is set in one direction, the only direction for our intellect, will

and heart is — towards Christ our Redeemer, towards Christ the Redeemer of man. We wish to look towards him — because there is salvation in no one else but him, the Son of God — repeating what Peter said: "Lord, to whom shall we go? You have the words of eternal life".²⁴

Through the Church's consciousness, which the Council considerably developed, through all levels of this self-awareness, and through all the fields of activity in which the Church expresses, finds and confirms herself, we must constantly aim at him "who is the head",²⁵ "through whom are all things and through whom we exist",²⁶ who is both "the way, and the truth"²⁷ and "the resurrection and the life",²⁸ seeing whom, we see the father,²⁹ and who had to go away from us³⁰ — that is, by his death on the cross and then by his Ascension into heaven — in order that the Counsellor should come to us and should keep coming to us as the Spirit of truth.³¹ In him are "all the treasure of wisdom and knowledge",³² and the Church is his Body.³³ "By her relationship with Christ, the Church is a kind of sacrament or sign and means of intimate union with God, and of the unity of all mankind",³⁴ and the source of this is he, he himself, he the Redeemer.

The Church does not cease to listen to his words. She rereads them continually. With the greatest devotion she reconstructs every detail of his life. These words are listened to also by non-Christians. The life of Christ speaks, also, to many who are not capable of repeating with Peter: "You are the Christ, the Son of the living God".³⁵ He, the Son of the living God, speaks to people also as Man: it is his life that speaks, his humanity, his fidelity to the truth, his all-embracing love. Furthermore, his death on the cross speaks — that is to say the inscrutable depth of his suffering and abandonment. The Church never ceases to relive his death on the cross and his Resurrection, which constitute the content of the Church's daily life. Indeed, it is by the command of Christ himself, her Master, that the Church unceasingly celebrates the Eucharist, finding in it the "fountain of life and holiness",³⁶ the efficacious sign of grace and reconciliation with God and the pledge of eternal life. The Church lives his mystery draws unwearingly from it and continually seeks ways of bringing this mystery of her Master and Lord to humanity — to the peoples, the nations, the succeeding generations, and every individual human being — as if she were ever repeating, as the Apostle did: "For I decided to know nothing among you except Jesus Christ and him crucified".³⁷ The Church stays within the sphere of the mystery of the Redemption, which has become the fundamental principles of her life and mission.

8. *Redemption as a new creation*

The Redeemer of the world! In him has been revealed in a new and more wonderful way the fundamental truth concerning creation to which the Book of Genesis gives witness when it repeats several times: "God saw that it was good".³⁸ The good has its source in Wisdom and Love. In Jesus Christ the visible world which God created for man³⁹ — the world that when sin entered, "was subjected to futility"⁴⁰ — recovers again its original link with the divine source of Wisdom and Love. Indeed, "God so loved the world that he gave his only Son".⁴¹ As this link was broken in the man Adam, so in the Man Christ it was reformed.⁴² Are we of the twentieth century not convinced of the overpoweringly eloquent words of the Apostle of the Gentiles concerning the "creation (that) has been groaning in travail together until now"⁴³ and "waits with eager longing for the revealing of the sons of God",⁴⁴ the creation that "was subjected to futility"? Does not the previously unknown immense progress — which has taken place especially in the course of this century — in the field of man's dominion over the world itself reveal — to a previously unknown degree — that manifold subjection "to futility"? It is enough to recall certain phenomena, such as the threat of pollution of the natural environment in areas of rapid industrialization, or the armed conflicts continually breaking out over and over again, or the prospectives of self-destruction through the use of atomic, hydrogen, neutron and similar weapons, or the lack of respect for the life of the unborn. The world of the new age, the world of space flights, the world of the previously unattained conquests of science and technology — is it not also the world "groaning in travail"⁴⁵ that "waits with eager longing for the revealing of the sons of God"?⁴⁶

In its penetrating analysis of "the modern world" the Second Vatican Council reached that most important point of the visible world that is man, by penetrating like Christ the depth of human consciousness and by making contact with the inward mystery of man, which in Biblical and non-Biblical language is expressed by the word "heart". Christ, the Redeemer of the world, is the one who penetrated in a unique unrepeatable way into the mystery of man and entered his "heart". Rightly therefore does the Second Vatican Council teach: "The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a type of him who was to come (Rom. 5:14), Christ the Lord. Christ the new Adam, in the very revelation of the mystery of the Father and of his love, *fully reveals man to himself* and brings to light his most high calling". And the Council continues: "He who is the 'image of the invisible God' (Col. 1:15), is himself the perfect man

who has restored in the children of Adam that likeness to God which had been disfigured ever since the first sin. Human nature, by the very fact that it was assumed, not absorbed in him, has been raised in us also to a dignity beyond compare. For, by his Incarnation, he, the son of God, *in a certain way united himself with each man*. He worked with human hands, he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin",⁴⁷ he, the Redeemer of man.

9. *The divine dimension of the mystery of the Redemption*

As we reflect again on this stupendous text from the Council's teaching, we do not forget even for a moment that Jesus Christ, the Son of the living God, become our reconciliation with the Father.⁴⁸ He it was, and he alone, who satisfied the Father's eternal love, that fatherhood that from the beginning found expression in creating the world, giving man all the riches of creation, and making him "little less than God".⁴⁹ in that he was created "in the image and after the likeness of God".⁵⁰ He and he alone also satisfied that fatherhood of God and that love which man in a way rejected by breaking the first Covenant⁵¹ and the later covenants that God "again and again offered to man".⁵² The redemption of the world — this tremendous mystery of love in which creation is renewed⁵³ — is, at its deepest root, the fullness of justice in a human heart — the Heart of the First-born Son — in order that it may become justice in the hearts of many human beings, predestined from eternity in the First-born Son to be children of God⁵⁴ and called to grace, called to love. The Cross on Calvary, through which Jesus Christ — a Man, the Son of the Virgin Mary, thought to be the son of Joseph of Nazareth — "leaves" this world is also a fresh manifestation of the eternal fatherhood of God, who in him draws near again to humanity to each human being, giving him the thrice holy "Spirit of truth".⁵⁵

This revelation of the Father and outpouring of the Holy Spirit which stamp an indelible seal on the mystery of the Redemption, explain the meaning of the Cross and death of Christ. The God of creation is revealed as the God of redemption, as the God who is "faithful to himself",⁵⁶ and faithful to his love for man and the world, which he revealed on the day of creation. His is a love that does not draw back before anything that justice requires in him. Therefore "for our sake (God) made him (the Son) to be sin who knew no sin".⁵⁷ If he "made to be sin" him who was without any sin whatever it was to reveal the love that is always greater than the

whole of creation, the love that is he himself, since "God is love".⁵⁸ Above all, love is greater than sin, than weakness, than the "futility of creation",⁵⁹ it is stronger than death; it is a love always ready to raise up and forgive, always ready to go to meet the prodigal son,⁶⁰ always looking for "the revealing of the sons of God",⁶¹ who are called to the glory that is to be revealed".⁶² This revelation of love is also described as mercy;⁶³ and in man's history this revelation of love and mercy has taken a form and a name: that of Jesus Christ.

10. *The human dimension of the mystery of the Redemption*

Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own if he does not participate intimately in it. This, as has already been said is why Christ the Redeemer "fully reveals man to himself". If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension man finds again the greatness, dignity and value that belong to his humanity. In the mystery of the Redemption man becomes newly "expressed" and, in a way, is newly created. He is newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female for you are all one in Christ Jesus".⁶⁴ The man who wishes to understand himself thoroughly — and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being — he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes of the Creator, if he "gained so great a Redeemer",⁶⁵ and if God "gave his only Son" in order that man "should not perish but have eternal life".⁶⁶

In reality, the name for that deep amazement at man's worth and dignity is the Gospel, that is to say: the Good News. It is also called Christianity. This amazement determines the Church's mission in the world and, perhaps even more so, "in the modern world". This amazement, which is also a conviction and a certitude — at its deepest root it is the certainty of faith, but in a hidden and mysterious way it vivifies every aspect of authentic humanism — is closely connected with Christ. It also fixes Christ's place — so to speak, his particular

right of citizenship — in the history of man and mankind. Unceasingly contemplating the whole of Christ's mystery, the Church knows with all the certainty of faith that the Redemption that took place through the cross has definitively restored his dignity to man and given back meaning to his life in the world, a meaning that was lost to a considerable extent because of sin. And for that reason, the Redemption was accomplished in the paschal mystery, leading through the Cross and death to Resurrection.

The Church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help all men to be familiar with the profundity of the Redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved — we mean the sphere of human hearts, consciences and events.

11. *The Mystery of Christ as the basis of the Church's mission and Christianity*

The Second Vatican Council did immense work to form that full and universal awareness by the Church of which Pope Paul VI wrote in his first Encyclical. This awareness — or rather self-awareness — by the Church is formed "in dialogue"; and before this dialogue becomes a conversation, attention must be directed to "the other", that is to say: the person with whom we wish to speak. The Ecumenical Council gave a fundamental impulse to forming the Church's self-awareness by so adequately and competently presenting to us a view of the terrestrial globe as a map of various religions. It showed furthermore that this map of the world's religions has super-imposed on it, in previously unknown layers typical of our time, the phenomenon of atheism in its various forms, beginning with the atheism that is programmed, organized and structured as a political system.

With regard to religion, what is dealt with is in the first place religion as a universal phenomenon linked with man's history from the beginning, then the various non-Christian religions, and finally Christianity itself. The Council document on non-Christian religions, in particular, is filled with deep esteem for the great spiritual values, indeed for the primacy of the spiritual, which in the life of mankind finds expression in religion and then in morality with direct effects on the whole of culture. The Fathers of the Church rightly saw in the various religions as it were so many reflections of the one truth, "seeds of the Word",⁶⁷ attesting that, though the routes taken may

be different, there is but a single goal to which is directed the deepest aspiration of the human spirit as expressed in its quest for God and also in its quest, through its tending towards God, for the full dimension of its humanity, or in other words for the full meaning of human life. The Council gave particular attention to the Jewish religion, recalling the great spiritual heritage common to Christians and Jews. It also expressed its esteem for the believers of Islam, whose faith also looks to Abraham.⁶⁸

The opening made by the Second Vatican Council has enabled the Church and all Christians to reach a more complete awareness of the mystery of Christ, "the mystery hidden for ages"⁶⁹ in God, to be revealed in time in the Man Jesus Christ, and to be revealed continually in every time. In Christ and through Christ God has revealed himself fully to mankind and has definitively drawn close to it at the same time, in Christ and through Christ man has acquired full awareness of his dignity, of the heights to which he is raised, of the surpassing worth of his own humanity, and of the meaning of his existence.

All of us who are Christ's followers must therefore meet and unite around him. The unity in the various fields of the life, tradition, structures and discipline of the individual Christian Churches and ecclesial Communities cannot be brought about without effective work aimed at getting to know each other and removing the obstacles blocking the way to perfect unity. However, we can and must immediately reach and display to the world our unity in proclaiming the mystery of Christ, in revealing the divine dimension and also the human dimension of the Redemption, and in struggling with unwearying perseverance for the dignity that each human being has reached and can continually reach in Christ, namely the dignity of both the grace of divine adoption and the inner truth of humanity, a truth which — if in the common awareness of the modern world it has been given such fundamental importance — for us is still clearer in the light of the reality that is Jesus Christ.

Jesus Christ is the stable principle and fixed centre of the mission that God himself has entrusted to man. We must all share in this mission and concentrate all our forces on it, since it is more necessary than ever for modern mankind. If this mission seems to encounter greater opposition nowadays than ever before, this shows that today it is more necessary than ever and, in spite of the opposition, more awaited than ever. Here we touch indirectly on the mystery of the divine "economy" which linked salvation and grace with the Cross. It was not without reason that Christ said that "the kingdom of heaven has suffered violence, and men of violence take it by force"⁷⁰ and

moreover that "the children of this world are more astute . . . than are the children of light".⁷¹ We gladly accept this rebuke, that we may be like those "violent people of God" that we have so often seen in the history of the Church and still see today, and that we may consciously join in the great mission of revealing Christ to the world, helping each person to find himself in Christ, and helping the contemporary generations of our brothers and sisters, the peoples, nations, States, mankind, developing countries and countries of opulence — in short, helping everyone to get to know "the unsearchable riches of Christ".⁷² since these riches are for every individual and are everybody's property.

12. *The Church's mission and human freedom*

In this unity in mission, which is decided principally by Christ himself, all Christians must find what already unites them, even before their full communion is achieved. This is apostolic and missionary unity missionary and apostolic unity. Thanks to this unity we can together come close to the magnificent heritage of the human spirit that has been manifested in all religions, as the Second Vatican Council's Declaration *Nostre Aetate* says.⁷³ It also enables us to approach all cultures, all ideological concepts, all people of good will. We approach them with the esteem, respect and discernment that since the time of the Apostles has marked the *missionary* attitude, the attitude of *the missionary*. Suffice it to mention Saint Paul and, for instance, his address in the Aeropagus at Athens. The *missionary* attitude always begins with a feeling of deep esteem for "what is in man",⁷⁵ for what man has himself worked out in the depths of his spirit concerning the most profound and important problems. It is a question of respecting everything that has been brought about in him by the Spirit, which "blows where it will".⁷⁶ The mission is never destruction, but instead is a taking up and fresh building, even if in practice there has not always been full correspondence with this high ideal. And we know well that the conversion that is begun by the mission is a work of grace, in which man must fully find himself again.

For this reason the Church in our time attaches great importance to all that is stated by the Second Vatican Council in its *Declaration on Religious Freedom*, both the first and the second part of the document.⁷⁷ We perceive intimately that the truth revealed to us by God imposes on us an obligation. We have, in particular, a great sense of responsibility for this truth. By Christ's institution the Church is its guardian and teacher, having been endowed with a

unique assistance of the Holy Spirit in order to guard and teach it in its most exact integrity.⁷⁸ In fulfilling this mission, we look towards Christ himself, the first evangelizer,⁷⁹ and also towards his Apostles, martyrs and confessors. The *Declaration on Religious Freedom* shows us convincingly that, when Christ and, after him, his Apostles proclaimed the truth that comes not from men but from God ("My teaching is not mine, but his who sent me",⁸⁰ that is the Father's), they preserved, while acting with their full force of spirit, a deep esteem for man, for his intellect, his will, his conscience and his freedom.⁸¹ Thus the human person's dignity itself becomes part of the content of that proclamation, being included not necessarily in words but by an attitude towards it. This attitude seems to fit the special needs of our times. Since man's true freedom is not found in everything that the various systems and individuals see and propagate as freedom, the Church, because of her divine mission, becomes all the more the guardian of this freedom, which is the condition and basis for the human person's true dignity.

Jesus Christ meets the man of every age, including our own, with the same words: "You will know the truth, and the truth will make you free".⁸² These words contain both a fundamental requirement and a warning: the requirement of an honest relationship with regard to truth as a condition for authentic freedom, and the warning to avoid every kind of illusory freedom, every superficial unilateral freedom, every freedom that fails to enter into the whole truth about man and the world. Today also, even after two thousand years, we see Christ as the one who brings man freedom based on truth, frees man from what curtails, diminishes and as it were breaks off this freedom at its root, in man's soul, his heart and his conscience. What a stupendous confirmation of this has been given and is still being given by those who, thanks to Christ and in Christ, have reached true freedom and have manifested it even in situations of external constraint!

When Jesus Christ himself appeared as a prisoner before Pilate's tribunal and was interrogated by him about the accusation made against him by the representatives of the Sanhedrin, did he not answer: "For this I was born, and for this I have come into the world, to bear witness to the truth"?⁸³ It was as if with these words spoken before the judge at the decisive moment he was once more confirming what he had said earlier: "You will know the truth, and the truth will make you free". In the course of so many centuries, of so many generations, from the time of the Apostles on, is it not often Jesus Christ himself that has made an appearance at the side of people judged for the sake of the truth? And has he not gone to death with people condemned for the sake of the truth? Does he

ever cease to be the continuous spokesman and advocate for the persons who lives "in spirit and truth"?⁸⁴ Just as he does not cease to be it before the Father, he is it also with regard to the history of man. And in her turn the Church, in spite of all the weaknesses that are part of her human history, does not cease to follow him who said: "The hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth".⁸⁵

III. REDEEMED MAN AND HIS SITUATION IN THE MODERN WORLD

13. *Christ united himself with each man*

When we penetrate by means of the continually and rapidly increasing experience of the human family into the mystery of Jesus Christ, we understand with greater clarity that there is at the basis of all these ways that the Church of our time must follow, in accordance with the wisdom of Pope Paul VI,⁸⁶ one single way: it is the way that has stood the test of centuries and it is also the way of the future. Christ the Lord indicated this way especially, when, as the Council teaches, "by his Incarnation, he the Son of God, in a certain way *united himself with each man*".⁸⁷ The Church therefore sees its fundamental task in enabling that union to be brought about and renewed continually. The Church wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life, with the power of the truth about man and the world that is contained in the mystery of the Incarnation and the Redemption and with the power of the love that is radiated by that truth. Against a background of the ever increasing historical processes, which seem at the present time to have results especially within the spheres of various systems, ideological concepts of the world and regimes, Jesus Christ becomes, in a way, newly present, in spite of all his apparent absences, in spite of all the limitations of the presence and of the institutional activity of the Church. Jesus Christ becomes present with the power of the truth and the love that are expressed in him with unique unrepeatable fullness in spite of the shortness of his life on earth and the even greater shortness of his public activity.

Jesus Christ is the chief way for the Church. He himself is our way "to the Father's house"⁸⁸ and is the way to each man. On this way leading from Christ to man, on this way on which Christ

unites himself with each man, nobody can halt the Church. This is an exigency of man's temporal welfare and of his eternal welfare. Out of regard for Christ and view of the mystery that constitutes the Church's own life, the Church cannot remain insensible to whatever serves man's true welfare, any more than she can remain indifferent to what threatens it. In various passages in its documents the Second Vatican Council has expressed the Church's fundamental solicitude that life in "the world should conform more to man's surpassing dignity"⁸⁹ in all its aspects, so as to make that life "ever more human".⁹⁰ This is the solicitude of Christ himself, the good Shepherd of all men. In the name of this solicitude, as we read in the Council Pastoral Constitution, "the Church must in no way be confused with the political system. She is at once a sign and a safeguard of the transcendence of the human person".⁹¹

Accordingly, what is in question here is man in all his truth, in his full magnitude. We are not dealing with the "abstract" man, but the real, "concrete", "historical" man. We are dealing with "each" man, for each one is included in the mystery of the Redemption and with each one Christ has united himself for ever through this mystery. Every man comes into the world through being conceived in his mother's womb and being born of his mother, and precisely on account of the mystery of the Redemption is entrusted to the solicitude of the Church. Her solicitude is about the whole man and is focussed on him in an altogether special manner. The object of her care is man in his unique unrepeatable human reality, which keeps intact the image and likeness of God himself.⁹² The Council points out this very fact when speaking of that likeness, it recalls that "man is the only creature on earth that God willed for itself".⁹³ Man as "willed" by God, as "chosen" by him from eternity and called, destined for grace and glory — this is "each" man, "the most concrete" man, "the most real"; this is man in all the fullness of the mystery in which he has become a sharer in Jesus Christ, the mystery in which each one of the four thousand million human beings living on our planet has become a sharer from the moment he is conceived beneath the heart of his mother.

14. *For the Church all ways lead to man*

The Church cannot abandon man, for his "destiny", that is to say his election, calling, birth and death, salvation or perdition, is so closely and unbreakably linked with Christ. We are speaking precisely of each man on this planet, this earth that the Creator gave to the first man, saying to the man and the woman: "subdue it and

have domination".⁹⁴ Each man in all the unrepeatable reality of what he is and what he does, of his intellect and will, of his conscience and heart. Man who in his reality has, because he is a "person", a history of his life that is his own and, most important, a history of his soul that is his own. Man who, in keeping with the openness of his spirit within and also with the many diverse needs of his body and his existence in time, writes this personal history of his through numerous bonds, contacts, situations, and social structures linking him with other men, beginning to do so from the first moment of his existence on earth, from the moment of his conception and birth. Man in the full truth of his existence of his personal being and also of his community and social being — in the sphere of his own family, in the sphere of society and very diverse contexts, in the sphere of his own nation or people (perhaps still only that of his clan or tribe), and in the sphere of the whole of mankind — this man is the primary route that the Church must travel in fulfilling her mission: *he is the primary and fundamental way for the Church*, the way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the Redemption.

It was precisely this man in all the truth of his life, in his conscience in his continual inclination to sin and at the same time in his continual aspiration to truth, the good, the beautiful, justice and love that the Second Vatican Council had before its eyes when, in outlining his situation in the modern world, it always passed from the external elements of this situation to the truth within humanity: "In man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways. On the other, he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions, he is constantly forced to choose among them and to renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would. Hence he suffers from internal divisions, and from these flow so many and such great disorders in society".⁹⁵

This man is the way for the Church — a way that, in a sense, is the basis of all the other ways that the Church must walk — because man — every man without any exception whatever — has been redeemed by Christ, and because with man — with each man without any exception whatever — Christ is in a way united, even when man is unaware of it: "Christ, who died and was raised up for all, provides man" — each man and every man — "with the light and the strength to measure up to his supreme calling".⁹⁶

Since this man is the way for the Church, the way for her daily life and experience, for her mission and toil, the Church of today must be aware in an always new manner of man's "situation". That means that she must be aware of his possibilities, which keep returning to their proper bearings and thus revealing themselves. She must likewise be aware of the threats to man and of all that seems to oppose the endeavour "to make human life ever more human"⁹⁷ and make every element of this life correspond to man's true dignity — in a word, she must be aware of *all that is opposed* to that process.

15. *What modern man is afraid of*

Accordingly, while keeping alive in our memory the picture that was so perspicaciously and authoritatively traced by the Second Vatican Council, we shall try once more to adapt it to the "signs of the times" and to the demands of the situation, which is continually changing and evolving in certain directions.

The man of today seems ever to be under threat from what he produces, that is to say from the result of the work of his hands and, even more so, of the work of his intellect and the tendencies of his will. All too soon, and often in an unforeseeable way, what this manifold activity of man yields is not only subjected to "alienation", in the sense that it is simply taken away from the person who produces it, but rather it turns against man himself, at least in part, through the indirect consequences of its effects returning on himself. It is or can be directed against him. This seems to make up the main chapter of the drama of present-day human existence in its broadest and universal dimension. Man therefore lives increasingly in fear. He is afraid that what he produces — not all of it, of course, or even most of it, but part of it and precisely that part that contains a special share of his genius and initiative — can radically turn against himself; he is afraid that it can become the means and instrument for an unimaginable self-destruction, compared with which all the catechisms and catastrophes of history known to us seem to fade away. This gives rise to a question: Why is it that the power given to man from the beginning by which he was to subdue the earth⁹⁸ turns against himself, producing an understandable state of disquiet, of conscious or unconscious fear and of menace, which in various ways is being communicated to the whole of the present-day human family and is manifesting itself under various aspects?

This state of menace for man from what he produces shows itself in various directions and various degrees of intensity. We seem to be increasingly aware of the fact that the exploitation of the earth,

the planet on which we are living, demands rational and honest planning. At the same time, exploitation of the earth not only for industrial but also for military purposes and the uncontrolled development of technology outside the framework of a long-range authentically humanistic plan often bring with them a threat to man's natural environment, alienate him in his relations with nature and remove him from nature. Man often seems to see no other meaning in his natural environment than what serves for immediate use and consumption. Yet it was the Creator's will that man should communicate with nature as an intelligent and noble "master" and "guardian", and not as a heedless "exploiter" and "destroyer".

The development of technology and the development of contemporary civilization, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics. For the present, this last development seems unfortunately to be always left behind. Accordingly, in spite of the marvel of this progress, in which it is difficult not to see also authentic signs of man's greatness, signs that in their creative seeds were revealed to us in the pages of the Book of Genesis, as early as where it describes man's creation,⁹⁹ this progress cannot fail to give rise to disquiet on many counts. The first reason for disquiet concerns the essential and fundamental question: Does this progress, which has man for its author and promoter, make human life on earth "more human" in every aspect of that life? Does it make it more "worthy of man"? There can be no doubt that in various aspects it does. But the question keeps coming back with regard to what is most essential — whether in the context of this progress man, as man, is becoming truly better, that is to say more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all.

This question must be put by Christians, precisely because Jesus Christ has made them so universally sensitive about the problem of man. The same question must be asked by all men, especially those belonging to the social groups that are dedicating themselves actively to development and progress today. As we observe and take part in these processes we cannot let ourselves be taken over merely by euphoria or be carried away by one-sided enthusiasm for our conquests, but we must all ask ourselves, with absolute honesty, objectivity and a sense of moral responsibility, the essential questions concerning man's situation today and in the future. Do all the conquests attained until now and those projected for the future for technology accord with man's moral and spiritual progress? In this context is man, as man, developing and progressing or is he regressing and being degraded in his humanity? In men and "in man's world", which in itself is a

world of moral good and evil, does good prevail over evil? In men and among men is there a growth of social love, of respect for the rights of others — for every man, nation and people — or on the contrary is there an increase of various degrees of selfishness, exaggerated nationalism instead of authentic love of country, and also the propensity to dominate others beyond the limits of one's legitimate rights and merits and the propensity to exploit the whole of material progress and that in the technology of production for the exclusive purpose of dominating others or of favouring this or that imperialism?

These are the essential questions that the Church is bound to ask herself, since they are being asked with greater or less explicitness by the thousands of millions of people now living in the world. The subject of development and progress is on everybody's lips and appears in the columns of all the newspapers and other publications in all the languages of the modern world. Let us not forget however that this subject contains not only affirmations and certainties but also questions and points of anguished disquiet. The latter are no less important than the former. They fit in with the dialectical nature of human knowledge and even more with the fundamental need for solicitude by man for man, for his humanity, and for the future of people on earth. Inspired by eschatological faith, the Church considers an essential, unbreakably united element of her mission this solicitude for man, for his humanity, for the future of men on earth and therefore also for the course set for the whole of development and progress. She finds the principle of this solicitude in Jesus Christ himself, as the Gospels witness. This is why she wishes to make it grow continually through her relationship with Christ, reading man's situation in the modern world in accordance with the most important signs of our time.

16. *Progress or threat*

If therefore our time, the time of our generation, the time that is approaching the end of the second millennium of the Christian era, shows itself a time of great progress, it is also seen as a time of threat in many forms for man. The Church must speak of this threat to all people of good will and must always carry on a dialogue with them about it. Man's situation in the modern world seems indeed to be far removed from the objective demands of the moral order, from the requirements of justice, and even more of social love. We are dealing here only with that which found expression in the Creator's first message to man at the moment in which he was giving him the earth, to "subdue" it.¹⁰⁰ This first message was confirmed by Christ

the Lord in the mystery of the Redemption. This is expressed by the Second Vatican Council in these beautiful chapters of its teaching that concern man's "kingship", that is to say his call to share in the kingly function — the *munus regale* — of Christ himself.¹⁰¹ The essential meaning of this "kingship" and "dominion" of man over the visible world which the Creator himself gave man for his task consists in the priority of ethics over technology in the primacy of the person over things and in the superiority of spirit over matter.

This is why all phases of present-day progress must be followed attentively. Each stage of that progress must, so to speak be x-rayed from this point of view. What is in question is the advancement of persons, not just the multiplying of things that people can use. It is a matter — as a contemporary philosopher has said and as the Council has stated — not so much of "having more" as of "being more."¹⁰² Indeed there is already a real perceptible danger that, while man's dominion over the world of things is making enormous advances, he should lose the essential threads of his dominion and in various ways let his humanity be subjected to the world and become himself something subject to manipulation in many ways — even if the manipulation is often not perceptible directly — through the whole of the organization of community life, through the production system and through pressure from the means of social communication. Man cannot relinquish himself or the place in the visible world that belongs to him he cannot become the slave of things the slave of economic systems, the slave of production, the slave of his own products. A civilization purely materialistic in outline condemns man to such slavery, even if at times, no doubt, this occurs contrary to the intentions and the very premises of its pioneers. The present solicitude for man certainly has at its root this problem. It is not a matter here merely of giving an abstract answer to the question: Who is man? It is a matter of the whole of the dynamism of life and civilization. It is a matter of the meaningfulness of the various initiatives of everyday life and also of the premises for many civilization programmes, political programmes, economic ones, social ones, state ones, and many others.

If we make bold to describe man's situation in the modern world as far removed from the objective demands of the moral order, from the exigencies of justice, and still more from social love, we do so because this is confirmed by the well-known facts and comparisons that have already on various occasions found an echo in the pages of statements by the Popes, the Council and the Synod.¹⁰³ Man's situation today is certainly not uniform but marked with numerous differences. These differences have causes in history, but they also

have strong ethical effects. Indeed everyone is familiar with the picture of the consumer civilization, which consists in a certain surplus of goods necessary for man and for entire societies — and we are dealing precisely with the rich highly developed societies — while the remaining societies — at least broad sectors of them — are suffering from hunger, with many people dying each day of starvation and malnutrition. Hand in hand go a certain abuse of freedom by one group — an abuse linked precisely with a consumer attitude uncontrolled by ethics — and a limitation by it of the freedom of the others that is to say those suffering marked shortages and being driven to conditions of even worse misery and destitution.

This pattern, which is familiar to all, and the contrast referred to, in the documents giving their teaching, by the Popes of this century, most recently by John XXIII and by Paul VI,¹⁰⁴ represent, as it were, the gigantic development of the parable in the Bible of the rich banqueter and the poor man Lazarus.¹⁰⁵ So widespread is the phenomenon that it brings into question the financial, monetary, production and commercial mechanisms that, resting on various political pressures, support the world economy. These are proving incapable either of remedying the unjust social situations inherited from the past or of dealing with the urgent challenges and ethical demands of the present. By submitting man to tensions created by himself, dilapidating at an accelerated pace material and energy resources, and compromising the geophysical environment, these structures unceasingly make the areas of misery spread, accompanied by anguish, frustration and bitterness.¹⁰⁶

We have before us here a great drama that can leave nobody indifferent. The person who, on the one hand, is trying to draw the maximum profit and, on the other hand, is paying the price in damage and injury is always man. The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree and the misuse of whose riches very often becomes the cause of various ills. Add to this the fever of inflation and the plague of unemployment — these are further symptoms of the moral disorder that is being noticed in the world situation and therefore requires daring creative resolves in keeping with man's authentic dignity.¹⁰⁷

Such a task is not an impossible one. The principle of solidarity, in a wide sense, must inspire the effective search for appropriate institutions and mechanisms, whether in the sector of trade, where the laws of healthy competition must be allowed to lead the way, or on the level of a wider immediate redistribution of riches and of

control over them, in order that the economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively.

This difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true conversion of mind, will and heart. The task requires resolute commitment by individuals and peoples that are free and linked in solidarity. All too often freedom is confused with the instinct for individual or collective interest or with the instinct for combat and domination, whatever be the ideological colours with which they are covered. Obviously these instincts exist and are operative, but no truly human economy will be possible unless they are taken up, directed and dominated by the deepest powers in man, which decide the true culture of peoples. These are the very sources for the effort which will express man's true freedom and which will be capable of ensuring it in the economic field also. Economic development, with every factor in its adequate functioning, must be constantly programmed and realized within a perspective of universal joint development of each individual and people, as was convincingly recalled by my Predecessor Paul VI in *Populorum Progressio*. Otherwise, the category of "economic progress" becomes in isolation a superior category subordinating the whole of human existence to its partial demands suffocating man, breaking up society, and ending by entangling itself in its own tensions and excesses.

It is possible to undertake this duty. This is testified by the certain facts and the results, which it would be difficult to mention more analytically here. However, one thing is certain: at the basis of this gigantic sector it is necessary to establish, accept and deepen the sense of moral responsibility, which man must undertake. Again and always man.

This responsibility becomes especially evident for us Christians when we recall — and we should always recall it — the scene of the last judgment according to the words of Christ related in Matthew's Gospel.¹⁰⁸

The eschatological scene must always be "applied" to man's history it must always be made the "measure" for human acts as an essential outline for an examination of conscience by each and every one: "I was hungry and you gave me no food . . . naked and you did not clothe me . . . in prison and you did not visit me".¹⁰⁹ These words become charged with even stronger warning, when we think that, instead of bread and cultural aid, the new States and nations awakening to independent life are being offered, sometimes in abundance,

modern weapons and means of destruction placed at the service of armed conflicts and wars that are not so much a requirement for defending their just rights and their sovereignty but rather a form of chauvinism, imperialism, and neocolonialism of one kind or another. We all know well that the areas of misery and hunger on our globe could have been made fertile in a short time, if the gigantic investment for armaments at the service of war and destruction had been changed into investments for food at the service of life.

This consideration will perhaps remain in part an "abstract" one. It will perhaps offer both "sides" an occasion for mutual accusation, each forgetting its own faults. It will perhaps provoke new accusations against the Church. The Church, however, which has no weapons at her disposal apart from those of the spirit of the word and love, cannot renounce her proclamation of "the word... in season and out of season".¹¹⁰ For this reason she does not cease to implore each side of the two and to beg everybody in the name of God and in the name of man: Do not kill! Do not prepare destruction and extermination for men! Think of your brothers and sisters who are suffering hunger and misery! Respect each one's dignity and freedom!

17. *Human Rights: "letter" or "spirit"*

This century has so far been a century of great calamities for man of great devastations, not only material ones but also moral ones, indeed perhaps above all moral ones. Admittedly it is not easy to compare one age or one century with another under this aspect, since that depends also on changing historical standards. Nevertheless, without applying these comparisons, one still cannot fail to see that this century has so far been one in which people have provided many injustices and sufferings for themselves. Has this process been decisively curbed? In any case, we cannot fail to recall at this point, with esteem and profound hope for the future, the magnificent effort made to give life to the United Nations Organization, an effort conducive to the definition and establishment of man's objective and inviolable rights, with the member States obliging each other to observe them rigorously. This commitment has been accepted and ratified by almost all present-day States, and this should constitute a guarantee that human rights will become throughout the world a fundamental principle of work for man's welfare.

There is no need for the Church to confirm how closely this problem is linked with her mission in the modern world. Indeed it is at the very basis of social and international peace, as has been

declared by John XXIII, the Second Vatican Council, and later Paul VI, in detailed documents. After all, peace comes down to respect for man's inviolable rights — *Opus iustitiae pax* — while war springs from the violation of these rights and brings with it still graver violations of them. If human rights are violated in time of peace, this is particularly painful and from the point of view of progress it represents an incomprehensible manifestation of activity directed against man, which can in no way be reconciled with any programme that describes itself as "humanistic". And what social, economic, political or cultural programme could renounce this description? We are firmly convinced that there is no programme in today's world in which man is not invariably brought to the fore, even when the platforms of the programmes are made up of conflicting ideologies concerning the way of conceiving the world.

If, in spite of these premises, human rights are being violated in various ways, if in practice we see before us concentration camps, violence, torture, terrorism, and discrimination in many forms, this must then be the consequence of the other premises, undermining and often almost annihilating the effectiveness of the humanistic premises of these modern programmes and systems. This necessarily imposes the duty to submit these programmes to continual revision from the point of view of the objective and inviolable rights of man.

The Declaration of Human Rights linked with the setting up of the United Nations Organization certainly had as its aim not only to depart from the horrible experiences of the last world war but also to create the basis for continual revision of programmes, systems and regimes precisely from this single fundamental point of view, namely the welfare of man — or, let us say, of the person in the community — which must, as a fundamental factor in the common good, constitute the essential criterion for all programmes, systems and regimes. If the opposite happens, human life is, even in time of peace, condemned to various sufferings and, along with these sufferings, there is a development of various forms of domination, totalitarianism, neo-colonialism and imperialism, which are a threat also to the harmonious living together of the nations. Indeed, it is a significant fact, repeatedly confirmed by the experiences of history, that violation of the rights of man goes hand in hand with violation of the rights of the nation, with which man is united by organic links as with a larger family.

Already in the first half of this century, when various State totalitarianisms were developing, which, as is well known, led to the horrible catastrophe of war, the Church clearly outlined her position with regard to these regimes that to all appearances were acting for a

higher good, namely the good of the State, while history was to show instead that the good in question was only that of a certain party, which had been identified with the State.¹¹¹ In reality those regimes had restricted the rights of the citizens, denying them recognition precisely of those inviolable human rights that have reached formulation on the international level in the middle of our century. While sharing the joy of all people of good will, of all people who truly love justice and peace, at this conquest, the Church, aware that the "letter" on its own can kill, while only "the spirit gives life,"¹¹² must continually ask, together with these people of good will, whether the Declaration of Human Rights and the acceptance of their "letter" mean everywhere also the actualization of their "spirit". Indeed, well-founded fears arise that very often we are still far from this actualization and that at times the spirit of social and public life is painfully opposed to the declared "letter" of human rights. This state of things, which is burdensome for the societies concerned, would place special responsibility towards these societies and the history of man on those contributing to its establishment.

The essential sense of the State, as a political community, consists in that the society and people composing it are master and sovereign of their own destiny. This sense remains unrealized if, instead of the exercise of power with the moral participation of the society or people, what we see is the imposition of power by a certain group upon all the other members of the society. This is essential in the present age, with its enormous increase in people's social awareness and the accompanying need for the citizens to have a right share in the political life of the community, while taking account of the real conditions of each people and the necessary vigour of public authority.¹¹³ These therefore are questions of primary importance from the point of view of the progress of man himself and the overall development of his humanity.

The Church has always taught the duty to act for the common good and, in so doing, has likewise educated good citizens for each State. Furthermore she has always taught that the fundamental duty of power is solicitude for the common good of society; this is what gives power its fundamental rights. Precisely in the name of these premises of the objective ethical order, the rights of power can only be understood on the basis of respect for the objective and inviolable rights of man. The common good that authority in the State serves is brought to full realization only when all the citizens are sure of their rights. The lack of this leads to the dissolution of society, opposition by citizens to authority, or a situation of oppression, intimidation, violence, and terrorism of which many examples have

been provided by the totalitarianisms of this century. Thus the principle of human rights is of profound concern to the area of social justice and is the measure by which it can be tested in the life of political bodies.

These rights are rightly reckoned to include the right to religious freedom together with the right to freedom of conscience. The Second Vatican Council considered especially necessary the preparation of a fairly long declaration on this subject. This is the document called *Dignitatis Humanae*,¹¹⁴ in which is expressed not only the theological concept of the question but also the concept reached from the point of view of natural law, that is to say from the "purely human" position, on the basis of the premises given by man's own experience, his reason and his sense of human dignity. Certainly the curtailment of the religious freedom of individuals and communities is not only a painful experience but it is above all an attack on man's very dignity, independently of the religion professed or of the concept of the world which these individuals and communities have. The curtailment and violation of religious freedom are in contrast with man's dignity and his objective rights. The Council document mentioned above states clearly enough what that curtailment or violation of religious freedom is. In this case we are undoubtedly confronted with a radical injustice with regard to what is particularly deep within man, what is authentically human. Indeed, even the phenomenon of unbelief, a religiousness and atheism, as a human phenomenon, is understood only in relation to the phenomenon of religion and faith. It is therefore difficult, even from "purely human" point of view, to accept a position that gives only atheism the right of citizenship in public and social life, while believers are, as though by principle, barely tolerated or are treated as second-class citizens or are even — and this has already happened — entirely deprived of the rights of citizenship.

Even if briefly, this subject must also be dealt with, because it too enters into the complex of man's situations in the present-day world and because it too gives evidence of the degree to which this situation is overburdened by prejudices and injustices of various kinds. If we refrain from entering into details in this field in which we would have a special right and duty to do so, it is above all because, together with all those who are suffering the torments of discrimination and persecution for the name of God, we are guided by faith in the redeeming power of the Cross of Christ. However, because of my office, I appeal in the name of all believers throughout the world

to those on whom the organization of social and public life in some way depends, earnestly requesting them to respect the rights of religion and of the Church's activity. No privilege is asked for, but only respect for an elementary right. Actuation of this right is one of the fundamental tests of man's authentic progress in any regime, in any society, system or milieu.

IV. THE CHURCH'S MISSION AND MAN'S DESTINY

18. *The Church as concerned for man's vocation in Christ*

This necessarily brief look at man's situation in the modern world makes us direct our thoughts and our hearts to Jesus Christ, and to the mystery of the Redemption, in which the question of man is inscribed with a special vigour of truth and love. If Christ "united himself with each man",¹¹⁵ the Church lives more profoundly her own nature and mission by penetrating into the depths of this mystery and into its rich universal language. It was not without reason that the Apostle speaks of Christ's Body, the Church.¹¹⁶ If this Mystical Body of Christ is God's People — as the Second Vatican Council was to say later on the basis of the whole of the Biblical and patristic tradition — this means that in it each man receives within himself that breath of life that comes from Christ. In this way, turning to man and his real problems, his hopes and sufferings, his achievements and falls — this too also makes the Church as a body, an organism, a social unit, perceive the same divine influences, the light and strength of the Spirit that come from the crucified and risen Christ, and it is for this very reason that she lives her life. The Church has only one life; that which is given her by her Spouse and Lord. Indeed, precisely because Christ united himself with her in his mystery of Redemption, the Church must be strongly united with each man.

This union of Christ with man is in itself a mystery. From the mystery is born "the new man", called to become a partaker of God's life,¹¹⁷ and newly created in Christ for the fullness of grace and truth.¹¹⁸ Christ's union with man is power and the source of power, as Saint John stated so incisively in the prologue of his Gospel: "(The Word) gave power to become children of God",¹¹⁹ Man is transformed inwardly by this power as the source of a new life that does not disappear and pass away but lasts to eternal life.¹²⁰ This life, which the Father has promised and offered to each man in Jesus Christ, his eternal and only Son, who, "when the time had fully

come",¹²¹ became incarnate and was born of the Virgin Mary, is the final fulfillment of man's vocation. It is in a way the fulfillment of the "destiny" that God has prepared for him from eternity. This "divine destiny" is advancing in spite of all the enigmas the unsolved riddles, the twists and turns of "human destiny" in the world of time. Indeed, while all this in spite of all the riches of life in time necessarily and inevitably leads to the frontier of death and the goal of the destruction of the human body, beyond that goal we see Christ. I am the resurrection and the life, he who believes in me . . . shall never die",¹²² In Jesus Christ, who was crucified and laid in the tomb and then rose again, "our hope of resurrection dawned . . . the bright promise of immortality",¹²³ on the way to which man, through the death of the body, shares with the whole of visible creation the necessity to which matter is subject. We intend and are trying to fathom ever more deeply the language of the truth that man's Redeemer enshrined in the phrase "It is the spirit that gives life, the flesh is of no avail".¹²⁴ In spite of appearances, these words express the highest affirmation of man — the affirmation of the body given life by the Spirit.

The Church lives these realities, she lives by this truth about man, which enables him to go beyond the bounds of temporariness and at the same time to think with particular love and solicitude of everything within the dimensions of this temporariness that affects man's life and the life of the human spirit, in which is expressed that never-ending restlessness referred to in the words of Saint Augustine: "You made us for yourself, Lord and our hearts is restless until it rests in you".¹²⁵ In this creative restlessness beats and pulsates what is most deeply human — the search for truth, the insatiable need for the good, hunger for freedom, nostalgia for the beautiful, and the voice of conscience. Seeking to see man as it were with "the eyes of Christ himself", the Church becomes more and more aware that she is the guardian of a great treasure, which she may not waste but must continually increase. Indeed, the Lord Jesus said: "He who does not gather with me scatters".¹²⁶ This treasure of humanity enriched by the inexpressible mystery of divine filiation¹²⁷ and by the grace of "adoption as sons"¹²⁸ in the Only Son of God, through whom we call God "Abba, Father",¹²⁹ is also a powerful force unifying the Church, above all inwardly, and giving meaning to all her activity. Through this force the Church is united with the Spirit of Christ, that Holy Spirit promised and continually communicated by the Redeemer and whose descent, which was revealed on the day of Pentecost, endures for ever. Thus the powers of the Spirit,¹³⁰ the gifts of the Spirit,¹³¹ and the fruits of the Holy Spirit¹³² are revealed in men. The present-day Church seems to

repeat with ever greater fervour and with holy insistence: "Come, Holy Spirit", Come! Come! "Heal our wounds, our strength renew; On our dryness pour your dew; Wash the stains of guilt away; Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray".¹³⁵

This appeal to the Spirit, intended precisely to obtain the Spirit, is the answer to all the "materialisms" of our age. It is these materialisms that give birth to so many forms of insatiability in the human heart. This appeal is making itself heard on various sides and seems to be bearing fruit also in different ways. Can it be said that the Church is not alone in making this appeal? Yes it can because the "need" for what is spiritual is expressed also by people who are outside the visible confines of the Church.¹³⁴ Is not this confirmed by the truth concerning the Church that the recent Council so acutely emphasized at the point in the Dogmatic Constitution *Lumen Gentium* where it teaches that the Church is a "sacrament or sign and means of intimate union with God, and of the unity of all mankind".¹³⁵ This invocation addressed to the Spirit to obtain the Spirit is really a constant self-insertion into the full magnitude of the mystery of the Redemption, in which Christ, united with the Father and with each man, continually communicates to us the Spirit who places within us the sentiments of the Son and directs us towards the Father.¹³⁶ This is why the Church of our time — a time particularly hungry for the Spirit, because it is hungry for justice, peace, love, goodness, fortitude, responsibility, and human dignity — must concentrate and gather around that Mystery, finding in it the light and the strength that are indispensable for her mission. For if, as was already said, man is the way for the Church's daily life, the Church must be always aware of the dignity of the divine adoption received by man in Christ through the grace of the Holy Spirit¹³⁷ and of his destination to grace and glory.¹³⁸ By reflecting ever anew on all this, and by accepting it with a faith that is more and more aware and and a love that is more and more firm, the Church also makes herself better fitted for the service to man to which Christ the Lord calls her when he says: "The Son of man came not to be served but to serve".¹³⁹ The Church performs this ministry by sharing in the "triple office" belonging to her Master and Redeemer. This teaching, with its Biblical foundation was brought fully to the fore by the Second Vatican Council, to the great advantage of the Church's life. For when we become aware that we share in Christ's triple mission, his triple office as priest, as prophet and as king,¹⁴⁰ we also become more aware of what must receive service from

the whole of the Church as the society and community of the People of God on earth, and we likewise understand how each one of us in this mission and service.

19. *The Church as responsible for truth*

In the light of the sacred teaching of the Second Vatican Council, the Church thus appears before us as the social subject of responsibility for divine truth. With deep emotion we hear Christ himself saying: "The word which you hear is not mine but the Father's who sent me".¹⁴¹ In this affirmation by our Master do we not notice responsibility for the revealed truth, which is the "property" of God himself, since even he, "the only Son", who lives "in the bosom of the Father"¹⁴² when transmitting that truth as a prophet and teacher, feels the need to stress that he is acting in full fidelity to its divine source? The same fidelity must be a constitutive quality of the Church's faith, both when she is teaching it and when she is professing it. Faith as a specific supernatural virtue infused into the human spirit makes us sharers in knowledge of God as a response to his revealed word. Therefore it is required, when the Church professes and teaches the faith, that she should adhere strictly to divine truth,¹⁴³ and should translate it into living attitudes of "obedience in harmony with reason".¹⁴⁴ Christ himself, concerned for this fidelity to divine truth, promised the Church the special assistance of the Spirit of truth, gave the gift of infallibility¹⁴⁵ to those whom he entrusted with the mandate of transmitting and teaching that truth¹⁴⁶ — as has besides been clearly defined by the First Vatican Council¹⁴⁷ and has then been repeated by the Second Vatican Council¹⁴⁸ — and he furthermore endowed the whole of the People of God with a special sense of the faith.¹⁴⁹

Consequently, we have become sharers in this mission of the prophet Christ, and in virtue of that mission we together with him are serving divine truth in the Church. Being responsible for that truth also means loving it and seeking the most exact understanding of it, in order to bring it closer to ourselves and others in all its saving power, its splendour and its profundity joined with simplicity. This love and this aspiration to understand the truth must go hand in hand, as is confirmed by the histories of the saints in the Church. These received most brightly the authentic light that illuminates divine truth and brings close God's very reality, because they approached this truth with veneration and love — love in the first place for Christ, the living Word of divine truth, and then love for his human expression in the Gospel, tradition and theology.

Today we still need above all that understanding and interpretation of God's Word; we need that theology. Theology has always had and continues to have great importance for the Church, the People of God, to be able to share creatively and fruitfully in Christ's mission as prophet. Therefore, when theologians, as servants of divine truth, dedicate their studies and labours to ever deeper understanding of that truth, they can never lose sight of the meaning of their service in the Church, which is enshrined in the concept *intellectus fidei*. This concept has, so to speak, a two way function, in line with Saint Augustine's expression: *intellege, ut credas—crede, ut intellegas*,¹⁵⁰ and it functions correctly when they seek to serve the Magisterium which in the Church is entrusted to the Bishops joined by the bond of hierarchical communion with Peter's Successor, when they place themselves at the service of their solicitude in teaching and giving pastoral care, and when they place themselves at the service of the apostolic commitments of the whole of the People of God.

As in preceding ages, and perhaps more than in preceding ages, theologians and all men of learning in the Church are today called to unite faith with learning and wisdom, in order to help them to combine with each other, as we read in the prayer in the liturgy of the memorial of Saint Albert, Doctor of the Church. This task has grown enormously today because of the advance of human learning, its methodology, and the achievements in knowledge of the world and of man. This concerns both the exact sciences and the human sciences, as well as philosophy, which, as the Second Vatican Council recalled, is closely linked with theology.¹⁵¹

In this field of human knowledge, which is continually being broadened and yet differentiated, faith too must be investigated deeply, manifesting the magnitude of revealed mystery and tending towards an understanding of truth, which has in God its one supreme source. If it is permissible and even desirable that the enormous work to be done in this direction should take into consideration a certain pluralism of methodology, the work cannot however depart from the fundamental unity in the teaching of Faith and Morals which is that work's end. Accordingly, close collaboration by theology with the Magisterium is indispensable. Every theologian must be particularly aware of what Christ himself stated when he said: "The word which you hear is not mine but the Father's who sent me".¹⁵² Nobody, therefore, can make of theology as it were a simple collection of his own personal ideas, but everybody must be aware of being in close union with the mission of teaching truth for which the Church is responsible.

The sharing in the prophetic office of Christ himself shapes the life of the whole of the Church in her fundamental dimension. A particular share in this office belongs to the Pastors of the Church, who teach and continually and in various ways proclaim and transmit the doctrine concerning the Christian faith and morals. This teaching both in its missionary and its ordinary aspect, helps to assemble the People of God around Christ, prepares for participation in the Eucharist and points out the ways for sacramental life. In 1977 the Synod of the Bishops dedicated special attention to catechesis in the modern world, and the mature results of its deliberations, experiences and suggestions will shortly find expression — in keeping with the proposal made by the participants in the Synod — in a special papal document. Catechesis certainly constitutes a permanent and also fundamental form of activity by the Church, one in which her prophetic charism is manifested: witnessing and teaching go hand in hand. And although here we are speaking in the first place of priests, it is however impossible not to mention also the great number of men and women religious dedicating themselves to catechetical activity for love of the divine Master. Finally, it would be difficult not to mention the many lay people who find expression in this activity for their faith and their apostolic responsibility.

Furthermore, increasing care must be taken that the various forms of catechesis and its various fields — beginning with the fundamental field, family catechesis, that is the catechesis by parents of their children — should give evidence of the universal sharing by the whole of the People of God in the prophetic office of Christ himself. Linked with this fact, the Church's responsibility for divine truth must be increasingly shared in various ways by all. What shall we say at this point with regard to the specialists in the various disciplines, those who represent the natural sciences and letters, doctors, jurists, artists and technicians, teachers at various levels and with different specializations? As members of the People of God, they all have their own part to play in Christ's prophetic mission and service of divine truth, among other ways by an honest attitude towards truth, whatever field it may belong to, while educating others in truth and teaching them to mature in love and justice. Thus, a sense of responsibility for truth is one of the fundamental points of encounter between the Church and each man and also one of the fundamental demands determining man's vocation in the community of the Church. The present-day Church, guided by a sense of responsibility for truth, must persevere in fidelity to her own nature, which involves the prophetic mission that comes from Christ himself: "As the Father has sent me, even so I send you... Receive the Holy Spirit".¹⁵³

20. *Eucharist and Penance*

In the mystery of the Redemption, that is to say in Jesus Christ's saving work, the Church not only shares in the Gospel of her Master through fidelity to the word and service of truth, but she also shares, through a submission filled with hope and love, in the power of his redeeming action expressed and enshrined by him in a sacramental form, especially in the Eucharist.¹⁵⁴ The Eucharist is the centre and summit of the whole of sacramental life, through which each Christian receives the saving power of the Redemption, beginning with the mystery of Baptism, in which we are buried into the death of Christ, in order to become sharers in his Resurrection,¹⁵⁵ as the Apostle teaches. In the light of this teaching, we see still more clearly the reason why the entire sacramental life of the Church and of each Christian reaches its summit and fullness in the Eucharist. For by Christ's will there is in this Sacrament a continual renewing of the mystery of the Sacrifice of himself that Christ offered to the Father on the altar of the Cross, a Sacrifice that the Father accepted, giving, in return for this, total self-giving by his son, who became obedient unto death",¹⁵⁶ his own paternal gift, that is to say the grant of new immortal life in the resurrection, since the Father is the first source and the giver of life from the beginning. That new life, which involves the bodily glorification of the crucified Christ, became an efficacious sign of the new gift granted to humanity, the gift that is the Holy Spirit, through whom the divine life that the Father has in himself and gives to his Son¹⁵⁷ is communicated to all men who are united with Christ.

The Eucharist is the most perfect Sacrament of this union. By celebrating and also partaking of the Eucharist we unite ourselves with Christ on earth and in heaven who intercedes for us with the Father¹⁵⁸ but we always do so through the redeeming act of his Sacrifice, through which he has redeemed us, so that we have been "bought with a price".¹⁵⁹ The "price" of our redemption is likewise a further proof of the value that God himself sets on man and of our dignity in Christ. For by becoming "children of God",¹⁶⁰ adopted sons,¹⁶¹ we also become in his likeness "a kingdom and priests" and obtain "a royal priesthood",¹⁶² that is to say we share in that unique and irreversible restoration of man and the world to the Father that was carried out once for all by him, who is both the eternal Son¹⁶³ and also true Man. The Eucharist is the Sacrament in which our new being is most completely expressed and in which Christ himself unceasingly and in an ever new manner

"bears witness" in the Holy Spirit to our spirit¹⁶⁴ that each of us, as a sharer in the mystery of the Redemption has access to the fruits of the filial reconciliation with God¹⁶⁵ that he himself actuated and continually actuates among us by means of the Church's ministry.

It is an essential truth, not only of doctrine but also of life, that the Eucharist builds the Church,¹⁶⁶ building it as the authentic community of the People of God, as the assembly of the faithful, bearing the same mark of unity that was shared by the Apostle and the first disciples of the Lord. The Eucharist builds ever anew this community and unity, ever building and regenerating it on the basis of the Sacrifice of Christ since it commemorates his death on the Cross,¹⁶⁷ the price by which he redeemed us. Accordingly, in the Eucharist we touch in a way the very mystery of the Body and Blood of the Lord, as is attested by the very words used at its institution, the words that, because of that institution have become the words with which those called to this ministry in the Church unceasingly celebrate the Eucharist.

The Church lives by the Eucharist, by the fullness of this Sacrament, the stupendous content and meaning of which have often been expressed in the Church's Magisterium from the most distant times down to our own days.¹⁶⁸ However, we can say with certainty that, although this teaching is sustained by the acuteness of theologians, by men of deep faith and prayer, and by ascetics and mystics, in complete fidelity to the Eucharistic mystery, it still reaches no more than the threshold, since it is incapable of grasping and translating into words what the Eucharist is in all its fullness, what is expressed by it and what is actuated by it. Indeed, the Eucharist is the ineffable Sacrament! The essential commitment and, above all the visible grace and source of supernatural strength for the Church as the People of God is to persevere and advance constantly in Eucharistic life and Eucharistic piety and to develop spiritually in the climate of the Eucharist. With all the greater reason, then, it is not permissible for us, in thought, life or action, to take away from this truly most holy Sacrament its full magnitude and its essential meaning. It is at one and the same time a Sacrifice-Sacrament, a Communion-Sacrament, and a Presence-Sacrament. And, although it is true that the Eucharist always was and must continue to be the most profound revelation of the human brotherhood of Christ's disciples and confessors, it cannot be treated merely as an "occasion" for manifesting this brotherhood. When celebrating the Sacrament of the Body and Blood of the Lord, the full magnitude of the divine mystery must be respected, as must the full meaning of this sacramental sign in which

Christ is really present and is received, the soul is filled with grace and the pledge of future glory is given.¹⁶⁹ This is the source of the duty to carry out rigorously the liturgical rules and everything that is a manifestation of community worship offered to God himself, all the more so because in this sacramental sign he entrusts himself to us with limitless trust, as if not taking into consideration our human weakness, our unworthiness, the force of habit, routine, or even the possibility of insult. Every member of the church especially Bishops and Priests, must be vigilant in seeing that this Sacrament of love shall be at the centre of the life of the People of God, so that through all the manifestations of worship due to it Christ shall be given back "love for love" and truly become "the life of our souls".¹⁷⁰ Nor can we, on the other hand, ever forget the following words of Saint Paul: "Let a man examine himself, and so eat of the bread and drink of the cup".¹⁷¹

This call by the Apostle indicates at least indirectly the close link between the Eucharist and Penance. Indeed, if the first word of Christ's teaching, the first phrase of the Gospel Good News, was "Repent, and believe in the gospel" (*metanoete*),¹⁷² the Sacrament of the Passion, Cross and Resurrection seems to strengthen and consolidate in an altogether special way this call in our souls. The Eucharist and Penance thus become in a sense two closely connected dimensions of authentic life in accordance with the spirit of the Gospel, of truly Christian life. The Christ who calls to the Eucharistic banquet is always the same Christ who exhorts us to penance and repeats his "Repent".¹⁷³ Without this constant ever renewed endeavour for conversion, partaking of the Eucharist would lack its full redeeming effectiveness and there would be a loss or at least a weakening of the special readiness to offer God the spiritual sacrifice¹⁷⁴ in which our sharing in the priesthood of Christ is expressed in an essential and universal manner. In Christ, priesthood is linked with his Sacrifice, his self-giving to the Father; and precisely because it is without limit, that self-giving gives rise in us human beings, subject to numerous limitations, to the need to turn to God in an ever more mature way and with a constant, ever more profound, conversion.

In the last years much has been done to highlight in the Church's practice — in conformity with the most ancient tradition of the Church — the community aspect of penance and especially of the sacrament of Penance. We cannot however forget that conversion is a particularly profound inward act in which the individual cannot be replaced by others and cannot make the community be a substitute for him. Although the participation by the fraternal community

of the faithful in the penitential celebration is a great help for the act of personal conversion, nevertheless, in the final analysis, it is necessary that in this act there should be a pronouncement by the individual himself with the whole depth of his conscience and with the whole of his sense of guilt and of trust in God, placing himself like the Psalmist before God to confess: "Against thee, thee only, have I sinned".¹⁷⁵ In faithfully observing the centuries-old practice of the Sacrament of Penance — the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction — the Church is therefore defending the human soul's individual right: man's right to a more personal encounter with the crucified forgiving Christ, with Christ saying, through the minister of the sacrament of Reconciliation: "Your sins are forgiven";¹⁷⁶ "Go, and do not sin again".¹⁷⁷ As is evident, this is also a right on Christ's part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness. By guarding the sacrament of Penance, the Church expressly affirms her faith in the mystery of the Redemption as a living and life-giving reality that fits in with man's inward truth, with human guilt and also with the desires of the human conscience. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied".¹⁷⁸ The sacrament of Penance is the means to satisfy man with the righteousness that comes from the Redeemer himself.

In the Church, gathering particularly today in a special way around the Eucharist and desiring that the authentic Eucharistic Community should become a sign of the gradually maturing unity of all Christians, there must a lively-felt need for penance, both in its sacramental aspect,¹⁷⁹ and in what concerns penance as a virtue. This second aspect was expressed by Paul VI in the Apostolic Constitution *Paenitemini*.¹⁸⁰ One of the Church's tasks is to put into practice the teaching *Paenitemini* contains; this subject must be investigated more deeply by us in common reflection, and many more decisions must be made about it in a spirit of pastoral collegiality and with respect for the different traditions in this regard and the different circumstances of the lives of the people of today. Nevertheless, it is certain that the Church of the new Advent, the Church that is continually preparing for the new coming of the Lord, must be the Church of the Eucharist and of Penance. Only when viewed in this spiritual aspect of her life and activity is she seen to be the Church of the divine mission, the Church *in statu missionis*, as the Second Vatican Council has shown her to be.

21. *The Christian vocation to service and kingship*

In building up from the very foundations the picture of the Church as the People of God — by showing the threefold mission of Christ himself, through participation in which we become truly God's People — the Second Vatican Council highlighted, among other characteristic of the Christian vocation, the one that can be described as "kingly". To present all the riches of the Council's teaching we would here have to make reference to numerous chapters and paragraphs of the Constitution *Lumen Gentium* and of many other documents by the Council. However, one element seems to stand out in the midst of all these riches: the sharing in Christ's kingly mission, that is to say the fact of rediscovering in oneself and others the special dignity of our vocation that can be described as "kingship". This dignity is expressed in readiness to serve, in keeping with the example of Christ, who came not to be served but to serve".¹⁸¹ If, in the light of this attitude of Christ's being a king" is truly possible only by "being a servant", then "being a servant" also demands so much spiritual maturity that it must really be described as "being a king". In order to be able to serve others worthily and effectively we must be able to master ourselves, possess the virtues that make this mastery possible. Our sharing in Christ's kingly mission — his "kingly function" (*munus*) — is closely linked with every sphere of both Christian and human morality.

In presenting the complete picture of the People of God and recalling the place among that people held not only by priests but also by the laity, not only by the representatives of the Hierarchy but also by those of the Institutes of Consecrated Life, the Second Vatican Council did not deduce this picture merely from a sociological premise. The Church as a human society can of course be examined and described according to the categories used by the sciences with regard to **any human society**. But these categories are not enough. For the whole of the community of the People of God and for each member of it what is in question is not just a specific "social membership"; rather, for each and every one what is essential is a particular "vocation". Indeed, the Church as the People of God is also — according to the teaching of Saint Paul mentioned above, of which Pius XII reminded us in wonderful terms — "Christ's Mystical Body".¹⁸² Membership in that body has for its source a particular call, united with the saving action of grace. Therefore, if we wish to keep in mind this community of the People of God, which is so vast and so extremely differentiated we must see first and foremost Christ saying in a way to each member of the community: "Follow

me".¹⁸³ It is the community of the disciples, each of whom in a different way — at times very consciously and consistently, at other times not very consciously and very inconsistently — is following Christ. This shows also the deeply "personal" aspect and dimension of this society, which, in spite of all the deficiencies of its community life — in the human meaning of this word — is a community precisely because all its members form it together with Christ himself at least because they bear in their souls the indelible mark of a Christian.

The Second Vatican Council devoted very special attention to showing how this "ontological" community of disciples and confessors must increasingly become, even from the "human" point of view, a community aware of its own life and activity. The initiatives taken by the Council in this field have been followed up by the many further initiatives of a synodal, apostolic and organizational kind. We must however always keep in mind the truth that every initiative serves true renewal in the Church and helps to bring the authentic light that is Christ¹⁸⁴ insofar as the initiative is based on adequate awareness of the individual Christian's vocation and of responsibility for this singular, unique and unrepeatable grace by which each Christian in the community of the People of God builds up the Body of Church. This principle, the key rule for the whole of Christian practice — apostolic and pastoral practice, practice of interior and of social life — must with due proportion be applied to the whole of humanity and to each human being. The Pope too and every Bishop must apply this principle to himself. Priests and religious must be faithful to this principle. It is the basis on which their lives must be built by married people, parents, and women and men of different conditions and professions, from those who occupy the highest posts in society to those who perform the simplest tasks. It is precisely the principle of the "kingly service" that imposes on each one of us, in imitation of Christ's example, the duty to demand of himself exactly what we have personally obliged ourselves to by God's grace, in order to respond to our vocation. This fidelity to the vocation received from God through Christ involves the joint responsibility for the Church for which the Second Vatican Council wishes to educate all Christians. Indeed, in the Church as the community of the People of God under the guidance of the Holy Spirit's working, each member has "his own special gift", as Saint Paul teaches¹⁸⁵. Although this "gift" is a personal vocation and a form of participation in the Church's saving work, it also serves others and builds the Church and the fraternal communities in the various spheres of human life on earth.

Fidelity to one's vocation, that is to say persevering readiness for "kingly service", has particular significance for the many forms of building, especially with regard to the more exigent tasks which have more influence on the life of our neighbour and that of the whole of society. Married people must be distinguished for fidelity to their vocation, as is demanded by the indissoluble nature of the sacramental institution of marriage. Priest must be distinguished for a similar fidelity to their vocation, in view of the indelible character that the sacrament of Orders stamp on their souls. In receiving this sacrament, we in the Latin Church knowingly and freely commit ourselves to live in celibacy, and each one of us must therefore do all he can, with God's grace, to be thankful for this gift and faithful to the bond that he has accepted for ever. He must do so as married people must, for they must endeavour with all their strength to persevere in their matrimonial union, building up the family community through this witness of love and educating new generations of men and women, capable in their turn of dedicating the whole of their lives to their vocation, that is to say to the "kingly service" of which Jesus Christ has offered us the example and the most beautiful model. His Church, made up of all of us, is "for men" in the sense that, by basing ourselves on Christ's example¹⁸⁶ and collaborating with the grace that he has gained for us, we are able to attain to "being kings", that is to say we are able to produce a mature humanity in each one of us. Mature humanity means full use of the gift of freedom received from the Creator when he called to existence the man made "in his image, after his likeness". This gift finds its full realization in the unreserved giving of the whole of one's human person, in a spirit of the love of a spouse, to Christ and, with Christ, to all those to whom he sends men and women totally consecrated to him in accordance with the evangelical counsels. This is the ideal of the religious life, which has been undertaken by the Orders and Congregations both ancient and recent and by the Secular Institutes.

Nowadays it is sometimes held, though wrongly, that freedom is an end in itself, that each human being is free when he makes use of freedom as he wishes, and that this must be our aim in the lives of individuals and societies. In reality, freedom is a great gift only when we know how to use it consciously for everything that is our true good. Christ teaches us that the best use of freedom is charity, which takes concrete form in self-giving and in service. For this "freedom Christ has set us free"¹⁸⁷ and ever continues to set us free. The Church draws from this source the unceasing inspiration, the call and the drive for her service among all mankind. The full truth about human freedom is indelibly inscribed on the mystery of the Redemption. The Church truly

serves mankind when she guards this truth with untiring attention, fervent love and mature commitment and when in the whole of her own community she transmits it and gives it concrete form in human life through each Christian's fidelity to his vocation. This confirms what we have already referred to, namely that man is and always becomes the "way" for the Church's daily life.

22. *The Mother in whom we trust*

When therefore at the beginning of the new pontificate I turn my thoughts and my heart to the Redeemer of man, I thereby wish to enter and penetrate into the deepest rhythm of the Church's life. Indeed, if the Church lives her life, she does so because she draws it from Christ, and he always wishes but one thing, namely that we should have life and have it abundantly.¹⁸⁸ This fullness of life in him is at the same time for man. Therefore the Church, uniting herself with all the riches of the mystery of the Redemption, becomes the Church of living people, living because given life from within by the working of "the Spirit of truth"¹⁸⁹ and visited by the love that the Holy Spirit has poured into our hearts.¹⁹⁰ The aim of any service in the Church, whether the service is apostolic, pastoral, priestly or episcopal, is to keep up this dynamic link between the mystery of the Redemption and every man.

If we are aware of this task, then we seem to understand better what it means to say that the Church is a mother¹⁹¹ and also what it means to say that the Church always, and particularly at our time, has need of a Mother. We owe a debt of special gratitude to the Fathers of the Second Vatican Council, who expressed this truth in the Constitution *Lumen Gentium* with the rich Mariological doctrine contained in it.¹⁹² Since Paul VI, inspired by that teaching, proclaimed the Mother of Christ "Mother of the Church",¹⁹³ and that title has become known far and wide, may it be permitted to his unworthy Successor to turn to Mary as Mother of the Church at the close of these reflections which it was opportune to make at the beginning of his papal service. Mary is Mother of the Church because, on account of the Eternal Father's ineffable choice¹⁹⁴ and due to the Spirit of Love's special action,¹⁹⁵ she gave human life to the Son of God, "for whom and by whom all things exist"¹⁹⁶ and from whom the whole of the People of God receives the grace and dignity of election. Her Son explicitly extended his Mother's maternity in a way that could easily be understood by every soul and every heart by designating, when he was raised on the Cross, his beloved disciple as her son.¹⁹⁷ The Holy Spirit inspired her to remain in the Upper Room, after our Lord's Ascension, recollected in prayer

and expectation, together with the Apostles, until the day of Pentecost, when the Church was to be born in visible form, coming forth from darkness.¹⁹⁸ Later, all the generations of disciples, of those who confess and love Christ, like the Apostle John, spiritually took this mother to their own homes,¹⁹⁹ and she was thus included in the history of salvation and in the Church's mission from the very beginning, that is from the moment of the Annunciation. Accordingly, we who form today's generation of disciples of Christ all wish to unite ourselves with her in a special way. We do so with all our attachment to our ancient tradition and also with full respect and love for the members of all the Christian Communities.

We do so at the urging of the deep need of faith, hope and charity. For if we feel a special need, in this difficult and responsible phase of the history of the Church and of mankind, to turn to Christ, who is Lord of the Church and Lord of man's history on account of mystery of the Redemption, we believe that nobody else can bring us as Mary can into the divine and human dimension of this mystery. Nobody has been brought into it by God himself as Mary has. It is in this that the exceptional character of the grace of the divine Motherhood consists. Not only is the dignity of this Motherhood unique and unrepeatable in the history of the human race, but Mary's participation, due to this Maternity, in God's plan for man's salvation through the mystery of the Redemption is also unique in profundity and range of action.

We can say that the mystery of the Redemption took shape beneath the heart of the Virgin of Nazareth when she pronounced her "fiat". From then on, under the special influence of the Holy Spirit, this heart, the heart of both a virgin and a mother, has always followed the work of her Son and has gone out to all those whom Christ has embraced and continues to embrace with inexhaustible love. For that reason her heart must also have the inexhaustibility of a mother. The special characteristic of the motherly love that the Mother of God inserts in the mystery of the Redemption and the life of the Church finds expression in its exceptional closeness to man and all that happens to him. It is in this that the mystery of the Mother consists. The Church, which looks to her with altogether special love and hope, wishes to make this mystery her own in an ever deeper manner. For in this the Church also recognizes the way for her daily life, which is each person.

The Father's eternal love which has been manifested in the history of mankind through the Son whom the Father gave, "that whoever believes in him should not perish but have eternal life",²⁰⁰ comes close to each of us through this Mother and thus takes on

tokens that are of more easy understanding and access by each person. Consequently, Mary must be on all the ways for the Church's daily life. Through her maternal presence the Church acquires certainly that she is truly living the life of her master and Lord and that she is living the mystery of the Redemption in all its life-giving profundity and fullness. Likewise the Church, which has struck root in many varied fields of the life of the whole of present day humanity, also acquires the certainty and, one could say, the experience of being close to man, to each person, of being each person's Church, the Church of the People of God.

Faced with these tasks that appear along the ways for the Church, those ways that Pope Paul VI clearly indicated in the first Encyclical of his pontificate, and aware of the absolute necessity of all these ways and also of the difficulties thronging them, we feel all the more our need for a profound link with Christ. We hear within us, as a resounding echo, the words that he spoke: "Apart from me you can do nothing".²⁰¹ We feel not only the need but even a categorical imperative for great, intense and growing prayer by all the Church. Only prayer can prevent all these great succeeding tasks and difficulties from becoming a source of crisis and make them instead the occasion and, as it were, the foundation for ever more mature achievements on the People of God's march towards the Promised Land in this stage of history approaching the end of the second millennium. Accordingly, as I end this meditation with a warm and humble call to prayer, I wish the Church to devote herself to this prayer, together with Mary the Mother of Jesus,²⁰² as the Apostles and disciples of the Lord did in the Upper Room in Jerusalem after his Ascension.²⁰³ Above all, I implore Mary, the heavenly Mother of the Church, to be so good as to devote herself to this prayer of humanity's new Advent, together with us who make up the Church, that is to say the Mystical Body of her Only Son. I hope that through this prayer we shall be able to receive the Holy Spirit coming upon us²⁰⁴ and thus become Christ's witnesses "to the end of the earth",²⁰⁵ like those who went forth from the Upper Room in Jerusalem on the day of Pentecost.

With the Apostolic Blessing.

Given at Rome, at Saint Peter's on the fourth of March, the First Sunday of Lent, in the year 1979, the first year of my Pontificate.

JOHN PAUL VI

NOTES

- ¹ Jn. 1:14.
- ² Jn. 3:16.
- ³ Heb. 1:1-2.
- ⁴ *Exsultet* at the Easter Vigil.
- ⁵ Jn. 16:7.
- ⁶ Jn. 15:26-27.
- ⁷ Jn. 16:13.
- ⁸ cf. Rev 2:7.
- ⁹ Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 1: AAS 57 (1965) 5.
- ¹⁰ Eph. 3:8.
- ¹¹ Jn. 14:24.
- ¹² Pope Paul VI: Encyclical Letter *Ecclesiam Suam*: AAS 56 (1964) 650 ff.
- ¹³ Mt. 11:29.
- ¹⁴ Mention must be made here of the salient documents of the pontificate of Paul VI, some of which were spoken of by himself in his address during Mass on the Solemnity of the Holy Apostles Peter and Paul in 1978: Encyclical *Ecclesiam Suam*: AAS 56 (1964) 609-659; Apostolic Letter *Investigabiles divitias Christ*: AAS 57 (1965) 298-301; Encyclical *Sacerdotalis caelibatus*: AAS 59 (1967) 657-697; *Solemn Profession of Faith*: AAS 60 (1968) 433-445; Encyclical *Humanae Vitae*: AAS 60 (1968) 481-503; Apostolic Exhortation *Quinque iam anni*: AAS 63 (1971) 97-106; Apostolic Exhortation *Evangelica testificatio*: AAS 63 (1971) 497-535; Apostolic Exhortation *Paterna cum benevolentia*: AAS 67 (1975) 5-23; Apostolic Exhortation *Gaudete in Domino*: AAS 67 (1975) 289-322; Apostolic Exhortation *Evangelii nuntiandi*: AAS 68 (1976) 5-76.
- ¹⁵ Mt. 13:52.
- ¹⁶ 1 Tim. 2:4.
- ¹⁷ Pope Paul VI: Apostolic Exhortation *Evangelii nuntiandi*: AAS 68 (1976) 5-76.
- ¹⁸ Jn. 17:21; cf. 17:11, 22-23; 10:16; Lk. 9:49:50, 54.
- ¹⁹ 1 Cor. 15:10.
- ²⁰ cf. Vatican Council I: Dogmatic Constitution *Dei Filius*, Cap. III *De fide*, can. 6: *Conciliorum Oecumenicorum Decreta*, Ed. Istituto per le Scienze Religiose, Bologna 1973, p. 811.
- ²¹ Is. 9:6.
- ²² Jn. 21:15.
- ²³ Lk. 22:32.
- ²⁴ Jn. 6:68; cf. Acts 4:8-12.
- ²⁵ cf. Eph. 1:10, 22; 4:25; Col. 1:18.
- ²⁶ 1 Cor. 8:6; cf. Col. 1:17.
- ²⁷ Jn. 14;6.
- ²⁸ Jn. 11:25.
- ²⁹ cf. Jn. 14:9.
- ³⁰ cf. Jn. 16:7.
- ³¹ cf. Jn. 16:7, 13.
- ³² Col. 2:3.

³³ cf. Rom. 12:5; 1 Cor. 6:15; 10: 7; 12:12, 27; Eph. 1:23; 2:16; 4:4; Col. 1:24; 3:15.

³⁴ Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 1: AAS 57 (1965) 5.

³⁵ Mt. 16:16.

³⁶ cf. Litany of the Sacred Heart.

³⁷ 1 Cor. 2:2.

³⁸ cf. Gen. 1 *passim*.

³⁹ cf. Gen. 1:26-30.

⁴⁰ Rom. 8:20; cf. 8:19-22; Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 2, 13: AAS 58 (1966) 1026, 1034-1035.

⁴¹ Jn. 3:16.

⁴² cf. Rom. 5:12-21.

⁴³ Rom. 8:22.

⁴⁴ Rom. 8:19.

⁴⁵ Rom. 8:22.

⁴⁶ Rom. 8:19.

⁴⁷ Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 22: AAS 58 (1966) 1042-1043.

⁴⁸ Rom. 5:11; Col. 1:20.

⁴⁹ Ps. 8:6.

⁵⁰ cf. Gen. 1:26.

⁵¹ cf. Gen. 3:6-13.

⁵² cf. Eucharistic Prayer IV.

⁵³ cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 37: AAS 58 (1966) 1054-1055; Dogmatic Constitution on the Church *Lumen Gentium*, 48: AAS 57 (1965) 53-54.

⁵⁴ cf. Rom. 8:29-30; Eph. 1:8.

⁵⁵ cf. Jn. 16:13.

⁵⁶ cf. 1 Thess 5:24.

⁵⁷ 2 Cor 5:21; cf. Gal 3:13.

⁵⁸ 1, Jn. 4:8, 16.

⁵⁹ cf. Rom. 8:20.

⁶⁰ cf. Lk. 15:11-32.

⁶¹ Rom. 8:19.

⁶² cf. Rom. 8:18.

⁶³ cf. Saint Thomas, *Summa Theol.*, III, q. 46 ,a. 1, ad 3.

⁶⁴ Gal 3:28.

⁶⁵ *Exsultet* at the Eastern Vigil.

⁶⁶ cf. Jn. 3:16.

⁶⁷ cf. Saint Justin, I *Apologia*, 46, 1-4; II *Apologia*, 7 (8), 1-4; 10, 1-3; 13, 3-4: *Florilegium Patristicum*, II, Bonn 1911, pp. 81, 125, 129, 133; Clement of Alexandria, *Stromata*, I, 19, 91 and 94: *Sources Chrétiennes*, 30, pp. 117-118; 119-120; Vatican Council II: Decree on the Church's Missionary Activity *Ad Gentes*, 11: AAS 58 (1966) 960; Dogmatic Constitution on the Church *Lumen Gentium*, 17: AAS 57 (1965) 21.

⁶⁸ cf. Vatican Council II: Declaration on the Church's Relations with Non-Christian Religions *Nostra Aetate*, 3-4: AAS 58 (1966) 741-745.

⁶⁹ Col. 1:26.

⁷⁰ Mt. 11:12.

- ⁷¹ Lk. 16:8.
⁷² Eph. 3:8.
⁷³ cf. Vatican Council II: Declaration *Nostra Aetate*, 1-2: AAS 58 (1966) 740-741.
⁷⁴ Acts 17:22-31.
⁷⁵ Jn. 2:26.
⁷⁶ Jn. 3:8.
⁷⁷ cf. AAS 58 (1966) 929-946.
⁷⁸ cf. Jn. 14:26.
⁷⁹ Pope Paul VI: Apostolic Exhortation *Evangelii nuntiandi*, 6: AAS 68 (1976) 9.
⁸⁰ Jn. 7:16.
⁸¹ cf. AAS 58 (1966) 936-938.
⁸² Jn. 8:32.
⁸³ Jn. 18:37.
⁸⁴ cf. Jn. 4:23.
⁸⁵ Jn. 4:23-24.
⁸⁶ cf. Pope Paul VI: *Encyclical Ecclesiam suam*: AAS 56 (1964) 609-659.
⁸⁷ Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 22: AAS 58 (1966) 1042.
⁸⁸ cf. Jn. 14:1 ff.
⁸⁹ Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 91: AAS 58 (1966) 113.
⁹⁰ *Ibid.*, 38: l. c., p. 1056.
⁹¹ *Ibid.*, 76: l. c., p. 1099.
⁹² cf. Gen. 1:26.
⁹³ Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 24: AAS 58 (1966) 1045.
⁹⁴ Gen. 1:28.
⁹⁵ Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 10: AAS 58 (1966) 1032.
⁹⁶ *Ibid.*, 10: l. c., p. 1033.
⁹⁷ *Ibid.*, 38: l. c., p. 1056; Pope Paul VI: *Encyclical Populorum Progressio*, 21: AAS 59 (1967) 267-268.
⁹⁸ cf. Gen. 1:28.
⁹⁹ cf. Gen. 1-2.
¹⁰⁰ Gen. 1:28; cf. Vatican Council II: Decree on the Social Communications Media *Inter Mirifica*, 6: AAS 56 (1964) 147; Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 74, 78: AAS 58 (1966) 1095-1096, 1101-1102.
¹⁰¹ cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 10, 36: AAS 57 (1965) 14-15, 41-42.
¹⁰² cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 35: AAS 58 (1966) 1053; Pope Paul VI: *Address to Diplomatic Corps*, 7 January 1965: AAS 57 (1965) 232; *Encyclical Populorum Progressio*, 14: AAS 59 (1967) 264.
¹⁰³ cf. Pope Pius XII: *Radio Message on the Fiftieth Anniversary of Leo XIII's Encyclical "Rerum Novarum"*, 1 June 1941: AAS 33 (1941) 195-205; *Christmas Radio Message*, 24 December 1941: AAS CE (1943)

9-24; *Christmas Radio Message*, 24 December 1943: AAS 36 (1944) 11-24; *Christmas Radio Message*, 24 December 1944: AAS 37 (1945) 10-23; *Address to the Cardinals*, 24 December 1946: AAS 39 (1947) 7-17; *Christmas Radio Message*, 24 December 1947: AAS 40 (1948) 8-16; Pope John XXIII: *Encyclical Mater et Magistra*: AAS 53 (1961) 401-464; *Encyclical Pacem in Terris*: AAS 55 (1963) 257-304; Pope Paul VI: *Encyclical Ecclesiam Suam*: AAS 56 (1964) 609-659; *Address to the General Assembly of the United Nations*, 4 October 1965: AAS 57 (1965) 877-885; *Encyclical Populorum Progressio*: AAS 59 (1967) 257-299; *Address to the Campesinos of Colombia*, 23 August 1968: AAS 60 (1968) 619-623; *Speech to the General Assembly of the Latin-American Episcopate*, 24 August 1968: AAS 60 (1968) 639-649; *Speech to the Conference of FAO*, 16 November 1970: AAS 62 (1970) 830-838; *Apostolic Letter Octogesima Adveniens*: AAS 63 (1971) 401-441; *Address to the Cardinals*, 23 June 1972: AAS 64 (1972) 496-505; Pope John Paul II: *Address to the Third General Conference of the Latin-American Episcopate*, 28 January 1979: AAS 71 (1979) 187 ff.; *Address to the Indians at Cuiclipan, near Oaxaca*, 29 January 1979: l. c., pp. 207 ff.; *Address to the Guadalajara Workers*, 30 January 1979: l. c., pp. 221 ff.; *Address to the Monterrey Workers*, 31 January 1979: l. c., pp. 240-242; *Vatican Council II: Declaration on Religious Freedom Dignitatis humanae*: AAS 58 (1966) 929-941; *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*: AAS 58 (1966) 1025-1115; *Documenta Synodi Episcoporum: De iustitia in mundo*: AAS 63 (1971) 923-941.

¹⁰⁴ cf. Pope John XXIII: *Encyclical Mater et Magistra*: AAS 55 (1961) 418 ff.; *Encyclical Pacem in Terris*: AAS 55 (1963) 289 ff.; Pope Paul VI: *Encyclical Populorum Progressio*: AAS 59 (1967) 257-299.

¹⁰⁵ cf. Lk. 16:19-31.

¹⁰⁶ cf. Pope John Paul II: *Homily at Santo Domingo*, 25 January 1979, 3: AAS 71 (1979) 157 ff.; *Address to Indians and Campesinos near Oaxaca*, 29 January 1979, 2: l. c., pp. 207 ff.; *Address to Monterrey Workers*, 31 January 1979, 4: l. c., p. 241 f.

¹⁰⁷ cf. Pope Paul VI, *Apostolic Letter Octogesima Adveniens*, 42: AAS 63 (1971) 431.

¹⁰⁸ cf. Mt. 25:31-46.

¹⁰⁹ Mt. 25:42, 43.

¹¹⁰ 2 Tim. 4:2.

¹¹¹ Pope Pius XI: *Encyclical Quadragesimo anno*: AAS 23 (1931) 213; *Encyclical Non abbiamo bisogno*: AAS 23 (1931) 285-312; *Encyclical Divini Redemptoris*: AAS 29 (1937) 65-106; *Encyclical Mit brennender Sorge*: AAS 29 (1937) 145-147; Pope Pius XII: *Encyclical Summi Pontificatus*: AAS 31 (1939) 413-453.

¹¹² cf. 2 Cor. 3:6.

¹¹³ cf. *Vatican Council I: I Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 31: AAS 58 (1966) 1050.

¹¹⁴ cf. AAS 58 (1966) 929-946.

¹¹⁵ *Vatican Council II: Pastoral Constitution on the Church in the Modern World*, 22: AAS 58 (1966) 1042.

¹¹⁶ cf. 1 Cor. 6:15; 11:3; Eph. 1:22-23; 2:15-16; 4:4-6; 5:30; Col. 1:18; 3:15; Rom. 12:4-5; Gal. 3:28.

¹¹⁷ 2 Pet. 1:4.

¹¹⁸ cf. Eph. 2:10; Jn. 1:14, 16.

¹¹⁹ Jn. 1:12.

- 120 cf. Jn. 4:14.
- 121 Gal. 4:4.
- 122 Jn. 11:25-26.
- 123 Preface of Christian Death, I.
- 124 Jn. 6:63.
- 125 *Confessio*, I, 1: CSEL 33, p. 1.
- 126 Mt. 12:30.
- 127 cf. Jn. 1:12.
- 128 Gal. 4:5.
- 129 Gal. 4:6; Rom. 8:15.
- 130 cf. Rom. 15:13; 1 Cor. 1:24.
- 131 cf. Is. 11:2-3; Acts 2:38.
- 132 cf. Gal. 5:22-23.
- 133 Sequence for Pentecost.
- 134 cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 16: AAS 57 (1965) 20.
- 135 *Ibid.*, 1: l. c., p. 5.
- 136 cf. Rom. 8:15; Gal. 4:6.
- 137 cf. Rom. 8:15.
- 138 cf. Rom. 8:30.
- 139 Mt. 20:28.
- 140 Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 31-36: AAS 57 (1965) 37-42.
- 141 Jn. 14:24.
- 142 Jn. 1:18.
- 143 cf. Vatican Council II: Dogmatic Constitution on Divine Revelation *Dei Verbum*, 5, 10, 21: AAS 58 (1966) 819, 822, 827-828.
- 144 cf. Vatican Council I: Dogmatic Constitution on the Catholic Faith *Dei Filius*, Chap. 3: *Conciliorum Oecumenicorum Decreta*, Ed. Istituto per le Scienze Religiose, Bologna 1973, p. 807.
- 145 cf. Vatican Council I: First Dogmatic Constitution on the Church of Christ *Pastor Aeternus*: l. c., pp. 811-816; Vatican Council II: Dogmatic Constitution *Lumen Gentium*, 25: AAS 57 (1965) pp. 30-31.
- 146 cf. Mt. 28:19.
- 147 cf. Vatican Council I: First Dogmatic Constitution on the Church of Christ *Pastor Aeternus*: l. c., pp. 811-816.
- 148 cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 18-27: AAS 57 (1965) 21-23.
- 149 cf. *Ibid.*, 12, 35: l. c., pp. 16-17, 40-41.
- 150 cf. St. Augustine: *Sermo 43*, 79: PL 38, 257-258.
- 151 cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 44, 57, 59, 62: AAS 58 (1966) 1064 f., 1077 ff. 1079 f., 1082 ff.; Decree on Priestly Training *Optatam Totius*, 15: AAS 58 (1966) 722.
- 152 Jn. 14:24.
- 153 Jn. 20:21-22.
- 154 cf. Vatican Council II: Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 10: AAS 56 (1964) 102.
- 155 cf. Rom. 6:3-5.
- 156 Phil. 2:8.

- ¹⁵⁷ cf. Jn. 5:26; 1 Jn. 5:11.
¹⁵⁸ Heb. 9:24; 1 Jn. 2:1.
¹⁵⁹ 1 Cor. 6:20.
¹⁶⁰ Jn. 1:12.
¹⁶¹ cf. Rom. 8:23.
¹⁶² Rev. 5:10; 1 P 2:9.
¹⁶³ cf. Jn. 1:1-4, 18; Mt. 3:17; 11:27; 17:5; Mk. 1:11; Lk. 1:32, 35; 3:22; Rom. 1:4; 2 Cor. 1:19; 1 Jn. 5:5, 20; 2 Pet 1:17; Heb. 1:2.
¹⁶⁴ cf. 1 Jn. 5:5-11.
¹⁶⁵ cf. Rom. 5:10, 11; 2 Cor. 5:18-19; Col. 1:20, 22.
¹⁶⁶ cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 11: AAS 57 (1965) 15-16; Pope Paul VI, *Talk on 15 September 1965 Insegnamenti di Paolo VI*, III (1965) 1036.
¹⁶⁷ cf. Vatican Council II: Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 47: AAS 56 (1964) 113.
¹⁶⁸ cf. Pope Paul VI: Encyclical *Mysterium Fidei*: AAS 57 (1965) 553-574.
¹⁶⁹ cf. Vatican Council II: Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 47: AAS 56 (1964) 113.
¹⁷⁰ cf. Jn. 6:51, 57; 14:6; Gal. 2:20|
¹⁷¹ 1 Cor. 11:28.
¹⁷² Mk. 1:15.
¹⁷³ *Ibid.*
¹⁷⁴ cf. 1 Pet. 2:5.
¹⁷⁵ Ps. 50 (51):4.
¹⁷⁶ Mk. 2:5.
¹⁷⁷ Jn. 8:11.
¹⁷⁸ Mt. 5:6.
¹⁷⁹ cf. Sacred Congregation for the Doctrine of the Faith: *Normae Pastorales circa Absolutionem Sacramentalem Generali Modo Impertientiam*: AAS 64 (1972) 510-514; Pope Paul VI: *Address to a Group of Bishops from the United States of America on their "ad limina" Visit*, 20 April 1978: AAS 70 (1978) 328-332; Pope John Paul II: *Address to a Group of Canadian Bishops on their "ad limina" Visit*, 17 November 1978: AAS 71 (1979) 32-36.
¹⁸⁰ cf. AAS 58 (1966) 177-198.
¹⁸¹ Mt. 20:28.
¹⁸² Pope Pius XII: Encyclical *Mystici Corporis*: AAS 35 (1943) 193-248.
¹⁸³ Jn. 1:43.
¹⁸⁴ cf. Vatican Council II: dogmatic Constitution on the Church *Lumen Gentium*, 1: AAS 57 (1965) 5.
¹⁸⁵ 1 Cor. 7:7; cf. 12:7, 27; Rom. 12:6; Eph. 4:7.
¹⁸⁶ cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 36: AAS 57 (1965) 41-42.
¹⁸⁷ Gal. 5:1; cf. 5:13.
¹⁸⁸ cf. Jn. 10:10.
¹⁸⁹ Jn. 16:13.
¹⁹⁰ cf. Rom. 5:5.

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¹⁹¹ cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 63-64: AAS 57 (1965) 64.

¹⁹² cf. Chapter VIII, 52-69: AAS 57 (1965) 58-67.

¹⁹³ Pope Paul VI: *Closing Address at the Third Session of the Second Vatican Ecumenical Council*, 21 November 1964: AAS 56 (1964) 1015.

¹⁹⁴ cf. Vatican Council II: Dogmatic Constitution on the Church *Lumen Gentium*, 56: AAS 57 (1963) 60.

¹⁹⁵ *Ibid.*

¹⁹⁶ Heb. 2:10.

¹⁹⁷ cf. Jn. 19:26.

¹⁹⁸ cf. Acts 1:14; 2.

¹⁹⁹ cf. Jn. 19:27.

²⁰⁰ Jn. 3:16.

²⁰¹ Jn. 15:5.

²⁰² cf. Acts 1:14.

²⁰³ cf. Acts 1:13.

²⁰⁴ cf. Acts 1:8.

²⁰⁵ *Ibid.*

POPE'S MESSAGE TO UNCTAD V

TO MR. GAMANI COREA

Secretary-General United Nations Conference on Trade and Development

Human advancement, the upholding of the hope of peoples struggling in precarious and often crushing conditions, and helping humanity to regain control of its material and social universe: these are the subjects at the heart of the deliberations of the Fifth Conference of the United Nations on Trade and Development, meeting in Manila.

These preoccupations are also shared by the Holy See and the whole Church. I am writing to you, Mr. Secretary-General, in order to offer to this common task, together with my fraternal encouragement, a spiritual and ethical contribution drawn from the heritage of the Gospel.

It is our shared conviction that the courage of the concrete decisions that must be taken and the inspiration of new ideas for directing the future will come from people who have been made more aware of their unsurpassable dignity, more aware of the creative possibilities of their minds, more aware of the potential of their different cultures, more aware of the powerful moral dynamism which impels them to seek justice, peace and fraternal cooperation. These are realities that, in the eyes of a believer, have a depth and a guarantee that come from God. God has made us all in his own image and likeness, and his Son Jesus Christ, by becoming man himself, has in a certain manner united himself to every human being.

For development to be both effective and worthy, peoples have to count first of all on their work and on exchange. And this poses, at the basis of practically all the items on the Agenda of the Conference, the fundamental questions of the just price and the just contract.

These are eminently human and moral questions, and they have to be considered in all their constitutive dimensions.

One of these dimensions is, of course, remuneration for the work actually done by each individual. It is not the only dimension. It is also important to take into account the right of each people to make use of the goods which are more directly entrusted to the management, and whose reasonable and farsighted utilization conditions its free development. In addition, since work concerns human beings, their remuneration must enable them to live as befits human beings, to face all the tasks that fall to them, all the needs of human existence, beginning with the need to create, through employment, the very possibility of working. Furthermore individuals and people live in solidarity: their remuneration should manifest this solidarity, within each country and between countries, and it must be seen to be a fair sharing in the material and cultural goods which are produced at a given stage of human history and which always have a universal destination.

It is necessary that all these exigencies, without exception, should be taken into account concretely in the contractual processes which seek to determine the amount of just prices. These processes cannot simply be left to the play of the market forces — which in fact are never natural but always constructed by people — nor to the dominant influence of small groups or to that of number. Every contract is a human matter, conducted by people and directed towards serving people. Only then will the market forces, set up, and periodically revised and diversified, be able to play their beneficial role: for they will function under the responsibility of individuals and peoples who are free, equal and linked by solidarity, and under the regulation of moral norms that are binding upon everybody.

Healthy competition of this sort is in its turn conditioned by "a wider and more immediate redistribution of riches and of control over them" (*Redemptor Hominis*, 16). It is thus in this perspective that one must clarify and resolve the painful problem of the debts that weigh upon the poorer countries, the problem of common funds, the problem of a more adequate and more effective institutional framework of worldwide solidarity.

While the universal destination of goods is effected in part, through the medium of responsible appropriations and of exchanges, it also calls for institutions that more immediately express solidarity and sharing. What still exists, often in such an exemplary way, in the practice of hospitality and mutual help by the less advanced peoples, what has been reinstated elsewhere through national budgets and social security systems — namely, the desire to set aside an

important part of wealth in order to make it directly available for common use and needs, quite apart from any logic of competition and exchange — all this must likewise find its place in the development of the worldwide human community. It is up to the Manila Conference to explore and stimulate, with realism and generosity, all the opportunities now available for advancing along this path, in the order of production as well as in that of distribution.

Mr. Secretary-General, I express the earnest hope that this Fifth Conference of the United Nations on Trade and Development, which you have prepared with such care and breadth of view, will produce the resolute decisions that the less privileged peoples and indeed all humanity await. May this exceptional meeting be at the same time the place where new ideas germinate, mature and spread, and where these ideas succeed in defining a new long term strategy, able to halt the gigantic development of the situation referred to in the parable in the Bible concerning the rich banqueter and the poor man Lazarus (cf. *Redemptor Hominis*, 16). May this exceptional meeting succeed in eliminating a situation which now humiliates mankind and stores up threats for the future, and thus infuse new hope into countless human beings.

I pray that God, our common Father, will bless the Manila Conference.

From the Vatican, 26 April 1979.

JOANNES PAULUS P.P. II

TO THE PEOPLES OF LATIN AMERICA

THE PUEBLA MESSAGE

The third General Conference of the Latin-American Episcopate at Puebla, which concluded on 13 February, addressed the following message to the peoples of Latin America.

Our word: a word of faith, hope and charity

Ten years elapsed between Medellin and Puebla. Actually, with the second general Conference of the Latin-American Episcopate, solemnly inaugurated by the Holy Father Paul VI, of happy memory, there opened "a new period of the Church's life" (cf. opening speech of Paul VI). On our continent, marked by Christian hope and weighed down by problems. "God shed an immense light, which shines forth on the rejuvenated face of his Church" (introduction to the Medellin documents).

At Puebla de Los Angeles, the third Conference of the Latin-American Episcopate met to take up again the subjects previously discussed and to assume new commitments under the inspiration of the Gospel of Jesus Christ. The universal Pastor of our Church, Pope John Paul II was with us at the opening of the work, showering on us pastoral attentions which deeply moved us.

His luminous words marked out ample and deep line for our reflections and deliberations, in a spirit of ecclesial communion. Nourished by the strength and wisdom of the Holy Spirit and under the motherly protection of the Blessed Virgin, Our Lady of Guadalupe, we have carried out our great task with dedication, humility and confidence. Bound for our particular Churches, we cannot leave Puebla without addressing to the people of God in Latin America a word of faith, hope and charity which can be extended to all peoples of the world. In the first place we wish to describe ourselves: we are pastors of the Catholic and Apostolic Church, born of the Heart of Jesus Christ the Son of the living God.

Our question and request for forgiveness

Our first question, in this pastoral conversation before the collective conscience, is the following: in our continent, are we living, in practice, the Gospel of Christ? This question, which we address to Christians, can be analysed also by all those who do not share our faith.

Christianity, which brings with it the originality of love, is not always practiced in its entirety by us Christians. It is true that there exist great hidden heroism, much silent holiness, many marvellous acts of sacrifice. We recognize, however, that we are still far from practicing all that we preach. For all our shortcomings and limitations, we Pastors, too, ask God and our brothers in faith and in humanity for forgiveness. We wish not only to convert others, but also to convert ourselves together with others in order that our dioceses, parishes, institutions, communities and religious congregations may be, not an obstacle, but, on the contrary, an incentive to live the Gospel.

If we turn our eyes to our Latin-American continent, what sight does it offer us? A thorough examination is not necessary. It is true that the gap between the many who possess little and the few who possess a lot, is increasing. The values of our culture are in danger. Fundamental human rights are being violated. The great initiatives in favour of man are unable to solve adequately the problems that demand our attention.

Our contribution

But what have we to offer before the serious and complex problems of our time? How can we collaborate in the welfare of our Latin-American peoples when some people cling obstinately to their privileges at all costs, others feel discouraged, and again others promote initiatives to be able to survive and clearly assert their own rights?

Beloved brothers, once more we are anxious to declare that in dealing with social economic and political problems we do not intend to do so as teachers on the matter, but as interpreters of our peoples aware of their aspirations, particularly those of the most humble, who are the great majority of Latin-American society.

What can we offer? Like Peter faced with the entreaty addressed to him at the gates of the temple, considering what great structural challenges are present in our society, we say: "We have no silver

and gold, but we give you what we have; in the name of Jesus Christ of Nazareth, walk" (cf. Acts 3:6). And the sick man got up and proclaimed the greatness of the Lord. Thus Peter's poverty becomes riches and Peter's riches are called Jesus of Nazareth who died and rose again, always present, by means of his divine Spirit, in the apostolic college and in the new-born communities formed under his direction. The act of healing the sick man indicates that God's power requires the greatest effort on the part of men in order to cause his work of love to ferment and bear fruit through all available means: spiritual forces, and the achievements of science and technique in favour of man.

What can we offer? John Paul II, in the opening address of his pontificate in St. Peter's Square, replies to us in an incisive, stupendous way, presenting Christ as the answer of universal salvation: "Do not be afraid! Open wide the doors to Christ! To his saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilization and development."

It seems to us that here lies the potentiality of the seeds of liberation for the Latin-American man, our hope to construct, day by day, the reality of our true destiny. Thus the men of this tinent, the object of our pastoral concern, have an essential significance for the Church, since Christ assumed humanity and its actual condition, except sin. And, by so doing, he shared the immanent and transcendent vocation of all men.

Man struggles, suffers and sometimes despairs, yet never loses heart, and seeks in the first place to live the full significance of his divine filiation. For this purpose it is important his rights should be recognized, that his life should not be a kind of abomination, that nature, the work of God, should not be devastated contrary to his legitimate aspirations. Man demands, for reasons that are more than evident, that physical and moral violence, abuse of power, manipulation of money, abuse of sex, and finally, the breaking of the Lord's commandments, should be eliminated; because what is contrary to man's dignity wounds God, in a certain way. "All are yours; and you are Christ's; and Christ is God's." (I Cor 3:23.)

What interests us as pastors is the complete proclamation of the truth about Jesus Christ, the mission of the Church, and the nature, dignity, and ultimate purpose of man (John Paul II, opening address). And therefore our message feels illuminated by hope. The difficulties we meet with, the imbalances we perceive, do not drive us to pessimism. It is true that the socio-cultural context in which we live

is so contradictory, on the ideological plane and on the practical plane, as to lead not only to the shortage of material goods in the homes of the poorest but, what is even more serious, it tends to take away from them also their greatest treasure, which is God. This fact induces us to exhort all responsible members of society to revise their plans and, at the same time, imposes on us the sacred duty of smuggling to maintain and deepen the sense of God in the conscience of the people. Like Abraham, we struggle and will struggle, "hoping against hope", that is, we will never stop hoping in the grace and power of the Lord, who established with his people an indestructible covenant, despite our breaches of trust.

It is moving to perceive in the soul of the people spiritual riches overflowing with faith, hope, and love. From this standpoint, Latin America is an example for all the other continents, and in the future it will be able to expand its sublime missionary vocation beyond its frontiers. So "Sursum Corda"! Raise up your hearts, beloved brothers of Latin America, because the Gospel which we preach is such splendid good news as to convert and transform minds and hearts, since it can communicate the greatness of man's destiny, prefigured in the Risen Christ.

Our pastoral preoccupations for the humblest members of the social body, some of whom are imbued with human realism, do not intend, to exclude from our concern and from our hearts the other representatives of the social framework in which we live. On the contrary, they constitute serious and opportune warnings in order that gaps may not increase, sins may not multiply, and the spirit of God not depart from the Latin American family.

And since we believe that the revision of the religious and moral behaviour of the men must be reflected in the political and economic spheres in our countries, we call upon all, without distinction of class, to accept and make their own the cause of the poor as though it were a question of accepting and making their own the cause of Christ himself. "As you did it to one of the least of these my brethren, you did it to me." (Mt. 25:40)

Latin-American Episcopate

Brothers, do not let yourselves be impressed by news that the episcopate is divided. There are differences of outlook and opinions, but we really live the principle of collegiality, completing one by God. Only in this way shall we be able to face up to great challenge of evangelization in the present and future of Latin America.

The Holy Father John Paul II indicated in his address at the opening of the Third Conference (in the fifth part), among other suggestions, three pastoral priorities: the family, youth, and the apostolate of vocations.

The family

We call, then, with special affection, the family of Latin America to take its place in the heart of Christ, transforming itself more and more every day into a privileged place of evangelization, of respect for life, and of community love.

Youth

We call cordially on the young to overcome the obstacles that threaten their rights to conscious and responsible participation in the construction of a better world. We do not wish them sinful absence at the table of life or sad abandonment to the imperatives of pleasure, indifferentism, or voluntary and unproductive solitude. The time of protest, expressed in exotic forms or by means of inopportune exaltation, is now over. Your capacity is immense. The time has come for reflection and full acceptance of the challenge to live fully the essential values of true and complete humanism.

Agents of the apostolate

With words of affection and confidence, we greet all those, of all categories, who generously exercise the apostolate in our particular churches. Exhorting you to continue your labours in favour of the Gospel, we call upon you to make an increasing effort for the apostolate of vocations, in the sphere of which there is space for the ministries entrusted to laity in virtue of their baptism and confirmation. The Church needs more diocesan and religious priests, as wise and holy as possible, for the ministry of the word and the Eucharist, and for the greater efficacy of the religious and social apostolate. She needs laity, aware of their mission within the Church and in the construction of the temporal city.

Men of good will and the civilization of love

And now we desire to address all men of good will, all those who are engaged in tasks and mission in the most varied fields of culture, science, politics, education, work, the media of social communication, art.

We call upon them to be generous constructors of the "civilization of love" (Paul VI), inspired by the word, the life, and the full donation of Christ, and based on justice, truth, and freedom. We are sure that in this way we will obtain your answer to the imperatives of the present time, to the hoped for interior and social peace in persons, families, countries, continents, and the whole universe.

We wish to explain the organic meaning of the civilization of love in this difficult but hopeful hour for Latin America. What does the commandment of love enjoin upon us? Christian love surpasses the categories of all existing regimes, because it brings with it the insuperable force of the paschal mystery, the value of the suffering of the Cross and the signs of victory and Resurrection. Love produces the happiness of communion and inspires the criteria of participation. Justice, as is known, is a sacred right of all men, conferred by God himself. It is integrated in the very essence of the Gospel message. Truth, illumined by faith, is a perennial source of discernment for our ethical conduct. It corresponds to our human condition and is an indispensable factor for the progress of peoples.

The civilization of love rejects violence, selfishness, waste, exploitation, and moral disorders. At first sight this seems an expression deprived of the necessary energy to face up to the serious problem of our time. On the contrary, we assure you, there is no stronger word in the Christian dictionary. It merges with Christ's own strength. If we do not believe in love, we do not believe either in him who says, "This is my commandment, that you love one another as I have loved you" (Jn. 15:12).

The civilization of love proposes to all the evangelical riches of national and international reconciliation. There is no act more sublime than forgiveness. He who is unable to forgive will not be forgiven (cf. Mt. 6:12).

Renunciation and solidarity must have great weight on the scales of common responsibilities in order that there may be a correct equilibrium of human relations. Meditation on this truth would lead our countries to revise, in harmony with the common good, in charity and without harm to justice, their behaviour with regard to exiles and other consequent problems. There are numberless traumatized families in our continent.

The civilization of love condemns absolute divisions and psychological walls which violently separate men, institutions, and national communities. Therefore, it defends with ardour the thesis of the integration of Latin America. In unity and in variety, there are elements of continental value which deserve to be appreciated and studied far more than purely national interests. Our countries of Latin America must be reminded of the urgent necessity of preserving and increasing the heritage of continental peace; because it would be a tremendous historical responsibility to break the ties of Latin-American friendship, convinced as we are that there are juridical and moral remedies for the solution of problems of common interest.

The civilization of love rejects subjection and dependence, detrimental to the dignity of Latin America. We do not accept being a satellite of any country in the world, far less of its ideologies. We wish to live on brotherly terms with everyone, because we reject narrow and inflexible nationalism. It is time for Latin America to tell developed countries not to keep us at a standstill, not to hinder our progress, not to exploit us; on the contrary, to help us generously to overcome the barriers of our under-development, respecting our culture, our principles, our sovereignty, our identity, our natural resources. In this spirit we will grow united, like brothers, members of the same universal family.

Another point that worries and distresses us is the arms race, which does not cease to manufacture instruments of death. It brings with it the painful ambiguity of confusing the right to national defence with the ambitions of unlawful gains. It is not calculated to construct peace.

Ending our message, we respectfully and confidently call upon all those in charge of the political and social order to dwell on these reflections which have sprung from our experiences, the direct children of our pastoral sensitivity.

Believe us: we desire peace; and to reach it, it is necessary to eliminate elements that cause tensions between having and power, between being and its most just aspirations. To work for justice, for truth, for love, and for freedom, in the framework of communion and participation, is to work for universal peace.

Final word

And now the final word. At Medellín we ended our message with the following affirmation: 'We have faith in God, in men, in the values and in the future of Latin America.' At Puebla, taking up again this profession of divine and human faith, we proclaim: "God is present, alive, in Jesus Christ the liberator, in the heart of Latin America. We believe in the power of the Gospel. We believe in the efficacy of the evangelical value of communion and participation to bring forth creativity, and to promote experiences and new pastoral projects. We believe in the grace and strength of the Lord Jesus who intills life, who pushes us to conversion and solidarity. We believe in the hope which nourishes and strengthens man on his way to God, our Father. We believe in the civilization of love."

May our Lady of Guadalupe, the Patron Saint of Latin America, accompany us, solicitous as always, in this pilgrimage of peace.

ERECTION OF TANDAG DIOCESE

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM — REI MEMORIAM

Quo plenius atque uberius spirituali bono Christifidelium dioecesis suae provideretur, Venerabilis frater Michael Cinches, Episcopus Surigensis, ex sententia quoque Conferentiae Episcopalis Insularum Philippinarum, petivit ut e sua dismembrata dioecesi alia condere-
tur. Summus Pontifex Paulus VI, Decessor Noster, die decimosexto mensis Junii anno millesimo nongentesimo septuagesimo Octavo, audito antea Venerabili fratre Brunone Torpigliani, Archiepiscopo titulo Mallianensi et in Insulis Philippinis Apostolico Nuntio, preces ad se admotas benigne excipiendo decrevit. Quapropter, de plenitudine Apostolicae potestatis, a dioecesi Surigensi territorium separavit civilis regionis vulgo — Surigao del Sur — nuncupatae eoque novam constituit dioecesim TANDAGENSEM appellandam, iisdemque limitandam finibus quibus civilis regio, quam diximus, terminatur. Episcopalem sedem huius dioecesis in urbe vulgo — Tandag — nuncupata statuit templumque eadem in urbe exstans. Deo dicatum in honorem Sancti Nicolai de Tolentino, ad gradum et dignitatem ecclesiae cathedralis iustis cum iuribus evexit. Episcopo autem, praeter debita iura, obligationes residentium Episcoporum tribui iussit, et episcopalem mensam Curiae emolumentis fideliumque donis et bonorum portione, iuxta normam canonis 1500 Codicis Juris Canonici, constituendam esse censuit. Praeterea decrevit: in eadem dioecesi pro clericorum collegio alias per Litteras Apostolicas condendo, consultores dioecesanos eligi posse; ad seminarium insuper quod attinet sacrorumque alumnorum institutionem servanda esse praescripta iuris communis, prae oculis habitis normis Decreti Concilii Vaticani secundi — Optatum totius — et regulis a Sacra Congregatione pro Institutione Catholica editis; selectos autem Seminarii alumnos Romam esse mittendos, in Pontificium Collegium Philippinum ut philosophicis et theologicis disciplinis fusius imbuerentur; item quod ad dioecesis regimen attinet, administrationem, Vicarii Capitularis electionem, aliaque id genus adamussim quae sacri canones praescribunt, servanda; dioecesi Tandagensi rite constituta, eo ipso sacer-

dotes Ecclesiae illi adscriptos censi in cuius territorio officium vel beneficium ecclesiasticum haberent, ceteros vero clericos seminariiue tirones ei, in qua legitime degerent; acta et documenta dioecesim Tandagensem respicientia eiusdemque clerum, fideles et bona temporalia, ad eius curiam a curia Surigensi transferri ut in tabulario servarentur. Decrevit etiam ut dioecesis Tandagensis suffraganea esset metropolitanae Sedi Cagayanae eiusque Episcopus eiusdem Sedis Metropolitae. Ad haec perficienda constituit Venerabilem fratrem Brunonem Torpigliani quem diximus, vel ab eo delegatum acerdotem. Jussit denique effecti negotii congrua documenta ad Sacram Congregationem pro Episcopis esse mittenda, usitato more signita sigilloque impressa. De iis tamen, quae supra scripta sunt, nec ipse Paulus VI nec eius Successor Joannes Paulus I, Apostolicas Litteras dare potuerunt, quia morte intercepti sunt. Nos itaque arcano Die nutu ad supremam Apostolorum Principis Cathedram nuper evecti, quae iam decreta sunt, Nostra potestate per has Litteras Apostolicas rata esse volumus, contrariis quibuslibet non obstantibus. Datum Romae, apud S. Petrum, die nono mensis Decembris, anno Domini millesimo nongentesimo septuagesimo octavo, Pontificatus Nostri primo.

✠ JOANNES CARD. VILLOT
Secretarius Status

✠ SEBASTIANUS CARD. BAGIO

JOSEPHUS DEL TON, Proton. Apost.
EUGENIUS SEVI, Proton. Apost.

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili fratri IRENAEO AMANTILLO, Episcopo titulo Girensi atque Auxiliari Archiepiscopi Cagayani ad cathedralem Sedem Tandagensem translato, salutem et Apostolicam Benedictionem. Ne dioecesis Tandagensis, hoc ipso die erecta, suffraganea metropolitanae Ecclesiae Cagayanae, suo careret Pastore, visum est Summo Pontifici Joanni Paulo I, proximo Decessori Nostro, te, Venerabilis frater, ad eandem regendam et gubernandam destinari posse. De sententia igitur Venerabilis fratris Nostri S.R.E. Cardinalis Praefecti Sacrae Congregationis pro Episcopis te, vinculo solutum Sedis titulo Girensis itemque munere Auxiliaris Archiepiscopi Cagayani, ad dioecesim Tandagensem die sexto mensis Septembris anno millesimo nongentesimo septuagesimo octavo transtulit, cum obligationibus congruis debitis que iuribus. Insuper dum te a catholicae fidei professione facienda exemit, te iussit iusiurandum dare fidelitatis erga Nos et Successores Nostros formulamque adhibitam ad Sacram Congregationem pro Episcopis mittere, usitato more signatam sigilloque impressam. De iis tamen, quae supra scripta sunt, Apostolicas Litteras dare non potuit quia morte interceptus est. Nos itaque, ad Beati Petri Sedem evecti, quae decreta sunt, Nostra potestate per has Apostolicas Litteras est. Nos itaque ad Beati Petri Sedem evecti, quae decreta sunt Nostra potestate per has Apostolicas Litteras rata esse volumus simulque mandamus ut hae Litterae Nostrae clero ac populo in cathedrali dioecesis tuae templo legantur, die festo de praecepto; quos dilectos filios paterne hortamur ut non solum te libenti animo accipiant, verum etiam mandatis tuis libenter pareant. Ceterum, Venerabilis frater, a Deo precibus petimus ut suis locupletet te donis detque abunde ut de pastoralibus operibus tuis quam laetissimi fructus capiantur. Datum Romae, apud, S. Petrum, die nono mensis Decembris, anno Domini millesimo nongentesimo septuagesimo octavo, Pontificatus Nostri primo.

✠ JOANNES CARD. VILLOT
Secretarius Status

EUGENIUS SEVI, Proton. Apost.

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio Edmundo M. Abaya, sacerdoti ac Vicario Generali archidioecesis Novae Segobiae electo Episcopo Laoagensi, salutem et Apostolicam Benedictionem. Cum non ita pridem iustas ob pastorales causas placuis set ut novae in Philippinis Insulis dioecesi Boacensi primus ordinarius praeficeretur Episcopus eousque Laoagensis Venerabilis frater Raphael Montanus Lim, fieri nimirum non simul potuit quin grex ipsius Laoagensis pro prio repente privaretur spectato pastore. Ne vero diuturnior eiusdem sedis vacatio quidquam intertrimenti clero ac fidelibus illis ita sacrorum suorum Antistite carentibus inferretur, visum similiter est in locum eius idoneum sine mora sufficere successorem qui nempe prudenter sciret feliciterque curam gerere amatae istius communitatis ecclesialis. Talem profecto animarum curatorem rerumque sacrorum administratorem cum te ipsum, dilecte fili, es se didicerimus ex pluribus factorum operum consiliorum tuorum documentis, idcirco Nos libenter quidem adsensi Venerabilibus fratribus Nostris S.R.E. Cardinalibus, qui negotia Sacrae Congregationis pro Episcopis moderantur, ex potestatis Nostrae plenitudine nominamus te ac destinamus legitime Episcopum memoratae vacantis nunca Sedis Laoagensis eodemque tibi tempore concedimus iura cuncta iniungimusque cuncta officia quae suapte natura cum dignitate ista et auctoritate coniunguntur. Quamvis permittamus ut ordinationem episcopalem etiam extra urbem Romam accipias a quolibet catholico Episcopo, aliis duobus eiusdem sacri ordinis consecrantibus viris secundum liturgicas leges, volumus tamen ut antea fidei professionem peragas coram quovis rectae pariter fidei Episcopo necnon ius iurandum fidelitatis erga Nos et Successores Nostros nuncupes ac deinde formulas a te adhibitae diligenter cures ad Sacram Congregationem pro Episcopis mittendas solito more signatas sigilloque munitas. Praeterea iubemus has Litteras Nostras palam recitari clero et populo tuo in cathedralem aedem Laoagensem congresso aliquo festo die de praecepto. Quos craissimos sane filios filiasque hortamur in Domino ut summa te benevolentia complectantur tamquam proprium divinarum veritatum magistrum gratiarum-

que dispensatorem ac tibi prompti obtemperent salutaria pro Jesu Christo mandanti. Quod superest, monemus te, dilecte fili, ut omne opus episcopale tuum fidenter commendes omnipotenti ipsi Redemptori a quo precamur simul ut maxime id prosperetur in salutem ac prosperitatem totius gregis Laoagensis hodie curis tuis concrediti. Datum Romae, apud S. Petrum, die undecimo mensis Decembris anno Domini millesimo nongentesimo duodeoctogesimo, Pontificatus Nostri I.

† JOANNES CARD. VILLOT
Secretarius Status

MARECELLUS ROSSETTI
Proton Apost.

DIOCESE OF BORONGAN EASTERN SAMAR

CIRCULAR LETTER NO. 19

Series of 1979

RE: DIVERSITY OF PRIESTLY SERVICES IN THE CHURCH

TO: OUR BELOVED CLERGY, RELIGIOUS AND FAITHFUL

The Church always feels an exceeding joy when a Pope is elected to the Chair of St. Peter. In a diocese, the consecration of a Bishop, the ordination of Priests and of Deacons, the institution of Acolytes and Readers are generally considered great and joyful happenings. For this reason, therefore, let me share with you some fundamental points on the diversity of priestly services in the Church.

It is the Will of our Lord, Jesus Christ, that the Church be hierarchical. He instituted a variety of offices which work for the spiritual growth of the people of God: Pope, Bishops, Priest, Deacons, Acolytes and Readers. Certainly, the Church "derives its increase according to the functioning in due measure of each single part."¹

In the Pope, Christ set up "a lasting and visible source and foundation of the unity both of faith and of communion."²

The Bishops together with the Pope "direct the house of the living God,"³ by perpetuating the work of Christ which is "to teach all nations, to sanctify men in truth and to give them spiritual nourishment."⁴

The Priests, by virtue of their sacred ordination and of the mission they receive from their Bishops, "are promoted to the service of Christ the Teacher, Priest and King; they are given a share in his ministry, through which the Church here on earth is being ceaselessly built up into the People of God, Christ's Body and the temple of the Holy Spirit."⁵

¹ Eph. IV:16.

² Dogmatic Constitution on the Church, No. 18.

³ Ibid.

⁴ Decree on the Pastoral Office of Bishops in the Church, No. 2.

⁵ Decree on the Ministry and life of Priests, No. 1.

The Deacons, "strengthened by sacramental grace, serve the people of God in the diaconia of liturgy, word, and charity, in communion with the Bishop and his presbyterium."⁶

The Acolytes "attend to the service of the altar and assist the deacon and the priest in liturgical celebrations especially in the celebration of Mass."⁷ In extraordinary circumstances, "he is also to distribute holy communion as an auxiliary minister . . . and may be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterward replacing it, but not with blessing the people."⁸

The Readers are instituted for "reading the word of God in the liturgical assembly. Accordingly, he is to read the lessons from Sacred Scripture, except for the Gospel, in the Mass and other sacred celebrations; he is to recite the psalm between the readings; he is to present the intentions for the general intercessions; he is to direct the singing and the participation by the faithful and he is to instruct the faithful for the worthy reception of the sacraments."⁹

In our Diocese, special events take place which cause us all to rejoice: ordination to the Sacred Priesthood and Sacred Deaconship, institution of Acolytes and Readers, and investiture of High School Seminarians.

Moreover, the historic island of Homonhon, Guiuan, Eastern Samar, is elevated into a Parish due to the reasonable demands of its Catholic inhabitants. Rev. Fr. Arturo F. Gonzales is appointed the first Pastor.

Easter greetings to you all in Our Lord Resurrected!

May we grow more in His grace and wisdom as we perform our priestly services according to our respective roles in the diocese.

✠ (Sgd.) SINCERO B. LUCERO, D.D.
Bishop of Borongan
Eastern Samar

Given at our Episcopal Residence in Borongan, Eastern Samar, this 15th day of April, 1979, on Easter Sunday of the Lord's Resurrection.

⁶ Dogmatic Constitution on the Church, No. 29.

⁷ Apostolic Letter on First Tonsure, Minor Orders and Subdiaconate Paul VI, Ministeria Quaidam, 15 August, 1972, No. 6.

⁸ Ibid.

⁹ Ibid., No. 5.

DECREE ON THE CANONICAL ERECTION OF THE HISTORIC ISLAND OF HOMONHON AS PARISH

Due to the reasonable demands of the Catholic inhabitants of the Historic ISLAND of HOMONHON, Guiuan, Eastern Samar, last August, 1978, as well as the advice of REV. FR. ROLANDO DE GUZMAN, Pastor of Sulangan Parish to which said ISLAND belongs and the consent of the BORONGAN PRIESTS' ASSEMBLY last January, 1979, presided over by our Vicar General, VERY REV. MSGR. EMELIANO C. BALEIN.

I,

SINCERO, BARCENILLA LUCERO, D.D., by the GRACE OF THE LORD AND OF THE HOLY SEE, BISHOP OF THE DIOCESE OF BORONGAN, EASTERN SAMAR, after deep consideration and for the sake of the salvation of souls, elevate the ISLAND OF HOMONHON into a PARISH.

By virtue, therefore, of this Decree, I declare the ISLAND OF HOMONHON canonically erected as PARISH with all the rights and privileges of a removable parish according to Canon Law, Diocesan Statutes and Approved Customs, this Twenty Fourth Day of April in the year of Our Lord Nineteen Hundred and Seventy Nine.

At the same time, I establish its territorial jurisdiction: the whole ISLAND OF HOMONHON. The inhabitants within those limits constitute the members of the New Parish.

Moreover, this Parish shall be known as HOMONHON PARISH with Barrio of CASUGURAN as its principal seat.

Furthermore, I appoint REV. FR. ARTURO F. GONZALES as the FIRST PASTOR of this New Parish with all the faculties, rights and privileges which by Canon Law, Diocesan Statutes and Approved Customs are declared inherent to his office, whether spiritual or temporal matters.

✠ (Sgd.) SINCERO B. LUCERO, D.D.
Bishop of Borongan
Eastern Samar

Given at our Episcopal Residence in Borongan, Eastern Samar, this 15th day of April, 1979, on Easter Sunday of the Lord's Resurrection.

THE DIOCESAN SYNOD IN THEOLOGICAL PERSPECTIVE

by

Archbishop Bruno Torpigliani, D.D.
Apostolic Nuncio to the Philippines

*(Address to the Catholic Bishops' Conference of the Philippines,
Baguio, January 27, 1979)*

Reflecting on important events of the Church in the Philippines, it seems to me that the four hundredth anniversary of the establishment of Manila, on February 6, 1579, as the first Philippine diocese, suffragan of the Archdiocese of Mexico, stands out and offers us a God-given opportunity to direct our attention to the momentous consequences that derive from this event for the whole Church in this country.

Three statements of Vatican II will serve us as a starting point for reflecting on the importance of this event: "The mission of the Church is fulfilled by that activity that makes her fully present to all men and nations" (AG 5); "This duty must be fulfilled by the order of bishops... with the prayer and cooperation of the whole Church" (AG 6); "Through those who were appointed bishops by the apostles, and through their successors down to our time, the apostolic tradition is manifested and preserved in the whole world" (LG 20). The establishment of the hierarchy in a determined place is the logical corollary from these premises for the life of the Church (AG 6).

What is true and valid of the Church as a whole in the world, is also in this respect true and valid of the Church within the boundaries of a nation — in our case of the Church in the Philippines. The establishment of the first Philippine diocese in Manila four hundred years ago (in modern Asia, second only to the Diocese of Goa) forms part of that plan of God, of that "salvation history" that has affected in the past and does still affect today, the spiritual life of the inhabitants in the whole archipelago.

Thus the commemorative celebration of the establishment of the first diocese in the Philippines has a real bearing on the life of the other sixty-two ecclesiastical jurisdictions which, in the course

of these four centuries, have sprung from Manila as the mother diocese. The celebration of the Manila Quadricentennial is, therefore, in a real sense a celebration of all the ecclesiastical territories in the country, of each and everyone of the local churches. It should then constitute a spiritual celebration of the Church in the Philippines.

Now, the Manila Archdiocese intends to celebrate this centenary first with a series of activities that will manifest externally the inner spirit of thanksgiving for the gift of faith, both received by and entrusted to her, both to be lived and to be shared.

But Manila will celebrate this centenary with a nevent of great ecclesial importance, which has been described by His Eminence, the Cardinal Archbishop of Manila, as the "high point" of the Quadricentennial. This "high point" is the Archdiocesan Synod aiming, as it does, at the internal renewal of the faith at both the individual and the institutional levels.

It is within this context that I will offer my reflections to you today. I would like to share with you some ideas related to the holding of diocesan Synods, as I am confident that the other dioceses in the Philippines will celebrate theirs in the near future, since the Synod is one of the most efficacious means put at our disposal to obtain the renewal of the spiritual and apostolic life in the clergy, to help in invigorating the Christian life in the faithful, and to restructure the institutions in the local Church.

THE SYNOD, ECCLESIAL EVENT

No one will call into question that the periodical celebration of a diocesan synod is one of the most important duties of the bishop. The Vatican II Decree on the Bishops' Pastoral Office in the Church states that the Council "earnestly desires that the venerable institution of synods and councils flourish with new vigor" (DC 36). According to the *Directory on the Pastoral Ministry of Bishops*, the synod and the pastoral visitation "are matters of extraordinary importance in the ministry of the bishop" (DPMB 162). The Law of the Church, both in its actual form and in the proposed revised version, holds the celebration of synods as one of the main duties of the bishop in his diocese (CIC 256 nn. 1 and 2; RCIC n. 271 "Schema Canonum Libri II de Populo Dei"). In fact the proposed revised version of Canon Law speaks of the diocesan synod before speaking of the diocesan curia, the persons and general administra-

tion of the diocese, and all the diocesan bodies, assemblies and councils that may form part of the administration. Finally, the Synod is one of the best practical means to achieve the much needed application of the principles and discipline of the Second Vatican Council to the local situation.

I should not delay in giving any definition of what a Synod is, a concept well-known to all of you. I will dwell at some length on the theological aspects, presuppositions and implications of a Synod.

Although two levels may be distinguished in the theology of the Synod: the doctrinal ecclesiological level, and the level of pastoral implications that derive from that ecclesiology and are still theological in character, both are so intimately connected with one another that they may be better considered "*per modum unius*".

1. *The Church, "ECCLESIA"*. At the basis of these reflections on the Synod stand the concept of the Church as the People of God, the revalidation of the local Church, authority and the new image of the pastor, and the role of the laity in the mission of the Church. All these elements, brought into sharp focus by Vatican II, demand from us a courageous approach to the problem of the renewal of the local Church by the proper use of the diocesan Synod.

The Church is the universal "assembly" convoked by God himself. In a deep theological sense, therefore, the Church herself can be called an "ecumenical council of divine convocation". The universal Church, as a fellowship of the Christian faithful, has a conciliar, synodal, collegial structure throughout. This is true of the local or particular Church as well as of the provincial and universal Church. A certain conciliarity or "synodality" is essential to the Church.

The Church has always been conscious that she could count on the formal promise of the Lord: "Wherever two or three are gathered in my name, I am in their midst" (Mt. 18.20). Hence, following the expression in the Acts of the Apostles (Acts 15.28), the councils and synods in the course of the centuries have considered themselves "gathered in the Holy Spirit", a phrase that has become a classical formula of conciliar protocol.

The Church is a communion. As such she calls for some gathering of members for moments of decision and renewal, as well as for worship and instructions. The notion of *communion* (KOINONIA), expressing the essence and unity of the Church implies a sharing and contributing, a fellowship and solidarity among all the members of the local christian community. This fellowship and solidarity are properly expressed in a periodic assembly wherein the members have a voice and vote. This is the Synod.

There is a problem at the source of the tensions that have surfaced during the synods that have been celebrated in the recent past. Two different visions of the Church, the societal and the communal, continue to coexist in the life of the Church today. The societal, of pre-Vatican II vintage, is almost moribund although still alive; while the communal, propounded by Vatican II with its post-conciliar developments, is not yet too mature. The Church, therefore, seems to be enduring an existential "in-between-time" in its self-awareness. On the one hand, we profess with Vatican II ecclesiology, that the Church is primarily a *communion* of persons; on the other hand, we operate within an ecclesiology and from a Code of Canon Law (still in the process of revision) that rest fundamentally upon *societal* rather than communal foundations. An in-between-time then has some painful but unavoidable inconsistencies.

It is certain, therefore, that without proper Pneumatology — because the Spirit is also at work in this "in-between-time" — synodal practices could not find their true basis, since it is, thanks to the action of the Spirit that the Church grows and is built up.

The special presence of Christ in the gathering of his faithful lends further support to the celebration of a Synod. God speaks to them in Christ in a special way when the baptized come together and share their concerns and insights for the welfare of His Church. In that sense, synods, particularly because of their character as event and the promise from the Lord, are not parliaments of the Church but "loci" where the Spirit of Jesus Manifests himself, and where the image-guides for Christian life are elaborated.

2. *The Local Church.* However, the diocesan synod, of which we speak here, is a particular gathering of the *local Church*. It is this aspect of the local Church that must be understood correctly in order to place the synod in its proper context. In the past, especially prior to Vatican II, the Church was often presented, or at least was conceived by many, as a very vast diocese, the Pope's diocese, with the bishops only executing orders. And yet, it is a well-known fact that for the New Testament and for the primitive Church as well as for Vatican II (cf. "Christus Dominus" no. 11) the local Church is not a circumscription or a part of the whole Church. On the contrary, she is a *pars pro toto*, and not a *pars in toto*. The local Church is fully the Church of God, even if she is not the whole Church of God. There follows from this that each local Church must be a "dynamic-responsible agent-subject" — a "Church-subject".

A local Church (at times the Council uses also the term "particular Church") is fundamentally the people of a particular com-

munity who respond to the Gospel as it is being understood in a determined human space. In fact, the Decree on the Missionary Activity of the Church demands that "the Christian life should be adapted to the genius and character of each people" (AG 5), a principle that leads by the hand to the realization of the desire expressed by the International Theological Commission: "Because of the universal and missionary character of the Christian faith, the deeds and words revealed by God must be time and again re-thought, re-formulated, lived again in the bosom of each human culture if a real response to questions based in human nature is to be expected" (DC n. 1632 [20.5.1972] p. 49). The local Church is therefore a Church inserted in a particular human and cultural space.

It is in this perspective that Synods are expected to be powerful instruments for the revalidation of the local Churches, by helping in inserting them more deeply in their own cultural and social universe. In the concrete, this means securing at the local level a better reception for the decisions of the Second Vatican Council. The Council itself invites us to consider the link of a Church to her own cultural word as a constitutive element of her catholicity (AG 4).

Often in the last centuries the local Churches have not been able to develop all their potentialities because of an unfavorable historical ecclesial context (mainly the very real fear of Gallicanism) in which, however, ecclesiastical politics were far from being the only component. Monsignor, now Cardinal Giovanni Benelli, emphasized strongly this point in his conference in Augsburg (1973) on "The Relationship between the See of Peter and the Local Churches" (DC n. 1644 [16-12-1973] pp. 1070-1080).

Already long before, Gregory XI in the XIV century had argued for a "from-the-bottom-up" approach in the diocesan synodal activity in addition to the familiar "from-the-top-down" process. In 1374 he asked that the diocesan synods deliberate upon the problems and controversies existing in the local church instead of simply promulgating the decrees of the recent provincial council.

3. *Participation and Sharing.* The first corollary that follows from both the concept of Church as the People of God and of the local Church "being Church" is the need of participating in the life and mission of the Church at the very local level. Hence every person in the diocese should seek to renew his understanding of what it means to be a member of the community of faith, hope and love which is the Church. There should be a real participation and representation of all the people in the Church.

While this approach is theological in character, a reason for this process of participation and representation is also to be found, at least partly, in the sociological ferment of contemporary society, as seen in requests for greater "democratization", in the results of dialogue, in the perceived need of proper "management" in the affairs of the Church, in the rationalization of the decisions that are taken, etc. However, it will be never sufficiently emphasized that, although sociological roots are to be acknowledged, theological foundations are still much more important when it is question of the life and activity of the Church.

It is within this theological perspective that each local Church must take the initiative not only to handle her own problems by adapting general principles and laws to the concrete situation and culture, but above all by the proper actuation of the creativity which is in her in virtue of the charisms of the Spirit.

The problem had been seen and the idea had been expressed more than two centuries ago when Benedict XIV batted for the proper adaptation of the universal Church discipline to local situations precisely by the right use of synods: 'Not all laws are suitable for all places and times — he wrote — and what the situation in one diocese calls for here and now, might in another diocese, were it there determined, prove unsuitable, useless, and at times even harmful'.

We have mentioned the charisms of the Spirit. The right application of this principle of Paulinian ecclesiology and of the more recent insights on this matter expressed by Vatican II should lead to the actualization of the proper representation from the whole People of God, manifesting and sharing the diversity of their services, ministries and charisms. The fostering of such structure where clerics, lay people, and religious men and women come together, would foster in a considerable degree the participation of a greater number in building up the church. Thus an extensive consultation of all and the free expression of opinions and suggestions on a variety of subjects are necessary for the relevance and effectiveness of the Synod. The chances for the Gospel diminish considerably if a great number of the faithful do not feel in this sense responsible for the Church.

4. *Laity and Synod.* This brings up the problem of the laity in the Synod. In my address to this venerable body last July, I developed at some length the problem of a responsible laity. The non-hierarchical members of the Church — the immense majority of the People of God — should realize that in the Church they not only have "human rights", but the rights proper of a citizen

of the Church; that their status is not the status of foreigners, residents or "protected" individuals; that they are not individuals merely juxtaposed without any link with each other. There exists a communion, a "koinonia", proper to the Church that cannot be relegated to the realm of mystical interiority. The Church cannot be divided into two categories of Christians, where each one says "they" when speaking of the others, a Church incapable of saying "we", incapable therefore of being a "Church-subject". And if the aim of the synod is the spiritual renewal of the diocese then the thoughtful involvement of the laity, — the total mobilization of the whole People of God — is absolutely necessary.

The fundamental equality of all Christians — those called by the Father, baptized in Christ, strengthened by the Spirit, and united in the Eucharist — indicates the propriety of each one sharing in the deliberations and policy-making of the local community of Christians. Synods are instruments for such participation based on the fundamental equality and common dignity of all the members of God's People.

The laity have the right and duty to share in Church affairs. "Through baptism and confirmation all are commissioned to the apostolate by the Lord himself" (CD 16; LG 33). The entire Church bears the mission of Christ. Thus the mission of the Church is the responsibility of all the baptized. Though the bishop is the "unicus legislator" in the Synod he is compelled by the teachings of Vatican II to arrive at his final decision through consultation with the laity, religious and clergy. In the synod the representatives of the Christian community can recognize and assume their responsibility and share the individual gifts for the building of the body of Christ.

St. Cyprian expressed this principle in unmistakable terms: "I want to discuss the problems and affairs of the Church not only with my brother bishops but with all my people". Such a policy, when the numerical composition of a synod is adequate, will allow bishops, priests, religious and lay people to perceive how different their respective approach to reality is. Sociologically, this is a very well-known fact; but to discover it together helps in making a "Church-active-subject" a reality physically viable and present. Such a representative synod likewise leads the partners to apportion and shoulder the different tasks that are necessary for building up the Church, since not everything is possible at the same time, nor everything is possible even to the most gifted ones.

Christians carry on, in solidarity, the responsibility of the Church. Just two examples from Scripture: It "belongs to all Christians to test the spirits" (1 Th 5.19-21; 1 Jn 4.1), as it does "belong to them to reject a false doctrine" (Col 2.8; Ap 2.2).

At the same time this responsibility is carried differently. The list of charisms that are at the basis of as many ministries and services (Rom. 12.4-8; 1 Cor 12.8-10 and 28-31) shows that these ministries and services are as different as the needs of the presence of the Church to all men, including the apostolic ministry and the ministry of governing.

What would then be the logical consequence? Although there is an equal dignity of all God's children, in contrast there is no abstract equality among them — a necessary presupposition of democracy — since each of them receives from the Spirit a different gift to be put at the service of the common good. It follows, therefore, that it is normal for a synod to aim at representing the different charisms (the contemplative life has also its place in it) and the different functions. The entirety of the gifts of the Spirit is to be found not in a limited assembly, even of the highest sanctity and dignity, but in the representative assembly of all Christians.

It is to be noted that to give institutional expressions to the common responsibility of all Christians, as it would be the case in the synod, does not mean an undue democratization of the Church; but simply to acknowledge that the Church is built up by all, thanks to the multiform action of the Spirit.

As the people of God is represented in the Synod by the lay members, so a diocesan synod includes also the presbyteral college ("ordo presbyterorum") with the bishop as leader and center of unity, taking its rightful place in the direction and ministry of the diocesan Church. The origins of the synods reach back to this collegiate structure of the priesthood, and today's synodal celebrations show forth that structure and provide one opportunity for it to function in a more structured and organic way.

5. *The Bishop in the Synod.* Still, the bishop, remains the sole legislator in the Synod (CIC 362): This is a "datum". This apparent "antidemocratic" character will be less marked if the bishop, while recognizing his role in the synod, consider it, as John XXIII did in the Roman Synod, not simply as an exercise of authority but as a duty of "pastoral responsibility".

Here, two different conceptions of the exercise of authority in the Church come in. The ecclesial co-responsibility of each Christian,

and particularly of the bishops, in the life of the Church, is a reality no one can contest. But as for the competence of the bishops in the exercise of this co-responsibility, profound divergencies appear between an "authoritarian" and a "dialogal" conception. The problem consists in how to keep the proper balance between two apparently opposite tendencies — not to say ideologies. On the one hand, it is clear that shared responsibility does not abolish the differences in tasks and functions nor does it work against the task which is proper and specific of the bishop. Placed within the Church and with a position in relation to her, the bishop has received a charism which is proper to him and is based in the sacrament of ordination. At the same time, he should have to share responsibility in solidarity and arrive at common decisions. A way is to be found in virtue of which on the one hand, the hierarchical power of the bishop in the realm of jurisdiction as well as of magisterium will be kept intact, while on the other, all the synodal members may truly share in the mission of the Church, the hierarchical structure remaining intact. St. Cyprian's remark, "The bishop is in the Church and the Church is in the bishop", expresses in a certain sense the idea that a system of consultation or decision in common, taking into consideration the difference in functions, is both normal and spontaneous. Hence, the same Cyprian articulates his thought later on: "Since the beginning of my episcopate I have made a rule for myself to decide nothing following my own opinion, without listening to your advise, priests and deacons, and having heard the voice of all the people" (Epist. 14, 4).

This approach has been called the "dialogal exercise of authority"; namely, the collaboration of the whole ecclesial community at different levels in the formation of decisions that affect each and every one (decision-making) while at the same time, reserving to the hierarchy, in different ways, the last decision (decision-taking). This distinction does not entirely coincide with the older distinction between consultative and deliberative counsel. Apparently, there is an oscillation between the two according to the results obtained through the "discernment of spirits", which should never be absent in the ecclesial assemblies, particularly in the synod.

But to give institutional expressions to the common responsibility of Christians is not the same as to democratize the Church. The synod is not a parliament of the Church. What is being looked for under the guidance of the Holy Spirit and without any romanticism is the unanimity of the faith and of new ways, so that the Church may become more deeply rooted in the Gospel, may mature and find, through the same Gospel, the path to the hearts of our contemporaries.

If this is kept in mind, the truly significant reality in the synod is the value of the consultation and mutual deliberations of the bishop, priests, religious and laity, and the strength and vitality of the resulting consensus. The outcome will be a renewed covenant and a stirring to agreed action which represents the united commitment of Christ's holy people. By focusing on the right problems and reading the signs of the times the synod will become ecclesially relevant. As the Decree on the Bishops' Pastoral Office in the Church (CD, 36) makes clear, the synod is to be an instrument of spiritual renewal; it is to reform the external life of the particular church; while its decisions and methods, its renewal and reform must correspond to the needs of the times. The synod must place itself not simply attuned to history but in prayerful and creative anticipation of events.

A synod is therefore a signal event for a diocese. It is much more than a milestone or an anniversary for the christian community. It is more like a fresh start, a re-grouping of forces, a new direction pursued with a renewed spirit. A synod is a special grace for the local church, a renewal. Perhaps the results might not always be new statements, policies, laws or structures, but principally a new spirit in the hearts of people. A new Pentecost will surely come to the diocese.

If all the dioceses of the Philippines plan a diocesan synod and prepare themselves for it (the diocesan synod must be held every ten years) we may rightly expect a spiritual blossoming in the Church of the archipelago. The starting point — a good opportunity to give more emphasis and reality to the doctrine and discipline of the Second Vatican Council — could be the four hundredth anniversary of the establishment of the first diocese in the Philippines.

In closing, let me add that a synod is not only a means or instrument of renewal and restructuration. By itself the synod is an ecclesial event, a moment of the passing of the Spirit of Jesus and of an intense manifestation of KOINONIA. It will be good to remember that tradition speaks of the "celebration" of councils and synods, because in virtue of its inalienable liturgical dimension they go beyond the qualification of mere happenings, in order to be an intense communion with the Spirit of Jesus.

May the Holy Spirit enlighten you and your endeavors, through the intercession of our Blessed Mother, the Virgin Mary, Mother of the Church.

A BRIEF HISTORY OF OUR LADY OF PEÑAFRANCIA, PACO, MANILA

By

Mauro Garcia

Before its creation as an autonomous unit on August 11, 1951, the Parish of our Lady of Peñafrancia formed part of the Parish of San Fernando de Dilao of the Vicariate of St. Andrew of the Archdiocese of Manila, being in the civil sense a barrio of the town or district of Paco. The history of the former parish, therefore, may be traced by knowing the history of the latter parish.

After the founding of Manila as a Spanish City in 1571, the very first town erected by the Franciscans, the second missionary Order to arrive in the Philippines, was Santa Ana de Sapa in 1578, east of the Pasig River, a few kilometers from the said City. Between Manila and Santa Ana, there existed several communities, one of which was Dilao which was originally situated just outside the Walled City in the vicinity behind the present City Hall.

Like Santa Ana, Dilao owed its creation to the Franciscans in whose records it appeared as a "Doctrina" under the jurisdiction of the former until 1591 when it came under the administration of the Franciscan Convent of Manila. Towards the end of the century, the "Doctrina" of Dilao was made into a parish. Its first church, dedicated to the Purification of our Lady, was made of bamboo and nipa until 1599 to 1601 when it was constructed with adobe under the direction of Fr. Juan de Garrobillas.

The church and convent of Dilao, which was named Candelaria, was destroyed a number of times by wars and earthquakes and for the same number of times rebuilt. After the British invasion of Manila in 1762 when the enemy utilized the church as a vantage point for destroying the defenses inside the Walled City, the Government opted to demolish said church and to transfer the town of Dilao to its present site. This was effectively carried out in 1791 with the church being provisionally constructed of bamboo.

In effecting its transfer to its new location, the Government directed that the nearby sitios of Peñafrancia, Santiago and Balite be combined with Dilao to form the new town under the name San Fernando. But as the titular of the new town was like that of old Dilao, the Purification of Our Lady, the people added "De Dilao"

to the town's name, San Fernando de Dilao which later became Paco, the present name of one of Manila's political districts south of Pasig.

There is no record showing when the sitio or barrio of Peñafrancia first came into being, but its incorporation into the new town of Dilao or Paco in 1791 proves that it was already in existence long before this date. In fact its name Peñafrancis derives from our Lady of the Most Holy Rosary enshrined in its chapel which was first constructed in 1697.

There is a tradition regarding the origin of his chapel and the image enshrined in it. According to it, one stormy day a framed picture was seen by an old woman, who was a stranger to the place, being carried by the current of an estero of the Pasig. With the help of some men of the site the picture was retrieved and it was found that it was not wet at all. The people, moved to devotion, decided to build a chapel on the spot where the picture was found.

This story, purporting to give the origin of the image which had been receiving the homage of devotees for generations, is for the credulous to accept its veracity. It is more probable, however, that Miguel Robles de Covarrubias who was a great adorer of the Virgin de Peña de Francia in Salamanca, Spain, had something to do with it. Miguel Robles de Covarrubias was the son of a Spanish family who came from the region of Peña de Francia, and who had settled in Cavite in the 17th century. In his childhood, he became sickly because of the Tropics. But every time he got ill, he would apply the picture of Peñafrancia to his ailing body and would recover. Out of gratitude to the Virgin of Peña de Francia, he made a vow to construct a chapel at an "ermita" in Manila.

Covarrubias was unable to fulfill his pledge as he was sent, after his priestly studies at the University of Santo Tomas, to Nueva Caceres in Bicolandia. There he was ordained as a secular priest by Bishop Andres Gonzalez, O.P. who served the Bishopric of Nueva Caceres from 1685 to 1709. It was through the initiative of Fr. Covarrubias that a statue which had become the object of veneration of devotees of our days there, and a chapel to her was built. Father Covarrubias later became a vicar general of Bishop Gonzalez.

Just how long Father Covarrubias stayed in the Bishopric after the demise of Bishop Gonzalez cannot be ascertained. It is possible he was returned to Manila and remembering his original vow to construct a chapel in an "ermita" there, he could have been responsible for the chapel where another image of Our Lady of Peñafrancia was enshrined in 1712.

There is a difference between the Virgin of Nueva Caceres and the Virgin in Manila which should both be credited to Father Covarrubias' devotion to our Lady. The Virgin of Nueva Caceres is a statue under the name "Our Lady of Peñafrancia" whose feast is celebrated during the month of September while that of Manila in Paco is a painting under the name of "Rosary Lady of the Pasig River", its feast being celebrated on the 14th day of May.

Just like the statue in Nueva Caceres which was the work of local artisans, the painting in Paco must have been ordered from one of the local artists of Paco which already could boast of a number during the 18th century. The picture, a replica of the original image preserved at Salamanca, Spain, that had been prodigiously discovered by one Simon Vela in 1434, represents the Lady of the Most Holy Rosary in Her traditional posture, with the Child in one arm and the rosary in the other. All around Her are representations of the many miracles and favors wrought by the Virgin upon said Simon Vela.

The erection of Our Lady of Peñafrancia in Paco as a separate parish was effected by Archbishop Gabriel M. Reyes on August 11, 1951. Up to the date of its erection as an independent parish, its administration was under the Congregation of the Immaculate Heart of Mary (C.I.C.M.) or Belgian Fathers who had also charge to the Parish of San Fernando de Dilao or Paco. The last priest of this Congregation to minister in Peñafrancia before its becoming an independent parish was Fr. Godofred Aldehuijsen. Since 1951, the following secular priests have served the parish, the dates given after their names indicating the start of their tenures:

Rev. Jorge C. Borlongan (21 September 1951)
took possession as the First Parish Priest

Rev. Laureano Caofli — Vicarious Economist
(11 March 1957)

Rev. Jorge C. Borlongan (15 August 1961)

Rev. Arsenio Reyes (27 August 1961)

Rev. Jesus Arcellana (26 September 1963)

Rev. Ramon Vera (2 February 1972)

Rev.)Isnardo Jovellanos (20 October 1974)

Rev. Vicente M. Coronel (2 July 1976)

Through a decree dated February 23, 1978 of His Eminence Jaime L. Cardinal Sin, Archbishop of Manila, the Kahilom area belonging to the Parish of Sto. Niño in Pandacan was placed under the jurisdiction of the Parish of Our Lady of Peñafrancia.

During the battle for the liberation of Manila in February, 1945, the present church of Peñafrancia served as a first-aid station where war victims were taken for medical assistance. Those who were brought beyond help died here and were left behind unburied for days, even weeks, until their decaying remains could be properly disposed of by the people. Before the American liberation forces arrived, the Japanese applied the torch to many houses, which were mostly constructed of nipa, only a few being spared from the resulting destructive fires.

The pious among us believed that it was through the intercession of the Virgin that church in which She is enshrined and the houses lining the two streets within its immediate vicinity escaped the holocaust.

Some of the prominent residents of Peñafrancia, being mostly those who owned real estate properties in said barrio at the turn of the century were the Ongs, the de Leons, the Gonzalez, the Cruzes, and the Vasquezes. These families, because of their means, were able to send their offsprings to schools and colleges to become some of the leading professionals of the barrio.

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HOMILETICS

BIBLICAL NOTES AND OUTLINES FOR HOMILIES FOR SEPTEMBER

By

Fr. Bernard LeFrois, S.V.D.

TWENTY-SECOND SUNDAY IN ORDINARY TIME (September 2nd, 1979)

First Reading: Deuteronomy 4:1-2, 6-8. The author of Deuteronomy, living many centuries after the death of Moses, places on the lips of Moses before he departs this life eloquent and vigorous oratory, by which he exhorts God's people to observe faithfully their covenant-union with Yahweh. Only if they carefully keep his commandments will they enjoy continued life, and obtain the possessions promised to them. Yahweh's commandments are full of wisdom, and if they keep them, they will absorb this wisdom, manifesting it to all the nations who come to know Israel by her excellent behavior. Keeping his commandments also insures for Israel the special presence of the Lord.

Second Reading: James 1: 17-18.21b-22.27. James sets forth the beneficence of the heavenly Father. He is the source of all goodness, showering his gifts on his creatures. At the very foundation of the world he bestowed the heavenly luminaries for man's light. Their light changes according to their position, but God's goodness and munificence are unchangeable. Of his own free will he wishes now to impart to all who accept the Good News a new birth. They will be the first-fruits of his new creation which ultimately will embrace the entire world in its full harvest. But it is not enough to merely listen to the Good News at the beginning of the Christian life. One must live it, carry it out in good deeds. Two examples are given: works of charity toward the needy, and interior striving to keep the heart free from a world hostile to God.

Gospel Reading: Mark 7: 1-8.14-15.21-23. In the course of centuries, there had accumulated an entire body of unwritten laws and regulations, which were like a hedge around the revealed Law to insure its observance. (These traditions of the elders were later written down as the "Mishnah"). The Pharisees scrupulously

held them to be of equal binding force as the Law itself in the divine scriptures. When questioned about the disciples omitting these prescriptions, Jesus pointed out that real service of God is from the heart with good intention. They can multiply their laws and regulations indefinitely, but without the inner spirit it is mere externalism and lip service, but not the worship as God directed it to be. Jesus follows this up by emphatically calling their attention to something they found it hard to accept: foods in themselves are not impure. What a man eats and drinks does not of itself make a man morally defiled. It is digested and passes out. But what defiles a man's conscience is what he brings forth from his heart. Here Jesus lists many evil designs and actions that flow from the heart of a man. Already here Jesus also gives the death blow to the many Jewish distinctions of clean and unclean food (which was made clear to Peter in Acts 10:15).

OUTLINE FOR HOMILY: Serving God from the Heart

Introduction: Entering a funeral parlor you will notice that many rich people have as many as one hundred costly floral bouquets in and around the room where the deceased is laid out. Granted that a floral bouquet is a sign of affection or respect from the giver for the deceased, it is of itself merely an external gift and it cannot help the deceased in any way. The deceased persons themselves would rather beg for prayers if they could, and that masses be offered for them, instead of an abundant display of floral contributions. These are the gifts of the spirit.

1. Jesus reprimands the Pharisees in today's gospel because they multiplied external laws and regulations in their worship of God without insisting on the interior dispositions of the heart with which God wants to be worshipped. Exterior acts without faith and love amount to nothing. God always sees the heart. That is why the widow's mite (Luke 21:4) was so pleasing to him. Her gift was relatively very tiny compared to the generous offerings of the rich, but with that small mite she gave all she had, and with it her whole being to God, a perfect act of worship. Similarly, what counts in our worship of God is not the amount of our decorations, nor the grandiose effect of choir and orchestra, but the inner dispositions of each participant in this act of worship. The command to love God with the whole heart demands the worship from man's inner being, from the heart.

2. One could draw a parallel with our liturgy before it underwent a reform after Vatican II. Just as the Pharisees had added many regulations to the worship of God in the course of centuries, so too the liturgy of the mass had added and duplicated many prayers, gestures, actions, vestments, much of which cluttered up the main thrust of the liturgical action. The word of God had almost taken a back seat, while long choral renditions of kyrie and gloria unduly lengthened the introductory part. But the decree on the liturgy laid the way for simplification and restoration original purity. Now one moves rapidly in the introductory part and far more emphasis is placed on the proclamation of the word of God. This then leads to the climax of the celebration in the liturgy of the eucharist. Strange to say, many found fault with the changes. They said the mass was not the same and some even left the Church! In reality the mass remained the memorial sacrificial meal of Christ's Body and Blood. Only the externals had been modified. But some could not distinguish externals from the internal essence of the eucharistic sacrifice.

3. Jesus also pointed out that holiness does not depend on external foods, but on internal virtue. Jesus did away with the long-standing distinction of foods, some of which made the Jew legally unclean if he ate them. Jesus showed the real source of uncleanness and sinfulness came from the heart, that is, the will of man. Although Jesus kept the Law, he was intent on showing that keeping the letter of the law will not always correspond with keeping its spirit. It is the spirit of the law that matters, for, to keep only the letter without inner disposition of faith and love can kill the spirit. The Lord himself always give a supreme example of serving the Father in simplicity and joy of heart with great intensity of love.

TWENTY-THIRD SUNDAY IN ORDINARY TIME (September 9, 1979)

First Reading: Isaiah 35: 4-7a. A message of encouragement written in Babylonian Exile by an unknown prophet and inserted into the bulk of Isaian prophecies. It depicts the liberation from captivity as another exodus out of Egyptian bondage. In figurative language, the prophet describes all Israel as rejoicing while God comes to her aid as Savior, mightily vindicating his faithful people. There will be a grand transformation. Everyone from first to last will experience God's saving power. All Israel's ailments will be taken away, and mature itself will be transformed in her service,

The liberation visualized by the prophet foreshadows the spiritual liberation brought by Christ and his manifold blessings. Jesus even refers to this passage in the literal sense in Mt. 11:5.

Second Reading: James 2: 1-5. Jesus, although he was Lord of Glory (Greek) was very much at home with the poor and the lowly. If we are his faithful followers, we will not favor the rich to the detriment of the poor. A fictitious example illustrates the point. All such favoritism is foreign to the Christian spirit, and marks one to be like a judge corrupted by bribes. God's choice falls chiefly on the poor and the lowly. They are the ones who in his eyes are truly rich, worthy of inheriting the kingdom. Cf. St. Paul in 1 Cor. 1:28.

Gospel Reading: Mark 7: 31-37. Jesus messianic actions prefigure the sacraments he intends to institute, wherein bodily gestures and material things become vehicles of divine favor and healing. In this scene the gestures effect what they symbolize: contact with the ear conveys hearing, contact with the tongue conveys proper speech. These actions together with the glance upward, referring all things to the Father, all point to the messianic era mentioned in the first reading. That explains the extraordinary excitement mentioned at the end. The privacy of the cure and the command to keep it secret are part of Mark's "messianic secret", which characterized Jesus' careful procedure in revealing his Person in full, lest he be taken for a political demagogue.

St. Mark, writing for a Christian audience, intends moreover a Christian nuance in his choice of words: Jesus, the great Healer, enables those who accept him to hear the Good News with opened ears, and also to proclaim it with a new tongue far and wide, once the time has come to make him known. Here in v.34 as in 14:36 Mark retains the Aramaic, giving it a touch of the original.

OUTLINE FOR HOMILY: He made the Deaf Hear and the Mute Speak

Introduction: A silent child whom all thought to be retarded because she never spoke was brought to an orphanage. She first began to laugh when playing with a litter of little kittens. It took a month before she began to talk. When sent to school it was discovered that she was not retarded at all, but just immaturely shocked because her parents had not wanted her. Adopted by understanding

parents, she developed into a wonderful girl, and later in life, married a brilliant young man. What would have happened to her if understanding people along the way had not taken interest in her?

1. When Jesus cured the man who was blind and mute, many perhaps grumbled that he was bothering to cure someone whose inability to hear or speak had kept him for a long time out of the daily run of things, and so he would be of little use to his fellowmen. He wouldn't be worth while! But Jesus took interest in every single man and woman, for he was everyone's Savior. He even seemed to go out of his way to come to the aid of those who were neglected by others, such as the blind, the lame, the lepers. That is why the ordinary people flocked to him with such confidence. He made no demands. He made no distinctions. He showed no partiality. Every one who needed his saving action received it. This poor fellow had nothing, absolutely nothing to offer him in return. But Jesus was not out for returns. He came to spend himself for others, to show us God's love in action and to overthrow the power of Satan. All men were God's children and needed healing.

2. It is no different today. Those who occupy high places receive sufficient honor and esteem, but the ordinary run of men is often overlooked and ignored. Their material and spiritual needs may be many, but who cares? Much more so is this the case with the handicapped or those suffering from lingering ailments. If Jesus can give such loving attention to one who was held in little esteem, we ought to show proper respect and esteem for the lowliest of our maids, chauffeurs, laundry women, gardeners, as well as for those in real need. It is not a Christian attitude to only take interest in others if one can get something out of them, for that is self-interest but not Christian love. How well Jesus told the Pharisee who invited him for a meal: "When you give a meal, do not invite your friends or wealthy neighbors. They might invite you in return and thus repay you. Rather invite beggars, the crippled, the lame and the blind. You should be pleased that they cannot repay you. But you will be repaid in the resurrection of the just" (Luke 14:12-14)

3. It is especially those who are spiritually deaf and blind and who need the healing power of the Savior. There are millions who have never heard of the Good News and who do not praise the Father in the Spirit of Jesus. The light of faith is not theirs. There are many others who have these treasures but who neglect and disregard them, to their own temporal and perhaps eternal loss. As a missionary Church we can and ought to do something to bring our relatives and acquaintances back to the Savior if they have

deserted the faith of their forefathers. By prayer and sacrifice can also win from the Spirit the light of faith for those who do not possess it. The zeal with which some of our separated brothers go around passing out literature, preaching in public, sacrificing sleep and time, can be an incentive to spread the Good News in its fulness, and bring Christ to those who do not possess him or who have neglected to continue in his sheepfold. If we will only reach out, much can be accomplished.

TWENTY-FOURTH SUNDAY IN ORDINARY TIME (September 16th, 1979)

First Reading: Isaiah 50: 5-9a. In this third of a series of four oracles, "Second-Isaiah" describes the "Servant of Yahweh" meekly accepting the violent maltreatment and grave insults inflicted upon him as his God-given portion as a Suffering Savior. But his deep confidence is in God who will pass judgment fairly in his case, and let him come forth victoriously. The Early Church understood Christ the Suffering Savior as the subject of the four oracles (see Mt. 12:17-21), although a collective interpretation is not thereby excluded.

Second Reading: James 2: 14-18. Faith is our free acceptance of Christ's saving message of love. To be genuine faith, it must be alive with love (Gal. 3:6), and be implemented by living the message in works of love toward others. Otherwise it is dead and without effect. Only living faith brings man to eternal blessedness. This is the point of the argument, and the example given by James clearly demonstrates it. Authors do not agree as to who is objecting to what in v. 18. The best sense results if we take both parts of the verse as spoken by the same person, in corroboration of the main thrust of the passage.

Gospel Reading: Mark 8: 27-35. Mark has made the message of the Suffering Savior very poignant by combining to diverse scenes: the grand confession by Peter that Jesus is the Christ (Messiah), and his being sharply reprimanded by Christ for not seeing the Paschal Mystery in its true perspective. It was in the plan of God to reveal himself and his love chiefly in the sufferings of his Son. Peter failed to go along with this plan, so contrary to all their expectations at the time. He is called "satan", that is, adversary, because like the Great Adversary of mankind, his ideas are adverse to the plan of God for man's salvation. Note the lively description of Jesus' words and actions which left a lasting impression on all.

"Son of man" in the mouth of Jesus is a phrase that does not evoke political expectations, yet embraces a twofold content, that of the servant-receptiveness of Ez. 2, and that of messianic transcendence of Dan. 7:13f, reflecting his twofold destiny of suffering and glory. Jesus seizes upon the occasion to drive home the requisites for following him: 1) not to prefer one's own whims and desires to that which Jesus offers, even though it means laying down one's life; 2) willingly embracing the "cross", that is, one's share of trials and sufferings as a member of a crucified Christ; 3) following the manner of life and teaching of the Master. You do not do these things by halves with Christ. If you enjoy all that this life offers, you lose it, for it ends in death. But if you give up everything, even life itself, for the sake of Christ, you will possess Christ forever, and he is Eternal Life.

OUTLINE FOR HOMILY: Judging by God's Standards.

Introduction: In the second century, St. Ignatius of Antioch was on his way to pagan Rome where martyrdom awaited him. He knew he would be thrown to the wild beasts by the executioners but he begged the Christians not to deter them, for he longed to go to God. How magnificently he spoke of his coming death: "I am the wheat of Christ" he said, "to be ground to flour by the teeth of wild beasts, in order to become the bread of Christ"! Here was a true follower of Christ. Far from shirking suffering and death, he met it in triumph. His thoughts were the thoughts of God. He judged by God's standards.

1. Peter was loud in his profession of faith that Jesus was the Promised Messiah, the Savior. He had waited long for the Coming One, who had been promised by the prophets. Having seen his many miracles and heard so often his dynamic message, Peter was convinced that Jesus was truly the long awaited One who would deliver Israel. Therefore he spoke up boldly; You are the Christ. Then and there the Lord began to instruct his followers that he was truly the Messiah, but a Suffering Messiah. Such a statement was totally unexpected. To be crucified meant the end of everything, they thought, even total failure. So he remonstrated. But Jesus rebuked him sharply. God's plan of love for man climaxed in the sufferings and death of his Christ. Anyone who did not accept that was not judging according to God's mind and standards.

2. Many Christians today could ask themselves if they are thinking according to the mind of God, and following God's standards or the world's. Our Christian faith not only demands that we profess

our faith in Christ, but that we follow him on the path that God has laid out for us. That will entail situations which at times we find repugnant because they go against our inclinations. It will bring the cross into our lives when we least expect it. Can we see the hand of the heavenly Father behind the pruning knife which cleanses the vine from useless growths (Jn. 15:2)? Is the cross which comes in the form of sickness, loss or setback, seen in the light of the Crucified? Will Jesus also have to chide us for our lack of proper understanding of the Christian calling and all that entails? Can we meet the noble challenge that Christ expects of us?

3. It is not easy to see why God allows the mother of a family to die of cancer leaving a husband to provide for eight children; or why healthy persons are cut down in accidents while others linger for years in sickness and pain. Why does the Lord allow the terrible storms to overtake whole sections of a country, taking the lives of many and leaving hundreds homeless? And why should hundreds of innocent victims die of starvation daily? *The only satisfactory answer to all this is faith.* The Christian, following in the footsteps of Christ, firmly believes that God is all-wise and all-loving toward every one of his children. He sees infinitely beyond our limited vision, and always has our eternal happiness in mind. Jesus saw the Father's love in all his sufferings. That is why he so severely reprimanded Peter. Can we learn to see the Cross in the eyes of Christ? Can we learn to judge according to the standards of God?

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

(September 23rd, 1979)

First Reading: Wisdom 2: 12.17.20. Evil men cannot stand the sight of a righteous person, because the life of the latter is a constant reproach to them. They are ignorant of the fact that God will reward his saints in his own good time, be it in the after-life, in which such evil men do not believe. The author may have a definite person in mind, such as the Teacher of Righteousness, whom the Dead Sea Scrolls show to have been a very holy man in the Qumran Community. But he eminently foreshadows the Suffering Christ, as the Early Church clearly notes by quoting this passage in Mt. 27:41-44.

Second Reading: James 3:16 to 4:3. God's gift of true wisdom is contrasted with the cunning of the so-called wise of this world. The latter are known for their arrogance, jealousy and endless strife, whereas Christian wisdom, coming from above, blossoms forth in all the fruits of the Holy Spirit. Paul has a similar contrast in Gal. 5:18-22, and we are also reminded of the beatitudes (Mt. 5:3-10). In v. 18, the adage seems to have the meaning that those who sow in peace and live in peace will reap God's rewarding approval. On the contrary, conflicts in the community derive from unbridled passions never under control. Even the prayers of such persons are never heard because they are not properly motivated to begin with.

Gospel Reading: Mark 9: 29-36 (Greek: 30-37). For the second time Jesus unfolds for his chosen band the Paschal Mystery in all its stark reality. They fail to accept it; or perhaps they do not want to, because of what it might demand of them. The evangelist now strikingly contrasts the self-immolation of Jesus with the selfish ambition of the Twelve. Jesus offsets this with the ideal of humble service, symbolized in the simplicity and dependence of a child. The strongest motive he can offer is that the service is really done to Jesus himself, living in each human heart. This is borne out by Mt. 25:40: "As long as you did it to one of my least brethren, you did it to me". Worthy of particular note is the endearing scene of Jesus embracing the child.

OUTLINE FOR HOMILY: Humble Service.

Introduction: Conrad of Parzam was a humble lay-brother in charge of the porteria in his monastery. All his life was spent in menial tasks, serving the visitors and the pilgrims who came to the monastery for food and shelter. Nothing out of the ordinary happened in his life, except his extraordinary devotion to the service of all who came to the monastery, and his great love of prayer at which he spent all his leisure time. Today he is St. Conrad of Parzam, canonized by the Church. The humble service demanded by Jesus has been exemplified to the full.

1. Jesus trained his followers to accept different values than those held high in the esteem of men. In the eyes of men it is power and prestige that counts. This invariably makes itself felt in all levels of society. In the eyes of the Lord, what really counts is the willingness to serve one's fellowmen in humility and simplicity. He knew only too well that man is prone to dominate others, to lord it over them, to exercise authority in power and command.

Even his disciples who were closest to him were not free from this human trait. That is borne out by today's gospel and also by other incidents in their lives. Well did the prophet put on the lips of the arrogant man those words: I will not serve! I will raise my throne even up to the Most High (Is. 14:14).

2. So Jesus gave his disciples a remarkable lesson. He actually instructed them to strive not for the highest place but the lowest. This was the reversal of all human values. To clinch his argument, he took a little child and stood it into their midst. This was to be their model, a model of what he wanted of them: simplicity and humility. They were to remain lowly in their own estimation, and like a child, be at the beck and call of everyone. His whole life was an example of what he demanded of others, for he was constantly giving himself in teaching, preaching, curing and driving out demons. Even his superb example in washing their feet needed the powerful push of the gift of the Spirit on Pentecost, before they could re-adjust to the norms and values of Jesus, so contrary to what they were used to.

3. Man has a great hankering after appreciation, recognition, commendation, so as to advance in business or social status, for work well done. How much appreciation and recognition did the great Wonder-worker and Teacher reap for all his labor and toil, confronting all manner of people and giving his time and energy to anyone who needed it? In the end, very little. On the contrary, the crowds were easily won over to berate him as an imposter and a criminal. The authorities had no good word of commendation for him. They condemned him outright and handed him over to the pagans. Jesus knew that this would be the lot of many of his followers, so he wanted them to be prepared. Recognition here on earth is shallow and fleeting. Our Father in heaven who sees all things will reward all that is done for him. Our humble service of our fellowmen will reap a rich reward.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME (September 30th, 1979)

First Reading: Numbers 11: 25-39. Unable to bear alone the burden of controlling the entire people (v. 14), Moses is assured by the Lord that others would share his power of exercising authority and judgment (v. 17). This is the meaning of the Lord's symbolic words of giving others a share in Moses' spirit. By sharing his

charismatic gift, his helpers were enabled to "prophecy" that is, to speak in the name of the Lord, and also possibly to break out in ecstatic enthusiasm, to manifest the gift. Nothing was thereby diminished in Moses by others sharing his gift, although this is what Joshua feared. But Moses was only too willing to let others share his authority and powers, a fact that displays his selfless and genuine love for the community. In fact, all charismatic gifts are for the good of the community. Translators are not unanimous as to whether they shared his power permanently or in a transient fashion

Second Reading: James 5: 1-6. A severe castigation of those who abuse their riches. All their wealth will be of no avail in judgment. It will all come to naught, and will signal the destruction of its possessors. Crying out loudly against them are all the abuses of social justice which have been perpetrated right and left on the helpless poor (anawim). On Judgment Day the tables are turned: now it is the wicked rich who are helpless. What they really stored up for themselves is misery, bankruptcy and slaughter!

Gospel Reading: Mark 9: 38-42.45.47-48. Several advices derived from Jesus are grouped together by means of catchwords to assist the memory: 1) Tolerance toward what is good though imperfect. 2) The value of small deeds. 3) The evil of leading astray those who have sincere faith, be they ever so uneducated and naive. The punishment of violent death is better for such a person than that he continue to be cause of the others losing the faith. 4) avoidance of occasions of sin. To understand these words literally would not remove the temptations. Figuratively, any person or place that occasions one to sin is a hand or foot or eye. One must separate oneself from that occasion. A millstone is a heavy, large stone used for grinding grain. Gehenna is a deep ravine south of Jerusalem which came to symbolize the fire of hell because of the continuous smoldering of filth and trash in that ravine. Jesus did not mince his words about the eternity of hell-fire.

OUTLINE FOR HOMILY: Bad Example (*For another homily see Bol Ecl., July '76, 436*)

Introduction: The Students Alliance against Immorality in Greater Manila has progressed beyond mere statements of purpose in a manifesto. It identified the forces of the enemy. The enemy is the beer points, the cocktail lounges, the massage parlors and the like, serving the cravings of lower nature. Immediate targets of the

Alliance are the "fun" houses located near schools, churches and public buildings. This courageous and concerted effort of decent-minded students has had the desired effect of bringing government action on the offenders, and of removing countless occasions of sin, and of bad example.

1. The Lord uses very severe words in today's gospel toward those who mislead others so that they lose the faith and turn away from good morals. He depicts a violent tragic death as punishment deserved by such offenses: hanging a large rock or millstone around the neck of the offender and throwing him into the sea. Death is here the temporal punishment in question, carried out for the good of others. There is no mention here of eternal damnation. Jesus is in dead earnest, because simple people often have a deep faith, but it is not an educated faith, so they are quite easily led astray. The Good Shepherd goes out of his way to save even one of these little ones, like a lost sheep. He is understandingly angry at those who even cause the sheep to go astray.

2. How well his words could be referred today to those educators and leaders of groups who deride the faith of the simple believers, or claim that the moral teachings of the Church are out-dated and no longer applicable. These are the worldly wise who prefer to follow the norms of a neo-pagan world, and have no qualms of conscience in watering down serious sin, or in favoring premarital relations, divorce, contraception and abortion. People are confused because many so-called "teachers" are not upholding the faith, but belittle it, watering it down. They are a stumbling block to youth in their lax interpretation of the moral law under the guise of progress and advanced thinking. How well the severe judgment of the Lord applies to them! Their bad example, manifested in their words and actions, lead astray many for whom the Lord suffered and died.

3. The evil of bad example of one single person was brought home vividly in recent times by the mass murders in Guyana, which horrified the entire world. History gives several such examples where one single person has led many innocent persons astray, to their utter frustration. It is important from time to time to examine our own doings, whether our example in word or deed might be the occasion for others to lose the faith, or at least to make it less effective in their lives. The severe punishment threatened by the Lord ought to stand as a constant warning, and a strong incentive to give good example in all things so that by the light of our works, people are led to God (Mt. 5:16).

BIBLICAL NOTES AND OUTLINES FOR HOMILIES FOR OCTOBER

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME (October 7th, 1979)

First Reading: Genesis 2: 18-24. The Genesis accounts are woven together from various traditions (the Yahwistic, the Elohist, the Priestly) which were individually consigned to writing before they were fused into one text as we have it now. Already in 1590, Pius XII stated in "Humani Generis" that chapters one to eleven are written in simple figurative (pictorial) language, containing a deeply salvific message. This kind of writing may be called "myth" it by myth we mean the belief of a people expressed in popular language. Today's reading stems from the Yahwistic account, which is vivid and concrete in presentation, and depicts God acting like a man. It puts forth basic facts about man and woman:

1) Man differs from all animals and is superior to them. This is shown by his "naming" them, which in Semitic thought implies dominion over them. Moreover, no one is found to be a suitable partner for him. 2) Since man is to have dominion over all the animals, their role is to serve him and his purposes. 3) The role of woman: man is social by nature, and woman is his God-given partner in life, not his slave (v. 18). This is shown by having woman taken from the side of man and thus being one with him at the very outset. That shows her to be human and not like the animals taken from the earth. "Woman" is popularly interpreted as "from the man" for the two words sound alike in Hebrew. No scientific explanation of origins is being given here, for the author's orientation is religious, not scientific. Yet he does show that man and woman's origins are God's own special doing, and not that of mere chance. This is denoted by God putting the man into a "deep sleep". Very relevant today is the equality of human nature in man and woman; yet 3:16 gives a certain dependence. 4) v. 24 is the theological and inspired reflection of the sacred author. God made man bisexual, and he made all things good. Therefore sex is holy. Marriage and the family are divinely established. Emphasized is the unity of monogamous marriage.

Second Reading: Hebrews 2: 9-11. Jesus in his life of humiliation, climaxing in his passion and death, underwent for a brief time what was below even the angelic nature, but won thereby exaltation

above all created existence. God's loving favor willed that he should suffer in behalf of all his brothers. This was fitting because Jesus is the New Israel and he identifies himself with the intire People of God. Through suffering he would bring to perfection those who were weighed down with sin and suffering. He is their Brother who takes all upon himself.

Gospel Reading: Mark 10: 2-10 (shorter: 10: 2-12). Though Moses had allowed divorce on certain grounds (Dt. 24:1), Jesus made it clear that such legislation was merely permissive, tolerating an abuse of the Jews who were stubbornly bent on such a procedure. Jesus in clearest terms restored marriage to its pristine purity, referring to God's purpose in creating man male and female (Gen. 1:27), and to the institution of marriage (Gen. 2:24). (Perhaps Mark failed to quote Gen. 2:23, which Jesus used for his argument). Union of wife and husband surpasses in intimacy that of parents and children. Jesus thereupon declares marriage to be indissoluble (v.9). The wording is strong, but Jesus does not modify it on being questioned. Those who separate are not free to marry again. If they do, they live in adultery.

The brief scene with the children is admirable for its vivid description, and it completes the teaching on marriage. The Savior is shown to be most human in his indignation at the disciples' action, manifesting tender love for little ones, even embracing them. Only those with childlike dispositions of total docility and confidence are ready to accept Christ's teaching, so that God can fully reign over them.

OUTLINE FOR HOMILY: Marriage in the Plan of God.

Introduction: A happy marriage is a pleasing sight: father and mother deeply in love with each other and with the children, each one enjoying the other's presence and benefitting from it. Christian marriage is moreover a holy calling, fraught with many blessings from on high, and a mutual means to reach the goal of eternal fulfillment and happiness.

1. It is well known that today many marriages are on the rocks in many countries. Young people often marry hastily and divorce a few years later. But they are not the only ones in question. The divorce rate among many middle-aged people is constantly on the rise. Broken homes and tragic experiences of the children are the results. Some will not even bother anymore to have a marriage at all, but live together and separate as they please. How contrary all

this is to the plan of God given in the first reading! Marriage is the divinely established institution for man and woman at the very outset. The union of man and wife is even more intimate than that of parents and children. Monogamy is emphasized in the words of Genesis: one man and one woman, and man is to cling to his wife. Jesus added: "What God has put together, let no man put asunder". Yet all over the world the plan of God for man is flaunted, to give way to man's caprice. And the consequences are appalling.

2. In the gospel, Jesus points out that divorce was only tolerated in the Old Covenant, because of the stubbornness of the Jews who were practicing it as they wished to. But Jesus restored marriage to its pristine beauty and purity. He will not tolerate those who divorce and re-marry. They are living in adultery, he says very clearly.

The case is different with those who separate because of eventual incompatibility, but do not re-marry. Though this life is not an easy one, a goodly number prefer to live apart than live with constant quarrelling. To continue living their Christian commitment, they need frequent prayer and the sacraments. It is wise for them to occupy themselves with reaching out to help the needy, such as teaching children, assisting the disabled or the sick, or some other occupation in which they can manifest their love and expend their energy.

3. Jesus was right at home with happy married people. He responds to the invitation of the wedding at Cana. He cured Peter's mother-in-law. He manifested love for children on several occasions, and was indignant when his disciples tried to keep the mothers away from him. For him, marriage was a sacred calling intended by God, blessed by him with offspring, and praised by the Holy Spirit in several of the psalms and sacred books. Jesus himself raised marriage to the level of a sacrament, whereby both man and wife mutually impart help to each other and are instrumental in bestowing necessary graces on each other, graces which are needed in the long years of labor and struggle. They are to mutually help each other in reaching the eternal goal.

There are many unhappy marriages today. That is why in many dioceses there are marriage counsellors who can listen patiently to the problems of married couples and endeavor to restore them to peace and harmony. Then again their marriage is a sign of the loving union of Christ and the Church (Eph. 5:23-34), and they are once more united in a mutual endeavor to reach the goals set before them.

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME (October 14th, 1979)

First Reading: Wisdom 7: 7-11. Writing in Greek toward the end of Old Testament times, the author of the book of Wisdom uses the well-known literary device of pseudonymn by impersonating Solomon, the wise king of Israel, in order to emphasize what he wants to bring home. In an earnest prayer he begs for divine Wisdom in preference to all that earth could possibly offer, even light itself because the latter is transient. But in obtaining divine Wisdom, all other good things came to him besides. Wisdom here takes on personal characteristics. This was later developed by Paul, and in the fuller revelation of the New Testament it is Christ himself. See 1 Cor 1:24.30. By extension, Wisdom is referred to the Blessed Virgin.

Second Reading: Hebrews 4: 12-13. These verses continue the warning of the preceeding exhortation against unbelief like that of Israel who did not believe the word of God (v. 2) and hence did not profit by it. But the Word of God will profit all those who accept it as the revelation of God which is the Christ-event bringing definite salvation. This Word is 1) dynamic and capable of having a powerful effect (v. 12); 2) it is all-searching in its purpose, bringing out man's inner aims and intentions, laying bare his real self, strikingly expressed by the metaphor of the sharp sword penetrating man's inmost parts; 3) it is all-knowing. The transition in v. 13 to the Word of God with personal characteristics is in line with Mark's Gospel which equates the Good News with the Christ-event itself. Still later John will call Jesus the Word of God in person: Jn, 1:1; 1:14.

Gospel Reading: Mark 10: 17-30 (shorter 17-27). A scene of contrasts. Treasure in heaven is contrasted with great possessions on earth; the Master's penetrating look of love with the sad look on the man's face; enthusiasm for the spiritual soon cooling off when faced with demands on material goods. Questioned about sharing life eternal, Jesus proposes giving up everything temporal. Instead of joyfully responding to the call of him who alone is the Way and the Life, the man goes his own way dejected.

"Good" in the Jewish mind was an epithet of God, though it was also predicated of the Law. Jesus is not ready at this juncture to reveal his divine nature (which he by no means denies) so he channels the conversation to the Law, yet proposes the renunciation of everything in order to attain the one and only good: God.

With this scene, the evangelist connects two other words of Jesus, one concerning the difficulty of the rich to possess the one sole Good, and the other concerning the possession of eternal Life by those who renounce all things for Jesus' sake, or for that of the Good News he proclaims. The disciples are taken aback, because wealth was generally considered a mark of divine favor. But Jesus knows well that riches bring with them strong attachments to the good things of this life with little concern for the things of God, especially for the poor and the needy. The camel-needle comparison is meant to be taken in the literal sense to illustrate the impossible. At this the disciples show further dismay. But Jesus assures them that while no amount of money can purchase salvation, God has ways of saving both the rich and the poor alike.

Voluntary renunciation of earthly interests and family ties will be amply rewarded by an infinitely good God in a twofold manner: 1) multiple spiritual kinship with all who follow Christ, and spiritual benefits that far outweigh what was sacrificed. Yet all will also share sufferings; 2) possession of Life that never ends.

OUTLINE FOR HOMILY: Is Wealth a Boon for Man?

Introduction: Jennifer Jones, who played the role of Bernadette in "The Songs of Bernadette" is now close to sixty and has asked the American Congress for an appropriation of 35 million dollars for research work on the Huntington disease which attacks viciously the human body. Her own daughter died of it. This is an example how some people who have means and with world renown can also be concerned in selfless interests for their fellowmen.

1. For the patriarchs of old (Abraham, Isaac, Jacob, Joseph) large possessions were a sign of the divine blessings. But as time went on, increase of wealth of the few brought about great social inequality. The prophets repeatedly rebuked the rich for their oppression of the poor and their cheating them of decent wages. Amos (4:1; 5:1) and Isaiah (5:8) are most vocal in their condemnations. The psalmist rather sees the poor and the devoutly needy as being the special friends of God. He will deliver them (22:27; 37:10). The poor shall possess the land (37:11). Psalm 37 shows vividly the false security and fearful end of the wealthy.

2. Jesus preferred to be classified with the poor. His attitude toward wealth can best be gleaned from his life style. He never desired to possess things. It is remarkable that he never accepted any income, but remained entirely dependent on the care of others,

and he was satisfied with what was given him. Yet he did not neglect the rich, and they were also among his close friends, such as Mary and Martha, Nicodemus and Joseph of Arimathea. He did not criticize Mary for anointing his feet with costly ointment but defended her (Jn. 12:7). He wanted wealth to be used for good purposes as he said: "Make friends for yourselves through your use of this world's goods" (Lk. 16:9).

3. For Jesus, wealth was not a boon. "You cannot give yourself to God and money" he told his followers (Lk. 16:13). Today's gospel shows how wealth can be a real obstacle to closer following of Christ. The man had been shown special marks of affection by Jesus and implicitly invited to come after him by giving up everything. It was asking too much. He turned away. Startling are his words about the rich entering the kingdom of heaven. It is very difficult, because the rich are so stuck on their possessions. Yet their money cannot buy a ticket to the kingdom. Only God can dispose them properly so that they live upright lives and make good use of their wealth, but the proper use of it will win God's pleasure.

TWENTY-NINTH SUNDAY IN ORDINARY TIME (October 21st, 1979)

First Reading: Isaiah 53: 10-11. A passage taken from the last of the "servant songs" of Deutero-Isaiah, depicting one whom God has singled out to do his will in a most perfect manner without the least resistance. God willed to give him over to great sufferings and even to death, in atonement for the sins of the multitude. He would be the cause of their being saved. Once his mission is accomplished, he shall be greatly rewarded with life, light and bliss, conditions that describe the life to come. The Early Church saw in this passage the vicarious sufferings of the Lord Jesus in behalf of all mankind, and his subsequent victory. A collective interpretation is thereby not excluded. The Liturgy evidently has Christ in mind.

Second Reading: Hebrew 4: 14-16. Following the preceding exhortation to faithfulness is this brief but poignant exhortation to confidence for which a threefold motive is given: 1) The Son of God, himself, our supreme high priest, (cf. 2:17) has passed through our life of suffering to the place of rest (4:11) 2) He is totally sympathetic toward our weak nature with its trials and temptations, for he underwent all that we undergo, including all manner of temptations (see Lk. 4:2 4:13; Hb. 2:18), although in all this he never

succumbed to sin. 3) As our great Mediator (high priest) at God's merciful throne, he can win all and everything we need to be victorious, for the Father is always propitious to him because of his Paschal Mystery accomplished.

Gospel Reading: Mark 10: 35-45 (shorter: 42-45). The evangelist does not pass over the character faults of the chosen band of Jesus. Ambition for honor and glory loomed high in the hearts of James and John, but their readiness to pay any price for it shows courage and determination. "To sit at the right and the left" is to aim for the highest places in the kingdom. Jesus had just foretold his dire sufferings, yet they are thinking of honors. Vivid metaphors expressing suffering are "drink the cup" and "to be baptized or immersed in a bath with him" (Mk. 14:36; Lk. 12: 52; Jn. 18:11) Share his sufferings they will, yet the Father rewards as he sees fit. Only after the resurrection is full authority given to Jesus (Mt. 28:18).

Reaction to this ambition on the part of the others was to be expected. Jesus then takes pains to explain again the lesson of humble service. His idea of exercising authority is not by power and force, but by humbly serving the needs of the community. In his kingdom, those will be the greatest who have outdone all the others in such service. Such an attitude is just the reversal of worldly values. Jesus backs up his teaching with consistent example of his own life. St. Luke gives the same scene in greater detail in the setting of the last supper (Lk. 22: 24-27). The last verse of today's gospel-reading stresses this paramount example of Jesus and brings out the atoning character of his sufferings, hearkening back to Is. 53:10-11 as in today's first reading. However, it may be an added reflection of the Early Church.

OUTLINE FOR HOMILY: A High Priest Who Could Sympathize. (Second Reading)

(For a homily on the gospel see Bol. Ecl. July 1976, 441)

Introduction: Of St. Louis, king of France, it is said that one day he decided to disguise himself as an ordinary peasant in order to walk among people of all states of life in his kingdom, so that he could learn at first hand how they fared. Seeing their labors and their sufferings, he became most sympathetic to their needs, and gained greatly from this experience how to rule his people.

1. Christ the Lord did not live in an ivory tower. He lived as man among men. He grew up in workingman's conditions, in an ordinary village with the common peasants. A carpenter's job at that time in the small town of Nazareth was not a lucrative position. Hard work was demanded of him in order to support his mother

and himself day after day all through the years of early manhood until he left Nazareth which was well into his thirties. He knew what a man has to do in order to make a living, and in order to get along with his fellowmen. He knew their joys and their sorrows, their temptations and their ailments. There were none of the commodities at that time that we know of today. Men spoke of the necessities of life rather than its commodities. All this made Jesus very sympathetic with his brothers and sisters for whom he was Savior and High Priest.

2. As a man among men he encountered continually the ravages of disease. All kinds of ailments were brought to him to be cured. He saw the dire consequences of prolonged poverty, the misery of beggars and lepers, the evil effects that various forms of sinful lives had brought on. In a word, he saw the mankind he had been sent to redeem, and the sight of it made him most understanding. No one can come face to face with human misery and remain unmoved, if he is to any degree really human. And Christ was human in a perfect degree. That is why he was always ready to forgive the repentant sinner, to cure the ailing man or woman who pleaded for mercy, to feed those who were hungry, and instruct those who needed instruction. If divine love drove him to become one of mankind, then the sight of man in his misery drove him to give himself without limit to relieve man's sufferings.

3. Having accomplished his Paschal Mystery, he has not gone away to heaven and left us alone. He is always our compassionate High Priest, offering himself daily on our altars as our sacrifice of thanksgiving and propitiation. Daily he remains with us in our tabernacles under the same sacrificial aspect of the Lamb that was slain but intercedes for us before God's throne. To all he says: "Come to me, all you who are weary and find life burdensome, and I will refresh you" (Mt. 11:28). In the parable of the Good Samaritan, we see the Lord Jesus himself, moved with compassion at man's miseries, coming close to him and pouring in the wine and oil of his sacraments to cleanse and seal his wounds, clothing him anew with his own garments, and giving him over to the keeping of his Vicar till he returns. His love is personal, individual, and boundless. He is truly a High Priest who sympathizes.

THIRTIETH SUNDAY IN ORDINARY TIME (October 28th, 1979)

First Reading: Jeremiah 31: 7-9: A joyful announcement of deliverance and restoration from the Lord. Mention is made of the "remnant", a theme running throughout Isaiah and other prophets. It refers in this context to those who have survived the divine chastise-

ments, and who, purified by them, turn totally to God to bring to completion his saving designs. Between Yahweh and his People there is a loving father-son relation. As a devoted father, he himself will guide them back to their home and care for them, so that their returning will be like a second "Exodus". "Ephraim" stands for all Israel (the Northern Tribes), and the prophet foresees restoration also for them; this, however, finds its real fulfillment in Christ and the believing community of the New Covenant.

Second Reading: Hebrews 5: 1-6. Taking up again the theme of the high priesthood (see 2:17 and 4:14), the author gives a somewhat detailed description of what a priest is: 1) he is a mediator, taken from men and representing them before God. (This applies eminently to Christ). Identifying himself with his fellowmen, he must be compassionate with their weaknesses and needs, having experienced his own. (The Greek verb means intelligent sympathy). His sin-offerings are to atone for his own sins and those of his people. 2) He does not propel himself into the priesthood but is one who is called by God himself (v.4). Now the author takes up Christ's priesthood more explicitly. From Ps. 2:7 he points out that it is God who calls him and from Ps. 110:4 his eternal priesthood is shown to be not of the levitical order but like that of Melchizedek (Gen. 14:18).

Gospel Reading: Mark 10: 46-52. Lively details characterize the style of Mark. Jericho is the last stop before the Holy City of Jerusalem where Jesus is about to be given a triumphal entry. So he allows himself already now to be proclaimed as Messiah, Son of David. A poor blind beggar has the courage to do that, despite the loud protestations of the crowd. He comes with great faith, begging to see, above all to see the Son of David whose compassion he can rely upon. Such faith and confidence moved Jesus to grant his request. Once healed, he followed Christ to the Holy City. The faith and restoration of sight of the poor blind beggar is in strong contrast to the unbelief of Israel's leaders, and the dullness of understanding of the disciples. It symbolizes that the lowly will be given to see (with the eyes of faith) the Savior of Israel whom the learned and proud fail to recognize.

OUTLINE FOR HOMILY: Helen Keller, who was both blind and deaf, once asked a friend what she saw in the woods out of which they were emerging. "Nothing much", replied the friend, "just some trees and some flowers". "Oh! But there was so much beauty in that woods" responded Helen, "I felt the various shape of the leaves, their dif-

ferent veins, the roughness or smoothness of the bark of the trees, the shape of the petals of the flowers, the size of the flower and its general contour, and I could not help admiring the wisdom of the Almighty who gave such order and variety to his creation". If a blind woman can appreciate nature in such a wonderful way, we ought to appreciate much more the gift of sight, whereby we can also see color, shape, beauty and variety in God's creation.

1. He was blind! But he wanted to see. His only hope was Jesus who was passing by. For long years he had groped his way in the streets, he was helped upstairs or into rooms by other persons, he heard them clapping when a parade was passing by, he listened to them admiring the blossoming trees, the flaming sunset, the myriads of stars at night. But he could never see them. All was dark night for him, perpetual night. He had learned to help himself as best he could, but he could not earn a livelihood, so he had turned to begging. How often people repulsed him, cursed him! They had not the least understanding or sympathy for his condition. He could not help it that he was blind. He did not know why the Lord in heaven had let him be blind. Did not all those who had the ability to see, know that it was truly a gift of God? Could they not take pity on one who did not have that gift?

2. But now there was a ray of hope that came into the gloom of darkness. The wonder-worker of Nazareth was passing by. He could cure him. He could receive from him the gift of sight! This was his only chance. So he cried out as loud as he could: "Jesus, Son of David, have pity on me". That cry made the crowd look around. To call him "Son of David" meant to acknowledge him as Messiah King of Israel: Many in the crowd did not like that, especially the Pharisees. He might be a prophet, they thought, but never the Messiah! He had no standing, no education! So they turned on the blind Bartimaeus and scolded him sharply, trying to intimidate him and keep him quiet. But for Bartimaeus, Jesus was his only hope. He cared nothing for the words of the crowd, but cried out all the louder with increased hope and faith. Jesus heard his request. He acknowledged his profession of faith. And he restored his sight. What a joy! He could see!

3. The very first object that Bartimaeus saw was Jesus the Savior in all his simplicity, in all his attractiveness of personality. What joy and gratitude welled up in his heart. What return can he make.

he a blind beggar? He will follow Jesus up the road to the Holy City, even if it means persecution and death. For the road to Jerusalem leads to consummation and death.

There are many physically and spiritually blind people in the world today. It is those who are spiritually blind who really need the Savior, because unless they learn to see in him their sole hope of salvation, they will never see the Light that is the Eternal Day. How can they find the Light? It is up to the faithful Christians who believe in Christ, to bring others to that blessing of true Light by their prayers, by their labors, yes, by their missionary efforts. The entire Church is missionary in character, and each one ought to feel the obligation to pray and labor for the many who are spiritually blind, so that they receive a ray of Light as Saul did on the way to Damascus. What a work of love to bring them to know the Person of God's who is man's Light and eternal Life!