



BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

SAPIENTIA CHRISTIANA

Pope John Paul II

THE SYNOD OF BISHOPS AND THE FAMILY

Jaime L. Cardinal Sin

THE CHANGING FILIPINO FAMILY

Social Research Center, UST

THE PARISH PASTORAL COUNCIL

Archbishop Oscar V. Cruz

**PASTORAL IS NOT WHAT YOU DO
BUT WHAT YOU BECOME**

Antonio Lambino, S.J.

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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EDITORIAL

A Call For All

Preparations for the visit of the Pope to the Philippines in February are now in full swing. To give more meaning to the hustle and bustle, the Central Preparatory Commission came up with the theme, "To die for the faith is a gift to some; to live the faith is a call for all." This implies that the immediate reason for the Pope's visit is the beatification of sixteen martyrs including a Filipino, Lorenzo Ruiz, who embarked from the Philippines to penetrate Japan when it was officially closed to Christianity in the seventeenth century.

Some wanted the Pope to come to the Philippines as an official guest of the state. But the Pope said he prefers to come as a Pastor of his flock. Some wanted him to come to address the International Mission Congress held in Manila last year. But the Pope thought that sending a personal representative was enough to underscore the importance of the meeting. Some wanted him to come to close the Quadricentennial celebration of the Archdiocese of Manila. But the Pope had other invitations to honor at that time.

And so the Pope is coming to beatify the first Filipino who will make it to the ranks of those officially listed as witnesses to the Christian faith and models of Christian living. The Pope is coming to encourage us to so live our faith that in these modern times — amidst all the problems of economic dislocation, political rebellion, population control, unrest among tribal minorities, manipulation of mass media, laxity of sexual morality, disoriented popular religiosity, generation gap between the elders and the youth, and many other concerns — we could still give witness to the Christian call to holiness.

What would be the best way of preparing for the coming of the Pope? Since he will come as a man of faith to communicate to us his sense of commitment to Jesus Christ, and since he will talk to us to show how our faith demands works of love, justice and Christian community building, we should now plough the ground of our hearts and minds so that we may be receptive to the word of the Vicar of Christ and ready to cooperate with him to make Christianity in the Philippines bear the fruits that God awaits from it.

In particular we should prepare the youth to be receptive to the call of the Pope for more commitment to Jesus Christ and better use of youthful energy for Church concerns and human liberation from the degenerating structures and vices of the world.

A recent poll conducted by the Social Research Center of the University of Santo Tomas shows that only 16% of our rural youth, while 90% of our urban youth know something about the role of a Pope. When the respondents were asked about their knowledge of the present Pope, there was only a slight improvement in the results obtained from rural youths: 17% know the present Pope. Surprisingly, although a high percentage of our urban youth know about the role of the Pope (90%), only 72% of them know the present Pope. Only 33% of our urban youth know that the Pope is coming to the Philippines. Of our rural youth, only 7% know about the Pope's coming visit. Asked what they plan to do in connection with the Pope's coming, 77% of the youths interviewed showed no sign of interest at all. Only 10% plan to see him celebrate Mass in Manila. On whether the coming visit of the Pope held any relevance to them personally, 78% of the youth interviewed did not see any relevance.

Much, indeed, has to be done to prepare our people for the coming visit of the Pope.

APOSTOLIC CONSTITUTION OF JOHN PAUL II

SAPIENTIA CHRISTIANA

JOHN PAUL II
SUPREME PONTIFF
APOSTOLIC CONSTITUTION
SAPIENTIA CHRISTIANA
ON ECCLESIASTIAL UNIVERSITIES AND FACULTIES
NORMS OF APPLICATION OF THE SACRED CONGREGATION
FOR CATHOLIC EDUCATION FOR THE CORRECT
IMPLEMENTATION OF THE APOSTOLIC CONSTITUTION
SAPIENTIA CHRISTIANA

JOHN PAUL, BISHOP
SERVANT OF THE SERVANTS OF GOD
FOR PERPETUAL REMEMBRANCE

FOREWORD

I

CHRISTIAN WISDOM, which the Church teaches by divine authority, continuously inspires the faithful of Christ zealously to endeavour to relate human affairs and activities with religious values in a single living synthesis. Under the direction of these values all things are mutually connected for the glory of God and the integral development of the human person, a development that includes both corporal and spiritual well-being.¹

Indeed, the Church's mission of spreading the Gospel not only demands that the Good News be preached ever more widely and to ever greater numbers of men and women, but that the very power of the Gospel should permeate thought patterns, standards of judgment, and norms of behaviour; in a word, it is necessary that the whole of human culture be steeped in the Gospel.²

¹ Ch. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* 43 ff.: AAS 58 (1966) pp. 1061 ff.

² Cf. Apostolic Exhortation *Evangelii Nuntiandi*, 19-20: AAS 68 (1976) pp. 18 f.

The cultural atmosphere in which a human being lives has a great influence upon his or her way of thinking and, thus, of acting. Therefore, a division between faith and culture is more than a small impediment to evangelization, while a culture penetrated with the Christian spirit is an instrument that favours the spreading of the Good News.

Furthermore, the Gospel is intended for all peoples of every age and land and is not bound exclusively to any particular culture. It is valid for pervading all cultures so as to illumine them with the light of divine revelation and to purify human conduct, renewing them in Christ.

For this reason, the Church of Christ strives to bring the Good News to every sector of humanity so as to be able to convert the consciences of human beings, both individually and collectively, and to fill with the light of the Gospel their works and undertakings, their entire lives, and, indeed, the whole of the social environment in which they are engaged. In this way the Church carries out her mission of evangelizing also by advancing human culture.³

II

In this activity of the Church with regard to culture, Catholic universities have had and still have special importance. By their nature they aim to secure that "the Christian outlook should acquire a public, stable, and universal influence in the whole process of the promotion of higher culture".⁴

In fact, as my Predecessor Pope Pius XI recalled in the preface to the Apostolic Constitution *Deus Scientiarum Dominus*,⁵ there arose within the Church, from her earliest period, *didascaleia* for imparting instruction in Christian wisdom so that people's lives and conduct might be formed. From these houses of Christian wisdom the most illustrious Fathers and Doctors of the Church, teachers and ecclesiastical writers, drew their knowledge.

With the passing of centuries schools were established in the neighbourhood of cathedrals and monasteries, thanks

³ Cf. *ibid.*, 18: AAS 68 (1976) pp. 17 f. and also Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 58: AAS 58 (1966) p. 1079.

⁴ Cf. Second Vatican Ecumenical Council Declaration on Christian Education *Gravissimum Educationis*, 10: AAS 58 (1966) p. 747.

⁵ AAS 23 (1931) p. 241.

especially to the zealous initiatives of bishops and monks. These schools imparted both ecclesiastical doctrine and secular culture, forming them into the whole. From these schools arose the universities, those glorious institutions of the Middle Ages which, from their beginning, had the Church as their most bountiful mother and patroness.

Subsequently, when civil authorities, to promote the common good, began and developed their own universities, the Church, loyal to her very nature, did not desist from founding and favouring such kinds of centres of learning and institutions of instruction. This is shown by the considerable number of Catholic universities established in recent times in nearly all parts of the world.

Conscious of her worldwide salvific mission, the Church wishes to be especially joined to these centres of higher learning and she desires that they flourish everywhere and work effectively to make Christ's true message present in the field of human culture and to make it advance in that field.

In order that Catholic universities might better achieve this goal, my Predecessor Pope Pius II, sought to stimulate their united activity when, by his Apostolic Brief of 27 July 1949 he formally established the International Federation of Catholic Universities. It was "to include all Athenaei which the Holy See either has canonically erected or will in the future erect in the world, or will have explicitly recognized as following the norms of Catholic teaching and as completely in conformity with that teaching".⁶

The Second Vatican Council, for this reason, did not hesitate to affirm that "the Church devotes considerable care to schools of higher learning", and it strongly recommended that Catholic universities should "be established in suitable locations throughout the world" and that the students of these institutions should be truly outstanding in learning, ready to shoulder duties of major responsibility in society and to witness to the faith before the world".⁷ As the Church well knows, "the future of society and of the Church herself is closely, bound up with the development of young people engaged in higher studies".⁸

⁶ AAS 42 (1950) p. 387.

⁷ Declaration on Christian Education *Gravissimum Educationis*, 10: AAS 58 (1966) p. 737.

⁸ *Ibid.*

III

It is not surprising, however, that among Catholic universities the Church has always promoted with special care *Ecclesiastical Faculties and Universities*, which is to say those concerned particularly with Christian revelation and questions connected therewith and which are therefore more closely connected with her mission of evangelization.

In the first place, the Church has entrusted to these Faculties the task of preparing with special care students for the priestly ministry, for teaching the sacred sciences, and for the more arduous tasks of the apostolate. It is also the task of these Faculties "to explore more profoundly the various areas of the sacred disciplines so that day by day a deeper understanding of sacred revelation will be developed, the heritage of Christian wisdom handed down by our ancestors will be more plainly brought into view, dialogue will be fostered with our separated brothers and sisters and with non-Christians, and solutions will be found for problems raised by doctrinal progress".⁹

In fact, new sciences and new discoveries pose new problems that involve the sacred disciplines and demand an answer. While carrying out their primary duty of attaining through theological research a deeper grasp of revealed truth, those engaged in the sacred sciences should therefore maintain contact with scholars of other disciplines, whether these are believers or not, and should try to evaluate and interpret these latter's affirmations and judge them in the light of revealed truth.¹⁰

From this assiduous contact with reality, theologians are also encouraged to seek a more suitable way of communicating doctrine to their contemporaries working in other various fields of knowledge, for "the deposit of faith, or the truths contained in our venerable doctrine is one thing; quite another is the way in which these truths are formulated, while preserving the same sense and meaning".¹¹ This will be very useful so that among the People of God religious practice and uprightness of

⁹ *Ibid.* 11: AAS 58 (1966) p. 738.

¹⁰ Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 62; AAS 58 (1966) p. 10883.

¹¹ Cf. Pope John XXIII, Allocution at the opening of the Second Vatican Ecumenical Council: AAS 54 (1962) p. 792 and also the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 62: AAS 58 (1966) p. 1083.

soul may proceed at an equal pace with the progress of science and technology, and so that, in pastoral work, the faithful may be gradually led to a purer and more mature life of faith.

The possibility of a connection with the mission of evangelization also exists in Faculties of other sciences which, although lacking a special link with Christian revelation, can still help considerably in the work of evangelizing. These are looked at by the Church precisely under this aspect when they are erected as Ecclesiastical Faculties. They therefore have a particular relationship with the Church's Hierarchy.

Thus, the Apostolic See, in carrying out its mission, is clearly aware of its right and duty to erect and promote Ecclesiastical Faculties dependent on itself, either with a separate existence or as parts of universities, Faculties destined for the education of both ecclesiastical and lay students. This See is very desirous that the whole People of God, under the guidance of their Shepherds, should cooperate to ensure that these centres of learning contribute effectively to the growth of the faith and of Christian life.

IV

Ecclesiastical Faculties — which are ordered to the common good of the Church and have a valuable relationship with the whole ecclesial community — ought to be conscious of their importance in the Church and of their participation in the ministry of the Church. Indeed, those Faculties which treat of matters that are close to Christian revelation should also be mindful of the orders which Christ, the Supreme Teacher, gave to his Church regarding this ministry: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt. 28:19-20), from this it follows that there must be in these Faculties that adherence by which they are joined to the full doctrine of Christ, whose authentic guardian and interpreter has always been through the ages the Magisterium of the Church.

Bishops' Conferences in the individual nations and regions where these Faculties exist must diligently see to their care and progress, at the same time that they ceaselessly promote their fidelity to the Church's doctrine, so that these Faculties may bear witness before the whole community of the faithful to their wholehearted following of the above-mentioned com-

mand of Christ. This witness must always be borne both by the Faculty as such and by each and every member of the Faculty. Ecclesiastical Universities and Faculties have been constructed in the Church for the building up and perfecting of Christ's faithful, and they must always bear this in mind as a criterion in the carrying out of their work.

Teachers are invested with very weighty responsibility in fulfilling a special ministry of the word of God and in being instructors of the faith for the young. Let them, above all, therefore, be for their students, and for the rest of faithful, witnesses of the living truth of the Gospel and examples of fidelity to the Church. It is fitting to recall the serious words of Pope Paul VI: "The task of the theologian is carried out with a view to building up ecclesial communion so that the People of God may grow in the experience of faith".¹²

V

To attain these purposes, Ecclesiastical Faculties should be organized in such a way as to respond to the new demands of the present day. For this reason, the Second Vatican Council stated that their laws should be subjected to revision.¹³

In fact, the Apostolic Constitution *Deus Scientiarum Dominus*, promulgated by my Predecessor Pope Pius XI on 24 May 1931, did much in its time to renew higher ecclesiastical studies. However, as a result of changed circumstances, it now needs to be suitably adapted and altered.

In the course of nearly fifty years great changes have taken place not only in civil society but also in the Church herself. Important events, especially the Second Vatican Council have occurred, events which have affected both the internal life of the Church and her external relationships with Christians of other churches, with non-Christians, and with non-believers, as well as with all those in favour of a more human civilization.

In addition, there is a steadily growing interest being shown in the theological sciences, not only among the clergy but also

¹² Pope Paul VI, Letter *Le transfert a Louvain-la-Neuve* to the Rector of the Catholic University of Louvain, 13 September 1975 (cf. *L'Osservatore Romano*, 22-23 September 1975). Also cf. Pope John Paul II, Encyclical Letter *Redemptor Hominis*, 19: AAS 71 (1979) pp. 705 ff.

¹³ Declaration on Christian Education *Gravissimum Educationis*, 11: AAS 58 (1966) p. 738.

by lay people, who are attending theological schools in increasing numbers. These schools have, as a consequence, greatly multiplied in recent times.

Finally, a new attitude has arisen about the structure of universities and Faculties, both civil and ecclesiastical. This is a result of the justified desire for a university life open to greater participation, a desire felt by all those in any way involved in university life.

Nor can one ignore the great *evolution* that has taken place in pedagogical and didactic methods, which call for new ways of organizing studies. Then too there is the closer connection that is being felt more between various sciences and disciplines, as well as the desire for greater cooperation in the whole university environment.

To meet these new demands, the Sacred Congregation for Catholic Education, responding to the mandate received from the Council, already in 1967 began to study the question of renewal along the lines indicated by the Council. On 20 May 1968, it promulgated the *Normae quaedam ad Constitutionem Apostolicam "Deus Scientiarum Dominus" de studiis academicis ecclesiasticis recognoscendam*, which has exercised a beneficial influence during recent years.

VI

Now, however, this work needs to be completed and perfected with a new law. This law, abrogating the Apostolic Constitution *Deus Scientiarum Dominus* and the Norms of Application attached to it, as well as the *Normae quaedam* published on 20 May 1968 by the Sacred Congregation for Catholic Education, includes some still valid elements from these documents, while laying down new norms whereby the renewal that has already successfully begun can be developed and completed.

Nobody is unaware of the difficulties that appear to impede the promulgation of a new Apostolic Constitution. In the first place, there is the "passage of time" which brings changes so rapidly that it seems impossible to lay down anything stable and permanent. Then there is the "diversity of places" which seems to call for a *pluralism* which would make it appear almost impossible to issue common norms, valid for all parts of the world.

Since however there exist Ecclesiastical Faculties throughout the world, which are erected and approved by the Holy See and which grant academic degrees in its name, it is necessary that a certain substantial unity be respected and that the requisites for gaining academic degrees be clearly laid down and have universal value. Things which are necessary and which are foreseen as being relatively stable must be set down by law, while at the same time a proper freedom must be felt for introducing into the Statutes of the individual Faculties further specifications, taking into account varying local conditions and the university customs obtaining in each region. In this way, legitimate progress in academic studies is neither hindered nor restricted, but rather is directed through right channels towards obtaining better results. Moreover, together with the legitimate differentiation of the Faculties, the unity of the Catholic Church in these centres of education will also be clear to everyone.

Therefore, the Sacred Congregation for Catholic Education, by command of my Predecessor Pope Paul VI, has consulted, first of all, the Ecclesiastical Universities and Faculties themselves, then, the departments of the Roman Curia and the other bodies interested. After this, it established a commission of experts who, under the direction of the same Congregation, have carefully reviewed the legislation covering ecclesiastical academic studies.

This work has now been successfully completed, and Pope Paul VI was about to promulgate this Constitution, as he so ardently desired to do, when he died; likewise Pope John Paul I was prevented by sudden death from doing so. After long and careful consideration of the matter, I decree and lay down, by my apostolic authority, the following laws and norms.

PART ONE

GENERAL NORMS

Section I

Nature and Purpose of Ecclesiastical Universities and Faculties

Article 1. To carry out the ministry of evangelization given to the Church by Christ, the Church has the right and duty to erect and promote Universities and Faculties which depend upon herself.

Article 2. In this Constitution the terms Ecclesiastical Universities and Faculties mean those which have been canonically erected or approved by the Apostolic See, which foster and teach sacred doctrine and the sciences connected therewith, and which have the right to confer academic degrees by the authority of the Holy See.

Article 3. The purpose of Ecclesiastical Faculties are:

§ 1. through scientific research to cultivate and promote their own disciplines, and especially to deepen knowledge of Christian revelation and of matters connected with it, to enunciate systematically the truths contained therein, to consider in the light of revelation the most recent progress of the sciences, and to present them to the people of the present day in a manner adapted to various cultures;

§ 2. to train the students to a level of high qualification in their own disciplines, according to Catholic doctrine, to prepare them properly to face their tasks, and to promote the continuing permanent education of the ministers of the Church;

§ 3. to collaborate intensely, in accordance with their own nature and in close communion with the Hierarchy, with the local and the universal Church, in the whole work of evangelization.

Article 4. It is the duty of Bishops' Conferences to follow carefully the life and progress of Ecclesiastical Universities and Faculties, because of their special ecclesial importance.

Article 5. The canonical erection or approval of Ecclesiastical Universities and Faculties is reserved to the Sacred Congregation for Catholic Education, which governs them according to law.¹⁴

Article 6. Only Universities and Faculties canonically erected or approved by the Holy See and ordered according to the norms of this present Constitution have the right to confer academic degrees which have canonical value, with the exception of the special right of the Pontifical Biblical Commission.¹⁵

Article 7. The Statutes of each University or Faculty, which must be drawn up in accordance with the present Consti-

¹⁴ Cf. Apostolic Constitution *Regimini Ecclesiae Universae*, 78: AAS 59 (1967) p. 914.

¹⁵ Cf. *Motu Proprio Sedula Cura*: AAS 63 (1971) pp. 665 ff. and also the Decree of the Pontifical Biblical Commission *Ratio periclitandae doctrinae*: ASS 67 (1973) pp. 153 ff.

tution, require approval by the Sacred Congregation for Catholic Education.

Article 8. Ecclesiastical Faculties erected or approved by the Holy See in non-ecclesiastical universities, which confer both canonical and civil academic degrees, must observe the prescriptions of the present Constitutions account being taken of the conventions signed by the Holy See with various nations or with the universities themselves.

Article 9. § 1. Faculties which have not been canonically erected or approved by the Holy See may not confer academic degrees having canonical value.

§ 2. Academic degrees conferred by such Faculties, if they are to have value for some canonical effects only, require the recognition of the Sacred Congregation for Catholic Education.

§ 3. For this recognition to be given for individual degrees for a special reason, the conditions laid down by the Sacred Congregation must be fulfilled.

Article 10. For the correct carrying out of the present Constitution, the Norms of application issued by the Sacred Congregation for Catholic Education must be observed.

Section II

The Academic Community and its Government

Article 11. § 1. Since the University or Faculty forms a sort of community, all the people in it, either as individuals or as members of councils, must feel, each according to his or her own status, co-responsible for the common good and must strive to work for the institution's goals.

§ 2. Therefore, their rights and duties within the academic community must be accurately set down in the Statutes, to ensure that they are properly exercised within the correctly established limits.

Article 12. The Chancellor represents the Holy See to the University or Faculty and equally the University or Faculty to the Holy See. He promotes the continuation and progress of the university or Faculty and he fosters its communion with the local and universal Church.

Article 13. § 1. The Chancellor is the Prelate Ordinary on whom the University or Faculty legally depends, unless the Holy See established otherwise.

§ 2. Where conditions favour such a post, it is also possible to have a Vice-Chancellor, whose authority is determined in the Statutes.

Article 14. If the Chancellor is someone other than the local Ordinary, the statutory norms are to be established how the Ordinary and the Chancellor carry out their respective offices in mutual accord.

Article 15. The academic authorities are personal and collegial. Personal authorities are, in the first place, the Rector or President and the Dean. The collegial authorities are the various directive organisms or councils of the University or Faculty.

Article 16. The Statutes of the University or Faculty must very carefully set out the names and offices of the academic authorities, determining the way they are designated and their term of office, taking into account both the canonical nature of the individual University or Faculty and the university practice in the local area.

Article 17. Those designated as academic authorities are to be people who are truly knowledgeable about university life and, usually, who come from among the teachers of some Faculty.

Article 18. The Rector and the President are named, or at least confirmed, by the Sacred Congregation for Catholic Education.

Article 19. § 1. The Statutes determine how the personal and the collegial authorities are to collaborate with each other, so that, carefully observing the principle of collegiality, especially in more serious matters and above all in those of an academic nature, the persons in authority will enjoy that exercise of power which really corresponds to their office.

§ 2. This applies, in the first place, to the Rector, who has the duty to govern the entire University and to promote, in a suitable way, its unity, cooperation, and progress.

Article 20. § 1. When Faculties are parts of an Ecclesiastical University, their governance must be coordinated through the Statutes with the governance of the entire University in such a way that the good of the single Faculties is assured, at the same time that the good of the whole University is promoted and the cooperation of all the Faculties with each other is favoured.

§ 2. The canonical exigencies of Ecclesiastical Faculties must be safeguarded even when such Faculties are inserted into non-ecclesiastical universities.

Article 21. When a Faculty is joined to a seminary or college, the Statutes, while always having due concern for cooperation in everything pertaining to the students' good, must clearly and effectively provide that the academic direction and administration of the Faculty is correctly distinct from the governance and administration of the seminary or college.

Section III

Teachers

Article 22. In each Faculty there must be a number of teachers, especially permanent ones, which corresponds to the importance and development of the individual disciplines as well as to the proper care and profit of the students.

Article 23. There must be various ranks of teachers, determined in the Statutes, according to their measure of preparation, their insertion into the Faculty, their permanence, and their responsibility to the Faculty, taking into account the university practice of the local area.

Article 24. The Statutes are to define which authorities are responsible for hiring, naming, and promoting teachers, especially when it is a question of giving them a permanent position.

Article 25. § 1. To be legitimately hired as a permanent teacher in a Faculty, a person must:

- 1) be distinguished by wealth of knowledge, witness of life, and a sense of responsibility;
- 2) have a suitable doctorate or equivalent title or exceptional and singular scientific accomplishment;
- 3) show documentary proof of suitability for doing scientific research, especially by a published dissertation;
- 4) demonstrate teaching ability.

§ 2. These requirements for taking on permanent teachers must be applied also, in proportionate measure, for hiring non-permanent ones.

§ 3. In hiring teachers, the scientific requirements in current force in the university practice of the local area should be taken into account.

Article 26. § 1. All teachers of every rank must be marked by an upright life, integrity of doctrine, and devotion to duty, so that they can effectively contribute to the proper goals of an Ecclesiastical Faculty.

§ 2. Those who teach matters touching on faith and morals are to be conscious of their duty to carry out their work in full communion with the authentic Magisterium of the Church, above all, with that of the Roman Pontiff.¹⁶

Article 27. § 1. Those who teach disciplines concerning faith or morals must receive, after making their profession of faith, a canonical mission from the Chancellor his delegate, for they do not teach on their own authority but by virtue of the mission they have received from the Church. The other teachers must receive permission to teach from the Chancellor or his delegate.

§ 2. All teachers, before they are given a permanent post or before they are promoted to the highest category of teacher, or else in both cases, as the Statutes are to state, must receive a declaration of *nihil obstat* from the Holy See.

Article 28. Promotion to the higher ranks of teachers is to take place only after a suitable interval of time and with due reference to teaching, skill, to research accomplished, to the publication of scientific works, to the spirit of cooperation in teaching and in research, and to commitment to the Faculty.

Article 29. The teachers, in order to carry out their tasks satisfactorily, must be free from other employment which cannot be reconciled with their duty to do research and to instruct, according to what the Statutes require for each rank of teacher.

Article 30. The Statutes must state:

a) when and under which conditions a teaching post, ends; b) for what reasons and in which ways a teacher can be suspended, or even deprived of his post, so as to safeguard suitably the rights of the teachers, of the Faculty or University, and, above all, of the student and also of the ecclesial community.

¹⁶ Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 25: AAS 57 (1965), pp. 29-31.

Section IV

Students

Article 31. Ecclesiastical Faculties are open to all, whether ecclesiastics or laity, who can legally give testimony to leading a moral life and having completed the previous studies appropriate to enrolling in the Faculty.

Article 32. § 1. To enrol in a Faculty in order to obtain an academic degree, one must present that kind of study title which would be necessary to permit enrolment in a civil university of one's own country or of the country where the Faculty is located.

§ 2. The Faculty, in its own Statutes, should determine what, besides what is contained in § 1 above, is needed for entrance into its course of study, including ancient and modern language requirements.

Article 33. Students must faithfully observe the laws of the Faculty about the general programme and about discipline — in the first place about the study programme, class attendance, and examinations — as well as all that pertains to the life of the Faculty.

Article 34. The Statutes should define how the students, either individually or collectively, take part in the university community life in those aspects which can contribute to the common good of the Faculty or University.

Article 35. The Statutes should equally determine how the students can for serious reasons be suspended from certain rights or be deprived of them or even be expelled from the Faculty, in such a way that the rights of the student, of the Faculty or University, and also of the ecclesial community are appropriately protected.

Section V

Officials and Staff Assistants

Article 36. § 1. In governing and administering a University or Faculty, the authorities are to be assisted by officials trained for various tasks.

§ 2. The officials are, first of all, the Secretary, the Librarian, and the Financial Procurator.

Article 37. There should also be other staff assistants who have the task of vigilance, order, and other duties, according to the needs of the University or Faculty.

Section VI

Study Programme

Article 38. § 1. In arranging the studies, the principles and norms which for different matters are contained in ecclesiastical documents, especially those of the Second Vatican Council, must be carefully observed. At the same time account must be taken of sound advances coming from scientific progress which can contribute to answering the questions being currently asked.

§ 2. In the single Faculties let that scientific method be used which corresponds to the needs of the individual sciences. Up-to-date didactic and teaching methods should be applied in an appropriate way, in order to bring about the personal involvement of the students and their suitable, active participation in their studies.

Article 39. § 1. Following the norm of the Second Vatican Council, according to the nature of each Faculty:

1) just freedom¹⁷ should be acknowledged in research and teaching so that true progress can be obtained in learning and understanding divine truth;

2) at the same time it is clear that:

a) true freedom in teaching is necessarily contained within the limits of God's Word, as this is constantly taught by the Church's Magisterium;

b) likewise, true freedom in research is necessarily based upon firm adherence to God's Word and deference to the Church's Magisterium, whose duty it is to interpret authentically the Word of God.

§ 2. Therefore, in such a weighty matter one must proceed with prudence, with trust, and without suspicion, at the same time with judgment and without rashness, especially in teaching, while working to harmonize studiously the necessities of science with the pastoral needs of the People of God.

¹⁷ Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 59: AAS 58 (1966) p. 1080.

Article 40. In each Faculty the curriculum of studies is to be suitably organized in steps or cycles, adapted to the material. These are usually as follows:

a) first, a general instruction is imparted, covering a coordinated presentation of all the disciplines, along with an introduction into scientific methodology;

b) next, one section of the disciplines is studied more profoundly, at the same time that the students practice scientific research more fully;

c) finally, there is progress toward scientific maturity, especially through a written work which truly makes a contribution to the advance of the science.

Article 41. § 1. The disciplines which are absolutely necessary for the Faculty to achieve its purposes should be determined. Those also should be set out which in a different way are helpful to these purposes and, therefore, how these are suitably distinguished one from another.

§ 2. In each Faculty the disciplines should be arranged in such a way that they form an organic body, so as to serve the solid and coherent formation of the students and to facilitate collaboration by the teachers.

Article 42. Lectures, especially in the basic cycle, must be given, and the students must attend them, according to the norms to be determined in the Statutes.

Article 43. Practical exercises and seminars, mainly in the specialization cycle, must be assiduously carried on under the direction of the teachers. These ought to be constantly complemented by private study and frequent discussions with the teachers.

Article 44. The Statutes of the Faculty are to define which examinations or which equivalent tests the students are to take, whether written or oral, at the end of the semester, of the year, and especially of the cycle, so that their ability can be verified in regard to continuing in the Faculty and in regard to receiving academic degrees.

Article 45. Likewise the Statutes are to determine what value is to be given for studies taken elsewhere, especially in regard to being dispensed from some disciplines or examinations or even in regard to reducing the curriculum, always, however, respecting the prescriptions of the Sacred Congregation for Catholic Education.

Section VII

Academic Degrees

Article 46. § 1. After each cycle of the curriculum of studies, the suitable academic degree can be conferred, which must be established for each Faculty, with attention given to the duration of the cycle and to the disciplines taught in it.

§ 2. Therefore, according to the general and special norms of this Constitution, all degrees conferred and the conditions under which they are conferred are to be determined in the Statutes of the individual Faculties.

Article 47. § 1. The academic degrees conferred by an Ecclesiastical Faculty are: Baccalaureate, Licentiate, and Doctorate.

§ 2. Special qualifications can be added to the names of these degrees according to the diversity of Faculties and the order of studies in the individual Faculties.

Article 48. Academic degrees can be given different names in the Statutes of the individual Faculties, taking account of the university practice in the local area, indicating, however, with clarity the equivalence these have with the names of the academic degrees above and maintaining uniformity among the Ecclesiastical Faculties of the same area.

Article 49. § 1. Nobody can obtain an academic degree unless properly enrolled in a Faculty, completing the course of studies prescribed by the Statutes, and successfully passing the examinations or tests.

§ 2. Nobody can be admitted to the doctorate unless first having obtained the licentiate.

§ 3. A requisite for obtaining a doctorate, furthermore, is a doctoral dissertation that makes a real contribution to the progress of science, written under the direction of a teacher, publicly defended and collegially approved; the principal part, at least must be published.

Article 50. § 1. The doctorate is the academic degree which enables one to teach in a Faculty and which is therefore

required for this purpose; the licentiate is the academic degree which enables one to teach in a major seminary or equivalent school and which is therefore required for this purpose.

§ 2. The academic degrees which are required for filling various ecclesiastical posts are to be stated by the competent ecclesiastical authority.

Article 51. An honorary doctorate can be conferred for special scientific merit or cultural accomplishment in promoting the ecclesiastical sciences.

Section VIII

Matters Relating to Teaching

Article 52. In order to achieve its proper purposes, especially in regard to scientific research, each University or Faculty must have an adequate library, in keeping with the needs of the staff and students. It must be correctly organized and equipped with an appropriate catalogue.

Article 53. Through an annual allotment of money, the library must continually acquire books, old and new, as well as the principal reviews, so as to be able effectively to serve research, teaching of the disciplines, instructional needs, and the practical exercises and seminars.

Article 54. The library must be headed by a trained librarian, assisted by a suitable council. The librarian participates opportunely in the Council of the University or Faculty.

Article 55. § 1. The Faculty must also have technical equipment, audio-visual materials, etc., to assist its didactic work.

§ 2. In relationship to the special nature and purpose of a University or Faculty, research institution and scientific laboratories should also be available, as well as other necessities needed for the accomplishment of its ends.

Section IX

Economic Matters

Article 56. A University or Faculty must have enough money to achieve its purposes properly. Its financial endowments and its property rights are to be carefully described.

Article 57. The Statutes are to determine the duty of the Financial Procurator as well as the part the Rector or President and the University or Faculty Council play in money matters, according to the norms of good economics and so as to preserve healthy administration.

Article 58. Teachers, officials, and staff assistants are to be paid a suitable remuneration, taking account of the customs of the local area, and also taking into consideration social security and insurance protection.

Article 59. Likewise, the Statutes are to determine the general norms that will indicate the ways the students are to contribute to the expenses of the University or Faculty, by paying admission fees, yearly tuition, examination fees, and diploma fees.

Section X

Planning Cooperation of Faculties

Article 60. § 1. Great care must be given to the distribution, or as it is called, the planning of Universities and Faculties, so as to provide for their conservation, their progress, and their suitable distribution in different parts of the world.

§ 2. To accomplish this end, the Sacred Congregation for Catholic Education is to be helped by advice from the Bishops' Conferences and from a commission of experts.

Article 61. The erection or approval of a new University or Faculty is decided upon by the Sacred Congregation for Catholic Education when all the requirements are fulfilled. In this the Congregation listens to the local Ordinaries, the Bishops' Conference, and experts, especially from neighbouring Faculties.

Article 62. § 1. Affiliation of some institution with a Faculty for the purpose of being able to grant the bachelor's degree is approved by the Sacred Congregation for Catholic Education, after the conditions established by that same Sacred Congregation are fulfilled.

Article 63. Agregation to a Faculty and incorporation into a Faculty by an institution for the purposes of also granting higher academic degrees is decided upon by the Sacred Congregation for Catholic Education, after the conditions established by that same Sacred Congregation are fulfilled.

Article 64. Cooperation between Faculties, whether of the same University or of the same region or of a wider territorial area, is to be diligently striven for. For this cooperation is of great help to the scientific research of the teachers and to the better formation of the students. It also fosters the advance of interdisciplinary collaboration, which appears ever more necessary in current times, as well as contributing to the development of complementarity among Faculties. It also helps to bring about the penetration by Christian wisdom of all culture.

PART TWO

SPECIAL NORMS

Article 65. Besides the norms common to all Ecclesiastical Faculties, which are established in the first part of this Constitution, special norms are given hereunder for certain of those Faculties, because of their particular nature and importance for the Church.

Section I

Faculty of Sacred Theology

Article 66. A Faculty of Sacred theology has the aim of profoundly studying and systematically explaining according to the scientific method proper to it, Catholic doctrine, derived with the greatest care from divine revelation. It has the further aim of carefully seeking the solution to human problems in the light of that same revelation.

Article 67. § 1. The study of Sacred Scripture is, as it were, the soul of Sacred Theology, which rests upon the written Word of God together with living Tradition, as its perpetual foundation.¹⁸

§ 2. The individual theological disciplines are to be taught in such a way that, from their internal structure and from the proper object of each as well as from their connection with other disciplines, including philosophical ones and the sciences of man, the basic unity of theological instruction is quite clear, and in such a way that all the disciplines converge

¹⁸ Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 24: AAS 58 (1966) p. 827.

in a profound understanding of the mystery of Christ, so that this can be announced with greater effectiveness to the People of God and to all nations.

Article 68. § 1. Revealed truth must be considered also in connection with contemporary, evolving, scientific accomplishments, so that it can be seen "how faith and reason give harmonious witness to the unity of all truth".¹⁹ Also, its exposition is to be such that, without any change of the truth, there is adaption to the nature and character of every culture, taking special account of the philosophy and the wisdom of various peoples. However, all syncretism and every kind of false particularism are to be excluded.²⁰

§ 2. The positive values in the various cultures and philosophies are to be sought out, carefully examined, and taken up. However, systems and methods incompatible with Christian faith must not be accepted.

Article 69. Ecumenical questions are to be carefully treated, according to the norms of competent Church authorities.²¹ Also to be carefully considered are relationships with non-Christian religions; and problems arising from contemporary atheism are to be scrupulously studied.

Article 70. In studying and teaching Catholic doctrine, fidelity to the Magisterium of the Church is always to be emphasized. In the carrying out of teaching duties, especially in the basic cycle, those things are, above all, to be imparted which belong to the received patrimony of the Church. Hypothetical or personal opinions which come from new research are to be modestly presented as such.

Article 71. In presenting doctrine, those norms are to be followed which are in the documents of the Second Vatican Council,²² as well as those found in more recent documents of the Holy See²³ insofar as these pertain to academic studies.

¹⁹ Second Vatican Ecumenical Council, Declaration on Christian Education *Gravissimum Educationis*, 10: AAS 58 (1966) p. 737.

²⁰ Second Vatican Ecumenical Council, Decree on the Missionary Activity of the Church *Ad Gentes*, 22: AAS 58 (1966) pp. 973 ff.

²¹ See the Ecumenical Directory, Second Part: AAS 62 (1970) pp. 705-724.

²² See especially Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*: AAS 58 (1966) pp. 713 ff.

²³ See especially the Letter of Pope Paul VI *Lumen Ecclesiae*, about Saint Thomas Aquinas, of 20 November 1974: AAS 66 (1974) pp. 673 ff. Also see the circular letters of the Sacred Congregation for Catholic Education on the Theological Formation of Future Priests, 22 February 1976; on Canon Law Studies in Seminaries, 1 March 1975; and on Philosophical Studies, 20 January 1972.

Article 72. The curriculum of studies of a Faculty of Sacred Theology comprises:

a) the first cycle, fundamentals, which lasts for five years or ten semesters, or else, when a previous two-year philosophy course is an entrance requirement, for three years. Besides a solid philosophical formation, which is a necessary propaedeutic for theological studies, the theological disciplines must be taught in such a way that what is presented is an organic exposition of the whole of Catholic doctrine, together with an introduction to theological scientific methodology.

The cycle ends with the academic degree of Baccalaureate or some other suitable degree as the Statutes of the Faculty determine.

b) the second cycle, specialization, which lasts for two years or four semesters. In this cycle the special disciplines are taught corresponding to the nature of the diverse specializations being undertaken. Also seminars and practical exercises are conducted for the acquisition of the ability to do scientific research.

The cycle concludes with the academic degree of a specialized Licentiate.

c) the third cycle, in which for a suitable period of time scientific formation is brought to completion especially through the writing of a doctrinal dissertation.

The cycle concludes with the academic degree of Doctorate.

Article 73. § 1. To enrol in a Faculty of Sacred Theology, the student must have done the previous studies called for in accordance with article 32 of this Constitution.

§ 2. Where the first cycle of the Faculty lasts for only three years, the student must submit proof of having properly completed a two-year course in philosophy at a Faculty of Philosophy or at an approved institution.

Article 74. § 1. A Faculty of Sacred Theology has the special duty of taking care of the scientific theological formation of those preparing for the priesthood or preparing to hold some ecclesiastical office.

§ 2. For this purpose, special courses suitable for seminarians should be offered. It is also appropriate for the Faculty itself to offer the "pastoral year" required for the priesthood, in addition to the five-year basic cycle. At the end of this year, a special Diploma may be conferred.

Section II

Faculty of Canon Law

Article 75. A Faculty of Canon Law, whether Latin or Oriental, has the aim of cultivating and promoting the juridical disciplines in the light of the law of the Gospel and of deeply instructing the students in these, so as to form researchers, teachers, and others, who will be trained to hold special ecclesiastical posts.

Article 76. The curriculum of studies of a Faculty of Canon Law comprises:

a) the first cycle, lasting at least one year or two semesters, in which are studied the general fundamentals of Canon Law and those disciplines which are required for higher juridical formation;

b) the second cycle, lasting two years or four semesters, during which the entire Code of Canon Law is studied in depth along with other disciplines having an affinity with it;

c) the third cycle, lasting at least a year or two semesters, in which juridical formation is completed and a doctoral dissertation is written.

Article 77. § 1. With regard to the studies prescribed for the first cycle, the Faculty may make use of the studies done in another Faculty and which it can acknowledge as responding to its needs.

§ 2. The second cycle concludes with the Licentiate and the third with the Doctorate.

§ 3. The Statutes of the Faculty are to define the special requirements for the conferring of the academic degrees, observing the Norms of Application of the Sacred Congregation for Catholic Education.

Article 78. To enrol in a Faculty of Canon Law, the student must have done the previous studies called for in accordance with Article 32 of this Constitution.

Section III

Faculty of Philosophy

Article 79. § 1. An Ecclesiastical Faculty of Philosophy has the aim of investigating philosophical problems according to scientific methodology, basing itself on a heritage of perennially valid philosophy.²⁴ It has to search for solutions in the light of natural reason and, furthermore, it has to demonstrate their consistency with the Christian view of the world, of man, and of God, placing in a proper light the relationship between philosophy and theology.

§ 2. Then, the students are to be instructed so as to make them ready to teach and to fill other suitable intellectual posts as well as to prepare them to promote Christian culture and to undertake a fruitful dialogue with the people of our time.

Article 80. In the teaching of philosophy, the relevant norms should be observed which are contained in the documents of the Second Vatican Council²⁵ and in other recent documents of the Holy See concerning academic studies.²⁶

Article 81. The curriculum of studies of a Faculty of Philosophy comprises:

a) the first cycle, basics, in which for two years or four semesters an organic exposition of the various parts of philosophy is imparted, which includes treating the world, man, and God. It also includes the history of philosophy, together with an introduction into the method of scientific research;

b) the second cycle, the beginning of specialization, in which for two years or four semesters through special disciplines and seminars a more profound consideration is imparted in some sector of philosophy;

²⁴ See Second Vatican Ecumenical Council, Decree on Priestly Formation *Optatam Totius*, 15: AAS 58 (1966) p. 722.

²⁵ Especially see the Second Vatican Council, Decree on Priestly Formation *Optatam Totius*: AAS 58 (1966) pp. 713 ff. and the Declaration on Christian Education *Gravissimum Educationis*: AAS 58 (1966) pp. 728 ff.

²⁶ See especially the letter of Pope Paul VI on Saint Thomas Aquinas *Lumen Ecclesiae* of 20 November 1974: AAS 66 (1974) pp. 673 ff. and the Circular letter of the Sacred Congregation for Catholic Education, On the Study of Philosophy in Seminaries, of 20 January 1972.

c) the third cycle, in which for a suitable period of time philosophical maturity is promoted, especially by means of writing a doctoral dissertation.

Article 82. The first cycle ends with the degree of Baccalaureate, the second with the specialized Licentiate, and the third with the Doctorate.

Article 83. To enrol in a Faculty of Philosophy, the student must have done the previous studies called for in accordance with Article 32 of the Constitution.

Section IV

Other Faculties

Article 84. Besides the Faculties of Sacred Theology, Canon Law, and Philosophy, other Faculties have been or can be canonically erected, according to the needs of the Church and with a view to attaining certain goals, as for instance:

a) a more profound study of certain sciences which are of greater importance to the theological juridical, and philosophical disciplines;

b) the promotion of other sciences, first of all the humanities, which have a close connection with the theological disciplines or with the work of evangelization;

c) the cultivation of letters which provide a special help either to a better understanding of Christian revelation or else in carrying on the work of evangelizing;

d) finally, the more exacting preparation both of the clergy and laity for properly carrying out specialized apostolic tasks.

Article 85. In order to achieve the goals set down in the preceding article, the following Faculties or institutions "ad instar Facultis" have already been erected and authorized to grant degrees by the Holy See itself:

- Christian archaeology
- Biblical studies and ancient Eastern studies,
- Church history,
- Christian and classical literature,

- Liturgy,
- Missiology,
- Sacred Music,
- Psychology,
- Educational science or Pedagogy,
- Religious science,
- Social sciences,
- Arabic studies and Islamology,
- Medieval studies,
- Oriental Ecclesiastical studies,
- "Utriusque Iuris" (both canon and civil law.)

Article 86. It belongs to the Sacred Congregation for Catholic Education to set out, in accordance with circumstances, special norms for these Faculties, just as has been done in the above sections for the Faculties of Sacred Theology, Canon Law, and Philosophy.

Article 87. The Faculties and Institutes for which special norms have not yet been set out must also draw up their own Statutes. These must conform to the General Norms established in the first part of this Constitution, and they must take into account the special nature and purpose proper to each of these Faculties or Institutes.

TRANSITIONAL NORMS

Article 88. This present Constitution comes into effect on the first day of the 1980-1981 academic year or of the 1981 academic year, according to the scholastic calendar in use in various places.

Article 89. Each University or Faculty must, before 1 January 1981, present its proper Statutes, revised according to this Constitution, to the Sacred Congregation for Catholic Education. If this is not done, its power to give academic degrees is, by this very fact, suspended.

Article 90. In each Faculty the studies must be arranged so that the students can acquire academic degrees according to the norms of this Constitution, immediately upon this Constitution coming into effect, preserving the students' previously acquired rights.

Article 91. The Statutes are to be approved experimentally for three years so that, when this period is completed, they may be perfected and approved definitively.

Article 92. Those Faculties which have a juridical connection with civil authorities may be given a longer period of time to revise their Statutes, provided that this is approved by the Sacred Congregation for Catholic Education.

Article 93. It is the task of the Sacred Congregation for Catholic Education, when, with the passage of time, circumstances shall require it, to propose changes to be introduced into this Constitution, so that this same Constitution may be continuously adapted to the needs of Ecclesiastical Faculties.

Article 94. All laws and customs presently obtaining which are in contradiction to this Constitution are abrogated, whether these are universal or local, even if they are worthy of special or individuals mention. Likewise completely abrogated are all privileges hitherto granted by the Holy See to any person, whether physical or moral, if these are contrary to the prescriptions of this Constitution.

It is my will, finally, that this my Constitution be established, be valid, and be efficacious always and everywhere, fully and integrally in all its effects, that it be religiously observed by all to whom it pertains, anything to the contrary notwithstanding. If anyone, knowingly or unknowingly, acts otherwise than I have decreed, I order that this action is to be considered null and void.

Given at Saint Peter's in Rome, the fifteenth day of April, the Solemnity of the Resurrection of our Lord Jesus Christ, in the year 1979, the first of my Pontificate.

JOHN PAUL PP. II

THE SYNOD OF BISHOPS AND THE FAMILY

By

Jaime L. Cardinal Sin

(Lecture delivered before the UST Theological Society, held at the Auditorium of the College of Education on November 22, 1980 at 9 a.m.)

My dear brothers and sisters in Christ:

It would be very difficult to stand here and then to try to summarize, within the time frame of this convocation, everything that transpired during the recently-concluded Synod of Bishops in Rome. So many aspects of family life in the Christian context were discussed, and so many ramifications explored by the 216 Synodal Fathers and the sixteen married couples present, that any attempt to capsule what happened would be an exercise in futility.

The written portion of this talk, therefore, will confine itself to the message issued by the Bishops at the end of the Synod. That message, as some of you may already have learned, was beamed to the Christian families in the modern world.

I have decided to confine the written portion of this lecture to this message because the deliberations in Rome during the month-long assembly are, as you know, beamed to the Holy Father and not to the People of God in the world. And, until Pope John Paul II issues a formal document based on these deliberations, we are not at liberty to conjecture on what the contents of that document would be.

But our Message to the Christian Families has been released. Moreover, it has been published. I feel safe, therefore, in discussing it with you.

We started off with a statement that we recognized our own limitations. Therefore, we were in no position at all to attempt to give answers to the various problems concerning marriage and the family. Therefore, we stressed that our message was purely a sharing, a humble effort to present our views to the people of the world without any grandiose pretensions that ours was the definitive statement.

We looked at the situation of Christian families today, and our look was both edifying and saddening. We were saddened, for instance, by the fact that there are so many Christian

families today that are in dire poverty and in extreme economic straits. This is particularly true in the countries of the Third World. We were saddened likewise by the fact that, in the prosperous countries of the First World, the malady was not material poverty but spiritual misery.

Surely, my friends, you are aware of the empty lives that the affluent live in the developed countries, of the almost total loss of spiritual values and their replacement by purely material ones. This has resulted in spiritual bankruptcy, a condition that — at least to my mind — is even worse than financial poverty.

We were edified, however,, by certain positive family values that remain prevalent today in some countries of the developing world. Countries like the Philippines. I am sure I will be forgiven for my immodesty in the Synod when I spoke of the many wonderful values that are found in Filipino families. Values like the continuing respect in which parents are regarded by the children, the love and affection that the younger ones display to their *lolos* and *lolas*, the solicitude and concern that elder brothers and sisters feel for their younger siblings. I spoke of how many Filipino *kuyas* and *ates* believe it is their responsibility to support their younger siblings through college, often postponing their own marriage plans, sometimes giving them all up altogether.

We spoke of our great distress over the violence perpetrated by certain international organizations and certain governments on families and family life. The Philippine government, alas, is not exempted from this. Its encouragement of sterilization, its promotion of contraceptives, its passage of coercive laws — the withholding of income tax exemption for children in excess of four, the denial of maternity leave privileges to mothers who have had a certain number of children — show it is following the worldwide trend to do violence to family life in pursuit of an ephemeral ideal known as improved quality of life.

In the message, we spoke of God's plan for marriage and the family, of how all people are called to participate in His divine life. We said that the family is called in a special way to carry out this plan because it is the first cell of society and of the Church. This Church, we were careful to emphasize, regards marriage as a covenant of love and life. But Christian marriage, we pointed out, is possible only for those who have undergone conversion of heart.

It is only those who have been converted who will understand that the pains and the sufferings frequently undergone by Christian families are part of Christian life because the Cross is an inextricable part of the Christian way.

How are families supposed to respond to God's plan? We were explicit in our answer. We said the best response is through education and formation: education in the formation of moral sense, of love and faith and in human and Christian values.

The Christian family performs this education and formation because it is the "domestic Church," because it is a community of faith living in hope and love.

We believe — and we said so categorically in our statement — that the family is the foremost agent of evangelization and catechesis.

And, because of all the foregoing, the Christian family should at all times be willing to welcome new life into its fold, to share its goods with the poor, and to be open to others.

To the bishops in the Synod, these are all-important. The willingness to welcome new life should be particularly emphasized particularly during these times when so many couples, even supposedly Christian couples, are practising birth control through means that are chemical, mechanical or surgical, and not natural. The willingness to share with others is likewise important because we live in a materialistic world, and more and more, people are becoming selfish and egocentric, not mindful of their Christian obligation to be men for others.

The bishops, for their part, stressed that the apostolate of the family should be of the greatest interest to the whole Church, not only because it is a real ministry, but because families are the source and fountainhead of vocations.

And this is something that would be of primary interest to those among you ladies who consider yourselves advocates of women's liberation. Our message stressed the essential equality between men and women. We believe that thy should not have an adversary relationship, as some feminists seem to be saying. Rather, their roles complement each other. Husbands and wives have different charisms, but when applied to the family, these charisms work for the greater glory and good of the children because their rights and their dignity are safeguarded.

In concluding the message, we declared that the human condition is frail, that there are many difficulties that assail Christian couples, particularly those couples who sincerely wish to live up to the moral norms of the Church. But we said that the whole Church will help these couples, strengthen their resolve and fortify them against weakness. This can be done if they leave themselves open to God's saving grace.

My dear brothers and sisters in Christ: this, in brief, is what the Synodal Fathers declared in their message. As can be gleaned even from just a cursory reading of the message, it is evident that the Church has an abiding concern for the Christian family, that it is willing to help it in every way.

Personally, I find myself extremely gratified over what happened at the Synod. I saw the deep interest and the concern of the bishops. And I have every confidence that, so long as this men remain in positions of responsibility and influence in their respective jurisdictions, the fate of the Christian family is in good hands.

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

THE CHANGING FILIPINO FAMILY

(The Research on "Youth Perspective on the Changing Functions of the Filipino Family" was done by the Social Research Center of the University of Santo Tomas; the whole study will be published early next year. This summary report was written by Professor Adelina Go, Senior Researcher of the UST SRC and Director of the said research on the Filipino Family.)

The remarkable institution

It takes some distance to observe the fascinating qualities of the family. It is the oldest social institution, existing irregardless of place, time, belief system, and culture. It takes on varied forms from society to society, even changes its form to meet new realities.

Yet, for its being too familiar, like the air we breathe, we realize its value only when it is threatened to be lost. When we read Aldous Huxley's *Brave New World* or George Orwell's *1984*, we marvel at technology's efficiency but we shudder at the loss of human attributes nurtured in a home. Divorce statistics, illegitimate births, *Kramer vs. Kramer*, are reminders that some drab and common things in our lives are precious.

Even social scientists of the past generation have tended to minimize the institutional significance of the family as an area of scholarly investigation. Whereas grants have been made readily available in the areas of population, economics, and cross-cultural relations, funds for the study of the family have been rather hard to come by. Recently, the recognition of the role of the family as a social control agent has revitalized interest in family studies. Basic to all types of social organization is the family, the institution which concerns itself with love, sexual relationships, marriage, reproduction, socialization of the child, and various statutes and roles involved in kinship organization.

For a while it seemed that the family was enduring *in spite* of modern influences, now it is clear that the family is ever alive *because* of these trends. Technology and its uses have broken down many human relationships. The ensuing alienation leaves no alternative but finding a warm place in one's family, where one needs no impressive dossier in order to be accepted.

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Filipino Family Trends

Even in the predominantly, traditional society like the Philippines, the forces of development have transformed the solid structure of the family. The Filipino family shows signs of changing in the direction of the more developed Western societies. Gone are the days when children are only seen but not heard, or when *Tatay's* political conviction is also *Nanay's*. On a larger scale the immediately perceivable symptoms of the acceptance of changes in the Filipino family are the disappearance of the extended family in the urban areas and the rise of the isolated nuclear family; the mounting pressure to enact a divorce bill; the growing independence of family members in their recreational, political, economic activities; and similar trends.

Minimal changes have occurred in the Filipino marriage and family structures but are nevertheless significant to the changes in their functions, the aspect which appears to advance at a faster rate.

1. Average marrying age has definitely become older since a generation ago. In 1976, 50 percent of the brides were 21.5 years and older while 50 percent of the grooms were 23.9 years and older. Older marriages mean shorter fertility periods for women. Hence, future families are expected to be smaller in size.

Marriages by types of ceremony: 1976

In 1976,, there were 303,988 marriages performed in the country, 13.6 percent of which were recorded in January, perhaps owing to the Filipino belief that this month brings happy unions. Fifty-six percent of these marriages were solemnized in a Roman Catholic church. Thirty-one percent was married civilly and the rest in other non-catholic religious rites.

Roman Catholic Marriages	55.7%
Civil Marriages	30.8%
Other Religious Rites	13.5%

2. In terms of composition, Filipino families are gradually becoming more "nuclear", that is, consisting of the father, mother and their unmarried children. Traditionally, most families are extended, where one household has the original couple and the families of their

married children including other relations. In 1975, 86 percent of all the households recorded are single-family households. Five percent is even non-nuclear, meaning no core family included. Of the families, 31 percent is situated in the urban areas and the rest in the rural areas.

Number of Families Per Household All Philippines: 1975

One Family	86%
Two Families	8%
Three and Four Families	1%
No Family	5%

The fourth category of households, that is, "no-family" household, refers to those groupings which are not family-oriented as in cases where students live together in a dorm or when unrelated persons live together for convenience.

3. Illegitimate births and separations (divorces) have increased in a small proportion. Although records of these 2 events are often inaccurate, the increasing trend is discernible.

In 1976, there were 63,615 illegitimate births registered throughout the whole country. The social life for these children are no longer so secluded as society becomes more tolerant of them. Divorces are obtained by wealthy people outside the country.

legitimate births	95%
illegitimate births	5%

The proportion of divorced/separated couples to the total married population is very small and this could be due, among other reasons, to the absence of divorce in the country.

Youth and Future Families

To catch a clearer glimpse of the future families, we are presenting here part of a study which we have done on the youth. The youths in this study, aged 18-22, rural and urban, have been asked to respond to situations which reflect their values. The extent to which these youths have assimilated the new values about the family, mirrors their acceptance or rejection of the new functions of the family.

The following data have been gathered in a survey done by the UST Social Research Center in March 1980. The sample used was a group of 525 rural urban schooling youths. Three hundred are residents of Metro Manila, representing the urban sample and 225 are residents of Batangas, representing the rural sample. All interviews were conducted in English; hence, a limitation of this study was the exclusion of out-of-school youths. However, modern marriage trends, or any other Western trend for that matter, are believed to be first introduced to the middle and upper class people. The choice of the sample rests on an assumption that they will be the next generation of family members who would be affected in their values about the family. Their attitudes now could be a preview to the kind of values which future families will hold. Half of the sample are males.

1. *The Biological Function*

Fundamentally, the family serves to regulate sexual practices in a society. It is traditionally believed to be the only legitimate outlet for the biological sexual urge. This function has served well in controlling promiscuity and illegitimate births. But the "new morality" is questioning this exclusive right of the family. New phenomena have emerged as a result of this questioning, such as pre-marital and extra-marital sex.

Pre-marital sex symbolizes, for the young, a liberation from the confines of tradition. It celebrates two people's right to express themselves more freely. The following case was presented to the sample in this survey.

Rey and Tess have plans of getting married after graduation from the University next year. They have been going steady for 2 years and lately started having sexual intimacies saying, "we will get married each other anyway." Do you agree with that belief?

strongly disagree	26%
disagree	47
not sure	9
agree	16
strongly agree	2
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	100%

The overwhelming disagreement with this premarital practice could be an indication of a continuing belief in the sacredness of marriage. This, however, cannot be taken to be a gauge of actual youth practice. In the Philippines, where the practice has not gained wide acceptance publicly, surveys on intimate relationship could be misleading especially if the method of data collection is formal.

The society we are familiar with has set monogamy as the norm in marital relationships. The exclusive expression of sex in marriage also connotes fidelity of one man to one woman. The cases below show how our youth react to the violation of this norm.

Tony loves his wife and children but having been assigned to work for 3 years in Bangkok, away from his family, he maintains a temporary love affair there. He believes it is not wrong because he plans to terminate it when he goes back to his family. Do you agree that there is nothing wrong?

strongly disagree	22%
disagree	44
not sure	8
agree	24
strongly agree	2
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	100%

Of 525 youths, 25% agreed to this extra-marital affair. The extenuating circumstance of going "back to his family" appears to have saved Tony's case. Most Filipinos value the family so much that a "fleeting" affair is often tolerated to preserve the family despite the obvious unfairness. This attitude is an old one, specially among wives of the last generation. Younger people are expected to be less tolerant of preserving the family honor in exchange for honesty. Majority of the youths interviewed here have shown disagreement with the practice, in keeping with their rejection of premarital sex.

In the case of the Philippines, this norm is more strictly enforced where the woman is concerned. Men are allowed more leeway in this rule. Let us see how the double-standard appeals to the younger generation.

Susan's husband is a busy doctor and has simply not time for her. He is usually cranky and irritable when he comes home tired

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from the hospital. In her loneliness Susan develops an intimate relationship with her counsellor who understands her situation. Do you agree with the relationship?

strongly disagree	32%
disagree	49
not sure	7
agree	10
strongly agree	2
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	100%

A large majority of those interviewed disagreed with the case. However, one notices that the proportion in comparison with the previous case favors more the infidelity of the husband than the wife. The double-standard of morality still favors the husbands in the two cases as far as the youths interviewed are concerned.

When asked directly under what condition they believed sex was permissible, the youth were classifiable into 2 groups.

Sex is never correct before marriage	54%
OK when couples are engaged	11
OK when couples are "on" even if they are not engaged	1
OK during courtship	1
Whenever 2 mature people agree	33
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	100%

One group (54%) is definitely traditional with their attitude to sex. The other group is more liberal towards the subject. "Whenever 2 mature people mutually agree" was the response of 33% of those interviewed.

2. *The Socialization Functions*

In past primitive societies, there was no other social institution except the family. There were no schools, legal codes or books to transmit knowledge and culture from one generation to the next. The family was the sole agent of socialization, It nursed the sick because there were no hospitals. It taught the child because there were no nursery schools. In our society, most of these socialization function have been transferred par-

tially or completely to specialized organizations. Children between the ages 6 to 18 spend the longer of their waking hours in schools, the rest in movies, sports, and other preoccupations outside the home. Due to this and other developments, mothers started leaving the home for employment.

The "working mother" has received a lot of attention, mostly supportive. It is one of the few trends in family structure which has easily gained wide positive response. Families benefit from educated and informed parents. Mothers need not be confined to housework, more so in the Philippines where household helps are still affordable. In this survey, 33 percent of those interviewed reported that their mothers worked all the time while they (the respondents) were between the ages 1 to 14 years old.

Seventy-eight of the youths favored working mothers against only 22 percent which do not favor it. However, one interesting finding here is a correlation between youths who were raised by working mothers and those who were not. Both groups are asked to react to this case.

Lita has to work because her husband does not earn enough for her and their 6 young children. She notices that the children show more affection to their maids, who regularly care for them, than to her and their father, but she has no choice. Do you agree with this arrangement?

<i>While I was growing up my mother</i>	<i>Do you agree with arrangement?</i>	
	Yes	No
Worked all the time	174	0
Never worked	0	276

The table above shows that all those whose mothers worked all the time while they were growing up approved of leaving children with maids while those whose mothers never worked disapproved of the arrangement all together.

Based on another question used, there is an indication that where the family welfare is intact, the concept of working mother is acceptable. In conflict situations where the family's good is in jeopardy, the value of the working mother is diminished.

3. *The reproduction function*

Although as Catholics, Filipinos should not disassociate the sexual from the reproduction function, most couples differentiate between the two. Child-bearing is associated with more serious and difficult responsibilities, such as child rearing.

Children are no longer blindly accepted as "gifts of God", which may not be rejected. The number of children in a family should be a rational decision, not an accident. In the recent national effort to control the sizes of families several new trends may be noticed like abortion, family planning and the use of birth control methods.

Among the youths sampled, 35 percent reported that they will use artificial birth control techniques to plan the number of their children, although most of them did not specify the exact method they will use.

The arguments in favor and against family planning may not yet be too clear for young people. Their responses in the following cases reveal that they tend to vary their opinion in conflict situations. Due to extreme poverty, Rose takes the pill even if she is a Catholic. She sees nothing wrong in it because there is no human life involved before conception. Do you agree?

agree	54%
not sure	6
disagree	40
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	100%

Boy and Linda decided not to have any more children to be able to provide their 5 children with good education later on. Upon learning that Linda is pregnant again, the couple decided to abort the unwanted baby. Do you agree with their decision?

agree	8%
not sure	2
disagree	90
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	100%

In a related question, 57 percent of the same group favored abortion "when the mother's life is in danger." In the *Boy* and *Linda* case 90 percent disagreed with the specific abortion.

Youth opinion on family planning and abortion tends to become more tolerant where conflict situations are involved. Usually, where a living person or persons' welfare is concerned (like the mother or other children), the unborn child is decided against.

4. *The Economic function*

The Filipino family functions as one economic unit. Its members contribute to the family income in supporting the material needs of the household. An admirable arrangement exists in many Filipino homes where the older members of the brood take on some of the parent's tasks. For a middle-class family, the parents are considered lucky if the elder children are earning. These unmarried children are often expected to deliver in full their earnings to the family pot and divided equally among the family. This way, younger unemployed children benefit from other siblings. In turn, they are someday expected to help the still younger members of the family. Parents' load seems lighter with more of their unmarried children contributing to the family fund.

Among the youths interviewed here, 77 percent said they will support their younger brothers and sisters in school. This is perhaps in gratitude to other older siblings. There was a total of 69% of 525 youths who claimed that right now, some of their brothers/sisters are giving their earnings to their parents. In addition, 51% said they are being sent to school by either a brother or sister who is working but unmarried. The answer to the following question is also typical.

After graduation, when you are already working but not yet married, do you plan to give some of your earnings to your parents?

yes	91%
perhaps, yes	3
not sure	2
perhaps, no	4
no	3
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100%	

The responsibility of supporting the material needs of the family clearly belongs to the parents and yet most Filipino children, even today's youth, do not seem to mind the transfer

of tasks. In fact, many Philippine students have shown that our family structure has a hierarchy of authority which automatically transfers the rights and duties to the next eldest son/daughter in the absence of the parents. Orphaned children have survived as a "family" on the basis of this arrangement.

5. *The Affectional function*

One vital function of the family is providing the human need for love. Psychiatrist and psychologists have repeatedly emphasized the ill effects caused by an inadequate human response to a child's emotional needs. For indeed the family structure provides for companionship and intimate relationship. The family goals become the individual goals of its members. Failures and success are shared. If it is a failure, the burden is lighter for the individual because moral support is strong. If it is a success, specially if it is economic, the spread is thin because the benefits and merits are divided. There is no success that is considered one's own, somehow the family deserves the credit. The Filipino society is family-oriented rather than individual-oriented.

The debt of gratitude or "utang-na-loob" among Filipinos is interwoven with love and affection. It comes in the form of gratitude to parents, identifying one's goals with family goals or living together as in the following case.

George is an only child. When his father died, he asked his mother to live with his family even if she does not get along too well with his wife. George feels it is his obligation to take care of his mother. Do you agree?

agree	66%
not sure	11
disagree	23
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	100%

6. *The Status function*

The family prepares the child for the status and various roles he will perform in life. In a society which allows little social mobility, most of the statuses and roles acquired in childhood do not change a great deal. Family status is preserved by the transfer of values and beliefs from parents to children. For

most lower-class people, this entails the preservation of the family's community standing and the transfer of superstitious and other beliefs common within the class. For middle-class people, status-definition is realized by adherence to certain habits and behaviors which approximate those of the upper class people.

Traditionally, this could mean a family support for a political party espoused by the father, complete authority of parents over their children and similar practices. The youths in this survey were asked to respond to these traditions.

Ed has always considered the approval of his family important for his decisions. But it was put to a difficult test in his choice of a wife. Being of legal age, he married Yoly in spite of strong objections from all the members of his family. Do you agree with Ed's decision?

agree	13%
not sure	12
disagree	75
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	100%

The response of the youths indicates that they still respect the status conferment function of the family. When asked under what conditions they considered it right for a son to vote for the same political party as his father, the youths also surprisingly answered in the traditional direction.

never, even if he believes in the same party	4%
when he has doubts about the opposing party	8
when he believes in the same party	21
if the father tells him and he has no other party in mind	54
even if he does not believe in the party	13
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	100%

Related Factors

In accumulating the data from the survey, it was possible to put the youths in specific classifications. This section will present the relationship of one characteristic with another. "Relatedness" will be shown by the result of tests used (chi-square and contingency tests). Two factors are related when a change in Factor One also coincides with a change in the second factor.

1. *Family values and sex*

Are traditional values or attitudes related to whether a person is male or female? It is believed that men are generally more "liberal" than women for some reasons which are unclear. Filipino men are less involved with family functions and as a rule women take the family more seriously than their husbands. This could be due to stereo-typed roles of husbands as bread-winners and women as housewives.

<i>family values</i>	<i>male</i>	<i>female</i>
traditional	13%	38%
moderate	65	56
modern	22	6

$$(\chi^2 = 58.3)$$

The test result reflects a strong correlation between one's sex with one's family values. Males exhibited significantly more modern views about the family than the females.

2. *Family values and origin*

Origin here has been dichotomized into rural and urban. Are the youth's values associated with their place of origin?

<i>family value</i>	<i>urban</i>	<i>rural</i>
traditional	18%	31%
moderate	64	58
modern	18	11

$$(\chi^2 = 11.46)$$

The test computed also shows a high degree of association between family values and their origin. A higher percentage of rural youths fall under the "traditional" classification. This is expected because the influence of western values is first transferred and assimilated in the city of Manila and later reaches the suburban areas and the nearby provinces. The rural-urban differences, however, are lesser where media use is widespread.

Batangas, where the rural sample was taken, is relatively more exposed to the Manila culture than the youths of Mindanao. More and more, the culture transfer is faster as a result of innovations in television and print media.

3. *Family values and religious exposure*

Religious exposure, as used here, refers mainly to the amount of religious instruction the youths have had until the time of the interviews. Data belows tries to see if the amount of religious exposure of an individual determines the kind of family values he will eventually have.

<i>family values</i>	<i>high exposure</i>	<i>low exposure</i>
traditional	15%	12%
moderate	32	37
modern	8	6

$$(x^2 = 4.46)$$

"High exposure" means from 5 and more hours of religious instruction received in the elementary and high school every week. "Low exposure" means 4 hours and less of religious instruction every week. The test shows that there is no association between family values and the amount of religious instruction received by an individual.

This result may have been affected by the fact that while lower and middle class children go to public schools and receive minimum religious instruction, most of their parents are Catholic. There is hardly any Filipino child who has not imbibed Christian teachings, properly or improperly.

4. *Family values and SES*

SES or socio-economic status is a concept which is a combination of the person's education and occupational prestige. In simplistic terms this is referred to as the social class or the place of a person or a family in relation to other people. This kind of classification divides people into rich, middle-class and poor. The data presented here relates class with family values.

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Wealthier people are supposedly different from poor people in their values and beliefs. Filipinos generally believe the rich are more liberal with their family values than the poor people.

<i>Class</i>	<i>Traditional</i>	<i>Moderate</i>	<i>Modern</i>
Lower	21%	10%	10%
Middle	11	7	9
Upper	9	9	14

$$\chi^2 = 32$$

A very high degree of association has been found between class and family values. Inspection of the tables shows that the lower the status the higher the tendency to be traditional, and in like manner, the higher the class, the higher the tendency to be modern with views on the family.

Concluding Remarks

Our present national statistics show that Filipino families will be smaller in the future. This is further proven in our study of the youths who mostly claimed that they prefer a family of 3 to 4 children. This claim is further substantiated by the youth's acceptance of artificial birth control techniques in planning the size of their future families.

"Working mothers" have already entered our labor force. This trend is likely to be boosted by the emerging generation. Most of the youths interviewed favored this practice very highly. Chances are, when their time comes, the females of the group are going to work and the males of the group are going to allow their wives to work. Of all the modern trends this phenomenon has received support even from the rural youths.

Children will remain to be highly valued even if family planning is accepted. The traditional respect for elder children and parents are very much alive as of now. Sibling relationships will continue to be close and lasting. The family — orientedness of the youth's families is clearly mirrored in the results of the study.

Modern ideas have penetrated the family for sure but the most basic traditions are still valued by the youths interviewed. The more outstanding of these are the concern for the stability

of the family, the precedence of the family welfare over one's own, close links with family members. Parent-child relationships are still perceived to be traditional, with parents wielding a lot of authority over the children in terms of small and big decisions up to age 18.

Some of the traditional roles have been affected by modernization. Woman as a co-equal of the man in running the household; more permissive child-rearing practices; and abhorrence of the *querida* systems are front-runners among the innovations in the family. Most of the youths interviewed reported themselves to have been reared in rather strict manner but refuse to do the same to their children. They see a tomorrow where their children will enjoy more freedom in decision than they ever did.

In the area of stability, although statistics show increases in divorce and separation, the survey of youth attitudes does not show evidence that an American divorce trend is likely to happen in the near future.

THE PARISH PASTORAL COUNCIL

By

Archbishop Oscar V. Cruz, D.D.

I. Official Church Teaching:

1. *The People of God*: The People of God are the Hierarchy, the Clergy, the Religious and the Laity. "Although they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless *ordered* one to another; each in its own proper way *shares* in the one priesthood of Christ." (*Vat. II: Dog. Const. of the Church*, par. 10).

2. *The Clergy*: The ministry and activity of Priests is intrinsic to and profoundly significant in the life of the Church: "The Council is fully aware that the desired renewal of the whole Church depends in large measure on the ministry of *priests* vitalized by the spirit of Christ." (*Vat. II: Decr. on the Training of Priests, Introd.*) In fact, Priests are "true shepherds of souls after the example of our Lord Jesus Christ, Teacher, Priest and Shepherd." (*Idem*, par. 4).

3. *The Laity*: The apostolate of the Laity is of Divine Origin. Lay people are not merely helpers nor optional auxiliaries in the apostolate: "Incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are *assigned* to the Apostolate by the Lord Himself." (*Vat. II: Decr. on the Apost. of the Laity*, par. 3). In effect, laymen and women "have an active role to play in the life and activity of the Church as *shares* in the role of Christ the *Priest*, the *Prophet* and the *King*." (*Idem*, par. 10).

4. *The Clergy and the Laity*: The Clergy and the Laity complement each other. Thus: "Let the lay person not imagine that his pastors are always such experts that to every problem that arises, however complicated, they can readily give him a concrete solution . . . Rather, enlightened by Christ's wisdom . . . let the laymen take on his *distinctive* role." (*Vat. II: Past. Const. on the Church in the Mod. World*, par. 43). Wherefore: Priests "should *unite* their efforts with those of the lay faithful . . . should have an unfailing respect for the just liberty that belongs to everybody in civil society . . . should be willing to *listen* to lay people, give brotherly consideration to their wishes, and *recognize* their experience and competence in the

different fields of human activity. In this way, together they will be able to recognize the signs of the times." (*Vat. II: Decr. on the Minis, and Life of Priests*, par. 9). Reason: "Lay action within the Church communities is so *necessary* that without it the apostolate of the pastors will be frequently unable to obtain its full effect." (*Vat. II: Decr. on the Apost. of the Laity*, par. 10).

5. *The Parish*: The Parish is the venue of a united apostolate. "The parish offers an outstanding example of *community apostolate*, for it gathers into a unity all human diversities found therein and inserts them into the universality of the Church. The laity should develop the habit of working in the parish in close *union* with their priests, of bringing before the ecclesial community their own problems, world problems, and question regarding man's salvation, to examine them together and solve them by deliberating in *common*. According to their abilities, the laity should cooperate in all the apostolic and missionary enterprises of their ecclesial family" (*Vat. II: Decr. on the Apost. of the Laity*, par. 10).

6. *The Particular Councils*: Particular Councils are in order for the apostolic activity of the Church. "In dioceses, councils should be set up to assist the Church's apostolic work, whether in the field of evangelization and sanctification, or in the fields of charity, — social relations and other spheres — the *clergy* and the *religious* working with the *laity* in whatever way proves satisfactory. These councils will be able to promote the mutual coordination of the various lay associations and undertakings, with the autonomy and particular nature of each duly recognized. Such councils should be also established in *parochial* and *interparochial*... levels." (*Vat. II: Decr. on the Apost. of the Laity*, par. 26).

7. *The Small Ecclesial Communities*: The Small Ecclesial Communities (*Basic Christian Communities*) form a part of God's People within Parishes. "Having solidarity with her life of the Church, being nourished by her teaching and united with her Pastors, they spring from the need to live the Church's life more intensely, or from the desire and quest for a more human dimension such as larger ecclesial communities can only offer with difficulty... and lend to life in mass and anonymity..., to bring together, for the purpose of listening and meditating on the Word, for the sacraments and the bond of the agape, groups of people who are linked by age, culture, civil state or social situation..., to be united in the struggle for justice,

brotherly aid to the poor, human advancement. This is all presupposed within communities constituted by the Church, especially individual Churches and parishes." (*Paul VI, Evangelization in the Modern World*, no. 58).

II. Premises of Parish Apostolate:

Through the Parish Pastoral Council

1. The establishment of Parish Pastoral Council in a parochial community is a *pastoral mandate* based on sound theological reflection, ecclesial necessity, sociological reality and practical truth. A Pastor can be all things for all men only through the principle of *collegiality* and *subsidiarity* with others in his ecclesial community professing the same Faith, communicating in the same sacraments and inspired by the same Gospel teaching.

2. The close collaboration and respectful regard among Priest(s), Religious and laypersons in the parish apostolate are not really standing factors that need no formation nor insusceptible of greater realization among those concerned, but are features of ecclesial action to be *learned* and *promoted* through the observance of basic ethical norms and the practice of christian virtues.

3. The renewal of the *Church* ultimately means the revitalization of the evangelical life and apostolic activity of the *Parish*, whose organizational structure such as its Parish Council of previous long standing should also undergo renewal for a more efficient and effective apostolate pursuant to the needs of the *times*.

4. The participation of the Clergy, the Religious and the Laity in the *priestly*, *prophetic* and *kingly* role of Christ cannot but find *due expression* in the parish apostolate through the Parish Pastoral Council, the members of which are consequently and necessarily Priest(s), Religious if any, and lay persons active in the Ministry of *Formation*, the Ministry of *Liturgy*, and the Ministry of *Service*.

5. The Parish Pastoral Council may not be an *exclusively* lay composite entity because it must reflect the concerns of the whole parochial community which is the Clergy, the Religious and the Laity, because the ministry of the *pastor* must remain the leading, uniting, inspiring and central figure in the

Parish no matter how well organized and competent the Council has become, and because sharing pastoral authority in *no* way means abdicating responsibility and accountability.

6. The concrete circumstances of time and place, the existence of particular customs and traditions, the changing and emerging peculiar situation provide *relative latitude* to Pastors and their parishioners in specifically fashioning their Parish Pastoral Councils to meet their definite and defined pastoral needs, without prejudice however to the universality of the Gospel Truths, the catholicity of the Church and the force of common law and diocesan statutes.

7. In the establishment and presence of Small Ecclesial Communities, the Parish through its Pastoral Council carries out an *integral* ecclesial function as it accompanies individuals and families throughout their lives by fostering their faith and directing their morals, assumes the center role of coordinating and guiding organizations, movements and Small Ecclesial Communities, helps these Communities through its threefold Ministry in a series of services beyond their reach or above their initial capability.

III. Goal, Purposes and Functions of a Parish Pastoral Council:

Goal:

The *goal* of a Parish Pastoral Council cannot but be substantially identical with the very *goal* of the Parish itself which is a portion of God's People in a given place whereto a Parish Priest is assigned for their pastoral care.

The goal of a Parish Pastoral Council is *community* (brotherhood and belonging), *communion* (sharing and dividing) and *participation* (responding and collaborating) in the Parish through formation, liturgy and service in favor of individuals, families, Small Ecclesial Communities and the faithful as a whole, in union with the local, particular and universal Church.

Purposes:

The *purposes* of a Parish Pastoral Council should be in accordance with its substantial finality as an instrument of the apostolic work of the Church in the pursuit of its *goal*:

1. To promote the apostolate of the Parish in its evangelizing, sanctifying, serving and governing endeavors.

2. To serve as a forum for dialogue, deliberation and consultation among the representative People of God in matters affecting the life and activity of the Church.

3. To provide collaboration, leadership, direction, guidance, inspiration and unity in the ecclesial apostolate.

4. To coordinate and integrate apostolic movements, organizations and service entities in the Parish in order to maximize their potentials and to avoid duplication of labors.

5. To know the needs of God's People, design pursuant programs and implement consequent action plans in view of satisfying these felt needs.

6. To attend in particular to the plight of the poor, the dying, the sick, the age, the orphans, the oppressed, the prisoners, the children and the youth.

7. To collaborate with civic, government and non-catholic agencies in areas of common concern and interest.

F u n c t i o n s :

The *functions* of a Parish Pastoral Council must in essence meet the requirements for the realization of its *finalities*:

1. The organization of the Parish Pastoral Council particularly as to its officers, members, authority, term of office, meetings, and other related matters, always subject to the continuous apostolic formation and the on-going christian renewal — which are fundamental agenda — of the Council people as a whole.

2. The establishment of the Ministry of Formation, the Ministry of Liturgy, the Ministry of Service, and the formation of standing and ad hoc Committees, responsive to the goal and purposes of the Parish Pastoral Council.

3. The provision of adequate facilities and resources for the efficient apostolic activity of the Parish Pastoral Council as a whole, the effective implementation of pastoral program and the realization of given particular options.

IV. Parish Pastoral Council Constitutional Guidelines:

The Parish Pastoral Council should be constituted, structured and organized pursuant to its *nature* as an instrument in the apostolic work of the Church, and in accordance with its basic *goal*, substantial *purposes* and *functions*.

The Parish Pastoral Council as a coordinating and unifying apostolic instrument of the Church in a given Parish may in fact and in truth *differ* from other Parish Pastoral Councils in its particular operational dimensions on account of incidental situational factors. This however notwithstanding, all Parish Pastoral Councils have the *same* basic substantial apostolic concern based on dated ecclesial findings and pastoral cares, viz., the Ministries of Formation, Liturgy and Service in favor of the individual, the family, the Small Ecclesial Community and the Parish as a whole which is a portion of the Local Particular and Universal Church.

The Parish Pastoral Council of a concrete Parish, whose primary goal is community, communion and participation in that given portion of God's People, must itself *equally* promote community, communion and participation in relation to other Parish Pastoral Councils and other Parishes, and in relation to the Local, Particular and Universal Church: In the same way that *no* true Small Ecclesial Community as such may dissociate itself from its Parochial Ecclesial Community, *no* Parish Pastoral Council, *no* Parish as such, may really isolate itself from other Parish Pastoral Councils and other Parishes, from the Local, Particular and Universal Church.

1. Membership:

Membership in the Parish Pastoral Council is a position of honor but not an honorary position. As an apostolic body, its members should be particularly *gifted* with a strong faith, an exemplary christian life in the community, the attributes of leadership and executive talents together with the availability to serve, the willingness to grow and the humility to listen and to learn. *Experience* seems to indicate that to fall very short of these attributes opted in the members of the Parish Pastoral Council is to undermine the very essence and rationale of this apostolic entity.

Membership in the Parish Pastoral Council as to *incorporation* therein, be these members of the Clergy, the Religious or the Laity, may be *ex-officio*, through appointment by the Pastor, by *nomination* of those concerned and subsequent free confirmation by the Pastor or the pertinent Chairpersons, and through *election* by the constituents, all according to the talents and disposition of the chosen Council Members, as required of

a given apostolic concern. *Experience* seems to indicate that it is not pastorally wholesome to have but by appointment membership in the Parish Pastoral Council.

Membership in the Parish Pastoral Council as to *functional organization* may be Principal or Auxiliary: *Principal* for the Pastor as the ex-officio Council Apostolate Director, the President and his Vice, the Secretary and the Treasurer, the Chairpersons of the Ministries of Formation, Liturgy and Service, and of the various Committees, and the Ecclesial Relations Officer. *Auxiliary* for the members of the Ministries and Committees, for Resource Persons and others. *Experience* seems to indicate that for a truly representative, manageable and operative Parish Pastoral Council pursuant to the apostolic demands of the times, the Principal Members thereof as a rule should not be less than eleven and not more than thirty one.

2. Authority:

The *authority* of the Parish Pastoral Council is manifestly *confined* to Parish Affairs and clearly subject to Vicariate Norms, *Common Law* and Archdiocesan Statutes. The Parish Pastoral Council must always operate *within* the framework of the laws, policies and practices enacted and observed by higher ecclesiastical authority. It is incumbent upon the Pastor as the ex-officio Council Apostolate Director to know, to affirm and to define those areas of administrative action that are *beyond* the competence of the Parish Pastoral Council.

The authority of the Parish Pastoral Council in the question of policy and decision making may be purely *consultative*, *truly deliberative*, or *partly consultative* and *partly deliberative*. It is simply consultative when the members thereof render their advice to the Pastor on questions and issues brought to their attention. In this case, the Pastor is bound to listen to the recommendation although he is still free to decide otherwise for serious overriding factors. It is properly deliberative when the members thereof make a decision or adopt a policy that in effect binds the Pastor and all those concerned. It is in part consultative and in part deliberative depending on whether the Pastor expressly asks the advice or requires the decision of the members on concrete matters hereto submitted for discussion.

3. Term of Office:

The *Term of Office* of the Principal and Auxiliary Members of the Parish Pastoral Council is something that should be *expressedly* provided for, and not left indefinite and undefined. The same is true with reference to *Removal from Office* which admittedly is a delicate matter — save in the case of resignation, supervening incapacity,, transfer of pastoral residence and the like — particularly when the cause enters the realm of Faith and Morals.

The Term of Office of the ex-officio Apostolate Director is manifestly dependent on his tenure of office in the Parish concerned as Pastor thereof which is in the competence of superior ecclesiastical authority. In determining the Term of Office of the other Principal and the Auxiliary Members, while it is possible to provide the same tenure for all so that everybody begins and ends the office at the same time, it appears more practical to adopt a *staggard system* of tenure in order to promote the continuity of the apostolic spirit and activity of the Council. In effect, different Terms of Office could be given to Principal and Auxiliary Members or to Ex-Officio, Appointed, Nominated and Elected Members — subject to provisions on re-appointment, renomination and re-election — in such a way that only but one-third of the total number of Council Members is possibly changed every year. In the event that the Principal Members all have ex-officio Council Membership by reason of their Presidency or the like in the different Parish Religious Organizations, needless to say, their Tenure of Office in the Council altogether depends on their very Tenure of Office in the Organization they represent in the Council.

4. Ministries:

The Ministry of *Formation*, Ministry of *Liturgy* and Ministry of *Service* are dated ecclesial language and pursuant apostolic endeavors based on scriptural passages on the role of Christ as *Teacher*, *Priest*, and *Shepherd*. Although this threefold role was assumed by *one* and the *same* Christ, they are nevertheless distinct in nature and consequently thus identified in their practical consideration and concordant particular action in the apostolate of the Church. It must be very well noted however that these three Ministries should function hand in hand or an *integral* apostolic labor. To altogether separate or isolate any of the

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Ministry from the other two Ministries in the exercise of the apostolate is not only to *divide Christ* but also to *thwart* their intrinsic significance and integrative connotation.

The Ministry of Formation (Kerygmatic Function, Christian Education) briefly refers to the relationship between *man* and *God* and his *fellow men* in Faith and Morals. The Ministry of Liturgy (Koinonic Function, Christian Worship) essentially indicates the relationship between *man* and *God*. The Ministry of Service (Diaconic Function, Christian Social Action) substantially denotes the relationship between *man* and his *fellow-men*. It is evident that for a man to worship God and serve his fellow men as a matter of course, he must be first well formed in Faith and Morals. This demonstrates the cardinal importance of formation. It stands to reason that in the christian world, when a man serves his fellow men without any reference to God at all Whom he must worship, his service could be anything but christian. This establishes the *intimate interrelationship* among the three Ministries.

5. Committees:

The *Committee System* primarily serves to assist the Parish Pastoral Council in duly attending to the *special* or *specialized* areas of apostolic concerns for which they are accordingly formed. Committees, be they *Standing* or *Ad Hoc*, are designed to undertake the necessary study of their respective apostolic commitments, make its consequent recommendation and implement the policy or decision arrived at by the Parish Pastoral Council. Committees in the Parish Pastoral Council are equally meant to *broaden* the base representation of the parochial community at the Council, and to *spread* the burden of and accountability for the various apostolic labors.

The Committee System can be adopted even *within* the Ministries of Formation, Liturgy and Worship in relation to individuals, families, Small Ecclesial Communities, the Parish as a whole, the Local, Particular and Universal Church. The Officers of the Parish Pastoral Council may also act as Chairpersons of different Committees, v.g., the President for the Committee on Justice and Peace, the Vice President for the Committee on Conciliation and Arbitration, the Treasurer for the Committee on Finance, the Secretary for the Committee on Survey, Planning and Programs, and the Ecclesial Relations Officer for the Committee on External Affairs. If needed, Committees can *also* be formed for the Youth in and out of school, for Vocations, for Non-Catholics, and the like.

6. Meeting:

The *meeting* of the *Parish Pastoral Council* should be either preceded or followed by the meeting of the different *Ministries* and *Committees*, whose reports on their respective apostolic concerns constitute the usual principal agenda of the Council Meeting. *Regular* monthly meeting on clearly predetermined day or date, time and place is strongly recommended for the continuous activity, effective endeavor and consistent progress of the Council in the apostolate. *Special* meeting is in order in the event of urgent, serious or complicated agenda items that require immediate attention or prolonged deliberation.

The meeting of the Parish Pastoral Council that as a rule requires the presence of at least *half* of the members expected, to constitute a quorum and perform *official* acts, could adopt the following regular agenda: a) Opening Prayer, Scripture Reading and Reflection. b) Roll Call and Minutes. c) Report of Ministries. d) Report of Committees. e) Unfinished Business. f) New Business. g) Closing Prayer and Blessing.

7. Consensus Process:

The *Consensus Process* and the Robert's Rule of Order (Revised) differ as decision or policy making techniques with reference to the emphasis placed on persons and tasks. The Robert's Rule simply requires 51% votes agreement for passage, thus allowing the possibility of 49% dissenting votes which is a rather large portion of the decision or policy making body. The *Rule* is *task oriented*.

The Consensus requires more deliberation and greater reflection on the arguments in favor and against a given issue, until a common feeling is reached. There is consensus when all those concerned can accept and live with the decision reached or the policy made. The *Process* is *person oriented*.

PASTORAL IS NOT WHAT YOU DO BUT WHAT YOU BECOME

By

Antonio Lambino, S.J.

(Address delivered at the First General Convocation of the academic year 1980-81, Loyola School of Theology, Metro Manila)

Just yesterday I received a group of German visitors who were eager to ask questions about theology as it is done in the Philippines. Their visit came close upon the heels of another visit by a Belgian theologian who also was greatly interested to find out about theology in our local context. Time and again knowledgeable visitors have come to our country and gone, convinced that the most exciting and the most lively theological issues are being argued and discussed in the Philippines today. This morning, at the Mass of the Holy Spirit, Fr. Quevedo showed clearly in his homily how theological reflection in the Philippine Church is anything but academic. With your indulgence I would like to follow up by continuing this morning my series of reflections started three years ago on the meaning of theology in the Philippine context.

After three years in office I am convinced that there is really only one perennial problem in the teaching of theology: the tension between identity and relevance. There is, first, the need for *identity* in what is taught, that is to say, continuity of doctrine. Theology must faithfully reflect the life of the Church which it serves. Just as the Church is not completely born afresh in every age but remains in continuity with the apostolic Church; just as Christian existence is not totally created anew in every era but passed on in its basic features from one generation of Christian to the next; so theology must not only be in touch with contemporary events but also be in continuity with tradition. Then, there is also the need for *relevance* to the real life of the Church today and, hopefully, in the future. Theology studies tradition not for its own sake but in order to discern what the Spirit asks of the Church now and later (insofar as this can be foreseen).

This morning I would like to focus attention on the meaning and significance of the desire for relevant theology. In the past few years I have seen various approaches to the problem.

At one time relevance meant chiefly the justice and liberation currents of theology. With not a little noise, anger and impatience it was urged that any theology worthy of the name must grapple with the situation of poverty and injustice, specifically in our country and in the Third World. Those were troubled and difficult times, as any teacher or administrator will attest. For my part, I believe in the substantial validity of that particular demand for relevance, although I must declare that with it came not an insignificant dose of anti-intellectualism. This first approach to relevance is still present even to this hour. It still constitutes a powerful expectation on the part of the students and continues to challenge the presuppositions, the methodology and the flexibility of the faculty. It may be said, however, that the voice of criticism is not as strident as before (or so it appears, at least for the time being) and that there seems to be a little more patience for the business of scholarship.

Relevance can also be understood in terms of the need for inculturation. Basically, this is a call for theology to be true to the logic of the Incarnation, an insistence on the finality of theology as service to the local Church. It is really hard to see how any theologian who has accurately understood what inculturation means could quarrel with it. If one did, he or she would in any case be fighting a losing battle against the clear discernment of the magisterium and of a growing number of theologians that inculturation is both desirable and inevitable.

Today, it seems that "pastoral" is the new name for "relevant." The approach to relevance is made through the demand for a theology that is more pastoral. Just as I affirmed my conviction in the substantial validity of the themes of liberation and of inculturation, so I also affirm my belief in the need for a more pastoral theology. Unfortunately, there are those who have largely an unexamined notion of "pastoral." Using the term as a slogan, they oppose it to what they label as "academic." Let us take time to reflect on this matter and try to show how a superficial understanding of pastoral theology can be very dangerous and can lead to a short-changing of one's theological formation.

Let us assume that theology is systematic reflection on human history in the light of revelation. Reflection is the work of the mind; theological reflection essentially involves mental activity in relation to Christian faith and praxis. True, we reflect on action; but reflect we do just the same. One goes,

then, to a school of theology in order to think — and to think adequately — about the realities of faith. One who theologizes must conceptualize. Theology is not for those who have no patience for careful thinking. When our thinking, our conceptualization, our reflection becomes an end in itself (theory for the sake of theory), then our theology may rightly be called “academic.” But when our theological reflection or conceptualization truly reflects the contours of human existence, discovers its underlying laws and principles and, thus, enables us to actuate the potentialities of faith, i.e., live the Christian promise, in the world, then our theology is “pastoral.”

Notice that it is not reduced content or less rigorous conceptualization that makes theology pastoral. No, rather, it is reliability and effectivity in interpreting (and transforming, if you will) reality and history which is the decisive factor. If anyone thinks that such a theology can be bought at a cheap price he or she is gravely mistaken. A truly pastoral theology is not won on the merits of an allergy to academics.

Just as meaningful words can come only from a profound silence, so good pastoral action can come only from a sustained, often painful, encounter with theological thought. The cost of theological discipleship is never little. Serious study is always difficult. More pastoral does not mean less bother with theory. Quite the contrary. The more pastoral theology wishes to be, the more time and effort must be spent to forge a better theory, a theory that responds to life, a theory that provides an interpretative key to the multiplicity of phenomena, a theory that works. Remember what Karl Rahner said: “In matters of great importance, there is nothing more practical than a good theory.” Pastoral is constituted by choice of problematic, methodological approach and ultimate interpretative and predictive efficacy of one’s theological model. A good conceptual framework, a good theological system can give a lot more mileage and prove to be more practical and more pastoral than many well-meaning attempts at immediate relevance and concrete application.

In the end, pastoral is not what we can do with our theology but, rather, what we become because of our theological formation. For as we learn during our years of formation how the theological dimension pervades all of human life, as we learn how the Christian spirit has an ineradicable drive to discover the theological dimension of human events, as we learn

the method, epistemology and basic attitudes proper to theological discipline, we ourselves are gradually shaped into a certain kind of character and personality whose approach to reality is sensitive to the presence of God in every aspect of human existence, whose thinking and discernment are marked by intellectual rigor and spiritual insight, and whose pastoral and apostolic orientation and strategy are, therefore, effective from the Christian point of view. Theology is then pastoral insofar as it forms a person whose skills and habits of thought and reflection render him or her an apt instrument for Christian ministry.

I would urge the students to challenge the faculty to be pastoral in the authentic sense. I would have no sympathy for a demand for "pastoralness" which is nothing more than a shortsighted desire for immediate relevance or for watered-down intellectual discipline. Cry out, then, for relevance not because you are unwilling to do hard intellectual work but because you have a burning zeal for your apostolate. It is easy to tell the difference. One who demands a pastoral theology for the right reason, when he or she is frustrated in the classroom, goes to the library to work out personally the kind of theology that is needed. But when the real motive for insisting on a theology that is pastoral is not zeal but lack of drive or allergy to scholarship, then that person chooses the simple expedient of aimless activity and involvement, seeking refuge in yet another slogan: "We do not learn from books but from life." No doubt there is a bit of truth in that, but it is not the whole truth. And thus, by a subtle mixture of half-truths one can in the name of the pastoral, effectively deprive oneself of a really solid theological formation. Let us take every care, then, never in the name of pastoral to sell our birthright for a mess of pottage.

To my fellow members of the faculty I would appeal for renewed efforts on the part of each one of us, to examine himself and be critical of his own attempts to respond to what the Church demands of theological teaching today. We are living in a world of swift and radical change when loyal and competent service of the Church requires men and women of genuine discernment. Discernment in Christian life is the fruit of a happy blending, under the guidance of the Spirit, between identity and relevance. If the service asked of us by the Church is to form men and women of discernment, pastoral theologians who embody in themselves the message that they proclaim,

then we must at all costs preserve the creative tension between these two exigencies of theology. Not identity only, for that would be to make the past an end in itself; nor only relevance for that would lead to a theology of the fad.

After all is said and done, the deepest truth about a faculty of theology is that "we teach ourselves," as our former colleague, Fr. William Malley, once affirmed. If we are men of discernment — pastoral theologians — who strive in their theology and spirituality to uphold what I have called the creative tension between identity and relevance, then can we say that theology at LST is at one and the same time professional and pastoral. For a school of theology is not pastoral because it has "decided" to be so, or because the brochure describes the courses to be so, or because that is the image the school wants to project. We are all aware that school and course descriptions are never quite the decisive factor in these matters. In the last analysis a school of theology is pastoral because there can be found members of the faculty who are capable of theologizing pastorally, or synthesizing the two poles of identity and relevance into a unity that truly speaks to us of life as it is.

My dear colleagues, how many such "just" men of theology can be found among us? A handful is all that God seems to ask in order that he may grant some blessings on the Church in our country.

HOMILETICS

DECEMBER 1980 — JANUARY 1981

By

Fr. Herman Mueller, S.V.D.

SECOND SUNDAY OF ADVENT

(December 7, 1980)

As we saw last Sunday, starting with the Second Sunday in Advent our thoughts are more directed to the first coming of Christ at Christmas, though the second coming at the Parousia comes forth now and then. Today especially *Isaiah* and *John the Baptist* are preaching: Prepare the way of the Lord (gospel)! The Spirit is upon him (first reading). In him all the promises are fulfilled (second reading).

First Reading: Isaiah 11:1-10

We saw last Sunday that the first part of Isaiah (Is. 1-12) contains prophecies against Judah-Jerusalem: In chapters 1-6 these prophecies go back to the time prior to the Syro-Ephraemite War (735 B.C.). In chapters 7-12 the prophecies stem from the time of king Ahaz (735-715 B.C.) and are mainly connected with the clash of opinions between Isaiah (and thus lastly God himself) and Ahaz. Since most of these prophecies are Messianic and contain the finest parts of Isaiah, Is. 7-12 is called *The Book of the Emmanuel*. Four prophecies of the Emmanuel are outstanding:

- (1) He is the son of a maiden (virgin) (Is. 7:14), the true God with us.
- (2) He is the light in the darkness (Is. 9:1).
- (3) He is (a) wonder-counsellor, (b) mighty God, (c) Father forever, (d) prince of peace (Is. 9:6).
- (4) He is full of the Holy Spirit (Is. 11:2).

The first reading of today unfolds that fourth prophecy. Prepare the way of the Lord, the gospel tells us. The first reading pictures this Lord we are waiting for:

1. That Messiah is a *shoot* of the *stem* of *Jesse* (Is. 11:1)

“A shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom.”

This is a typical Hebrew synonymous parallelism where the thought is expressed twice, but in the second line with different synonyms. Thus stump is the same as roots, shoot the same as bud, sprout the same as blossom. The kingdom of Judah would be destroyed, but there would be a remnant, called *shear* in Is. 14:22 as one of his sons got that symbolic name, here however called *hoter* (shoot) and in the parallel line of Is. 11:1 *naser* (bud). And from that stump or root would sprout a shoot or from these roots would blossom a bud. As David was born from Jesse, Christ, the true David, would descend from Jesse. A new shoot means *hope*.

Mt. 2:13 finds in the similarity of sound between *naser* (root) and Nazareth enough reason to see here in Is. 11:1 a prophecy that Jesus hails from Nazareth: “He settled in a town called Nazareth. In this way what was said through the prophets was fulfilled: ‘He shall be called a Nazarean’.”

The Fathers of the Church develop this simile further: the shoot is our Blessed Lady (*virga - virgo*) and the bud (*flos*) our Lord. This text and the explanation of the Fathers has inspired our old Christmas song: “A rose sprang up unheeded, a fresh and tender shoot; As prophets long had pleaded, the rose from Jesse’s root.”

2. *The Spirit of Yahweh is upon the Messiah* 11:2

As the Spirit of the Lord came upon the leaders of Israel (Gideon [Jgs. 6:34], Saul [1 Sam. 11:6]) and enabled them to perform their extraordinary task, so the Spirit of the Lord will come upon the Messiah, not only for a short while and in passing, but for good. And he will come with his fullness. Six gifts are mentioned, always in pairs: 1. wisdom and 2. understanding form the intellectual outfit.

The Messiah is teacher;

3. counsel and 4. strength belong to the practical outfit. The Messiah is pastor and guide of his people;

5. knowledge and 6. fear of the Lord mark the religious outfit. The Messiah is priest.

The Latin translation, the Vulgate wrongly translates the last gift "fear of the Lord" with "piety" and thus reaches seven gifts, since Is. 11:3 continues in Hebrew (correctly) and in Latin: "And his delight shall be the fear of the Lord". Others, in order to reach the traditional seven gifts would consider "the Spirit of the Lord" in Is. 11:2 as the stem and thus the first gift, from which the six pairs in the rest of Is. 11:2 branch off.

3. *The reign of the prince of peace* 11:6-9

The peace of the Messiah is depicted in an idyllic way as it seems to be unhistorically presupposed also in paradise (Gen. 1:29-30). Carnivorous animals never were nor ever will be herbivorous. But the author wants to say: The animals who were created for men's use and benefit became their enemies in consequence of sin, but will return to their allegiance in the Messianic kingdom. There will be peace and that peace will be reflected in animals also (cf. Rom. 8:19ff).

4. *The subjects of the Messiah: Gentiles and Jews returned from exile* 11:10-16

After the exile the Jews will return from the different countries where they were dispersed: and also the Gentiles will come to the shoot of Jesse, the Messiah.

Reading of the Good News: Matthew 3:1-12

Before Jesus Christ started his career as Messiah, preaching the good news to the poor, John the Baptist prepared his way. He announces the coming (Advent) of Christ. Thus the Jews shall prepare for his arrival, they shall repent. The Baptist does not prepare for Christ's coming at Christmas, but for his public appearance in Judea and Galilee. We see, we have to take the name "Advent" in a larger sense.

This pericope all three Synoptics have in common and each one makes it his own, adding the typical Markan, Matthean and Lucan features. For Matthew that means especially (1) the remark that the desert was in Judea (Mat. 3:1) for Matthew writes for Jews who know their country, (2) the remark that "the kingdom of heaven is at hand" (Mt. 3:2), a typical Jewish expression, (3) the sharp attack on the leaders

of Israel (break with Judaism in Mt.): Mt. 3:7 and (4) the eschatological urgency that the decision has to be made now (Mt. 3:10). The rest (John's preaching on penance and the description of the Baptist) he has in common with Mark.

In those days (an undetermined expression of time) came John the Baptist as preacher in the desert of Judea. A prophetic voice (Mt. 3:3) is heard for the first time since some four hundred years. One can imagine the excitement of the people. In the desert one can clearly hear the voice of God. The Baptist is only a voice, he only preaches what God tells him to preach, not his own wisdom. "Reform your lives! This *metanoieite* is not just an external penance, some hardships and sacrifices one bears and makes, but a complete change of one's life, an about face. So far we ourselves stood in the center of our life, now God has to become the center. After all, "the kingdom of heaven is at hand" (Mt. 3:2). In order not to take the name of the Lord in vain, Matthew instead of saying "kingdom of God" says "kingdom of heaven"; on the other side, this expression allows him to put Father and Son on the same level: not only the rule of the Father is at hand but also the rule of the Son. In Christ's person the kingdom of heaven is at hand, is here. And that's as Mk. puts it: the beginning of the good news (Mk. 1:1).

No wonder then that the Baptist can only say, borrowing the words of Isaiah 40:3: "Prepare the way of the Lord, make straight his paths." Whenever in the Orient a king came to a country, a road had to be made. Now the king of kings is coming.

Mt. 3:4 briefly describes the clothing and the food of the Baptist. He wears a special garb as prophets of the OT often did: a garment of camel's hair and a leather belt (cf.: Elijah in 2 Kgs. 1:8). He eats what one can find in the desert: grasshoppers, these could be roasted and seasoned with butter and honey.

The preaching on penance is climaxed by a baptism, underlining the confession of sins and being the outward sign of the sorrow for sins, not a sacrament taking away the sins. After all, the Baptist baptizes only with water which cannot effect a real cleaning of the heart. This cleaning of the heart the Messiah will do, baptizing with the Holy Spirit and with fire (Mt. 3:11). Fire cleanses the good people but burns the bad ones. Thus the preaching of the Messiah is judgment. This judgment (separating good from bad people) is again expressed with the picture of the winnowing-fan (Mt. 3:12): Good people

are like grain that falls straight down when it is thrown against the wind; the chaff, however is blown further away by the wind and will be burnt.

Many people come to hear the Baptist. Also Pharisees and Sadducees come; i.e., the leaders of the Jews. Against them the Baptist becomes unusually severe. A prophet has to tell the truth; and as such a prophet, telling Herod and Herodias the truth, he would later on die (Mt. 14:1-12). They are comparable to vipers whose venom is unexpected and imperceptible in such a subtle way they seduce people, especially by their bad example. The Pharisees are smug, thinking that their bodily descendancy from Abraham would save them. It is high-time to do penance. The axe is already laid at the root and will cut down the tree any moment. Now is the time for conversion.

HOMILY

THE LORD IS COMING — PREPARE THE WAY!

1. The good news of Advent is: The Lord is coming. Israel had been in captivity of Babylonia and Assyria; had returned, it is true, but it had never gained real independence any more. There was no king, no prophet, no national leader as in former days. The tree was cut off. But then of that stump would come a *new shoot*, Jesus Christ, the Messiah, or if we want to follow the unfolding of the picture by many Fathers of the Church: From the root of the cut off tree would sprout a shoot, our Blessed Lady, and from this shoot would blossom a bud, Jesus Christ. In a subdued cord one hears already Christmas: A rose sprang up unheeded, a fresh and tender shoot. As prophets long had pleaded, the rose from Jesse's root."

Wherever Christ is, there is *hope*. And to be a Christian means to be a man of hope. No situation can be so desperate for a Christian that there could not be found a solution; Christianity was a new beginning in the fulness of time. And to be a Christian means to be able to make a new beginning. Advent is such a new beginning.

During World War II after the defeat of France, England was left completely alone. It had suffered hard blows and its

cities were badly bombed out. Prime Minister Churchill described the situation before the parliament in its darkest colors. There was silence when he had finished, and on the faces of many there was written despair. Many wanted to give up the struggle of war. But Mr. Churchill continued: "Gentlemen, I find it rather inspiring." And Churchill's hope carried England through.

Lastly hope is something really Christian. No man is hopeless so long as there is the grace of Jesus Christ. "From first to last, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present" (Juergen Moltmann, *Theology of Hope* (New York: Harper & Row, 1975), p. 16).

2. The Lord, the Messiah, we are looking forward to is described in Isaiah. He is *full of the Holy Spirit*. As a *teacher* the gifts of wisdom and understanding will help him to preach the good news true and undefiled. In practical situations he will direct people as *pastor* endowed with the gifts of counsel and strength. The Spirit will help him understand the signs of time and find a way out in hopeless situations. As *priest* the Messiah will be directed by the gifts of knowledge and fear of the Lord. A priest directs all things to God, mere human things are used for the honor of God. And there "the fear of the Lord is the beginning of wisdom" (Job 28:28).

Any Christian will be a man of the Holy Spirit, directed by him. Any conversion, as we will see, cannot be reached with one's own power and effort, but through the Holy Spirit.

3. The Lord, full of the Holy Spirit, is coming. The conclusion can only be: "*Prepare his way!*" John the Baptist does not grow tired telling his hearers to make straight his paths, words which he takes from Isaiah 40:3. Any state's visit of an Oriental king had to be prepared. Since highways were scarce (only the Romans started systematically to build lasting highways and have become famous for that), often enough a way had to be made for the first time for such a visiting king. How much work that is, everybody knows who has been employed for such constructions.

God prepared Christ's coming by his messenger John the Baptist and still sends such messengers to prepare his way. John demonstrates what such messengers shall look like:

a. A messenger is the *voice* of his master. He has no own message, but the message of his master. His sermons are as

good as the content of them is Christ. He does not speak about his own experience so much, or if he does, only as illustration of Christ's word. He preaches the good news, Christ.

b. He *tells the truth* and does not flatter. Gospel means good news, but only for those who want to follow it. For others the first part of the good news consists in hearing the unpleasant truth in the hope that it will make them free (cf. Jn. 8:32). It is the greatest service of a messenger for mankind in preparing the way to Christ to tell the truth in the midst of confusion of opinions and even errors, if people like to hear it or not. Often enough only later on we see that an unpleasant truth was the only right thing to say after all. The Baptist did not try to please people, not even king Herod or Herodias. Only strong characters have told unpleasant truths and will do so. A person who tries to please everybody pleases nobody. Paul hands it over as testament to his favorite disciple Timothy: "I charge you to preach the word, to stay with this task whether convenient or inconvenient, correcting, reproving, appealing, constantly teaching and never losing patience" (2 Tim. 4:2).

4. For *us personally* our preparation for the coming of Christ means *conversion*. *Metanoein* in Greek does not mean a chain of external exercises of penance. They may prove helpful. But *metanoein* is more; it means to turn in our thinking, to make an about face. So far our own plans and interest have been in the center of our life and activity, as it was true with the Pharisees and the Sadducees. Now Christ shall be the center. "Reform your lives because the kingdom of heaven is at hand" (Mt. 3:2) tells us. Kingdom of heaven stands here for kingdom of God and Kingdom of Christ, both are one. This is the first good news: in the person of Christ the kingdom of heaven, the kingdom of God is at hand as the parallel report of today's gospel in Mk. 1:1 makes clear: "Here begins the gospel of Jesus Christ, the Son of God. And then comes the report of the preaching of the Baptist as we have it in the gospel of today.

5. What counts is therefore our nearness to Christ. There are no titles, no degrees, no membership certificates that help us, but only our relationship with Christ. The Sadducees and Pharisees thought the fact that they were bodily sons of Abraham would be enough guarantee to secure them a place in the kingdom of heaven. But since their lives did not correspond with their bodily descent from Abraham, the Baptist could only tell them: "You brood of vipers! Who told you to flee from the wrath to come. Bear fruit that benefits repentance" (Mt.

3:7-8). Vipers were often fleeing to safety from a fire in the field or desert. That luck the Pharisees would not have with Christ who is fire that illuminates and warms those of good will, but burns those who resist him. The only way to safety would be and is for all of us: To turn in our thinking and place Christ in the center of our life.

6. This conversion is not so much the result of our own efforts, though we must apply ourselves as much as we can. The Baptist significantly says: "*Bear fruit* that befits repentance" (Mt. 3:8). He does not say "produce, do *works* of penance." God produces fruits, as God alone can make a tree grow, we can only plant it.

As Christ was conceived by the Holy Spirit, by the power of the Most High (Lk. 1:35), as the shoot was springing up from the stump since the Spirit of the Lord rested upon him; so we will be able to bear fruits of conversion only by the power of the Holy Spirit.

THIRD SUNDAY OF ADVENT (December 14, 1980)

The liturgy of today speaks about the Messiah in our midst. He is coming to save us, with mighty signs (Isaiah 35:1-6a.10). He fulfills all the prophecies and especially heals, but blessed is he who takes no offense at him (Mt. 11:2-11). Above all, we must have patience and be able to wait (James 5:7-10). One could sum up all the ideas, saying: Be not scandalized by the God in your midst!

First Reading: Isaiah 35:1-6a.10

In the Book of Isaiah (Is. 1-39) there are some parts written not by Isaiah but by later unknown authors. Such a part is Is. 34-35, the so-called Small Apocalypse. These two chapters are in some ways similar to Deutero Isaiah (Is. 40-55) and are written after the exile (after 536 B.C.). As in most apocalypses a judgment is described followed by a new era, so in Is. 34 an unknown author announces the judgment of God upon Edom to picture in Is. 35 the deliverance of Israel. Israel will be delivered by the Messiah.

The deliberation of the Jews was the Exodus from Egypt to the promised land under Moses. Any other liberation could

be only a new, a second Exodus. Thus Is. 35 describes this deliverance of Israel (from the captivity of Babylon) in terms of a new Exodus surpassing the first Exodus: (1) The wilderness will be abundant with flowers and trees and all kinds of vegetation as one can find it only on the proverbially well-forested Lebanon in the North of Palestine (cf. Ps. 72:16; Is. 60:13; 29:17) and on the richly wooded Mount Carmel with its southern slopes running down to the plain of Sharon which was also once thickly forested (cf. Is. 29:17; 32:15). And since there will be plenty of water (not mentioned in the reading) (Is. 35:7) everything can grow. A highway will be there (Is. 35:8; omitted in today's reading), which will be safe from animals (Is. 35:9). (2) On it those the Lord has ransomed will return (Is. 35:10) and enter Zion singing, there seeing the glory of the Lord, the Messiah (Is. 35:2). People have reason for confidence, since the battle is won (Is. 35:3). The Lord has vindicated them (35:4). As savior he heals all the infirmities of the body (Is. 35:5-6): The blind can see, the deaf hear, the lame walk, the dumb speak and sing. Especially these last two verses are often quoted by Jesus; so in today's gospel (Mt. 11:5).

Reading of the Good News: Matthew 11:2-11

John the Baptist had fearlessly preached the Word of God and had been put in jail because he had dared telling king Herod that he must not live with his brother's wife. The gospel of today tells us about (1) a delegation sent by the Baptist in prison to ask Christ who He is (Mt. 11:2-6) and (2) Christ's answer about Himself and about the Baptist (Mt. 11:7-15). The last four verses are omitted in today's gospel. Both parts are taken from Q (*Quelle*), the source of sayings of Christ, common to Matthew and Luke.

(1) John had preached about the one more powerful than himself, coming after him, who would baptize in Holy Spirit and fire (Mt. 3:11) who would clear the threshing floor and gather the grain but burn the chaff in unquenchable fire (Mt. 3:12). Was Jesus really this more powerful person John had preached about or did Christ's mild behavior, being a friend of sinners not come up to the Baptist's expectations? In other words: was John scandalized because he had expected the Lord to be stronger, more powerful in condemning the bad people as the Baptist had done and now being in jail for it? Some

will answer the question with a "yes". Even saints can get weak and have doubts; this is not the opposite of having faith yet as long as we do something to overcome them.

Others (and probably most) however will say John sent the delegation not for himself but for his disciples. His device had been: Christ must increase and I must decrease (Jn. 3:30). Now he was close to be spent as holocaust and his last wish could only be that his disciples would find the way to the groom (Jn. 3:29). Thus the Lord should reveal himself to them.

Christ answers only indirectly,, not with a clear "yes". His answer is mainly taken from Is. 35:5-6, and from Is. 29:18-19 and 61:1. He, the Lord, fulfills the prophecies of the prophets and his hearers shall judge for themselves if he is the one who is to come, the one foretold by the prophets and thus also foretold by the Baptist: The blind will see, the lame will walk, the lepers are cleansed, the deaf will hear, the dead will be raised to life, the poor will have the good news preached to them. These are the miracles Christ performs. But as always, miracles are no proof for Christ's divinity, they are only *signs*, leading a man to faith in Christ, if that man is of good will, if he is willing to hear (Mt. 11:15). There is however, the possibility that somebody will not find these signs convincing enough, because they are different from what a person had expected. "Happy the man who finds no stumbling block in me" (Mt. 11:6) Christ can only say.

(2) After the messengers of the Baptist have left Christ gives witness to the Baptist. (a) He is not a vacillating person, carried away by every wind of opinion. After all, he denounced Herod's marriage with his brother's wife. (b) He is not a man clothed in soft raiment. Rather, he wears a garment of camel's hair and a leather belt (Mt. 3:4; cf. 2 Kgs. 1:8; Zech. 13:4). (c) He is a prophet with a message of God. For the first time since the prophets Haggai, Zechariah, and Malachi a prophet's voice is heard again. (d) Yes, he is even the special messenger sent ahead of the Messiah to prepare his way, of whom Malachi 3:1 speaks. He prepares the way for the kingdom of heaven which is here with the person of Christ. Thus John is the greatest of all men. But since he only prepares the way to the kingdom but does not belong to the kingdom any more (he belongs to the Old Testament and not the New Testament), every smallest person of the New Testament is greater than the greatest of the Old Testament, not because of personal reasons but because of the light of the gospel John

did not have but anybody in the New Testament has. John is even the returned Elijah (Mt. 11:14). And thus the kingdom of heaven is coming with might. But one has to have ears to hear it and to believe it (11:15). Only those who use force, make special efforts, will enter (11:12).

HOMILY

REJOICE, DO NOT BE SCANDALIZED BY CHRIST IN YOUR MIDST!

1. The good news of mid-Advent is: "The Lord is near. He will come soon. Yes, he is even in your midst. Thus rejoice!" The prophet picture him already as present. For a prophet the future is so vivid as for a child the imagination is so that he does not distinguish between present and future as a child does not distinguish between imagination and reality.

For us Christ is really here already, we do not have to wait for him till Christmas. It is not so much that he would come for the first time; rather, he comes with special graces at Christmas, he comes closer to us since we prepare ourselves to be more open to him. So we pray, "Come", although he is already here. It's almost the same as if a mother has her child on her arms and says, "Come", to give him a big hug and kiss him.

2. Isaiah pictures the deliverance of Israel as result of the coming of the Messiah. The Jews will be freed from exile. The result of this deliverance will be two-fold: (1) The desert will start blooming with abundant flowers. It will become as fertile as the proverbially fertile parts of the country: the Lebanon, Mt. Carmel and its southern plain of Sharon. Since there is plenty of water, everything can grow. To connect the different parts of the country there will be a beautiful highway, which is safe from all wild animals. And on it those whom the Lord has ransomed will return and enter Zion singing (Is. 35:1-4.7-10). (2) The Messiah will be a savior who heals all the infirmities of the body: the blind can see, the deaf hear, the lame walk, the dumb speak and sing (Is. 35:5-6).

Prophecies are a definite literary form, and so are the descriptions of miracles. The Messiah has come and whoever had the chance to see the Holy Land has seen that we still can

look for the abundant vegetation Isaiah describes. Most of the country today, almost two thousand years after the Messiah is not very attractive vegetation-wise. And concerning the sick people: There are certainly more hospitals there today than at the time of Christ, but the number of the sick has hardly decreased, probably even increased, since more people can afford going to a hospital and have more time to take out for being sick than at the time of Jesus.

3. It's obvious then that Isaiah with his pictures speaks about the wonderful change that will take place in the spiritual realm. To be without the savior is like living in a desert, to live with him means living in a beautifully fertile country. All the spiritual diseases will disappear: People will see the realities of our faith which natural eyes cannot see. Men will hear God speaking to us in his many ways: in Scripture, in our heart in Holy Eucharist, in the daily events. We can even do what we are supposed to do and recognize as God's wish, we can walk. And we can speak and proclaim God's deeds to us, we can sing God's mercies which he shows to us. The question is only: How much is all this seen by the average observer? How much has the world picture changed by this externally? Do these "miracles" make any headlines, are they reported in the newspapers, are they broadcasted? Probably not. And thus we are scandalized because we had expected greater results.

4. The scandal of the Incarnation is one of the greatest stumbling blocks so that Jesus could say: 'Blest is the man who finds no stumbling block in me' (Mt. 11:6). We will probably not be able to determine if the Baptist was scandalized by the appearance of Christ. It could have been that he expected Jesus to be more foreright and outspoken as he himself was, condemning the adulterous behavior of Herod. Did Jesus not go too much with sinners and bad women instead of separating the chaff from the wheat (Mt. 3:12) as John had foretold it. — But it is more likely that the Baptist wanted to avert the scandal-taking from his disciples. He had clearly prepared the way for Jesus, pointing out that John had to decrease and Christ to increase. The Baptist was only the friend of the groom to whom John was leading the bride. And now that more and more people went to the Lord what greater joy could John have. He was even less than a slave, not worthy to untie the sandals of Jesus, which was considered the meanest duty of a slave. When a priest in the temple started his holy service, a temple slave would untie his sandals so that he could enter the sanctuary barefooted. According to Jewish tradition, the temple

slave belonged to the class of people whose uncleanness could not even be removed at the last day. And now where John was about being martyred, he could have only one wish, i.e., that his disciples would find the way to Christ.

5. Christ singles out that he has fulfilled all the prophecies of the prophets. He applies to himself Is. 35:5-6, Is. 29:18-19; 61:1. But all the works and miracles of Christ are not mathematical proofs for his divinity, but only *signs*; signs which lead somebody to faith in Christ only if the person concerned is open, is willing to be lead by the signs. There is always the possibility that we expect stronger signs, different signs. We can have our picture and model and ideal of Christ, prefabricated in our mind to which the Lord has to come up to. And if he does not come up to our demands we refuse to believe in him. But it should be the other way around: we must find out what Christ is and wants to be and then believe in him.

6. We should rejoice that the Lord is close, that the Lord is with us, among us ever since his Incarnation. But there is always the possibility of being scandalized by his closeness because he is different from the picture we preconceived of him. Most of the relatives of the Lord did not accept him (Jn. 7:5 "Not even his brothers (relatives) believed in him"). If he wanted to be somebody he should not stay so much in Galilee but go to the capital. Only there could he perhaps have some chance of being recognized as Messiah according to their opinion (Jn. 7:4). — And his townmen did not believe in Jesus either. He was just too close to them, too much a part of them, too much known to them, so they thought. They realized that Jesus preached differently from others and with a special wisdom. But the just could not admit it and excused themselves saying: "Isn't this the carpenter's son? Isn't Mary known to be his mother?" (Mt. 13:55). And they knew his brothers and sisters (i.e., according to Hebrew way of expression, his cousins). They found him altogether too much for them (Mt. 13:57), i.e., they were scandalized and did not believe in him (Mt. 13:58). Jesus could only reply: "No prophet is without honor except in his native place" (Mt. 13:57).

7. What do we expect of Christ, what do we expect of the Church, the continuation of Christ incarnate, what do we expect of Christ's messengers? How many founders of religious congregations, how many saints had not been reeognized and appreciated during their life, but only after their death did they receive recognition and appreciation. They were just too

human and just too ordinary for many. And yet happy are those who are not scandalized, who do not have prefabricated ideals which they apply to others, measuring them by their own standards instead of listening to God speaking in his messengers. We shall rejoice over Christ living in our midst in his many ways of presence without losing sight of his divinity by his human appearance.

FOURTH SUNDAY OF ADVENT (December 21, 1980)

Christmas is coming close. Today's liturgy speaks about the mystery of the Incarnation and its annunciation to Joseph: A virgin shall conceive (first reading and gospel) the Son of God, Jesus Christ (gospel), the Immanuel (first reading), who is David's son (second reading).

First Reading: Isaiah 7:10-14

It was during the Syro-Ephraemitic War ca. 735 B.C. The kings of Israel, Pekah and of Aram-Syria, Rezin had made a union and were fighting Judah, where Ahaz was king. Ahaz had in mind to ask the superpower Assyria for help, where Tiglath-pileser III (745-27 B.C.) was ruling. This very moment God sent his prophet Isaiah to Ahaz, telling him not to fear and not to ally himself with any human power, but to trust in God only. Details are described in 2 Kgs. 16:5-9.

God tells Ahaz through Isaiah that everything will turn out successfully. Ahaz only has to believe. Isaiah even offers a sign that this promise will come through. But Ahaz piously refuses such a sign, obviously because he does not quite believe. Thus the prophet gives the sign just the same: "A young woman (*'almah*) shall conceive and bear a son and shall name him Immanuel" (Is. 7:14)". This prophecy we have to see on two levels. In the original historical setting *'almah* is a young woman of marriagable age, presumably a virgin, but the term as such does not say it. For "virgin" Hebrew has the technical term "*bethulah*". The young woman in question is probably the wife of king Ahaz, Abia, and the son to be born is Hezekiah, who would be a good and religious king in opposition to his areligious father Ahaz. In his person in a true sense

God was with his people again. Thus Hezekiah could be called Immanuel. And yet, if we study all the passages in Isaiah about this Immanuel (Is. 9:5-6; 11:1-5) then Hezekiah hardly comes up to this picture. But it is true that Abia and her son Hezekiah were a clear sign by which Ahaz could verify during his life time God's unwavering help and that everything would turn out successfully.

At the second level this prophecy and sign is taken up by the Evangelist Matthew and is applied to the birth of Jesus. Since the Lucan infancy narrative also echoes it (see Lk. 1:31), this application represents a tradition earlier than the two evangelists. In the Septuagint (the Greek translation of the Hebrew Old Testament) which is used by the evangelists "young woman" is rendered with *parthenos* (virgin). Isaiah 7:14 originally was thinking only of the immediate political situation and of the certainty that God would intervene in favor of Judah. This assurance was attached to the idea of the continuance of the Davidic line (cf. 2 Sam. 7:14-16) and thus Isaiah expressed a hope that continued in Israel. This hope for the Christian church found its final fulfillment in the birth of Christ from the virgin Mary. He is the true Immanuel, God with us.

Reading of the Good News: Matthew 1:18-24

In the New Testament the supernatural conception of Jesus is told only in the two infancy narratives of Matthew and Luke. Different as they are, they agree in the essential points that Jesus was conceived by the power of the Holy Spirit and that his mother remained a virgin. For us Catholics the virgin birth is a historical fact, not only a theological statement. And for us Mary (and Joseph) remained a virgin all their life, not only till the birth of Jesus. Protestants would admit that the parents of Jesus remained virgins till the birth of the Lord, but had other children afterwards. For us Catholics the brothers and sisters of Christ, mentioned in Mt. 13:55 are cousins of Jesus.

The tradition is much older than Matthew or Luke. These stories are an affirmation of faith in the transcendental origin of Jesus' history. He is not the product of human evolution, the highest achievement of humanity, but the intervention of the transcendent God in human history from outside.

Joseph and Mary were engaged. That was for a Jew almost the same as being married with the exception that they could not have sexual relations yet. Thus they were not living in the same house yet. But to dissolve that engagement could be done only by a divorce bill as in marriage. After a year of engagement the husband would take the bride home which would signify the solemn act of marriage.

During this time of engagement the Incarnation took place which is narrated only in Luke 1:26-38. According to Luke 1:39-80 Mary right after the Incarnation went to her kinswoman Elizabeth to help her during the last three months before the birth of John the Baptist. Then Mary returned. Then "she was found with child through the power of the Holy Spirit" (Mt. 1:18). An unusual sentence and formulation. Who found out that Mary was with child? Traditional explanation says, it was Joseph. The addition "through the power of the Holy Spirit" is added by Matthew for the reader. Joseph was told about the conception by the Holy Spirit only by the angel. When Joseph sees that Mary is with child, his dilemma and anxieties start. How shall he explain this? The Incarnation is one of the greatest mysteries which nobody can understand without being instructed by God. All that Joseph knows is Mary has been most faithful, but there is a child which is not his. "Joseph desired (*ebouléthē*) to have the marriage contract set aside quietly; "would not man to have the marriage contract set aside quietly". He is struggling and just did not know what to think or to judge. He tries hard not to make an uncharitable (to Mary) or unjust judgment (about Jesus), assuming that Jesus was conceived in adultery. He wants to be fair and just. Just to the law (Deut. 22:20-21) which requires the stoning of a bride who has been found not to be a virgin and fair to Mary since he does not want to crush her under the weight of an odious public trial. He wants to give the freedom, which could be done only by a contract, signed by witnesses. In this regard engaged couples were for the Jews on the same level as married couples.

At this moment the angel intervenes to prevent a catastrophe. He informs Joseph about the supernatural origin of the child's conception and gives Joseph the mission to incorporate Jesus into the people of Israel and give him the name Jesus, savior. As Mary was enlightened about the Incarnation by an angel, Joseph was.

To this explanation others observe: Joseph at that time could not yet find out that Mary was with child. It was only

after three months after the conception. Furthermore, Joseph could not live together yet with Mary. He could not have heard it from people of Nazareth. Engaged couples could not have sexual relations, this would have been unheard of for Jews, and if the people of Nazareth ever would have found out that Jesus was conceived during the time his parents were only engaged, they would have called Jesus illegitimate, since they blamed him whenever they could. As it turned out Joseph and Mary married at a time one could not yet see that Mary was with child. Then they went to Bethlehem, as married couple. Nobody in Bethlehem knew when they had married. And when the parents of Jesus returned to Nazareth, it was many months later so that nobody could find out when he was conceived.

Did Mary tell Joseph the mystery of the incarnation? The engaged couple could never be alone together. Mary could not easily convince Joseph in such a personal matter. Perhaps Anne, the mother of Mary told Joseph. Mary had told the secret to her mother before she went to Elizabeth telling her the sign for the Incarnation: the late conception of John the Baptist by Elizabeth. Now when Mary returned and the sign had been found true Anne could also tell Joseph about the mystery of the Incarnation. Thus Mary "was found with child through the Holy Spirit."

The moment Joseph learns about the Incarnation by the Holy Spirit he thinks he has no right over the coming child since he is not his father. Thus he wants to give Mary freedom without a public trial. God apparently has not entrusted him with a mission for Mary and her child. But just at this point the angel tells him: "Joseph, son of David, do not be afraid to take Mary as your wife. You know well that the one begotten in her is the work of the Holy Spirit. She will bear a son and you will give him the name Jesus." Upon the angel's word Joseph sees his function to give the child the name Jesus and to adopt the son and thus take him into the lineage of David. This is Joseph's uprightness.

HOMILY

JOSEPH THE GUIDE TO THE MYSTERY OF THE INCARNATION

1. In a few days, we are going to celebrate Christmas. We have been prepared by Isaiah and by John the Baptist. Today St. Joseph will help us with our final preparation. Christmas

is celebrating the greatest event in history, the birth of the God-man, Jesus Christ. But this event started with the Incarnation.

2. God could not become man unless a human person, Our Blessed Lady, would consent to the Incarnation. But her first reaction is perplexity, fear which the angel calms down: "Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name Jesus. Great will be his dignity and he will be called Son of the Most High" (Lk. 1:31-32). But Mary can be only the more puzzled: "How can this be since I do not know man" (Lk. 1:34)? The angel answers her: "The Holy Spirit will come upon you and the power of the Most High will overshadow you" (Lk. 1:35), or as the angel explains the mystery to Joseph in Mt. 1:20: "It is by the Holy Spirit that she has conceived this child." Jesus, the God-man is not the product of human evolution, the highest achievement of humanity, but the intervention of the transcendent God in human history. Only God, God the Holy Spirit, could bring about this greatest mystery and miracle of history of mankind: God made flesh, God made man.

3. Mary's answer to the mystery of the Incarnation can only be a complete "yes", a *fiat* to God's will, a complete surrender: "I am the servant of the Lord. Let it be done to me as you say" (Lk. 1:38). And that means for her in concrete: virginity and celibacy as we learn from Mt. 1:25 from the part of Joseph: "He had no relations with her at any time before she bore a son." For Matthew it was only important to stress that Jesus was born of the virgin Mary conceived by the Holy Spirit and that Joseph (as well as Mary) obeyed God completely and thus lived a life of virginity till the birth of Jesus. This does not mean that they had sexual relation afterwards for which we have no text in the New Testament. To be honest, there is the difficulty, how to explain the word of Mt. 13:55: "Isn't this the carpenter's son? Isn't Mary known to be his mother and James, Joseph, Simon, and Judas his brother? Aren't his sisters our neighbors?" Apocryphal Books (like the Story of St. Joseph the Carpenter and the Proto-evangelium of James explain these brothers and sisters of Jesus as coming from a first marriage of Joseph before he married Mary. Protestants take them as real brothers and sisters of Jesus coming from Joseph and Mary. We Catholics take the name "brother" and "sister" as meaning "cousin", since in Hebrew a word for cousin is missing.

And even if we would say as some theologians do that Christ would be God-man, had he been born of Mary and Joseph, Matthew and Luke want to tell us that the virgin birth is not only a theological statement for the divinity of Christ but a historical fact. Man's answer to the incarnation is virginity, celibacy, complete openness to God and total dedication.

4. Celibacy is virginity for Christ's sake. And thus probably Mary did not make a vow of celibacy before the annunciation because Christ was not yet there, and virginity was an unheard of ideal for Jews at that time. But when Mary gave her wholehearted "yes" it meant for her also life-long celibacy, to live the Lord unreservedly.

5. Joseph accepts the mystery of Incarnation as Mary does. He also resolves on celibacy. We seldom speak about his celibacy. Usually we hear only about the virginity of Mary. And yet both belong together: her and his complete dedication to the will of God, her and his complete love of the Lord.

And ever since the first two persons remained virgins for Christ's sake, offering him their undivided love, many other have followed and will still follow, remaining celibate for the Lord's sake, offering him their undivided love and dedication. And those who have a marriage partner in life will model their love for the marriage partner after the undivided love between Jesus and Mary, between Jesus and Joseph.

6. Joseph even welcomes Christ incarnate and obeys the word of God wholeheartedly. Luke mentions about Mary that she said her "yes" (Lk. 1:38). In the life of Joseph this obedience to God's word is not less outspoken. Three times it is mentioned that an angel in a dream spoke to Joseph and three times it is mentioned that he did as the angel had directed him. After being informed that the unborn life in the womb of his wife is of the Holy Spirit and he shall take her into his house, Matthew continues: "When Joseph awoke he did as the angel of the Lord had directed him and received her into his home as his wife" (Mt. 1:24). — An angel in a dream tells Joseph to flee to Egypt. And the evangelist continues: "Joseph got up and took the child and his mother and left that night for Egypt" (Mt. 2:14). — Similarly Joseph is told by an angel in a dream that Herod has died and the Holy family can return. And again Matthew adds: "He (Joseph) got up, took the child and his mother, and returned to the land of Israel" (Mt. 2:21). — And when Joseph learns that Archealaus has taken the place of his father Herod, Joseph does not dare to return to Bethlehem

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as he apparently had intended. But because of a word of God in a dream "Joseph went to the region of Galilee" (Mt. 2:22). Incarnation means complete dedication to God, loving obedience to the word of God.

7. Incarnation means celibacy on the part of Joseph. He is not the natural father of Jesus. And thus Joseph had in mind to tiptoe out of the great mystery, since apparently God had no job for him. And yet, Joseph has a great mission to perform in the life of Jesus:

(1) He shall give the son of Mary his name, given to him by God: Jesus which means savior, the one who frees his people from their sins. Thus Joseph shall not call him Joseph Junior nor shall Joseph himself decide on the name. Rather, God selects the name. But Joseph shall give it which is the right of the father. And thus Joseph becomes the legal or adopted father with all the rights that go along.

(2) Joseph shall incorporate the coming child into the people of Israel. Joseph has been addressed by the angel as "Son of David." Thus he shall make Jesus the "Son of David" according to the human lineage (Rom. 1:3).

(3) That of course means also that he takes care of Mary, his wife, with all the loving concern of a husband. Would it had been in our times, she would have gotten the family name of Joseph.

CHRISTMAS — SOLEMNITY OF THE LORD'S BIRTH (December 25, 1980) Midnight Mass

The feast of the Nativity of our Lord has become one of the main feasts of the Church, second only to Easter, and like it the center of a cycle of other feasts dependent upon it. This was not always so. Christmas Day is rather a latecomer to the calendar, first testified to in Rome in the year 336. Unlike Easter, it was not taken over from the Jewish calendar. Nor was it determined by an exact knowledge of the date of Christ's birth, nor was it (as Palm Sunday, Maundy Thursday and other feasts around Easter) determined by the exploitation of the local possibilities at Bethlehem, although the Basilica of the Nativity at Bethlehem, the oldest preserved of Christianity, was started to be constructed in the year 326 (so Donato Baldi and Eugene Hoade in their Guide to the Holy Land) and thus almost coincides with the earliest evidence of the feast. Rather,

it was determined by the widespread pagan festivals of the winter solstice. When the Romans were celebrating the beginning of the return of light after the shortest day, the Christians as a counteraction would celebrate Christ as "the light from true light" by commemorating Christ's birth.

Every priest may celebrate or concelebrate three Masses on Christmas day. The three Masses at midnight, at dawn, and during the day are the same in the three different cycles of A, B, and C. Thus the Mass at midnight only will be explained this year. the Mass at dawn will be unfolded next year and the Mass during the day in 1982.

The good news at Christmas according to the liturgy of the Mass at midnight is: A Son (first reading and gospel) has been born for us and for all (second reading) of ancient lineage (first reading), the savior (gospel) and the prince of peace (first reading and gospel).

First Reading: Isaiah 9:1-3.5-6 (Hebrew)

In the two campaigns of Tiglath-pileser III in 734 and 732 there took place the separation of the western, eastern and northern provinces of Israel, assumed by Is. 8:23, and their transformation into Assyrian provinces. The faith of the Israelites was thereby faced with the question whether God had abandoned his people and his land forever to the enemies of Israel, or whether he intended to reunite them and awaken them to new life under a glorious ruler, corresponding to the ideal picture described in the royal psalms. Here, as in 10:33-11:8, Isaiah is making a confession of faith in the future of his people, which is based upon God's purpose of salvation. For the sake of his glorification in the sight of the nations he will fulfill the promises he has given, and bring to reality an empire in which all Israel is united and at peace, under a second David.

Is 8:23 belongs to the oracle of salvation (Is. 8:23-9:6). Then we have five stanzas: (1) 8:23 promises a *reversal*, the change of the future. The prophet had foretold the total collapse of the northern kingdom itself (chs. 7 and 8). Now he adds a prophecy of salvation. (2) Is. 9:1-2 describe the rejoicing of the redeemed: They will walk in light again and have an abundant harvest. (3) Is. 9:3-4 pictures the inauguration of the kingdom of peace. The Assyrians had enslaved the

Israelites under the burden of tributes and forced labor; the Israelite captives were like draught animals urged to their work by their driver with a stick. The burdensome yoke will be taken away, as previously on the day of Midian, when Gideon struck the Midianites (Jgs. 6:33ff). (4) Is. 9:5 pictures the enthronement of the savior king. "A child is born" means in the original setting the adoption of the king by God in the moment which he ascends the throne as we see in Psalm 2:7. That second David is a (a) *Wonder-Counselor*: He knows what to do and needs no outside advice. His own plans attain their goal because God guides his thoughts. (b) He is *God-Hero* (*Mighty God*). Only here and in Ps. 45:6 is the king referred to as 'god' in the Old Testament. (c) He is *Father-Forever*: His rule will be fatherly, beneficent and righteous. (d) He is *Prince-of-Peace*: In peace all things, animals and human beings can follow their destiny undisturbed. (5) Is. 9:6 is the conclusion and finale: The new king will rule as a second David. Peace will never end in his kingdom as his kingdom will not end, because it will be just and righteous.

Which king did Isaiah have in mind? Some think this oracle of salvation was a liturgical anthem to be sung on the occasion of the coronation of the Davidic kings of Judah. Every time a new descendant of David ascended the throne it was hoped that this king would prove to be the ideal king. We can clearly see nobody came up to the ideal.

Thus Christian faith reinterprets this passage, applying it to Christ, the true David. He fulfills all above statement to the fullest.

Reading of the Good News: Luke 2:1-14

Luke, the "historian" among the evangelists introduces the birth narrative of Christ with an historical setting which explains why and how a simple historical fact (census) turned out to become a salvation event. Jesus was born in Bethlehem, not in Nazareth. But Luke does not want to give us a diary of events as one would expect it from a historian in our days. He reports history of salvation, where the details of the narrative often are symbolic and biblical. Yet on the other side, often enough Luke is backed up by historical records. But to look for the historical exactitude should not be our main concern.

Thus there is the historical difficulty about the census. Luke dates it during the period when Quirinus was legate of

Syria, which according to Flavius Josephus and Acts 5:37 was A.D. 6-9. This is immediately after Judea came under Roman rule, a more plausible reason for a Roman census than at the time Judea was still a quasi-independent kingdom under Herod the Great. But according to Mt. and Lk. Jesus was born in the reign of Herod, i.e., no later than 4 B.C. (death of Herod).

Attempts to vindicate Luke's account of the nativity census are: Quirinius had already been in Syria as early as 10-7 B.C. with a legatine commission and then the census of Lk took place. Others think that the census was inaugurated at the time Lk mentions and completed at the time Josephus indicates. Others translates Lk. 2:2 with: "This census took place before the one that was made when Quirinius was legate of Syria."

The census referred to is probably not a population census to find out how many inhabitants a country has (that is usually done in one day, and everybody does it at the place he lives) but (1) an assessment of real estate and (2) an assessment of capital worth or capital value. Then one can understand why everybody had to go to the place where he had some real estate to indicate where it was and how much it was and then to be taxed accordingly. Wives had to go along as we know from Egyptian documents. Usually a committee would go from city to city and all people had to appear before this committee and that would take time, several months for a town like Bethlehem. After the annunciation Mary had gone to her cousin Elizabeth for three months. Shortly after her return Joseph married Mary and not too long after this they went to Bethlehem in plenty of time before the birth of Jesus for the census. Since many people had to stay in Bethlehem for some time (nobody knew exactly when it would be his turn), the only inn (caravansery) was filled, and Joseph may not have had close relatives in Bethlehem either. What was more natural for him as carpenter-bricklayer than to prepare one of the many caves around Bethlehem as a place to stay for him and Mary for some time, one of the caves which also shepherds would use for their flocks. However poor or bearable the actual reality might have been for Joseph and Mary, Luke sees it more theologically: "There was no room for them in the inn" (Lk. 2:7): His own people did not accept the Messiah

Mary gives birth to her "first-born son" (Lk. 2:7). This title indicates the special rights every first-born son had and

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does not say anything about whether other sons followed. She wraps him up in long strips of cloth, as customary in Palestine, so that the child would grow straight and strong.

Shepherds in that locality are keeping night watch over their flocks. The poor, as typical for Luke, are first to receive the message of salvation. Shepherds were often despised; because of their profession they could not observe all the laws about levitical cleanness. Some considered them as so destitute as to be always on the point of stealing and therefore being untrustworthy.

The angel surrounded by the glory (shining light) of God tells the shepherds not to fear and gives them a message of great joy: This day in David's city a *savior* has been born for them, the *Messiah* (Christ) and *Lord*. These three titles bring out the greatness of Jesus: he is the savior (saving us from sin), the anointed and the Lord.

The sign given to the shepherds (in a manger they will find an infant wrapped in swaddling clothes) proves how really human Jesus is, just an ordinary baby, and even a poor baby lying in a manger.

Suddenly there are with the angel a multitude of angels praising God and singing out the effect of the advent in salvation history: glory to God, and peace (with the full meaning of *Shalom*) among men. *Doxa* means divine honor, divine splendor, divine power, visible divine radiance, in short, glory. Peace is (this verse 14 is typical Hebrew without verb, which has to be added and is Indicative, not Optative [i.e. *is* not *shall be*]) on earth to men of good will, that is, of God's good pleasure. The phrase does not refer to the good dispositions of men themselves but to the predilection of God. God is not to be thought of as taking delight in man's goodness, rather he bestows goodness of man through his divine election and mercy.

HOMILY

THE HISTORICAL EVENT: CHRIST BORN AS HUMAN SON AND YET SAVIOR AND PRINCE OF PEACE

1. Nobody would have ever thought that *the* historical event, Christ's birth would happen the way it happened. Paul would say; "When the designated time had come God sent forth his son born of a woman, born under the law" (Gal.

9. The shepherds, however, listened and acted. They went to look for the child and found him and were proclaiming the good news to all who wanted to hear it, including our Blessed Lady (Lk. 2:15-19). Good news wants to be spread and not to be kept closed up in our heart.

10. And that good news is: this really human baby, wrapped in swaddling clothes, lying in a manger, is not only human, but is the Savior and the Prince of peace.

FEAST OF THE HOLY FAMILY OF JESUS, MARY AND JOSEPH (Sunday after Christmas — December 28, 1980)

We just celebrated Christmas. Joseph, Mary, and Jesus became a family. The Church proposes this family, this community formed by blood and the Holy Spirit as the model of all family and societal life. The first reading is a commentary of the fourth commandment: "Honor your father and mother, especially when they are old." "Bear with one another, forgive and love one another: husband and wife — parents and children" (second reading)! Even hardships can bind a family together, if they take seeming disasters as directed by God (gospel).

First Reading: Sirach (Greek, thus NAB: 3:2-6.12-14)

Sirach contains wisdom and experience of all people, upon which he (in opposition to the Book of Proverbs) put his own stamp. In many ways it looks like life experience one also finds in Egyptian or Mesopotamian Wisdom Books. Yet Sirach gives it the religious note: Only the fear of the Lord (Sir. 3:7) can teach all this, can teach children in this case to honor father and mother. After an introductory chapter of praise of wisdom (Sir. 1) and a chapter on the duties toward God (Sir. 2) the author speaks about duties toward parents (Sir. 3:1-16).

It is a commentary on Ex. 20:12, "Honor your father and your mother, that you may have a long life." Long life was for a Jew the most desirable good since he did not know much about life here after yet. He who honors father and mother also atones for sins. This again is an ideal of later Judaism. We know of course, that in the strict sense only Christ atones for sins. Yet one can say in a true sense love (mentioned later) of one's parents makes up for many other sins.

Singled out is that children should take care of their parents, especially when they are old (3:12-14), even if their mind fail, or if they should become senile. They deserve the best care. Again, such care will make up for many a sin of a child.

This is the simple, but great ethic of biblical times which took for granted the subordinationistic ethic of the Hellenistic world where families were living in great clans. This in many ways is similar to family life in the Philippines where old people stay at the place they grew up. What would Sirach say to a society which banishes parents to an old people's home many kilometers away? Or leaves them to the care of social workers and the welfare state? How can we restore the personal relationships which were the strength of the old three or four generation family in a society so structured that it is impossible to return the models of the past? The question will be answered if those attending nurses in old-folks-homes treat old people with loving care as persons and consider their job a vocation, not just a profession.

Reading of the Good News: Matthew 2:13-15.19-23

The infancy story of Mt. 1-2 among other purposes wants to picture Christ as the true Moses and is thus midrashic history where the details of the report are often shaped by theology and by the Old Testament source rather than by the exact historical events, without making the New Testament report a mere myth or pious story. There is a historical nucleus underneath. But our main intention should be to understand the theology Matthew wanted to convey rather than to get lost over discussions of the exact historical details.

Thus some would not try to use the gospel of today for the theme of the Holy Family, since this could be done only by a questionable extrapolation from the text, involving an illegitimate historicization. Matthew's concern, is after all, quoting Hosea 11:1 (Out of Egypt I have called my son") that Jesus is the true Moses and the true Jacob (Isarel): As Israel, as Moses called out of Egypt, so Jesus is called out of Egypt. This is explained in the first half of the gospel, Mt. 2:13-15.

The second half (Mt. 2:19-23) explains that it is not by chance that Jesus goes back to Nazareth: he originates from Nazareth. Jews contemptuously would call him a Nazorean. But for Matthew probably Isaiah 11:1 gives the clue: "But

a shoot (*hotēr*) shall sprout from the stump of Jesse, and from his roots a bud (*neser*) shall blossom. The term *neser* is enough to remind a Jew of Nazareth.

But probably without overtaxing the historicity of the report we also can see that for Matthew Joseph is an important figure in the infancy narrative (for Luke it is more Mary): Things come about, facts happen as God wants them to happen among others because Joseph is listening to God and his messenger and promptly obeys: Thus he takes Mary home (as we saw the fourth Sunday of Advent); he goes to Bethlehem for the census — (Christmas Feast); he flees to Egypt (Mt. 2:14) and he returns to Bethlehem (Mt. 2:22) and then to Nazareth (Mt. 2:22).

Joseph is the father and the head whom the others obey. And yet, he exercises his authority more by serving. He listens to God and carries out God's command to serve the Child Jesus by preserving him from a particular danger. Joseph is the intermediary between Mary and Jesus and through Joseph God keeps his protecting and over the Holy Family.

Three times the pericope of today singles out this listening obedience to God: "Get up, (an angel of the Lord says in a dream) take the child and his mother, and flee to Egypt. Stay there until I tell you otherwise. Herod is searching for the child to destroy him. Joseph got up and took the child and his mother and left that night for Egypt" (Mt. 2:13-14). — Again the angel of the Lord appears in a dream and says: "Get up, take the child and his mother, and return to the land of Israel" Mt. 2:19-21). — And when Joseph hears that Archealaus had succeeded his father Herod as king of Juda, he was afraid to go back there. But only "because of a warning received in a dream, Joseph went to the region of Galilee" (Mt. 2:22).

HOMILY

THE HOLY FAMILY MODEL FOR ALL FAMILY AND SOCIETAL LIFE

1. The Feast of the Holy Family presents us Jesus, Mary and Joseph as a model for every family life, yes for every community life. The family is the smallest community; but in many ways the most important one. If it is healthy many other bigger communities will be healthy also.

2. There are some fundamental virtues for every family, for every community: The Apostle tells us: "*Bear with one another*" (Col. 3:13)! We all are limited and have our faults. Thus one of the experiences of living together will be these limitations of our character. As hard as we try to improve our faults, many of them will stay with us for life. And the same is true with the members of our family or our community. Thus not the smallest insight is: "*Bear with one another!*" Make allowances for somebody's limitations. Take him as he is! After all, you silently expect the same from others, unless you fool yourself and (wrongly) think you have no faults or only lovable faults. How often are we irritated and shout at somebody for the smallest mistake or fault that we are surprised about ourself and do not recognize ourselves any more.

3. "*Forgive* whatever grievances you have against one another. Forgive as the Lord has forgiven you" (Col. 3:13) the Apostle continues. To forgive is probably one of the most typical Christian virtues and is possible only because Christ forgave and forgives us all the time. The more natural reaction when we suffer an injustice or even something mean or cruel is to retaliate and to take revenge. "An eye for an eye and a tooth for a tooth" (Mt. 5:38) is a policy which as such belongs to the Old Testament. But if we are honest, we must admit that we, even here in the Christian Philippines after four hundred years of Christianity often enough find it difficult to forgive and look for an excuse why in this and that particular case we have a right to retaliate, or to take justice in our hands, e.g., if somebody of our relatives was killed in a traffic accident and we want to lynch that reckless driver, or if a security guard shoots another security guard who has got his better paying job.

To take revenge is as old as mankind. Lamech a descendant of Cain was already boasting: "Adah and Zillah, hear my voice; wives of Lamech, listen to my utterance: 'I have killed a man for wounding me, a boy for my bruising me. If Cain is avenged sevenfold, then Lamech seventy-seven fold'" (Gen. 4:23). In other words, he is bragging that he will take revenge any time somebody provokes him. As counter-answer Christ told Peter when he asked the Lord how often he should be willing to forgive and Peter generously suggested seven times (after all, the Talmud suggested only three times); (you must forgive); "not seven times I say, seventy times seven times" (Mt. 18:22), i.e., as often as somebody asks for forgiveness.

And we are able to forgive because the Lord has forgiven us first and still forgives us. He died for us, not as friends (which would be great already) but when we were still his enemies (Rom. 5:10). A forgiven man must always forgive.

4. We must be *kind* to the members of our family (Col. 3:12). Addressed to the fathers the Apostle formulates it: "Fathers, *do not nag* your children lest they lose heart" (Col. 3:21). To nag is the opposite of kindness. A kind person changes place with his partner, does for him what he would like other people to do to him. He believes in the goodness of the partner, takes him for better than he is to make him better. This of course must be true in a special way for parents and educators. A kind person has kind thoughts and interpretations of the behavior of the partner. And since we are what we think, more than what we speak and do, a kind person is especially kind in his thoughts, from where everything else flows. We have to take people as they are if we want to make them better. We must not first want all kinds of changes in them before we accept them. We must not overlook the faults in somebody whom we love, we even must have the courage to tell them the truth. But there is a certain kind of constant criticism which is the product of misguided love. Mary Lamb said: "Why is it that I never seem to be able to do anything to please my mother?" And John Newton remarked: "I know that my father loved me. But he did not seem to wish me to see it." A kind person openly acknowledges the good somebody else does, not in a flattering but in a sincere way. We need such acknowledgements in order to grow. Some people, have a hard time to pray the "Our Father" because their father is too stern with them. It is a known fact that the father of Martin Luther was such a severe father.

5. Such kindness leads with necessity to the other advice of the Apostle: "Over all these virtues put on *love*, which binds the rest together and makes them perfect" (Col. 3:14). In Rom. 13:8-9 Paul formulates it this way: "He who loves his neighbor has fulfilled the law. The commandments, 'You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet,' and any other commandment there may be are all summed up in this, 'You shall love your neighbor as yourself.'" In the Orient people were wearing long clothes held in position by a belt so that one did not stumble or step on them and thus fall. Love is that belt. He who loves observes all the commandments, he who does not love does not observe any commandment.

6. For the Apostle this commandment to love characterizes also the relation between husband and wife. For him who grew up in a subordinationistic society it was obvious that the woman would obey the husband as children obeyed their parents. In a time of women's lib this may sound old-fashioned, at the best conditioned by the outlook of St. Paul and his society at that time which has to be brought up to date. Yet it has to be examined carefully what is time-conditioned (and thus can change) and what is founded in the nature of man and woman. But in any case, if a man takes the advice to love his wife seriously, the other question if a woman shall obey her husband or has the same rights concerning authority (there is no doubt in the Scripture that both have the same dignity) becomes less urgent. "Husbands, love your wives. Avoid any bitterness toward them" (Col. 3:19) is taken up by Eph. 5:25-28: "Husbands, love your wives, as Christ loved the church. He gave himself up for her... Husbands should love their wives as they do their own bodies. He who loves his wife, loves himself."

7. Concerning our relations to our parents we shall honor them. After all, they gave us our life, and all we have we owe them. We here in the Philippines have grown up in a similar society as that of biblical times where there are several generations still living together and reverence for the elders is expected and comes natural. The two motivations Scripture gives for honoring father and mother, i.e., that we may gain a long life and that many sins will be forgiven us may be a little old-fashioned, but it is still true in the sense that such reverence for parents covers and makes good for many a fault a child may have.

Our real test if we love and revere our parents will come at the time when they are getting old, weak, maybe even a little senile. Do we see in them the experience which can still help us, the possibility to practice our patience and our supernatural love, or are annoyed by the little efficiency and the old-fashioned ideas of the old parents?

8. Children shall obey and parents give orders. That old advice is still valid. Yet already Scripture, as we saw, does not only see this relation; rather parents shall love their children and not aggravate them, nor punish them too much; otherwise these children will hide things, become withdrawn, not tell the truth any more, get their additional allowance by stealing the money from their parents or lolo.

9. Parents, fathers shall be prudent, intelligent and use their resources in the education of their children. But more, they shall listen to God and try to fulfill his will which reveals itself slowly, step by step. St. Joseph is the model. God did not tell him all the plans at once, but only one step at a time. God through the edict of Caesar Augustus tells him to go to Bethlehem for the census (Lk. 2:1-5). An angel tells him to marry Mary (Mt. 1:20-24). Later an angel advice him to flee to Egypt (Mt. 2:13-15), to return to Palestine (Mt. 2:20) and finally to go back to Nazareth (Mt. 2:22). God also acts in our life and in that of our family through events which seem really human, too human, as the decree of Caesar Augustus. And even if we do not have such extraordinary events as the flight to Egypt we should practice the same attentive listening to God's will as Joseph did in order to find out God's plans for us and our family.

SOLEMNITY OF MARY, MOTHER OF GOD **(Octave Day of Christmas — January 1, 1981)**

The Octave Day of Christmas got above new title and thus a new accent, the divine motherhood of Our Lady. As a matter of fact it has been the oldest celebration of Our Blessed Lady in the Roman Liturgy. At the same time we celebrate the imposition of the holy name of Jesus. Pope Paul VI made the beginning of the new (civil) year a day of prayer for peace.

In the son born of a woman (second reading), Mary, who named Him Jesus (gospel), who is Yahweh, we are blessed (first reading) and made sons (second reading).

First Reading: Numbers 6:22-27

The Book of Numbers is so called because it twice refers to the census of the Hebrew people (Num. 1-3 and 26) and it pays special attention to numerical quantities concerning offerings and other regulations. But it also describes the continuation of the journey begun in Exodus. Our first reading of today is taken from the first part which presents (1) the census of the tribes and their departure (Num. 1:1-4:49) and (2) various laws, the fifth and last of which is the priestly blessing (Num. 6:22-27).

The introduction (v. 23) places the blessing of vv. 24.26 on the lips of the priests, represented by Aaron and his sons. The act of blessing was part of the priests' duties (Deut. 21:5). When kings such as David (cf. 2 Sam. 6:18) or Solomon (1 Kgs. 8:14:55) blessed the people then they were taking upon themselves priestly functions. Blessing had its place within the sanctuary. It could be imparted in an act of worship (so Ps. 118:26) or when the participants were dismissed (2 Sam. 6:18; Lev. 9:22).

The above blessing is very old. It consists of three lines with two jussive sentences each, where the name of Yahweh stands in the middle. The first line has three, the second five, and the third seven words in Hebrew. By means of this three-fold repetition of the divine name Yahweh (which in some translation is rendered with "lord") God is strongly emphasized as the bestower of the blessing, the priest is only the mediator. V. 27, which does not belong to the blessing any more, makes that very clear: "And I (Yahweh) will bless them" — if one would try to imitate the Hebrew it would look like this:

Bless you Yahweh and keep you!

Make his face to shine upon you Yahweh and be gracious to you!

Lift up his countenance upon you Yahweh and give you peace!

The content of the blessing: "Blessing" includes all of God's gifts. "To keep" refers to God's protection, in particular to God's help in the face of every misfortune and disaster. The first half of the second line in an anthropomorphism (make his face shine) refers to God's benevolence and favor on the recipients. We find this expression often in psalms, e.g. Ps. 31:16; 67:1-2; 80:4.7.19). To "be gracious" includes pleasure. The third line starts with a similar anthropomorphism as the second line: God shall turn his face toward us in friendship. (If one is angry, one lets the face fall; cf. Gen. 4:5-6). Such a turning of God's face toward us brings peace, brings a state of wholeness, absolute well-being. In the context this is earthly well-being. And the blessing in the first sense is dealing with God's good gifts in this earthly life. But nothing forbids us to take it in the fullest sense.

Reading of the Good News: Luke 2:16-21

This is the same gospel as the one of the Christmas Mass at dawn with the difference it starts at verse 16 instead of verse 15, and that it goes on to include verse 21, the circumcision and naming of Christ. This is definitely the climactic verse of today's reading. By wanting to be circumcized Christ placed himself under the law (Gal. 4:4) and he received the name "Jesus" = God (Yahweh) saves, who blesses us (Num. 6:24-27). Many great men received their name when circumcised: Abraham (Gen. 17:14), Isaac (Gen. 21:4). Name for a Jew meant the essence of a person. Jews would not pick up an arbitrary name. Jesus is our savior; that is his essence. "There is no salvation in any one else, for there is no other name in the whole world given to men by which we are to be saved (but the name of Jesus)" (Acs 4:12).

The name "Yahweh" means "I am who I am", i.e., God has life by himself, is the *ens a se*. — It means "I bring into being whatever comes into being" (so W. F. Albright). — But it even more probably means "I am ready to save whoever wants to be saved." This explanation is suggested especially from the context in Ex. 3, where God reveals himself to Moses when people are oppressed and cry out for help. God answers this cry by revealing his name: "I am close to help".

Jesus in the gospel of John calls himself often the I AM (Jn. 13:19; 8:58; 8:24,28; 18:5,6,8; 4:26; 6:20. He is the absolute I AM and thus the life, the truth, the bread of life, the resurrection, the true shepherd, in short: the salvation.

Thus what we read in Num. 6:22-27 we can also apply to Jesus. His name is a pledge for forgiveness of sins, a guarantee that our prayers are granted (Jn. 16:23), and consolation in temptations.

HOMILY**THE SON OF GOD, BORN OF MARY, MAKES US SONS**

1. Christmas is not just a sentimental story of a baby in a manger. Rather, Christ became man, was born of a woman that we might become godlike, that we might become sons, sons of God. This is the good news of Christmas which the liturgy of the Octave of Christmas tells us.

2. Mary is the mother of God. Without her Christ would have never become man. Christology and Mariology belong together. Mary gives birth to her divine Son, and thus Mary leads to Christ. But on the other hand: without Mary there is no God-man. Slowly the first Christians were formulating their faith in Mary. Gal. 4:4-5 is probably a pre-Pauline credal formula: "God sent forth his Son, born of a woman, so that we might become adopted sons." The name of Mary is not yet mentioned. But it is clear who is meant. That expression *gyne* (woman) occurs also in Gen. 3:15 (I will put enmity between you and the woman), Jn. 2:4 (Woman, how does this concern of yours involve me? My hour has not yet come) and Jn. 19:26 (Woman, there is your son). This woman is the counterpart of the *kyrios* = the Lord. Of course, one cannot say that the pre-Pauline formula or St. Paul saw that already clearly. Yet it is true, the *theotokos*, the mother of God, as later theologians called Mary is also the one who helped him make us sons.

3. To be born of a woman, means of course also to be real human. Christ was placed under the law (Gal. 4:4), when the designated time had come. That also meant for him to be circumcised (Lk. 2:21) and thus being incorporated into the Jewish people with all the obligations of the Mosaic Law. He was a man like us with the exception that he not could sin.

4. By being placed under the law and thus under sin and death — because nobody can observe all the laws which failure results in sin and because of sin we die — Christ freed us from law, sin and death, a topic which St. Paul unfolds especially in the letter to the Romans.

Christ took upon himself all limitations of mankind, he even "became sin for us," i.e., he took upon himself all sins of mankind and atoned for them. He did not sin himself.

5. Another way of putting this is: "By nature (we deserved) God's wrath" (Eph. 2:3). Then God sent his Son born of a woman that we should become adopted sons. (Gal. 4:4-5). The proof that we are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out "Abba!" ("Father!") (Gal. 4:6).

6. God is our father, we are his sons. That we have heard so often that it does not strike us enough. And yet it is not obvious. A god among pagans was often regarded as the ancestor or progenitor of his people. Thus we have a prayer of king Gudea of Lagash to the city of Gatumdug:

I have no mother, you are my mother,
 I have no father, you are my father,
 You have conceived me in your heart,
 you have brought forth me in your temple.

7. But Yahweh, the God of Israel, is not the Father in this sense. The Israelites consciously used the title as a metaphor. God is Father because he formed the Israelite nation. Moses was commissioned to tell Pharaoh: "Thus says the Lord; Israel is my first-born son" (Ex. 4:22). Through the Exodus and the covenant on Sinai Israel became God's first born. This fact Hosea 11:1 expresses saying: "When Israel was a child, I loved him, and out of Egypt I called my son." Yahweh was Father to his people:

For you are our Father,
 through Abraham does not know us
 and Israel does not acknowledge us;
 you, O Lord, are our Father (Is. 63:16).

8. Israel as a people was son of God and thus the Israelites were his children, but as members of the nation rather than as individuals. And in the older books (see Is. 63:16) the statement of God as Father is used as an *enunciation*, not as an *address*.

9. Later books of the Old Testament show a more personal relationship between the individual and God. So for the first time we find in Sir. 23:1.4f a personal address of God as Father. But even then it is not just "Father"; rather some other titles are added, i.e., Lord, of my life": "Lord, Father and Master of my life, permit me not to fall by them!" namely by bad thoughts, evil words, bad enemies. And in Sir 23:4 the author repeats: "Lord, Father and God of my life, abandon me not into their control!"

10. There is, however, no single Jewish text in the Old Testament or in Rabbinical Literature where God is addressed as "Abba" (Father) without any addition. But this unheard of fact happens in the New Testament where Jesus always calls God his Father, usually with the Greek term *patēr*, so especially in the gospel of John (137 times, most of which refer to God the Father). But since Jesus spoke and prayed in Aramaic, it was the Aramaic term "Abba", which is preserved three times in the New Testament: above Gal. 4:6, Rom. 8:15 and Mk. 14:36.

11. Christ makes us his brothers, sons of the Father, although, of course, he is Son by nature and we are sons by

adoption. And thus he, respectively the Spirit of the Son encourages and empowers us to pray the prayer of the Son, the "Our Father", in short, "Abba, Father!" No wonder that the "Our Father" in the Mass is usually introduced with the words: "Encouraged by divine command we dare saying: 'Our Father'."

THE EPIPHANY OF THE LORD (January 4, 1981)

The Feast of Epiphany originated in the East (i.e. East, when one looks from Rome), where it was primarily a commemoration of the Lord's baptism, the first "epiphany = appearing, self-manifestation of the Lord. Later came the second "epiphany", the self-manifestation of Christ over the water of Cana changed into wine. And when the feast spread to the West, it became primarily a commemoration of the revealing of Jesus to the magi. This interpretation of the Epiphany remained however peculiar to the West. January 6 was chosen for the date of Epiphany because St. Epiphanius suggests that in Egypt and Arabia a feast in honor of the birth of *Aiōn*, daughter of the virgin Korē in connection with the winter solstice was celebrated on that day. Furthermore, Pliny, St. Epiphanius and St. John Chrysostom speak about certain wonders connected with January 5: spring water was changed into wine; water drawn on that day never turned foul. In order to christianize both the pagan feast and the wonders, the feast of Epiphany was celebrated.

Epiphany is the feast of the universal Church. In the persons of the magi the first non-Jews come to the Lord who reveals himself to them (gospel). The prophecy of Isaiah 60 (first reading) is starting to be fulfilled: "They all (nations) gather together, they come to you." Yes, in Christ Jesus the Gentiles are now co-heirs with the Jews, members of the same body (second reading).

First Reading: Isaiah 60:1-6

Trito Isaiah (Is. 56-66) was composed by an unknown author for the Jews back from exile (ca. 538-510 B.C.). The first enthusiasm was soon spent, the expected salvation did not come as fast as some had hoped for. Many Jews did not even come back from exile; they preferred staying in Babylonia. Thus Trito Isaiah stressed the importance of true piety and told people that salvation would come in spite of all obstacles.

Is. 60:1-22 (today's reading brings only the first six verses) is homogenous and is a unity: Zion is told that her salvation is at hand. Zion shall arise and shine. Yahweh's light and glory comes, dispelling the darkness and people and kings come to this light (60:1-3).

These people coming to Zion will bring "your sons from afar, and your daughters shall be carried in the arms" (Is. 60:4), i.e. they will bring the Israelites back from exile and the return will be completed.

Secondly, these people represent pretty many nations, all nations. Mentioned are the sea-people around the Mediterranean; Midian and Ephah in the North-West of Arabia (Gen. 25:4 mentioned as related); Sheba (from here the queen came to Solomon, 1 Kgs. 10:1-13); Kedar and Nebaioth (Is. 60:7, = also mentioned in Gen. 25 25:13).

And these people bring their gifts along, camels, dromedaries (from Midian and Ephah), gold and frankincense (from Sheba), sheep and rams (from Kedar and Nebaioth).

One can see how this reading of the eschatological pilgrimage of the Gentiles to Jerusalem, following the rebuilding of the city prefigures the journey of the magi. The Incarnation replaces the return from Babylon as God's great act of salvation. Christ is shining as the great light. One can also see how some verses of Is. 60 have colored the narrative of the magi in Mt. 2: the gold and frankincense of Is. 60:6 in Mt. 2:11. Other details popular legend added to the story of the magi taking it from Is. 60: the kings from Is. 60:3 and the camels from Is. 60:6.

Reading of the Good News: Matthew 2:1-22

We have seen already several times that the infancy story in Mt. 1-2 is not a piece of world history, but midrashic history: by reflecting on especially Old Testament texts the evangelist tries to picture Christ as the true Moses and the true Israel (Jacob). There is an historical nucleus; the small details, however, are more used to make a theological point than to give us information about the exact when and where of history.

King Herod, called the Great because of his political astuteness and his achievements in building, which included the temple in Jerusalem was most of his life, especially in throne. Thus he killed many people, among others his brother-

in-law Aristobulus (35 B.B.), his uncle and brother-in-law Josephus (34 B.), Hyrcanus II, the grandfather of his wife Mariamme (30 B.C.), Mariamme herself (29 B.C.), his eldest son Antipater (4 B.C.) only five days before his own death in 4 B.C. This background explains why Herod was greatly disturbed when he heard something about a newborn king (Mt. 2:3).

Herod was still alive. Thus Christ must have been born somewhere between 7 or 6 B.C. Astrologers from the east arrive in Jerusalem. *Magoi* = magi were originally a Median priestly tribe of clairvoyants who later became adherents of the doctrine of Zarathustra and the priests of the Persian empire. But the term is also used for the Babylonian magi whom Dan. 2:4.48 calls Chaldeans. They were experts of astronomy and astrology, sometimes sorcerers. Matthew does not use the word in a derogative sense. Thus we may translate it by "sages".

Matthew says nothing about being kings. The text seems to indicate the opposite, for Herod is given the title king. Why then are the magi called kings? Popular piety took that feature from Ps. 72:10 (used as responsorial psalm today): "The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute" and above text of Is. 60:3.

The number of the three Magi has been concluded by popular piety from the three gifts. The names Gaspar, Melchor and Balthasar go back to the sixth century and are doubtful. The country from which they came is called "the east" in Mt. 2:1. Mt. 2:2.9 would be better translated, as NAB does, with "we have seen the star at its rising" instead of "in the east". Where is that "east"? It could be Persia because the name "Magi" originated there. It could be Babylonia because of the knowledge of the stars. It could be Arabia because of the gifts which are very often found there. But Matthew was not interested in these questions.

The veneration of the "three Magi", or holy kings" goes back to the 12th century, or rather is known since then. Reinald von Dassel, the chancellor of Barbarossa brought their relics from Milan to Cologne in 1164, where they are venerated in the cathedral. Most likely the relics came from Constantinople to Milan in the 5th century. The origin of these relics is uncertain.

The Magi inquire: "Where is the newborn king of the Jews? We observed his star in its rising" (Mt. 2:2). Prob-

ably these Magi had contact with Jews in exile and learned about Jewish messianism (cf. Dan. 2:2). And who else should the Messiah be but the new king in Jerusalem!

The Magi followed the star. It has been discussed if this star was a natural phenomenon or not. Kepler and others saw it in a special planet or a conjunction of Jupiter, Saturn and Mars in 7 B.C. But the gospel portrays it as a miraculous happening. It does not behave like a star, since it comes and goes and is not visible as long as the Magi are in Jerusalem. The source could have been Num. 24:17: "A star shall advanced from Jacob." Surprisingly Matthew does not mention this reference as being fulfilled. For Matthew it is clear that God directed the Magi whatever the exact historical reality might have been.

The question of the Magi causes great disturbance for Herod (he fears for his throne) and for the people in Jerusalem (they fear a new outbreak of wrath of Herod). Here one main intention of Matthew becomes clear: Christ was not accepted by his own; whereas the non-Jews came and looked for him.

Herod summons the chief priests and scribes to get information where the Messiah was to be born. And they answer with Micah. 5:1 combined with 2 Sam. 5:1: "And you, Bethlehem, land of Judah, are by no means least among the princes of Judah, since from you shall come a ruler who is to shepherd my people Israel."

The answer is clear, but Herod does not go himself as the Magi do. That he does even send a messenger to check on the Magi but trusts that they will come back and tell him everything about the child looks almost too naive, but could be true to life after all. Despots can be distrustful and too credulous at the same time.

The action of the star (Mt. 2:9f) implies in the evangelist's thought that it is a supernatural phenomenon, a symbol of faith leading the Gentiles to the discovery of Jesus as their king and savior. They prostrate themselves and do the child homage, offering him gold, frankincense, and myrrh. Incense from Sheba is mentioned in Jer. 6:20, "gold and incense from Sheba" in Is. 60:6. Matthew adds the myrrh. "To prostrate and do homage" as such, one can do also to a human person of authority and thus we do not have to assume that the Magi saw in the child Jesus the Son of God. But Christian piety slowly has unfolded that feature as worship and also interpreted

the gifts as "gold to the king, incense to God, and myrrh to the man", which interpretation we find in the works of the poet Juvenecus, ca. 330 A.D.

Auro rex agnoscitur,	The king is acknowledged through the gold,
Homo myrrha colitur,	The man is attested to by the myrrh,
Thure Deus gentium.	God is adored through the incense.

In a dream (typical for Mt.) the Magi are told not to return to Herod. So they go back to their own country by another route, which is providential for the Holy Family: They can escape to Egypt.

HOMILY

CHRIST REVEALS HIMSELF AND IS WELCOMED BY THE MAGI, THE FIRST NON-JEWS, BUT REJECTED BY HIS OWN PEOPLE. HOW TO SEEK AND FIND CHRIST

1. From the beginning Our Lord has been found by only two classes: by those who know and those who do not know, but never by those who think that they know; He is found by shepherds and wise men, by simple and educated people. God's and Christ's divinity is so profound that it can be grasped only by the extremes of simplicity and wisdom.

2. Both had in common that they were humble and sincere, that they listened to God and his messenger, that they wanted to find God at any cost. They did not ask what their neighbors were going to do. They did not mind the sacrifices involved. They were not even discouraged when others showed indifference and hostility. They just said to themselves: "Let us go and see what the Lord has told us" (Lk. 2:15).

3. Our Lord was not born under an open sky, under which men might walk erect, but in a cave which one can enter only by stooping. The stoop is the stoop of humility. Some minds are too proud to stoop. It is only by being little that we discover anything big.

4. Christ is first found by the simple or those who do not think, for they have no time for learned study because of their ordinary routine labor, or who, if they have time, prefer, like those same shepherds to be instructed by the angels or the ambassadors of God. They accept the authority of the Church

with the same loving obedience with which a child accepts the dictates of his parents. And there are others who do not only want to know the authority of the Church, but the reason behind the authority.

But between the extremes of the simple souls who live by faith, and who are content to be children all their spiritual lives, and the learned souls like Augustine and Aquinas, there is no mean. Herod the Great, who lived within a dozen kilometers of the shepherds and was visited by the wise men on the way to the crib, never found Christ, not even in his massacre.

All the race of proud Herods and cowardly Scribes and Pharisees, from that day to this, who think that they think, have missed God either because they are too complicated to understand the simple reports of the shepherds, or too filled useless learning to grasp the only useful truth which the wise men bring. They lack docility. They disdain the idea that God might add to their knowledge by revelation.

5. Some of them, to cover up their pride,, go so far as to attack the Church as something antiquated and behind the times. Humility is common to the simple and the wise; it is the condition of discovering wisdom.

6. Their own intellect helped the Magi. Science, study of nature brings us to God. Yet, it was not quite enough to find Christ. Sacred Scripture, God's revelation had to bring them to Christ in Bethlehem.

7. The Magi may have been mocked at: "Where are you going? Are you out of your mind? Why all these efforts? Stay where you are!" And yet they went, following the star, following God's lead, even when this light disappeared at times and left them dumbfounded. It came back again.

8. The reaction of Herod and the priests and scribes must have been a great disappointment for the Magi. They come from afar under great sacrifices. And Christ's own people sit at his housedoor, so to say and act dumb, are indifferent, and even hostile. Was it all a mistake to come that far?

9. Herod through the scribes gives the requested information: the Messiah shall be born in Bethlehem as Micah foretold. And so Herod tells the Magi: "Go to Bethlehem, follow your nose, go straight south, seven kilometers. You cannot miss it." Herod is a signpost, no guide who would go along. Yet the Magi in all their disappointment follow his advice, although he himself does not do what he says. What are we in our life? Guide or signpost?

10. Herod considers Christ an intruder for whom Herod has no place. He has his own ideas about the Messiah which the Messiah must follow rather than that he would welcome the Messiah who has no interest in Herod's throne. Christ is no competition to anybody.

11. The priests and scribes would have welcomed, not killed the Messiah at that time when they still saw in him a political hero, freeing them from such alien kings as Herod and the yoke of the Romans. But now that Herod is scared of usurpation, the leaders of the Jews do not welcome Christ either.

12. And yet with the Magi the time of the universal church has come, where all nations will bring their gifts according to their talents. No nation is superfluous and the Church is not Catholic unless all nations have brought their gifts.

13. In Christ all the Gentiles are now co-heirs with the Jews, members of the same body and sharers of the promise through the preaching of the gospel" (Eph. 3:6). The distinction between nation and nation has fallen. All are one in Christ.

FEAST OF THE LORD'S BAPTISM **(Sunday after Epiphany — First Sunday of the Year,** **January 11, 1981)**

The eastern Church, as we saw, stressed the theological rather than the historical aspect of Christ's Incarnation: the epiphany, the revelation of God in the humanity of Christ Incarnate. The whole life of Christ was a series of epiphanies of which the baptism of the Lord was the first and most important one. As a matter of fact the baptism of Christ was celebrated before the coming of the Magi. In the West the story of the Magi was so popular that the baptism of Christ could not expect more than to be celebrated on the following Sunday, which is now the First Sunday of the year.

Jesus comes to the Jordan to be baptized by the Baptist (gospel) in order to take upon himself the sins of mankind and to be revealed as the Son of God and thus start his public career as the Servant of Yahweh. This was foretold by Isaiah 42 (first reading) and outlined by Peter (Acts 10:34-43) in his speech in the house of Cornelius (second reading).

First Reading: Isaiah 42:1-4.6-7

In the Book of Deutero-Isaiah (Is. 40-55) there are four Servant of Yahweh Songs which according to content form a unity by themselves. One could take them out of the book and one would not notice that anything is missing, since they are different in content from the rest of the book. These passages are Is. 42:1-4; 49:1-7; 50:4-11; 52:13-53:12. To the first two songs some scholars would add some few verses of transition (done by the author of the Servant of Yahweh songs or by the final redactor) between the Servant of Yahweh Songs and the rest of the book of Deutero-Isaiah.

This *ebed Yahweh* = Servant of Yahweh is a mysterious figure. Yahweh has poured his spirit on him; he is God's chosen one (42:1). He shall be the light to the nations (42:6; 49:6). He is to restore Israel and to re-establish the covenant with God (49:6.8; 42:6). During his lifetime he will meet with success (49:4), but he has to persevere in spite of persecution (50:6) and to accomplish his mission through suffering and death which have redemptive significance (53:4-5), thus he will have many descendants (53:10).

From early times it has been discussed whether this servant is to be understood in a collective (the ideal Israel) or an individual sense (the perfect Israelite or the perfect prophet). At the time of the New Testament the individual interpretation was prevailing (cf. Acts 8:34 where the Ethiopian eunuch asks Philip: "About whom does the prophet say this, about himself or about some one else?") Soon the Servant of Yahweh Songs were interpreted in a Messianic sense. The early Christian community saw Jesus in the role of the Servant of Yahweh (Mt. 12:18; Acts 3:13; 3:26; 4:27.30). Jesus himself saw himself in the role of the Servant of Yahweh as we will see.

The first Servant of Yahweh Song (Is. 42:1-4) pictures the Servant as the "chosen one" with whom God is well pleased. He is full of God's Spirit (42:1). He fulfills the role of the Davidic king (2 Sam. 3:18) and the Messianic king (Ez. 34:23-24). In opposition to other kings he brings forth justice (42:1.4); he is not shouting and does not break a bruised reed, but he is kind. He will also teach (42:4), an activity never done by kings but only by prophets and priests.

If one applies this text to Christ it gets its will meaning.

Reading of the Good News: Matthew 3:13-17

Matthew used Mark's account of the baptism of Jesus as his basic source. But he differs in the two points: (1) There is a little dialogue between Jesus and the Baptist. Matthew inserted this because in some way he felt that Jesus' baptism at the hand of John created difficulties. How could the sinless Jesus submit to the baptism of repentance? We would usually say: Although Jesus was free from all sins he placed himself in the line of all sinners (who took upon themselves this baptism of John) in order to take away the sins of mankind. Jesus in Matthew answers John's remark ("I should be baptized by you, yet you come to me") with: "Give in for now. We must do this if we would fulfill all of God's demands" (Mt. 3:15). With the baptism Jesus starts his public career, expressing solidarity with all men, being like them with the exception that he did not sin.

(2) The second change in Matthew compared with Mark is the wording of the voice from heaven. In Mark this voice is directly addressed to Jesus: "You are my beloved Son." The experience after baptism seems to be a personal experience of Jesus. In Matthew Christ's baptism is a epiphany, declaring to the Church the true identity of Jesus: He is the Servant of Yahweh, fulfilling in his person the mission of the servant outlined in Deutero Isaiah. Thus we read in Mt. 3:17: "A voice from heaven said: 'This is my beloved Son. My favor rests on him'."

The baptism of Jesus by John meant humiliation for Jesus: He placed himself in the line of sinners, although he was without sin, to start his public career which would end with his dying and rising for the sins of mankind. After the baptism, Jesus was revealed as the Chosen One on whom the Father's favor rests, who is filled with the Holy Spirit. And he accepted his role as Servant of Yahweh.

HOMILY

**BAPTISM IN THE JORDAN:
CHRIST BEGINS HIS CAREER AS SERVANT OF YAHWEH**

1. In a time when people are looking forward to white collar jobs, manual work is not much appreciated. In some ways we are heirs of Greek outlook on life. After all, men as great as Aristotle in his book *Politics* I, ii. 1254 said "One

who is a human belonging by nature not to himself but to another is by nature a slave. Thus Greek philosophers thought it would be natural for some men to be slaves, to belong to another because they need a guide for their work, yes they cannot even live prudently, except under the direction of their master. Slavery is natural because nature intends "to make the bodies of free men and slaves different" (*ibidem*). Thus manual work was left to the slaves that the free men would have all the time for philosophizing.

2. A Hebrew would look at manual work differently. Ever since God created heaven and earth in six days and rested on the seventh, work was meaningful, was not meant as a mere drudgery; rather it had a purpose. Every Jewish rabbi, furthermore, had to learn a craft and practice it. For study of the Torah alone without manual work would make a man crazy.

3. Thus also the term slave, in Hebrew *ebed*, slowly got two connotations, especially in the Greek translation of the Jewish Christians in Palestine of the Servant of Yahweh passages, where *ebed* is translated in Greek with *pais*; thus in Is. 42:1. *Pais* can mean *slave*; it can, however, also mean *son*. For us these are almost contradictions. But this translation was obviously a whole program for the Servant of Yahweh, for Christ: by being willing to serve all the way, by being a slave to the extent of dying a death of a slave on the cross he became God's beloved Son to the fullest; became, as Rom. 1:4 puts it, God's son in power.

4. If we shortly analyze and synthesize the four Servant of Yahweh passages (Is. 42:1-4; 49:1-7; 50:4-11; 52:13-53:12) we see: The Servant of Yahweh (*ebed Yahweh*, in Greek *pais theou*) is the chosen one, elected by God (Is. 42:1), called before he was born (Is. 49:5). — He is full of the Holy Spirit (Is. 42:1. — And thus he can start preaching the good news (Is. 42:4; 50:4). As a matter of fact, he will be a light to the nations so that they no longer have to walk in the darkness (Is. 42:6; 49:6). He will be kind and will not shout, he will be full of sympathy and understanding (Is. 42:2-3).

5. But as Servant he will also have to suffer. In fact, there will be in him no stately bearing to make a man look at him (Is. 53:2), nor appearance that would attract anyone to him. He will be spurned and avoided by men, a man of suffering, accustomed to infirmity, one of those from whom men hide their faces (Is. 53:3).

6. Yet, he bears our infirmities and our sufferings (Is. 53:4). He is pierced for our offenses, crushed for our sins.

Upon him is the chastisement that makes us whole, by his stripes we are healed (Is. 53:5). Since we have gone astray like sheep, each following his own way God lays upon him the guilt of us all (Is. 53:6). In other words, the Servant suffers vicariously and takes our guilt away.

7. He will even get a grave among the wicked (Is. 53:9) and will receive a burial place with evil doers. Apparently he is a complete failure. But in reality through his suffering the Servant justifies many (Is. 53:11). Yes, he will get a portion among the great (Is. 53:12) and will divide the spoils with the mighty (53:12). Yes, he will see his descendants in a long life (53:10), he will become the father of many children.

8. The Servant of Yahweh thus comprises two extremes: The Servant is the chosen one, whom God has called before he was conceived in the womb of his mother, he is filled with the Holy Spirit and thus preaches and is a light to the nations; he will even prosper (Is. 52:13). This extreme would be rendered with *hyios*, Son. But then that Servant will suffer, will take the fate of a slave so that one does not recognize him any more. He is more like a worm than like a man. He will be given a grave with the wicked ones (what more does a slave deserve). This extreme would be rendered with *doulos*, slave. — But just through this apparent infamous death the Servant will atone our sins and take them away. He will see everlasting life, he will become father of many (spiritual) children. This extreme (belonging again to the first half) would be rendered again with *hyios*, Son.

9. In other words, the Greek term *pais* with which the term *ebed Yahweh*, Servant of Yahweh, is rendered, comprises the two extremes: the Servant of Yahweh goes the way of a slave all the way, till he dies on the cross. But just because of this he becomes God's beloved son to the fullest, he will have a great posterity.

10. After his baptism in the Jordan, the heavens opened, the Holy Spirit came down in form of a dove and the Father's voice was heard from heaven: "This is my beloved Son. My favor rests on him" (Mt. 3:17). This clearly reminds us of the first Servant of Yahweh Song in Is. 42:1: "Here is my servant whom I uphold, my chosen one with whom I am pleased." Here we find the term *pais*, in Mt. 3:17 it is *hyjos* (Son). If we consider that the Greek term *pais* can comprise the two extremes of *doulos* (servant slave) and *hyjos* (Son) then we may assume that Matthew took the one term *hyjos* instead of *doulos*, or the ambivalent term *pais* of Is. 42:1.

What he wanted to express was: After the baptism Christ saw himself in the role of the Servant of Yahweh and accepted this role for himself.

11. That Christ saw himself as Servant of Yahweh, perhaps since baptism, is probable, though not universally accepted. That Christ saw himself as Suffering Servant of Yahweh is especially demonstrated by the Eucharistic cup word which Christ pronounced at the Last Supper: "And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins'." This clearly reminds of Is. 53:11. — Similarly Christ in the dispute of the sons of Zebedee says: The Son of Man did not come to be served but to serve and to give his life as ransom for many (Mk. 10:47) again referring to Is. 53:11.

12. Christ is willing to serve and thus becoming the savior of mankind and the Son of God in power just because of this. What is our attitude to service?

FEAST OF THE SANTO NIÑO Proper Feast in the Philippines (January 18, 1981)

When Ferdinand Magellan discovered Cebu (the first bigger city in the Philippines) in April 1521, it is said that he gave the statuette of the Santo Niño to the native queen Juana as her baptismal gift at the mass baptism of natives, led by King Humabon. This became the oldest religious image of the Philippines and is connected with the beginning of Christianity in the country. Legazpi and Fra Urdaneta in 1565 gave order to house appropriately the famous image, known as the Señor Santo Niño de Cebu in the San Agustin Church in Cebu. The first chapel was made of light material. In 1575 the foundation of the first stone building was laid which in 1965 became the Basilica Minore del Santo Niño. In this Basilica, a beautiful chapel on the left side hosts the famous image. On the third Sunday of January each year, the fiesta of the Señor Santo Niño attracts many devotees from all over the country, and the feast has become a proper feast of the Philippines.

At a time of great kings and kingdoms and colonial powers Catholics, as for instance Sta. Theresa of Avila and others worshipped Christ (among others) under a statue of a child (the Santo Niño of Cebu is one presentation of many in the

sixteenth century) to show people wherein real greatness consists: Not in lording it over people (cf. Mt. 20:25), not in glorying in one's own power, but in serving, in being little, as the Lord himself who divested himself of his divinity and became man (cf. Phil. 2:5-11).

The liturgy of today tells us: A Son is given to us (first reading), a child and yet the king of peace and almighty God. God has blessed us with all spiritual blessings from heaven in Jesus (second reading). "Unless you change and become like little children, you will not enter the kingdom of God" (gospel).

First Reading: Isaiah 9:1-6

This is the same reading we saw in the midnight Mass of Christmas. Here in this context it tells us "A Son is given to us". Christ, although being God-Almighty and king of peace, became a little child.

Reading of the Good News: Mt. 18:1-5.10

The gospel of Matthew has given major (Mt. 5-7; 10; 13; 18; 23-25) and two minor sermons (3:8-12; 28:18-20). Each sermon is prepared by narratives where the doctrine of the sermons is illustrated by happenings. These narratives therefore go ahead of the sermons. The narratives of Mt. 14-17 speak about the authority of Peter, climaxing in the promise "You are Peter, the rock, and upon this rock I will build my Church (Mt. 16-18). That he is the greatest is illustrated by three happenings: He alone walks on the water (Mt. 14:22-33), Peter is promised to become the head of the Church (16:18) and Jesus pays the temple tax for himself and for Peter only (Mt. 17:24-27). Thus the corresponding sermon in Mt. 18 illustrates who is really great, and this, of course, is true for Peter and any person in authority in the Church.

The gospel of today contains the first small pericope of this sermon. Mt. 18:1-4 speaks against ambition. Was it occasioned by the distinction given to Peter by the Lord in Mt. 17:24-27 which goes ahead immediately of Mt. 18:1-4? Or was it caused by a dispute the disciples had among themselves on the road about the question who would be the greatest as suggested in Mk. 9:33b-37? Christ answers the question: "Who is of greatest importance in the kingdom of God"? by calling a little child, placing him in their midst and saying: Unless you change (*straphête*) and become like little children you will

not enter the kingdom of God" (Mt. 18:3). Their question had expressed ambition, and from this ambition they must turn (away) and become unpretentious, simple as children. Then only they will be great. As a matter of fact, one has to make oneself lowly in one's own imagination as the children are (they do not have to make themselves lowly and do not make themselves so; they just are so). To "make oneself lowly" is the same as to "change and become like little children".

Mt. 18:5 starts a new idea (the pericope goes from 18:5-11): One must avoid giving scandal to children, i.e. to make them fall and sin because "their angels in heaven constantly behold the heavenly Father's face" (Mt. 18:10).

Great and greatest is therefore somebody who is little, little as children.

HOMILY

BECOME GREAT BY BEING SMALL

1. The Feast of the Santo Niño as feast proper to the Philippines is recent. But the origin goes back to the beginning of Christianity in our country. According to tradition the image of the Santo Niño was given to the native Queen Juana of Cebu as baptismal gift in April 1521, when she together with her husband, King Humabon and many others were baptized, the first bigger group in the Philippines. And ever since, the devotion to the Santo Niño is one of the most popular devotions in our country.

2. Douglas Elwood and Patricia Ling Magdamo write in their book *Christ in Philippine Context* (Quezon City: New Day Publishers, 1971), p. 5: "The first thing that strikes us about the Filipino Christ — that is, the view of Christ most commonly held in the Philippines — is its similarity to the traditional Spanish Christ, and therefore also to the Latin American Christ. He appears almost exclusively in two dramatic roles: as the Santo Niño (Holy Child) or as the Santo Cristo and the Santo Entierro (Christ Interred) — the tragic Victim on the cross or in the tomb. As with the traditional Spanish image, it is almost as though Christ was born and died but never really lived. The great formative and decisive years of Jesus' life — the years between helpless infancy and his virile resolution to die in order that others may live — is strangely passed over. The only significant moments in his life that

have received sustained attention are his birth and his death. The Nativity scene is familiar, as is the Crucifixion, but Jesus Nazareno as an historical individual is virtually unknown or else disregarded." And on page 6 they continue: "Devotion to the Holy Child would not be harmful if it did not divert our attention from the adult Jesus who was the Master of men and the Leader of a non-violent revolution. Christ as the miracle working Infant seems never to grow to real manhood. But, clearly, the Christ Child is important to us only as we see him from the perspective of the Man of Nazareth at work in the carpenter shop; when we see him struggling, hungry and lonely, with the temptations of a strong man; when we see him announcing good news to the poor, calling laborers to his side, warning the rich, and denouncing hypocrites; when we see him laying down his life to set others free, and forgiving those who nailed him to the Cross."

3. This picture of Christ, seen mainly as Santo Niño and as Santo Entierro may be true for some or many people without further religious training. Surveys conducted at the University of San Carlos in 1973 showed that out of 80 respondents, four chose the Santo Entierro, six the Santo Niño, while 50 students selected Christ the Friend as the dominant figure. The respondents of this survey were students coming in the main from Catholic High Schools. In other words, people see the grown-up Christ.

4. Furthermore, the Sto. Niño is always presented as the ruler of the world with the insignia of a king or emperor and not as the little helpless babe in the manger. The Sto. Niño is celebrated as the Señor, not as a helpless child.

5. What, therefore, the Christians in the sixteenth century wanted to stress with the devotion of the Santo Niño and we want to do with them is the idea: Great are not the kings of the world, great is not somebody who lords it over other people. But great is Christ, who is king of kings, although he humbled himself and became a little child. We read in Phil. 2:6-11:

Though he was in the form of God,
he did not deem equality with God something to
be grasped at.

Rather, he emptied himself and took the form of
a slave, being born in the likeness of men . . . accept-
ing even death on the cross.

Because of this God highly exalted him and bestowed on him the name above every other name... so that all proclaim: Jesus Christ is Lord.

6. His attitude must be also ours. We are great if we become children again. Only then we enter the kingdom of God (Mt. 18:3). Jn. 3:3 puts the same truth this way: "No one can see the reign of God, unless he is begotten again (*anōthen*). It is one of the rare texts where John uses the term "kingdom of God"; whereas Matthew uses that concept quite often. Thus many see in Jn. 3:3 a parallel to Mt. 18:3: Great is the man who is born again, born from above (the expression *anōthen* can mean "again" and "from above": we are born again by being born from above). Thus we become like little children by being born again, being born from above, by being baptised. Baptism alone makes a man great.

7. We are like a child, if we can say "Abba = Father" again as a child does. Every child of God has this prerogative, as St. Paul puts it in Gal. 4:6: "The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out 'Abba!' ('Father!')." (Cf. Rom. 8:15).

8. Only old people are wise in the estimation of ancient nations, especially of the Jews. Children are stupid; they must shut up in the presence of the elders. When the Priestly Source pictures the wisdom of the first patriarchs from Adam till Noah, he pictures them as very wise, since we all descend from them. And that he does by making them very old, most of them more than 900 years (Gen. 5:1-32). The word of Christ "Unless you become like little children" would therefore mean: "In your own estimation you must consider yourselves as unimportant as children are held in public, especially in the presence of grown-ups."

9. Children do not humble themselves. They are little by birth, are aware of their littleness so that out of gratitude or fear for security they accept what those who are larger and stronger can give them. They trust and are open, and uncomplicated.

10. As grown-ups we have to be free of ambition, jealousy and a domineering attitude. We should be rather open, trustful, forgetting ourselves, spending our life at service and not at power, relying on God and trusting him completely.

11. Great is the man who can stoop down to a child: the mother who feeds the small baby, is one with the child, speaks his language and plays his games. Great is anybody who teaches a child.

THIRD SUNDAY IN ORDINARY TIME (January 25, 1981)

The thirty-four Sundays which remain outside of the Christmas and Easter Cycles are called Sundays in Ordinary Time or Sundays throughout the Year. The Sundays of the Year begin properly with the Second Sunday, since the First Sunday is the feast of the Baptism of our Lord, and here in the Philippines only with the Third Sunday, since the Second Sunday is the Feast of the Sto. Niño. The first group of these Sundays ends with the Sunday before Ash Wednesday. Lent and Eastertide then interrupt the series, which begins again after the Feast of the Blessed Trinity and continues until the thirty-fourth Sunday = the Solemnity of Christ the King, which is the Sunday before the First Sunday of Advent. The solemnities of Pentecost and the Blessed Trinity replace two Sundays of the Year, but leave the corresponding weekly readings, which follow them, intact.

The Lectionary arranges the Epistle and the Gospel texts for semi-continuous reading, to allow us to appreciate the contents of the books as clearly as possible. The Old Testament passages harmonize with the Gospel since they were chosen with the theme of the Gospel in mind. The Epistle usually is intended to be independent of the first reading and the Gospel. Similarities occur, but are coincidental. There is no attempt at continuity in the choice of books from the Old Testament.

St. Matthew's Gospel predominates in the Year One (A) almost exclusively. The early Sundays tell of our Lord's early preaching and ministry after his baptism.

Jesus started his preaching career in Galilee, in the Galilee of the Gentiles (gospel). Isaiah had already foretold that a great light would shine in these regions of Zebulon and Naphtali (first reading). With Christ's preaching around Capernaum this light is shining, and that it can go on shining Christ calls his first apostle (gospel), thus laying the foundation for the universal Church. The opposite of such universalism are factions and party spirit (second reading) as they existed in Corinth.

First Reading: Isaiah 8:23-9:3 (Hebrew and thus NAB)

This reading we saw already in the midnight mass of Christmas, with the exception of 8:23. In the context of Christmas the great light was shining with Christ's birth. In the context of today's Mass the preaching of Jesus in Galilee signals the great light which has come to the same regions of Zebulon and Nephtali which under the Assyrian king Tigleth-pileser III (745-727 B.C.) in 734 suffered so much, resulting into the deportation of the inhabitants to Assyria. Now these people shall be the first of all the Jews to see the great light of the Messiah when he starts preaching the good news.

Reading of the Good News: Matthew 4:12-23

Taking together all the gospels, the following events seem likely: Jesus came to the Jordan to be baptized by the Baptist and baptized and preached for some time at the Jordan himself (Jn. 3:24). When the Baptist was thrown into prison Jesus went to Galilee (Mt. 4:12 par). Probably after he had been rejected in Nazareth (Lk. 4:16-30) he made Capernaum his headquarters and took his mother and brothers (cousins) along (Jn. 2:12). From there in case (of danger) one could easily go to Bethsaida, the territory of the friendly king Philip or to the Decapolis across the Sea of Tiberias. In Capernaum, where Peter also lived, probably in the house of his mother-and father-in-law, Jesus during his activity in Galilee stayed most of the time and made it "his own city" (Mt. 9:1).

In this preaching activity of Christ in Galilee, Matthew sees the prophecy of Isaiah 8:23-9:1 fulfilled: the regions of Zebulon and Nephtali deported first into exile are now the first to see the Messiah's light, are the first to hear the good news: Christ's light is always shining in his gospel.

The essence of the gospel is expressed in a short sentence: "Reform your lives! The kingdom of heaven is at hand" (Mt. 4:17): *Metanoete* in Greek does not just mean "do penance", but implies a changing of thinking, a real reform of our life. Where so far we stood in the center of our thinking and planning, Christ must stand. And the reason is obvious: With Christ's preaching, the kingdom is at hand. For he inaugurates the kingdom; in a way we can even identify him with the kingdom.

That light, that kingdom must go on, must come to its climax: all men must accept it, must be brought into it. And

thus Christ starts establishing his Church by calling his four first apostles. Again, if we take all four gospels together, it seems that Christ called these first four apostles: Peter, Andrew, James and John already at the Jordan. They were disciples of the Baptist (Jn. 1:35-42). The Lord left them still some time and they may have gone fishing again. The final call came later, reported in Mt. 4:18-22; Mk. 1:16-20 and Lk. 5:1-11 (there in a different context again, i.e., after a miraculous draft of fish).

The two small pericopies, the call of Peter and Andrew (Mt. 4:18-2) and the call of James and John (Mt. 4:21-22) probably did not take place at the same time because fishing usually took place at night (thus the first pericope where Peter and Andrew are fishing), and the mending of the nets (second pericope with James and John) was done during the day. But Matthew, following Mark gives us a theology of Christ's call: When he calls, that call has irresistible power. All four leave everything: boat, net and father; and follow Christ without hesitation. It's a wholehearted decision for life.

Nobody is in the fullest sense prepared for a call. We have to learn all over again. Yet, there is a certain preparation: fishermen become fishers of men. It makes us think, why the Lord chose just them. But there are many qualities both have in common (as we shall see).

HOMILY

FISHERMEN FROM GALILEE FISHERS OF MEN

1. Often when God calls somebody it looks like a mere chance. Yes, sometimes it even looks like a poor choice. But then, as times goes on, this poor choice turns out to be providential, one which hardly could have been better.

2. When Christ called his first apostles Peter and Andrew, casting their net into the sea, and then James and John, who were mending their nets (Mt. 4:18-22), most would have been very critical with this choice. Many would have said: these apostles would never have passed the qualifying exam of any modern vocational director. And yet, the Lord called them, not because he had no other choice, but because he wanted to call them.

3. Galilee belonged to the Northern Kingdom, the Kingdom of Israel. These northern tribes were much in favor of

a monarchy but preferred a loose confederacy of tribes. Galilee in particular was originally by Joshua assigned to the tribes of Asher, Naphtali and Zebulon (Jos. 9). They never succeeded in completely expelling the native Canaanite inhabitants. And thus there was always a mixed population in Galilee. This became even more outspoken after the exile. After all, during the long time of the exile (722 B.C. till 538 B.C.) of the Northern Kingdom the Assyrians made many strangers settle in Galilee; whereas in the Southern Kingdom the exile lasted only from 587 till 538 B.C. and thus the Jewish population remained more intact.

4. The Jews in Galilee had close contact with pagans, with non-Jews. This caused the Galileans to be open to other people and to new ideas. They were found of innovations and changes. They were ready to follow a leader and to begin an insurrection, as there are reported several in history (cf. Lk. 13:4). They were quick in temper and given to quarelling. Yet they were the most chivalrous of men. Flavius Josephus testifies: "The Galileans have never been destitute of courage. Cowardice was never a characteristic of the Galileans. They were ever more anxious for honor than for gain." All these characteristics made them most fertile ground for a new gospel to be preached to them.

5. This openness to new ideas came from the fact that Galilee of the Gentiles was literally surrounded by Gentiles. On the west by the Phoenicians, to the north and east by the Syrians, to the south by the Samaritans. — Furthermore, the great roads of the world passed through Galilee. So the Way of the Sea coming from Damascus and going to Egypt and Africa. And the Road to the East led to Mesopotamia through Galilee.

6. The apostles to be were fishermen. The Pharisees would not have taken them as disciples; after all, their profession made them unable to observe the Mosaic Law in all details; they were often levitically unclean. They did not know the law either. Often enough later on they would be blamed by the leaders of Israel for not washing their hands before certain functions (Mt. 15:2) and for trespassing the traditions of the ancestors (Mt. 15:2). Jesus saw deeper as he also saw in the Galileans as a whole their openness more than their possible wrong contact with pagans. After all, he had been sent to the poor (Lk. 4:18 = Is. 61:1).

7. A disciple of a scribe or a Pharisee would chose his master and follow him till he finally learned from him the Mosaic Law and soon was able to explain this law himself and

thus became an independent master. With Christ it was different. He called his disciples. Nobody was choosing Jesus himself. "It was not you who chose me, it was I who chose you to go forth and bear fruit" (Jn. 15:16) the Lord told them at the Last Supper. And this call was free and undeserved; a great grace. The disciple of Christ would remain a disciple all his life. He would never reach or bypass the Lord. He would never become a master. "Avoid the title 'master'. Only one is your master (Mt. 23:10)." A disciple is called to be with the master all his life, to be molded by him, to be close to him, to learn from him. Jesus believed and knew that these fishermen from the Galilee of the Gentiles could be such disciples.

8. That call of the Lord had power, irresistible power. The fishermen left everything dear to them: nets and boat, father and fellow workers. It was a word of creation, of new creation. As in the beginning God only had to speak a word and there was the light (Gen. 1:3), the firmament (Gen. 1:6), the water and the dry land (Gen. 1:9), the sun, the moon and the stars (Gen. 1:14-15), the fish and the other creatures (Gen. 1:20-21), so now with one word he calls his disciples into existence. And they follow him without hesitation, wholeheartedly and resolutely.

9. Fishers and fishers of men: Is this only a play on words, was this choice only chance, or do both professions have something in common? The Lord knew that they have much in common:

a. Fishers and fishers of men must *work on a team*. For fishing there were three different methods: (1) fishing by a line, (2) fishing with a casting net: i.e., a net weighted with stones around the outside which, when thrown out into the water, is drawn together at the bottom and thus encloses the fish as in a pouch, (3) fishing with a drag net, i.e. a net was cast into the water from two boats with ropes at each of the four corners and weighted with stones. When the boats were rowed along with the net behind them, it became a great cone in which the fishes were caught. The last two methods, the most often used, required a lot of teamwork. — Many great things in the vocation of an apostle can be done only on a team too.

b. To fish and to preach the word of God is *hard work* which requires *patience* and *perseverance*. If one does not succeed in one particular day or night, one has to try another time. One must never give up, never despair. The success will

come, sooner or later. One can not determine the time when the fish will bite. One cannot force hearers to be appreciative. It comes in God's time and season.

c. It takes a lot of *courage* to fish. Storms may come up. After all, the boat is so small and the sea so large, so powerful, so unpredictable. — How can a preacher be sure that people will appreciate what he is going to say? Will they take the truth? Will they ridicule him? Will they call him old-fashioned?

d. A fisher must keep himself *out of sight*, otherwise the fish will not bite. A preacher must deliver Christ's message, not his own.

10. Fishers from the Galilee of the Gentiles were called to be fishermen. Apparently a poor choice of unqualified unprofessionals. Galilee the place of second class Jews for those living in the capital of Jerusalem; people who did not observe the Law of Moses for the scribes and Pharisees. But for the Lord who looked at the heart they were open-minded people, ready to follow wholeheartedly with a sense of determination, gratefulness, hard work and teamwork.

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