

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

A NEW RADICALISM: RETURN TO BASICS

Assemblyman Emmanuel Pelaez

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WITNESS AND TEACHER FOR OUR TIMES**

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PAPAL DECISION**

Fr. Marciano M. Guzman

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EDITORIAL

OPEN THE DOORS

The traditional practice of opening the "HOLY YEAR DOOR" at the Basilica of St. Peter in Rome takes on a reverse significance in the papal Bull, "Open the doors to the Redeemer". Ceremonially, the door is opened to let the people enter the Basilica, which may stand for the source of graces. But symbolically, we must not think that God is only now opening the door of salvation. He has already done this, since the redemption of man was accomplished by Christ 1,950 years ago (11a). The call is for man to open his door, the door of his heart, to the Redeemer. It is a call for "a better understanding of the Mystery of Redemption" and an invitation for men "to share in its fruits, especially by means of the Sacrament of Penance" (12a).

"RE-DISCOVERY" is one of the key words in the papal document. The Jubilee "should leave a special imprint on the Church's whole life, so that Christians may learn to REDISCOVER in their daily experience all the riches of the salvation which is communicated to them from the time of their baptism" (3d). Moreover, "the profound meaning and hidden beauty of this Year that the Lord enables us to celebrate is to be seen in the REDISCOVERY and lived practice of the sacramental economy of the Church, through which the grace of God in Christ reaches individuals and communities" (3e).

The specific grace of the Year of the Redemption is therefore a RENEWED DISCOVERY of the love of God who gives himself, and a deeper realization of the inscrutable riches of the paschal mystery of Christ, gained through the daily experience of Christian life in all its forms. The various practices of this Jubilee Year should be directed towards this grace, with a continual effort which presupposes and requires detachment from sin, from the mentality of the world which 'lies in the power of the evil one,' and from all that impedes or slows down the process of conversion" (8a). Hence, "it is necessary to REDISCOVER the sense of sin, and to accomplish this it is necessary to REDISCOVER the sense of God!" (8c)

The Pope wants the Jubilee to be characterized as "*a Year that is truly Holy*" through "the acceptance of the graces of Redemption on the part of the people of our time" (2d). He wants it to be "*an ordinary year celebrated in an extraordinary way*" (3d), and in this connection he speaks of celebrating the mystery of Redemption in a "more intense way" (2a), so that the event might "penetrate more deeply into the thought and action of the whole Church" (2b), and Christians may realize more profoundly" their vocation to reconciliation with the Father in the Son (3f).

The Holy Year must be "*pastoral in character*" (3e, 8d). The celebrations must chiefly take the form of inviting people to the Sacraments, specially to that of Penance (3b, 4c, 5b, 6b, 6c, 7b, 8c, 11b, 12a), and venerating the Word of God (3b, 5c, 11f). It must bring about a "*fresh commitment*" to reconciliation and to peace (3f), to penance and reconciliation (4b). That is why the Synod of Bishops which will take place in Rome before the end of 1983 and which has as its theme Reconciliation and Penance in the Mission of the Church, fits very well in the Jubilee celebration.

Finally, the Pope wants the Holy Year to be celebrated in a renewed and deepened *Spirit of Advent* which will prepare

(the Church) for the approaching third millenium with the same sentiments with which the Virgin Mary awaited the birth of the Lord in the humility of our human nature" (9a). This is one strong reason why the Holy Father wanted the Jubilee to begin on March 25, the Solemnity of the Annunciation of the Lord (2c). Besides, into Mary's hands and to her maternal heart the Pope commends the success of the Holy Year (12d).

If we would only open our hearts to the Redeemer as the Pope has opened his heart to him, we will all experience a year of salvation.

A NEW RADICALISM: RETURN TO BASICS

(Remarks of Assemblyman Emmanuel Pelaez
before the Manila Rotary Club,
Manila Hilton, October 7, 1982.)

I am deeply grateful to you for your invitation. This forum of the Manila Rotary Club is one of the most prestigious in the country and it is really an honor to be with you.

Cefie Follosco, your invitation committee chairman, has told me that you would want me to speak on the incident which recently befell me. I suppose you want to know how I ever got involved in such violence. So would I.

I told a friend of mine that it was bad luck to be at the wrong end of the barrel of the gun. "Oh, No," he said. "If you were at the other end, you would have been a criminal." I suppose he was right. Although I went through pain and suffering, my conscience is clear. What is more, the incident gave me a chance to know real, true christian love — as I had never known it before.

Would you believe it? Even as I was convalescing, I actually experienced euphoria. So many flowers, messages, visitors, tokens of sympathy came. My hospital room was filled. My children told me the terrace and living room of our home was filled with flowers. I told myself — "so this is how it feels when one is dead. To be surrounded by so many flowers, by the sympathy and love of so many friends. But I wasn't dead, thank God. I was very much alive!"

I wonder if anyone of you would like to try and go through the experience I have undergone. Believe me, there's nothing like it — provided you manage to remain alive. On second thought, I wouldn't wish it on you. Your wife and your family suffer so much. While I was enjoying it all, my wife was having a traumatic experience.

You might think I'm crazy. Imagine saying, "I enjoyed it all." No, I'm not. I really mean what I say. Remember the early Christians? Persecution and suffering did not bother them, because of their faith. Far be it for me to compare

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myself to those early martyrs. But the fact is, my faith in God, in Christ, worked for me in similar fashion. The outpouring of love and sympathy, of people reaching out to me even prisoners in Muntinlupa — created a similar reaction in me. I felt inside me such a sense of love for my fellowmen. Human nature is like that — it reacts to the same stimulus it gets from the outside. Hate begets hate. Love begets love.

When I was being wheeled into the operating room, my mind, my heart were in turmoil. Why did this happen to me? If it could happen to me, what about the simple, ordinary citizen? Had brute force and the gun taken over from the rule of law? Thus, when I saw my friend, Gen. Tomas Karingal, station commander of Quezon City — and in my mind's eye he appeared as the symbol of law and order — the question breathlessly rushed forth from my lips, "What is happening to our country, General?"

To this moment, I do not know why those words came out of me, or why, at that precise moment, there, was a newspaperman beside me who flashed them through a wire service throughout the nation, in fact, throughout, the world. We would not understand if we regard these circumstances as mere coincidences. But we would, if we accept the fact that God willed it so. Could it be that God used me so that our nation would be shocked into looking into its soul and there see the moral decay that plagues almost every sector of Philippine society today?

A few days after the incident, a very distinguished Rotarian, your own General Carlos P. Romulo, visited and asked me: "Manny, how is it that in the midst of that terrible experience, you managed to articulate the question that bothers the conscience of millions of our people today?"

I didn't. It was a power much higher than the human intellect that asked that question of our people. A power that bids all of us to examine our individual and national conscience — to take an honest look at ourselves.

What is happening to our country today? We need not recite again a litany of our sins, either as individuals or as a nation. We are pretty much aware of these. We read them in the papers every day. So why don't we simply focus on what we can do and need to do to bring about quiet, positive solutions?

I believe no nation can be strong unless the individual citizens of that nation are strong. So, I say let us begin with the individual — with you and me.

We often hear people say, "Let's be radical in our approach." But often, what they mean by "radical" is to throw out this or that system, or to eliminate this or that leader or change this or that regime, and so forth. But history teaches us that we can change systems and administrations and leaders as fast as we can change clothes, but the picture remains the same. The problem would still be there. We have seen this happen again and again in our country. It's all right to be radical if what we mean by radical is to strike at the root. For the word "radical" really means "root" — *radix*, where we get the word *radish*, which is root.

And what is the root of the problem? Would you believe it? It is the human heart. It is man himself. You. Myself. Everyone of us.

General Douglas MacArthur, in a speech before the United States Congress wherein he dwelt on mankind's inability to achieve a durable and just peace, went to the root of the issue.

"The problem, basically, is theological and involves a spiritual recrudescence, an improvement of human character. It must be of the spirit if we are to save the flesh."

How, then, shall we bring about this improvement of the human character? How can we radicalize ourselves individually?

My answer is — return to basics, to the fundamentals of life.

The answer would seem to be very simple. But to translate it into an actual program of action would be a difficult task which would require much time and study. Nevertheless, permit me to make a few suggestions, subject, of course, to your better judgment.

First — Let us give God top priority in our lives. To use the language of business, let us operationalize and optimize our faith in God in our day-to-day thoughts and actions. If we do this, we will live by the truth, because God is truth. If we do

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this, we will do justice to every man, because God is justice. If we do this, we will have compassion, we will love our neighbor as ourselves, because God is love.

Truth, justice and love. These are the answers to the deceit, materialism, corruption and violence that are wrecking and will wreck the best-conceived and best-intentioned economic or social plans. None will succeed unless they have moral underpinnings.

The preamble of our constitution begins with the words, "The Filipino people, *imploring the aid of divine providence ...*" to me these are not just words, they are meant to be taken seriously to be invoked with every plan, with every action of our people and government.

Second — let us value human life and human dignity. Let us love and care for one another, respect one another's rights. In fact, when Christ said: "Thou shall love the Lord thy God," He quickly added, "and thy neighbor as thyself." The answer to so much violence, to the cheapening of human life and dignity is christian love or compassion.

Third — if we must love God we must get to know Him. For us Christians, there is no better way to do this 'than through the bible.

Let me digress for a moment. In the Annual Appropriation Act of 1983, there is an appropriation of P440,000.00 to subsidize Koran Reading Contests. The Government also assists in the operation of Madrasah Schools for Muslim children, where the Koran is taught. I have no quarrel with these measures, which are intended to promote the cultural development of our Muslim brothers. They deserve our help.

But what astounds me is that any mention of teaching the bible in Public Schools is immediately met by loud outcries. From Christians at that, in a country where almost 93% of the population is Christian, we have not, to this day, solved the question of how to teach christian values to our children in our public schools. It is an ironic situation. But let us leave this problem for another occasion.

The fact of the matter is no Christian can really and truly be one unless he has knowledge of at least the basic tenets of

the bible. We must therefore study it, teach it to our children, to our families. To a Christian, the bible is really his manual of operations.

Fourth — Let us live what we believe. It's so easy to mouth truisms. Even a snob can quote Shakespeare and the bible. What we need are men and women who say they love God and their fellowmen and then go ahead and show it by their actions — as in the case of those who came to my succor and comfort during my hours of crisis and need.

Fifth — Let us fight against all manifestations of evil in our society. To survive as a people, we must, by the grace of God, discipline ourselves to say no to all that corrupts us individually and as a nation.

Sixth — While we fight against evil we must be ready to offer positive and concrete alternatives, we cannot live in a vacuum. When you remove something, you must replace it with something else.

Recently, a movement spearheaded by ex-convicts whose lives have been transformed by God — was organized. It is called Prison Fellowship Philippines. Former prison director Vicente Raval, Chino Roces and myself, among others, have been invited to serve on the board. This group has already begun doing something about the uneven flow of justice in our country. Ultimately, we hope to contribute our efforts to reforms so that the penal system will be humane. You see, we believe there is no limit to the positive things a man can do, especially a man of God, for his country. And don't worry when you seem to stand alone. If you are with God and with the truth, even if you are only one, you constitute a majority.

Seventh — I will make this the last because No. 7 is a special number. Begin today and begin with yourself. Do not wait for someone else to make your faith truly vibrant and active in your individual and community life. Many of us are wont to say, "Let the leader do it first, then I will follow." That is moral laziness. That is defeatism. Yes, leaders are primarily called upon to do the task, but that does not excuse us from doing our share. Democracy is a two-way street. On the one hand, leaders must lead. On the other, plain citizens, who are part of that amorphous but potent force called public opinion, must influence their leaders. There must be interaction.

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Each one of us can influence our surroundings. God has not created man simply to be inert or inactive, to live only as he is influenced by his environment. On the contrary, each of us is endowed with intelligence and a free will which give us the capacity to influence our environment. Let us do so then and infuse it with a truly christian spirit.

How do we proceed? Each of us should examine our conscience if we have been really and truly christian. If so, well and good. If not, perhaps the first thing to do is to make arrangements to get to know the bible better. This is what I am doing myself because, frankly, my bible education has been inadequate. Then, I repeat, we must live by its teachings. This is most important. Christian principles are meant to be applied as day-to-day guides in action.

From the circle of your family, you must spread your renewed christian spirit — I repeat, by your actions, by the manner in which you deal with everyone — among your co-workers and associates, in the office where you work, in the social circles where you and your family spend your leisure time. From there you can spread out to groups and communities until the christian spirit shall become the national environment.

My dear friends, I've been speaking to you not as someone who has attained but one who is still growing to spiritual manhood, one who has learned through painful experience that *God's way, the xvcvy of love and peace*, is still the best.

So, may I invite you all to join hands in launching this new radicalism, which is really old; going back to basics, to the fundamentals of life, to the christian faith of our fathers.

SAINT TERESA OF AVILA, WITNESS AND TEACHER FOR OUR TIMES

By

Fausto Gomez, O.P.

Mother Teresa of Avila is about to die in her convent at Alba de Tonnes, the noble town of Salamanca in Castille. Having received Holy Communion and the Extreme Unction, the reformer-foundress of the Discalced Carmelites gives thanks to God continually for making her "a daughter of the Church" and keeping her, at the end, in the Church! She adds: "My Lord, it is time to walk; congratulations, and your will be done." A few minutes after nine in the evening, of October 4, 1582, the author of the *Interior Castle* died. She was 67 years old.¹

Four hundred years later, her death is being recalled everywhere, constituting the vital point of departure to organize thousands of pilgrimages to the Teresian places; to prepare cultural and spiritual encounters and International congresses; to publish hundreds of editions of St. Teresa's writings and of books on Teresa. It appears that this famous woman of XVI Century Spain is still attractive to men and women of the XXth Century — to men and women of the West and of the East.

John Paul II's recent visit to Spain confirmed St. Teresa's singular place in the Catholic world: the highlight of his ten-day trip was the formal closing ceremonies, at Avila and Alba de Tonnes, of the Fourth Centennial Celebration of the great mystic's death. Can this Christian model of the past be still a model-person-type for present-day Christians? Can we find in her admirable writings some needed light to interpret our world and answer some of our radical questions? In brief: Is St. Teresa, the first woman Doctor of the Church, modern, contemporary? Who is she, anyway?

¹ Mother Teresa of Avila died on October 4, 1582, feastday of St. Francis of Assisi. The day following her death, however, was not October 5, but October 16: in the Calendar, as reformed by Pope Gregory XV, ten days were suppressed, that is, from October 5 to October 14 inclusive. After her canonization, St. Teresa's feastday is October 15.

TERESA DE CEPEDA AND TERESA DE JESUS:
A LIFE INTEGRALLY HUMAN AND DIVINE

Human life always was and continues to be a constant search for happiness, ultimately, a search for God: "You, Lord, have made us for yourself, and our hearts are restless till they find their rest in you" (St. Augustine). Teresa's life, as narrated in her Autobiography (*the Book of her Life*) was a passionate search for God and a real finding of God — a finding that led her to intimate union with Him and also to generous service to Church and humanity.²

She was born in Avila, the walled city of Castille, at a place now known as *La Santa* (where the convent of the Carmelite Fathers is also found), on March 28, 1515. She was baptized with the name Teresa (after her maternal grandmother). She had two more sisters and nine brothers (one half-brother and one half-sister, from her father's previous marriage).

Teresa was a normal child: nothing extraordinary! She was, understandably, a pious girl, who practiced various devotions, in particular, the daily recitation of the Rosary and almsgiving. Besides, she enjoyed reading the *Lives of the Saints* (she learned to read at 6). Moved by the "heroic" lives of the Martyrs and, perhaps more, by her desire to "buy heaven cheap and fast", she escaped from home with her brother Rodrigo to march to the lands of the Moros and be beheaded there for Christ's sake. They were found outside the walls of Avila by an uncle who brought them back home. It was a significant incident: Teresa, at 7, attempts her *First Flight from home* (*Life*, I, 4-5).

- St. Teresa of Avila wrote a good number of books, poems, and letters. Her best known books are *Libro de la Vida* (*The Book of her Life*: her Autobiography), *Camino de Perfeccion* (*The Way of Perfection* with two different editions, her most translated book: a simple treatise on prayer and community life), and *Moradas del Castillo Interior* (*The Interior Castle*, a masterpiece of Christian spirituality and mysticism). Other important books are *Libro de las Fundaciones* (*Foundations*; a historical book with keen doctrinal insights, and occasional touches of prechanting humor); *Meditaciones sobre los cantares* (*Meditations on the Song of Songs*: a delightful spiritual commentary to some verses from the Song of Songs); *Relaciones Espirituales* (*Spiritual Testimonies*: a sort of continuation of St. Teresa's Autobiography, where the saint reports on the state of her soul and on some extraordinary graces she received); *Poesias* (*Poems*: around 30 beautiful, lively and, often highly mystical poems); *Cartas* (*Letters*: she wrote thousands of letters to all kinds of people; around 450 have been preserved; in them, we find a most human,

Her childhood developed peacefully, lovingly between Avila and Gotarrendura (a small town north of Avila, where the family had a big hacienda, with home, garden, and a lovely pigeon house). Gotarrendura is an underrated Teresian place — for it is an important place to find Teresa's roots. Teresa's parents got married here; she played with other girls in the garden to build monasteries and become nuns, and alone, to be a "hermit". Moreover, here, in Gotarrendura, Teresa, at 13, went through a most painful and shocking experience in her life — the death of her young mother. After her mother was buried in Avila, Teresa felt deeply lonely and alone. What to do? She went to a chapel where the image of Our Lady of Charity was venerated. With a child's innocence, but with total sincerity she knelt before the image to ask our Lady to be her mother: "This has been valuable to me, because I have found this Virgin to be sovereign in everything I have commended to her" (*Life*, I, 7).⁵

Teresa enjoyed her adolescent years: she admits she had "many natural graces", was vain and flirt, and liked to wear her mother's gold jewelry and elegant dresses. She was intelligent and affectionate, spontaneous, friendly. Not very beautiful, it seems, but certainly charming, lively, loving. Evaluating these years, around thirty years later, Teresa of Jesus will be overly severe with the adolescent Teresa de Cepeda: "I possessed

grateful, and affable woman saint); and *Exclamaciones* (*Soliloquies*: 17 fervent prayers she wrote usually after having received Holy Communion). St. Teresa wrote books because she was asked to by her confessors, her superiors or her religious daughters of Carmel. She would have preferred "to spin and to follow her prayers in choir..." (Cf. *Life*, X, 7). For this article, we translate directly from the original Spanish edition of St. Teresa's *Obras Completas* (complete works) prepared by E. de la Madre de Dios, OCD — O. Steggink, O. CARM and published by Biblioteca de Autores Cristianos (Madrid, 1962). The best known English Translations of St. Teresa's works are one by E. ALLISON PEERS (*Complete Works* of St. Teresa Sheed & Ward: London, 1978), and another by O. RODRIGUEZ, OCD — K. KAVANAUGH, OCD (*The Collected Works of St. Teresa of Avila*. ICS Publications: Washington, D.C. 1980).

³ The image of Our Lady of Charity, to whom the young girl Teresa asked to become her mother is now venerated in one side altar of the Cathedral of Avila. For more information on this, and on Gotarrendura (Teresa's first letter of August 12, 1546 is addressed to Gotarrendura; in it, she asked for some pigeons), you may read the excellent biography by EFREN DE LA MADRE DE DIOS, OCD and OTGER STEGGINK, O. CARM., entitled *Tiempo y Vida de Santa Teresa* (Time and Life of St.-Teresa). B.A.C.: Madrid, 1968, pp. 12-20, 41-43. Another biography, brief and excellent, is NICOLAS GONZALEZ GONZALEZ, *Vida de Santa Teresa*, en "Avila de Santa Teresa" n. 13-14 (1981), pp. 5-43.

great ability and diligence for evil and curiosity and vanity" (*Life*, VI, 7). Vanity, yes. Curiosity, perhaps. But, evil? Not really. Certainly, the child's piety and religiosity were not the dominant values of the adolescent — these were human friendship, honour, and perhaps fear of God. Teresa's preferred books were no longer the Lives of the Saints, but the novels of the times — *the books of knighthood*.

Alonso de Cepeda, Teresa's father, was a good man, rather strict, whose main value then was "honour". He loved Teresa very much, and, perhaps, he was afraid that his favorite daughter's "vanities and flirtings" might end wrongly, dishonourably. What to do? He placed Teresa as an intern in the Monastery of the Augustinian Mothers, *Santa Maria de Gracia*. Here, and thanks to Mother Maria de Bricefio, her childhood piety came back to her and her practice of giving alms to the poor and reading spiritual books, and her love for frequent confession. She began to ask herself a radical question: Am I called to the religious life or to the married life? After a while, she chose the religious life as the sui'er way for her to obtain salvation (*Life*, III, 5) — the dominant value of her soul then. She entered as a postulant at Avila's *la Encarnacion*, a Carmelite Monastery.

On November 2, 1535, at 20, Teresa escaped home (her father did not want her to become a religious as long as he was alive) : it is *the Second Flight of Teresa* — a flight from home to the convent.⁴ Two years later, on November 3, 1537, she made her religious profession as a Carmelite nun; thus, Teresa de Cepeda y Ahumada became *Teresa de Jemvs*.

A few months later, the new professed nun had to leave her Convent temporarily in search of healing. She became very sick; from now on, sickness will be her life-partner. Her serious illness took her to different places around Avila; above all, it brought her, through spiritual readings, and meditation, closer to God.⁶

* Teresa's *Second Flight* from home, from her father, was extremely painful, because she loved her father very much; "I think that when I die my feeling will not be as painfully strong as when I left the home of my father" (*Life*, IV, 1); after only one week with the Augustinian Mothers, however, she felt happier than at her father's home (*ib.* II, 8). When her father, now a man with deep prayer life, died, Mother Teresa de Jesus confessed: "When I saw that his life was ending, it seemed to me that my soul was being snatched, because I loved him a lot" (*ib.* VII, 14).

⁸ It was during this period in her life when young Mother Teresa met, and became his close friend, the priest of Becesda, a small town

By August 1539, Teresa of Jesus is back in *la Encarnacion*. For around ten years, she tried to live her religious calling in the midst of activity, and daily conversations with relatives, friends and all kinds of people who went to the Convent to ask for consultation. In her pauses of silence, Mother Teresa realized that she was not progressing spiritually. Why? She wanted to reconcile a life of prayer with a life of comfort, her conversation with God with her mundane dialogue. When will Teresa realize this?

At 39, Teresa of Cepeda is wholly transformed by Teresa of Jesus. God asked her to serve Him totally and, with "determined determination", she answered yes: "yes", without "buts"! God's invitation to her second conversion came through an image of *Christ most wounded* — an "Ecce Homo" —, that had been brought to the Convent, during Lent, for a Fiesta. Seeing that image, she realized "how badly had I thanked these wounds"; she knelt down in front of the Wounded Christ asking Him "to make her strong once and for all". From now on, her amazing life of intimate union with God begins: her dominant value will not be the fear of God and her salvation, but the love of God and his glory, and the Humanity of Christ, and absolute poverty, and fidelity to the Church, and love: above all, **LOVE!**

Mother Teresa of Jesus is 47 years old: she is now ready for her *Third Flight*, the flight from *la Encarnacion* to *San Josep*. (She will go back to *la Encarnacion* as Prioress — and what a Prioress."⁵) She was not happy with the lax ways of the Carmelite life; thus, she decided to reform it by returning the Carmel to its Primitive Rule and a life of solitude, mort-

near Avila, where the Carmelite nun went to be healed. At the time said priest — Rood, intelligent, not a great theologian — was having an already long affair with a woman who, apparently, had "seduced" him. Mother Teresa of Jesus, a prayerful nun, was able to return the priest to God by loving him much in God. The priest died, a little later, a very good death. She advises priests: "Beware of women who like dealings of this kind" (*Life*, V, 3-6).

⁸ Mother Teresa of Jesus was "imposed" as Prioress of *la Encarnacion* when she was 56 years old. She understood why the nuns did not want to accept her: they had not elected her. Moreover, some nuns were apparently afraid that Mother Teresa would be very strict. After a few months, she was able to change that hostile and lax community into a community of love and prayer. The religious nuns were good, in general; but, had to change bad habits, and this was not easy. As Mother Prioress Teresa wrote to a friend: To change customs is like dying (*Letter*, November 7, 1571). See E. DE LA MADRE DE DIOS — O. STEGGINK, *Tiempo y Vida de Santa Teresa*, pp. 447-472.

fication and prayer. On August 24, 1562, the First Relormed Convent of the Order of Carmel, the Convent of St. Joseph of Discalced Carmelite Women, was inaugurated. She lived five years in this Convent: the most quiet, the best of her life; here, she wrote many of her books on prayer and the spiritual life. But, again, the Jesus of Teresa asks her to flee again: from her dearest St. Joseph of Avila to numerous cities and towns of Spain. This was her *Fourth Flight*, a dangerous journey thi-ough the dusty roads of Spain to found 16 convents for women. (She co-founded with St. John of the Cross and others, 14 convents of Discalced Carmelite Men). To be able to carry out these Foundations, Teresa of Jesus, "the restless and wandering woman", *la Fundadora*, "without a penny in her pocket", suffered all kinds of problems and difficulties — even persecution. She was able to surmount them all, because she had good friends and collaborators; most of all, because she had the "greatest friend", Jesus Christ, at her side. If you wish to re-live the great drama of Teresa as Reformer-Foundress, read her *Foundations*."

During this period of maturity, while experiencing extraordinary mystical graces, Teresa of Jesus became, at the same time, totally committed to the service of the Church, of men. \t the height of her apostolic activity, the Reformer-Foundress of Carmel wrote, in 1577, the *Interior Castle*, the apex of her mystical experience.

On October 2, 1974, Paul VI said to the Council of the Laity: "Modern man listens more willingly to witnesses than to teachers; and if he does listen to teachers, it is because they are witnesses." Teresa of Jesus is a witness that teaches us today!

SAINT TERESA OF AVILA: A LIGHT FOR OUR TIMES

Immediately after her death four hundred years ago, Mother Teresa of Avila's fame — as a colorful saint and a sublime writer — spread throughout the Old and the New Worlds. Forty years after her death, she was canonized — made a saint — together with Ignatius of Loyola, Isidro Labrador,

⁷ The human-divine adventure of Mother Teresa of Jesus as Foundress of the Order of Carmel is narrated by her in *Libro de Fundaeionea* (the *Foundations*) and in hundreds of her delightful *Cartas* (*Letters*). The most dramatic adventure, the Foundation of San Josef of Avila (1567) is re-counted by Teresa in *The Book of her Life*, chapters 34-36.

Francis Xavier, and Philip Neri, by Pope Gregory XV. On March 12, 1622, Mother Teresa became Saint Teresa of Jesus, or Saint Teresa of Avila and, thereafter, a household name in the Christian world. Some Christians acclaimed her real humanism; others, her credible sincerity. Still others, her freedom of spirit. Most writers admired the uniquely conversational style of her writings, and most theologians and Christian thinkers stressed her prayerful life and her doctrine on prayer. Does Saint Teresa have anything to say to our men and women? After four hundred years, is she still modern, contemporary?

Pope Paul VI answered those questions in the affirmative, when he declared St. Teresa of Avila (with St. Catherine of Siena) *Doctor of the Church*. By proclaiming her Doctor, on September 27, 1970, the Church recognized *Teresa's doctrine as uniquely eminent and Teresa's life as Outstandingly holy*. Thus, her doctrine is a sure guide for us and her life a model to imitate Christ. She is forcefully relevant for today's Christian. As theologian Gonzalez de Cardedal wrote recently:

"In Teresa's written works and in her work [the Discalced Carmelites], the Christian soul, the universal soul has been made a perennial incarnation, which is as eloquent today as it was in Teresa's time."⁸

What makes Teresa of Avila our contemporary? In general, we can accurately say that in a materialistic and consuméristic world like ours, Teresa appears clearly as an authentic guide to *re-discover the spiritual dimension of life*. Furthermore, in a Church of evangelical renewal and institutional changes, the great reformer-foundress can be an outstanding example to *renew persons and institutions*. Some Christians are tempted to dismiss her because, first, she was a religious nun and, second, she was a great mystic: in both cases, St. Teresa is pictured as unreachable for ordinary men and women.

Definitely, the author of the *Way of Perfection* is neither a saint nor a writer *for religious only*! She is a universal Christian and her spirituality is, above all, Christian spirituality. In fact, she was more universal and Christian than some of us are. Take the problem of confessors and advisers. She esteemed highly the true "letrados", the real theologians of her time; but she did not confine herself to the confessors from one order, but

⁸0. GONZALEZ DE CARDEDAL, "Ante el Congreso Internacional Teresiano", *ECCLESIA*, n. 2.094 (1982), p. 24.

approached the best among Jesuits, Dominicans, Franciscans, Carmelites, secular priests. She treasured likewise the advice of lay men and women!

"Solo Dios basta", she wrote in her most famous poem: *Only God suffices*. He suffices for religious, as well as for lay men and women. In our world, many people give their back to God to replace Him with lesser "gods", that is, with idols (with money, pleasure, power). This is why, as Camus put it, "men die and are not happy." What really matters Saint Teresa is telling us, is God: He is *the* absolute value for every Christian and believer. Therefore, "let nothing disturb you"!

Teresa repeats that the Lord invites *all* men and women to drink of the living water (*Way of Perfection*, 32, 7) — not only the theologians but also, and likewise, the humble shepherd. Unfortunately, some biographers of St. Teresa have focused their "pious" attention on Teresa, the incomparable Mystic — the woman immersed in ecstasies and raptures and visions. . . These appear true (by reading Teresa's books, you will find out how sincere she is, and, therefore, how credible) ; but, the extraordinary phenomena are not the important thing. This is the fact, that Teresa — like every baptized Christian in the state of grace — possessed the union with Jesus Christ and the indwelling of the Blessed Trinity. The difference between Teresa and many of us is not the presence or absence of mystical phenomena, but Teresa's unfailing collaboration with God's grace and initiative, that led her deeper and deeper into the center of her soul. Teresa writes:

"It is clear, that the summit of perfection is not found in interior gifts, nor in great raptures, neither in visions nor in the spirit of prophecy, but in having our will in conformity with the will of God, in such a manner that we want what He wants — accepting joyfully what is sweet as well as what is bitter. This strength comes from love, when it is perfect: through love, we forget our contentment to please the one we love" (*Foundations*, 5, 10)."¹⁰

"The poem "Nada be turbe" (entitled "Patience" in some English editions) is, perhaps, the most popular poem St. Teresa of Jesus wrote. She had it as a bookmark in her Breviary and recited it often as a prayer of petition to ask God for patience, resignation and conformity with His will. (See ANGEL CUSTODIO VEGA, OSA. *La poesia de Santa Teresa*. RAC: Madrid, 1975, pp. 104-110.)

i° See also *Interior Castle*, Sixth Mansion (VIII. 10).

I hope that we are not falling into the trap of "reductionism" (reducing Teresa, cutting her, so to speak, according to our size, our problems, our "signs of the times") when we dare to say that this 16th Century woman can give us keen insights regarding some "dearest" options — often, verbal options only — of our times: I refer to *human dignity and rights, the poor, women, and oppressive social structures*.

The *dignity of the human person* is not found mainly in the person itself, but in God: the human person, every human person, is the image of God, the Creator and Father. What counts in the person is not what he or she *has*, but what he or she *is*: a creature of God, called to be his/her child. Although without using this modern language (*of having and being*), Saint Teresa taught and lived this basic human Christian idea. A token proof: to admit candidates in her Reformed Convents, she did not care at all about what they had — possessions —, who they were — social class —, but only about how they stood before God. In a letter dated February 20, 1574, she says to Fr. Domingo Banez, the great Dominican theologian and Teresa's close adviser: "Believejme, my father, that every time I accept a candidate only for God's sake (for she brings nothing to the Convent), I feel great pleasure" (*Letters*, 58). Moreover, Teresa had a great respect, love for the "others". She never said anything bad of other people; she always thought that "the others" were somehow better than she was. She was — at that early time in history— *against racial discrimination*. A token proof: She asked the Prioress in Seville to accept a black postulant woman (*Letters*, 12).¹¹

In Teresa's 16th Century, women were considered equal to men essentially, that is, as images of God the Creator and Father. This equality, however, was at most conceptual; in reality, women were discriminated against in a male-dominated society — in the civil as well as in the religious societies. How did Teresa approach this cultural marginalization of women? She accepted — what else — the cultural fact; she complained mildly of being *only a woman* and therefore not able to do

¹¹ JESUS BARRENA SANCHEZ has written one of the best modern biographies of the woman saint Doctor of the Church. It is entitled *El rostro humane de Teresa de Avila* (The human face of Teresa of Avila) Ediciones Sigueme: Salamanca, 1981. Chapter eight is headlined thus: *The nun who believed in Human Rights*. According to the author, Teresa proclaims prophetically human dignity, the right to a good name and credibility, the right to education and culture, the right to sexual and racial equality, and the right to a just and sufficient possession of material Roods.

certain things assigned to *men only*, such as preaching the Word, spreading the Gospel in Mission lands, etc.¹³ Moreover, she suffered at times at the hands of male theologians and superiors, who labeled Teresa a dangerous woman. Why? Because she was traveling by the Spanish dusty roads, when she was supposed to be praying inside the Convent's walls; because she was teaching on spirituality and prayer, when she was only a student, a listener. She was a daughter of her times and, therefore, she was influenced to think she was inferior. Only this? No. She attempted — and succeeded in a limited manner — to change that: her life is the best argument!

Teresa defended women and their dignity and rights by her life of strong commitment to God and her remarkable leadership. Only a woman? Once a theologian who had not met Teresa dismissed her spiritual leadership by reason of being only a woman; after said theologian encountered her, he said: "She is a man — and a very bearded one." She really wanted her nuns to be like "strong men". All women's movements of our time know well a paragraph of St. Teresa that was erased by some "jittery inquisitors"; fortunately for women, for us all humans, this paragraph, belonging to her *Way of Perfection* was saved (It seems that the ink used by the woman doctor was stronger than the erasures of her male censors). We read:

"You did not abandon women, my Lord. On the contrary, you favor them with great piety. It is not enough, Lord, that the world has encircled us, that we do not do anything for you that is worthy of something, nor should we dare to talk certain truths... I do not believe this, Lord, from your goodness and justice: You are a just judge — unlike the judges of the world, who, as children of Adam and, ultimately, all men consider with suspicion any virtue of women.

¹² In *the Book of her Life*, St. Teresa has interesting remarks on preachers. She criticized "brainy preachers, who do not move people". She asks: "Why there are not many people who do not discard public vices after hearing sermons?" She answers herself: Because those who preach them possess a lot of brain; but the great fire of love of God found in the apostles is lacking in them. We are tempted to tell her: But the apostles were the apostles! She added: "I am not saying that the flame of that fire be as great as that of the apostles; I would like to see, however, that the flame be greater than what I see" (*Life*, XVI, 7; Cf. ib. VIII, 12). Barrera Sanchez commenting this text says: "The exegesis of the term "brainy" could be interpreted as having too many cold ideas, excessive human prudence, absence of religious feeling, or not risking anything for God" (o.c. p. 292).

I am not talking about myself: I am despicable and happy that this be known. Observing our times, there is no reason to discard virtuous and strong souls, even if these are of women."¹³

In Teresa's life and teachings, *poverty* is a great virtue, an important Christian value. Today poverty has been reevaluated, leading radically to the recently-coined expression, *the Church's preferential option^ for tfie poor*. Does Teresa teach anything timely regarding this Christian option? We know that Teresa de Cepeda y Ahumada practiced ("as much as I could") giving alms to the poor. This love of benevolence will deepen when, as Teresa of Jesus the Reformer, she opts for voluntary absolute poverty. She tells us that at 47 she felt "much more piety for the poor than before" (*Spiritual Testimonies*, 2nd, 5). A few years later, she wrote: "I wished that it be possible for my state to go begging for the love of God and to have neither house nor any other thing..." (*Life*, XXXV, 2). Teresa's life is rooted in humility. She was poor in spirit and in fact. And she denounced prophetically the abuses of the rich stating daringly that they were administrators only of the goods they possessed. She writes:

"Oh riches! The rich, who have what they need and plenty of money in the vaults, think that eveiything is all right as long as they do not commit mortal sins. They enjoy what they have, give alms from time to time without realizing that those goods are not theirs: the Lord gave those goods to them as to stewards, so that they share with the poor. They will be asked to give a strict account of the time they had them in the vaults when the poor were suffering" (*Meditations on the Song of Songs*, II, 8).¹⁴

Another trait we find in Teresa before and after entering the Convent is *friendship*: as an adolescent, it meant to love other people and establish bridges of mutual love; as a religious nun, it meant to love God as a friend and Christ as a dear friend, and men and women as "images" of God. Friendship in the Lord, community life is one of the essential elements of

¹³ *The Way of Perfection*, IV, 1. footnote; Cf. *Meditation on the Song of Sonrs*, 7, 7. See JESUS CASTELLANO CERVERA, *Gniones de doctrina teresiana* (Centro de Espiritualidad Santa Teresa: Castellon, 1981), pp. 172-174. Also: MILAGROS NADAL, "Teresa de Jesus, una mujer discreta", in *Teresa de Jesus*, n. 17 (1982), pp. 12-13.

¹⁴ Set also *Spiritual Testimonies*, 2, 10; *The Way of Perfection*, 21 5-6.

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the Discalced Carmelites Constitutions. More radically, it is a Christian element: really "no man is an island". Thus, Teresa stressed also the communitarian dimension of life, and *human solidarity*. We hasten to add, however, that she stressed in a deeper level of importance, the *personal dimensions of life*: "no man is an island", of course; but, the human person is not a crowd neither will he experience God nor be saved in teams: this is Teresa's context to discuss personal change and change of structures. Today we tend to underline the need of changing the social structures. Many social structures are unjust and oppressive and, therefore, must be changed. Who must change them? Men and women, of course. Should men and women change themselves first, before they can effectively change the structures?

Regarding these questions, Teresa has something relevant to tell us. In the first place, her strategy is not negative: she does not believe in lamentations, but in appropriate action. In the second place, her strategy's first step is a journey into the center of the soul, and personal conversion. In the third place, she commits herself, with the help of many others, to change the lax and enslaving structures of the religious and Christian lives.

From a human perspective, Erich Fromm wrote: "The change of the world depends more on the change of men than on the change of the structures." From a Christian vision, Pope Paul VI wrote: "It is too easy to throw back on others responsibility for injustices, if at the same time one does not realize how each one shares in it personally, and how personal conversion is needed first".¹⁵

To change social structures effectively, men and women are to change their personal structures of selfishness, greed, lust. To achieve this change, Teresa proposes a journey to the center of the soul. The human person is not only *relation* (intersubjectivity: interpersonal relations); he is also *inferiority* (self-conscience and self-possession). In a world where millions live in solitude but not in silence, the woman Doctor appears as a Christian model to go deeply and silently into oneself. The process? Prayer!

¹⁵ Apostolic Letter *Octogesima Adveniens* (May 14, 1971), n. 48.

ST. TERESA, DOCTOR OF THE CHURCH:
OUR MASTER OF PRAYER

When Paul VI declared St. Teresa of Avila Doctor of the Church, the Pope highlighted her teaching on prayer — a teaching so noble and so sublime that, according to the previous Pope, is "like song and music of the spirit". The present Pope, an avid reader and great devotee of St. Teresa of Jesus, spoke last year of the timeliness of this woman Doctor. John Paul II said:

"The time through which we are passing, and which is distinguished by a renewed feeling for the Church and for prayer, seems to be a time of grace suited in a special way to the teachings and experience of Teresa of Jesus."¹

There is, in our world, a longing for prayer, silence and contemplation. Some real prayer groups and movements are trying to realize that longing; nevertheless, and by and large, prayer, particularly private prayer and meditation have not yet recovered the preponderant place they occupied in former times particularly in the West. Moreover, there are still many Christians who choose wrongly action over prayer; likewise, there are some theologians and priests who seem to find conflict between meditation and social commitment. The true Christian answer is not in the disjunctive "either-or", but in the conjunctive "and" — prayer and actions, meditation and social commitment.

Among the many modern characteristics we find in this woman, the single most important characteristic is her experience and teaching on prayer. St. Teresa is modern: although belonging to another historical age, her life is so rich that it can still enrich us and her message, so powerful that it can shed light to dispel our darkness.

Prayer is basically important for every Christian: it is a need and an obligation (Lk. 18:1, Mt. 8:7) ; it belongs to the essence of Christianity. For the Christian, for any believing person, to live and to pray are correlatives: like they were in Christ's life. Teresa puts it dramatically: a life without prayer is a "lost" life (*Life*, XIX, 13). On the contrary: a prayerful

¹ JOHN PAUL II, *Letter to the Discalced Carmelite* (October 14, 1981). See PAUL VI, *Proclamation of St. Teresa of Avila as the First Woman Doctor of the Church* (September 27, 1970).

life is a life in communion with God or on the way to the saving God. Moreover, a persevering prayerful life is "lost" for the devil (*ib.*, XIX, 5). Thus, Teresa advises *all* Christians:

"He who has begun to pray, please do not leave it — even in the presence of evils. In reality, prayer is the means to remedy evils: without prayer, this will be very difficult" (*ib.*, VIII, 5).

St. Teresa of Avila is, according to theologian J. Aumann, O.P., "an unsurpassed authority on the practice of prayer".¹⁷ Actually, she is a great master because she taught what she practised, and what she practised was first class prayer: through it, she was able to reach the high mountains of contemplation, that is, of intimate union with God. To follow Teresa's itinerary of prayer, you are advised to read her *Life*, the *Way of Perfection*, and the *Interior Castle*.

Prayer is "the royal way to heaven". Teresa could not understand why "the whole world does not try to approach God through this particular friendship" (*Life*, VIII, 5). *Particular friendship* with God! This is her favorite expression to describe prayer, any kind of genuine prayer. This prayer is *theo-centric* (focused on the experience of God) *Christo-centric* (Teresa's experience of God is the experience and presence of Christ in his glorious Humanity), *charismatic* (the Holy Spirit works our transformation into Christ), *ecclesial* and *apostolic* (leading to service of Church and men, to good deeds). For Teresa, prayer is the door to the *Interior Castle*, the way to conversion, the principle of deeper and deeper interiorization.

Good prayer, in particular, meditative prayer (more affective than discursive) helps the soul know God and know herself; the more she knows God the more intimately she will know herself, to the point of exclaiming, as St. John of the Cross (confessor and friend of Teresa): "I am nothing (*nada*), God is everything (*todo*), or as St. Catherine of Siena: "God is He-who-is", and "I am she-who-is-not." We could say that prayer swings the soul between heaven (eternal life: forever and ever and ever) and earth (everything is nothing, earthly life is

«JORDAN AUMANN, O.P., *History of Spirituality* (SF Publications: Metro Manila, 1979), p. 193. See Carmel of St. Therese of the Child Jesus (Ed.), *God Alone Suffices* (National Bookstore Inc.: Manila, 1977): an Anthology on Carmelite Spirituality for Modern Readers; it contains excellent articles on Prayer, Kinds of Prayer and Contemplation for All.

vanity, human life is brief, like a bad night in a bad inn). Prayer is the way leading to love of God: the prayerful person is a "servant of love" (*Life*, XI, 1).

As we all know, there are different *kinds of prayer* and various *degrees of prayer*. Teresa speaks of different kinds and degrees. She underlines *public prayer*, particularly the Eucharistic celebration: a focal point of her prayer is her love and worship of the Risen Lord in the Eucharist, the summit and apex of our Christian lives, according to Vatican II. She also underlines *private prayer* as an easy way to inferiority.

In her books, Teresa tells us her story of prayer. In her *Life*, she speaks beautifully of prayer: of a garden (the soul), water (prayer), and the four ways to water the garden (four degrees of prayer) (*Life*, V, 11).

In her *Way of Perfection*, her most widely read book, Teresa initiates us into prayer, particularly vocal and mental prayer.

In her *Interior Castle*, she presents prayer as a process of interiorization through the journey of the Seven Mansions of the Castle, that is the soul. In reality, for Teresa, what counts is not the method, but the fruits of prayer: by its fruits, you will know it. What matters is that prayer, every kind of *prayer is good*, that is, it helps the prayerful *to abandon sin, to take up the cross, to love the neighbor, particularly the poor*. The goodness of prayer stems not from thinking much, but from *loving much*; prayer is a humanizing and divinizing process — a process to change the silky caterpillar of our soul into the white butterfly of God (*Interior Castle*: M. V, II, 4).

Vocal or mental prayer? Teresa's answer: vocal and mental, and mental in vocal prayer. Against the "spiritualists" (the so-called "iluminados" of her time), Teresa defended the value of vocal prayer; on the other hand, against some theologians connected with the Inquisition, she advocated the validity of mental prayer. What matters is that prayer, vocal or mental, is good: *vocal prayer is good* as long as the person praying realizes who is speaking, to whom he is speaking, and what is he saying. *Mental prayer is good* if it is "a dialogue of friendship (real encounter), being alone (silently) many times (frequently), with the One we know that loves us" (with God) (*Life*, VIII, 5).

Vocal prayer does not consist in "moving the lips" only; likewise, mental prayer is not merely "having the mouth closed." Says Teresa:

"I will put together vocal and mental prayer. If I am talking and I am aware that I am talking with God, putting more advertence on this than in what I am saying, then mental and vocal prayer jro together."

"Who can say that it is bad, if when one begins to pray the liturgical hours and the rosary, he begins to think who is the one talking and to whom he is talking." "Do not be talking with God and thinking in other things, for this is what causes misunderstanding" (*Way of Perfection*, 37, 1 & 3; 38, 2).

Prayer, to be effective, fruitful must be done with "a clean conscience" and humility. Moreover, prayer cannot go together with much comfort; the way of prayer includes the way of the cross, and fasting and discipline and silence. (The happiest, the most stable man or woman is the prayerful person, that is, the saint: for him, the Cross is not a source of sorrow but of joy. Thus, Teresa, sickly and burdened, lived a deeply joyful life; paradoxically, her life's motto was: "to suffer or to die"; in fact, "I die because I do not die", she said: *que muero porque no muero*.)¹⁸*

Our woman Doctor recommends *meditation*, silent reflective prayer (I Pet, 4:7). *For all Christians*. She used to say that souls who have no prayer life, no "inferiority" are "like crippled bodies", and "hollow inside". Reading St. Teresa of Jesus, one remembers Pascal's words: "The sole cause of man's unhappiness is that he does not know how to stay quietly in his room." St. Teresa insists:

"I could talk of meditation and advise that *all* should have it, for it is the principle to obtain all the virtues; to begin this meditation is a matter of life for *all Christians*" (*Way of Perfection*, 25, 3).

¹⁸ This is a verse from the first poem of St. Teresa of Avila, entitled, by its first verse, "Vivo sin vivir en mi" (I live without living in me). It is a highly mystical poem, whose central idea is hoping, longing for death as the door to enter into the true and happy life, that is, the life of eternal vision of God:

/ live without living in me.
And I hope such a lofty life,
That I die because I do not die.

(Cf. ANGEL CUSTODIO VEGA, OSA, o- c, 56-60).

Prayer, good prayer leads necessarily to the practice of virtues, and this practice to deeper prayer: prayer is like the *water* of the garden, that is, the soul, and the *virtues* are like the flowers. For Teresa, prayer is the principle to obtain all the virtues (*Way of Perfection*, 24, 3). Among the virtues, she gives due prominence to *love*, *humility* and *detachment*. She writes:

"Only three things I will recommend to you: love for one another, detachment and humility, which although I mention the last it is the first and embraces the other two" (*Way of Perfection*, 6, 1). "I cannot understand how there can be humility without love, or love without humility. It is not possible either to possess these two virtues without having detachment from everything created" (*Way of Perfection*, 24,2).

Humility is a basic virtue in the spirituality of St. Teresa, in christian spirituality. It was a fundamental virtue of her holy life. Her definition of humility is a classic:

"Once I was considering why our Lord was a friend of the virtue of humility. He put this reason before me: it is because God is supreme truth, and *humility is to walk in truth*. It is very important not to consider anything good as coming from us, except •misery and being nothing: he who does not understand this walks in lie; the more one understands this, the more he pleases the Supreme Truth, because he walks in it" (*Interim- Castle*, M. VI, X, 8).

Other virtues repeatedly present in the books and life of Teresa are *fortitude* (what she called "determined determination"), *magnanimity* (to have great desires and ideals), *veracity* (her passion for truth and horror for lies), *qyenance*, *gratitude*, *Ijrudence*, *affability*, etc. We are asked to pray as the way to the practice of virtue, as the path to love — and to love more! In fact, what really matters in our actions, in our work is not *what* we do (big or small), but *hmo* we do it, that is, how much love we put into it. Anyway, if we do what we can, His Majesty will take care that we can do more and more every day (*Interior Castle*, M. VII, IV, 18).

Love is the only word with eternal value. Prayer is necessary because it is the way to love and, therefore, prayer is good because it leads to Love: to God. And Teresa says (echoing St. Augustine's "love and do what you want") that

those who love God truly, they love everything good; and they want, favor and praise all that is good" (*Way of Perfection*, 40, 1-3). Loving God necessarily includes loving the neighbor: Mary and Martha (biblical symbols of contemplation and action, of prayer and commitment) must work together, according to Teresa, if we want to serve the Lord fully.

It has been said that the *Letters*, the human, grateful, loving letters of St. Teresa of Avila are like the 8th Mansion of her *Interior Castle*: most of these letters belong to the latest period in Teresa's life; this is, at the same time, the period of her most intimate union with God (of the 7th Mansion), and the period of her greatest activity (the 8th Mansion of the Foundations). Thus, it is clear that true prayer can never be an obstacle to Christian commitment; rather, it is the source of greater commitment to Church and men. As Bro. R. Schiitz, Prior of Taize has said: "St. Teresa of Jesus bought things, discussed of businesses, wrote books and lived at the same time in profound intimacy with God."¹⁹

Modern men and women are invited by Teresa to go deep into themselves, to pray — not to be "hollow within". To pray to love God and neighbor, and to show love of neighbor with good deeds: "Deeds, deeds is what the Lord wants" (*Interior Castle*, M. V, III, 11). Deeds, yes; but deeds, like prayer are subordinated to love. In a world of division, conflict, terrorism, war, man's inhumanity to man, Teresa's call to love God and neighbor remain dramatically present:

"In this world, the Lord asks from us two things only: love of His Majesty, and of the neighbor. If we keep these perfectly, we do His will and are, thus, united to Him."

"To my knowledge, the clearer sign to show that we keep both — love of God and love of neighbor — is by fulfilling well love of neighbor: because we cannot know for sure if we love God, although there are great signs to understand that we love Him; however, we can be sure of the love of neighbor" (*Interior Castle*, M. V., III, 7-8)

¹⁹ "The Letters could very well be defined as 'the Eighth Mansion', due to the continuity between her constant experience of God and her ecclesial service, immersed as she was in affairs of the world and of men" (J. CASTELLANO CERVERA, *o. c.*, p. 28).

Prayer, we have repeated above, is a process of interiorization, of purifying transformation and identification with God and with God's works. We see this process particularly in *Interior Castle*.²⁹

The *Interior Castle* is St. Teresa's masterpiece and, perhaps, the most sublime book on Christian mysticism. The woman saint from Avila wrote it in 1577, in around two months. She writes: "While I was asking Our Lord to speak in my behalf (I myself did not know what to say nor even how to begin), this image came to my mind: To consider our soul like a castle, made out entirely of a diamond or of a very clear crystal, in which there are many apartments, just like in heaven there are many mansions." The spiritual progress of the soul is achieved through its prayerful journey into its deepest center, the center of the Castle, where Christ the King, the divine Spouse reigns. The prayerful journey of the soul passes from conversion through purification and transformation to total union and identification with God:

First Mansion: Initiation in the life of prayer, and conversion from sin. Degree of prayer: *vocal prayer*.

Second Mansion: Struggle and perseverance; ascetical life and practice of virtues. Kind of prayer: *meditation* (discursive and affective).

Third Mansion: Option for God and growth in virtues; in the midst of dangers and dryness, the growing stabilization of prayer life. Kind of prayer: *acquired recollection*.

Fourth Mansion: Total option for God and ensuing invasion of grace and joy. Kind of prayer: *infused prayer of quiet*.

Fifth Mansion: Deeper union with God and love of neighbor. The silky caterpillar (the soul) turns into a beautiful white butterfly. Kind of prayer: *union*.

Sixth Mansion: Full experience of God and the indwelling of the Blessed Trinity; presence of extraordinary graces. Kind of prayer: *mystical spousal*.

²⁰ See J. CASTELLANO CERVERA, *o. c.*, pp. 27, 124-131; J. AUMANN, *o. c.*, 194-198. See also the Printed Program of "The Interior Castle: The Seven Mansions of the Soul (A Ballet in Three Acts)" premiered at the Manila Metropolitan Theater on October 15, 1982 (The written program contains excellent articles on Teresian Spirituality and the Interior Castle).

Seventh Mansion: Summit of contemplative prayer and apostolic commitment. Martha and Mary work together to serve the Lord and mankind. Kind of prayer: *mystical marriage or transforming union*. (Through the first three mansions, the human person cooperates with God's graces: it is the *ascetical period*. From the fourth to the seventh mansion, God takes over the human person — who remains free, of course — moving the soul to the heights of contemplative and unitive prayer: it is the *mystical period or state*, characterized by the predominant action of the Gifts of the Holy Spirit.)

TERESA OF AVILA, A MARVELOUS WORK OF GOD

Teresa is still alive, very much alive in her books. These are not "objective", speculative treatises of spiritual theology, but a subjective, existential search and encounter with God. Her theology's end was not mainly "science", but "life", not mainly denouncing injustice and hatred, but announcing, witnessing the joy of being a daughter of God and of the Church. Urs Von Balthasar has said that the theology of the classrooms must be completed by a theology "on bended knees". St. Teresa's spiritual theology is a positive example of prayerful theology.²¹ Teresa is her works: these are the expression of her journey to God, her confession of the wonderful marvels of God — of the unique marvel God's grace has achieved in Teresa. From time to time, while she enchants us with her lively narration of her "nothingness" or of the vanity of life, or the living and glorious Christ, she teaches us a lesson on prayer, on service, on love, on joy.

The great woman Doctor from Avila is not very well known in Asia, prayerful Asia; fortunately, most of her works are translated in most languages and, what is hopeful, her spiritual doctrine is beginning to be analyzed and compared with

²¹ "Today men in general — tired of so many words —, and theologians in particular — so loaded with science and technicisms — need the help of the faithful witnesses of the presence and reality of God in the world and particularly in man. . . . These are the mystics. . . . St. Teresa of Jesus, a mystic of yesterday for today's theologians: She is the serene and transparent place of the experience of God and witness of God's truth" (M. MARTIN DEL BLANCO, OCD, "Teresa de Jesus mística de ayer para los teólogos de hoy", in *Teresa de Jesus*, n. 18 [1982], p. 9).

the spiritual teachings of the great Asian masters.²² St. Teresa of Avila is not well known, in particular in the Philippines, a Catholic country. This has to be remedied: for the Filipino soul will be very receptive to the spiritual teachings and journey of St. Teresa. Moreover, she will help the religious Filipino soul, given perhaps to too many devotions, to go deep into the center of being, to meditate — to make of prayer a way to love, and a source of commitment.²³

Someone has said: "He who approaches Teresa will be transformed." How true, even today. That is why peoples from all places and states of life find Teresa so attractive and modern. She is so sincere, so humble, so authentic! Edith Stein, the favorite disciple of Edmund Husserl and a Jew by birth, after finishing reading Teresa's autobiography (her *Life*) exclaimed: "Here is the truth!" Thereafter, the famous German writer began her journey of conversion to the Christian faith — a journey that took her to enter a Carmelite Monastery. Edith Stein, that is, Mother Benedicta Teresa of the Cross, died victim (martyr) of the Nazi revolution.

Fray Luis de Leon, the great Augustinian writer who presented in 1588 the first edition of St. Teresa's works, said: "There are many advantages in reading Mother Teresa's books. These two, however, seem to me the most fruitful: one, to facilitate in her readers the way to virtue; two, to fire up in them love for her and love for God":

*Let nothing disturb you,
Let nothing frighten you.
God never changes. ..
Only God Suffices: SOLO DIOS BASTA!*

²² See YVES RAGUIN, S.J., "St. Teresa and Oriental Mysticism", *Philippiniana Sacra*, V. 17, n. 50 (1982), pp. 11-23. See also: Federation of Asian Bishops' Conferences (FABC), *Prayer — the Life of the Church* (India, 1978); International Mission Congress: *Message and Consensus Papers* (Manila, 1980); JOHN PAUL II, "To the Peoples of Asia", in *John Paid 11 in the Philippines: Addresses and Homilies* (Manila, 1981).

²³ St. Teresa was a fervent devotee of Our Lady, of St. Joseph and other saints; but, she was, above all, a radical devotee of God in Jesus (*Life*, XXII, 4). Genuine devotion is this: not to offend God and to be ready to do all good. "Few devotions and much devotion"; "from silly devotions deliver us, Lord" (*lb.* XIII, 16). On the other hand, Teresa's prayer issued social commitment: her life was one that integrated prayer and action, love of God and neighbor. Therefore: no to prayer without commitment to the defense of human life and justice; and no to social "activism" without prayer life.

CAN WE UPDATE OUR SEMINARIES?

By

Jordan Aumann, O.P.

In the past, a large number of dioceses throughout the Catholic world conducted minor seminaries, and numerous religious orders had apostolic schools for the education of high school students. In fact, many bishops considered it an obligation to build and staff a minor seminary. Moreover, many bishops strove to provide a major seminary as well, while the religious orders conducted houses of theological studies for their own members. But that was in the past; since the Vatican Council II many changes have been introduced, especially by the religious orders. The bishops, on the other hand, have been slow to make any adaptations except for a few bishops who are alert to the needs of the present day.

This is not to say that all changes and experiments have been beneficial; some of them have done more harm than good. Nevertheless, it is becoming evident to all that the seminaries are a serious problem, both as regards the type of seminaries and the faculties that teach in them. Recently, Pope John Paul II has instructed the Sacred Congregation for Catholic Education to oversee a worldwide investigation of all seminaries, religious houses of studies and pontifical faculties throughout the world. In view of that investigation, it may be well to take a new look at the minor and major seminaries in order to see how they can be improved.

THE MINOR SEMINARY

We refer here to those seminaries that are conducted for students of high school age, the young adolescents ranging in age from 12 to 17. There is no doubt that such seminaries have been useful in those areas in which, for one reason or another, young boys are unable to obtain a Catholic high school education in preparation for the major seminary. Nevertheless, two major factors militate against the continuance of minor seminaries: the proper formation of young boys and the statistics on perseverance.

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As regards the formation of young boys in the early adolescent period, the proper environment for their maturing process is the home and family. The seminary is an artificial environment, and if the regimentation is excessive, it causes a retardation rather than a development of the maturing process. The normal *ambiente* for young boys is the family and it should be only the exceptional need that would justify placing the young boys in an institutional setting.

Secondly, statistics show that on a worldwide basis the number of these boys who go on to the priesthood is about 1 boy out of 10. When you calculate that only 10 priests will emerge from a minor seminary of 100 students, you can realize the great financial drain on the diocese. True, the boys who drop out have received a Catholic education, but there are other and more effective ways to achieve the same goal. For example, many bishops have converted their minor seminaries into Catholic high schools for boys and girls. In that way, the students live and study in a normal atmosphere and those who are interested in the religious life or the priesthood will be just as numerous—and maybe more numerous—than in a minor seminary.

Another factor that should be considered is the fact that bishops throughout the world are observing that young men are entering seminaries—deciding their vocations—at a much later age. This may be due in part to the fact that in some nations and cultures, the age of maturity is now somewhere between 26 and 30. This means that the period of adolescence, the period of seeking one's identity, forming one's character, and deciding one's vocation, has been greatly extended. And for those who would maintain that the character of a future priest should be formed in the seminary, we could reply that for the future diocesan priest it is much better if he forms his character first as a Christian. Formation in a seminary during the adolescent years has too often been excessively monastic, an imitation of religious life, but the diocesan priest is not a religious nor does he live the community life of religious. Moreover, what other profession that demands a high level of education and a sound character (for example, the medical or legal professions) conducts "minor seminaries" in preparation for that profession?

THE MAJOR SEMINARY

By major seminary we mean the institution that provides the education and formation of young men during the college

years, leading to the bachelor's degree, and followed by the graduate courses with specialization in sacred doctrine. By the time a young man is ready to enter college, he usually has a definite and clear idea concerning his vocation in life. Consequently, it is at this period that one would expect a young man to apply for admission to seminary study and formation. It is likewise at this time that one can reasonably expect the candidate to give evidence of the intellectual, moral and physical requirements demanded by the law of the Church.

Traditionally, the college level of the major seminary offered an intense training in the various branches of Scholastic philosophy. Recent documents, such as *Sapientia Christiana*, have insisted on these philosophical requirements as well as a knowledge of Latin. Moreover, since Vatican Council II, it is required that even at the philosophy level, the seminarians should receive a gradual introduction to Sacred Scripture.

In view of the foregoing, it does not seem advisable to enroll seminarians in the ordinary college or university attended by the normal run of students. Such colleges and universities do not usually offer a sufficient number of courses in philosophy as is necessary for the later study of theology, nor are the individual courses of sufficient depth. If it is deemed necessary for a diocese to utilize the existing colleges or universities for the seminarians at the college level, then a minimum requirement would seem to be that they live in the same residence and that they receive supplementary courses in accordance with *Sapientia Christiana*.

Another reason for stressing the importance of a community life for college seminarians is the question of their moral formation. The age span of college seminarians is crucial for the formation of character and the cultivation of priestly virtues. As long as they are accepted as seminarians, these young men should have the clear and firm intention to become priests; otherwise they should no longer remain with the group. But the authorities should always keep in mind the injunction of Pope Pius XII: "Do not form seminarians to be good seminarians, but to be good priests."

Accordingly, the schedule of life and the formation program for college seminarians should be so constructed that it fosters maturity and a sense of responsibility in the individual. It is necessary to wean them away from purely worldly pursuits, sensate pleasures, and anything incompatible with priestly life and ministry. At the same time the formation must not be, as

we have already stated, a mere imitation of that given to members of a religious order, for that is not proper to the life-style of a diocesan priest. Those in charge of formation should resolve the problem of providing a continuity between seminary life and life as a diocesan priest. This is a strong argument, incidentally, for having diocesan priests in charge of the formation of diocesan seminarians.

The formation should continue throughout the years dedicated to the study of the sacred sciences, but by this time the seminarians should have attained sufficient maturity that they can concentrate primarily on their studies. Once again, the document *Sapientia Christiana*, issued by the Sacred Congregation for Catholic Education, explains in some detail the various subjects that are to be offered to seminarians during their theological formation. Towards the end of this period of study there is provision for pastoral formation as well, to prepare the seminarian for his entry into priestly ministry.

Unfortunately, some seminaries do not provide the right kind of pastoral training. It is of little or no value to send the young theologians into areas in which they are ineffectual. For example, seminarians visiting the sick in hospitals, prisoners in jail or persons in circumstances that will call upon the ministry of a priest, will only cause frustration to themselves and to the people they visit. A very suitable pastoral training for the young theologians is to teach catechism or give religious instruction in the schools, to work with youth groups; in a word, to assign them to tasks that they can fulfill. In addition, as they approach ordination, seminarians should have ample opportunity for practice preaching as well as practical training in the administration of the sacraments and the celebration of the liturgy. Finally, it can be both instructive and edifying for the seminarians to meet and listen to the older priests who are already in the ministry, some of whom may be specialists in certain forms of apostolate.

STAFFING THE SEMINARY

Prior to Vatican Council II it was quite normal to find members of religious order staffing the major seminaries for diocesan priests. With the dearth of vocations and with many religious going into other apostolates, bishops are finding it more and more difficult to find professors. As a result, some bishops have recruited professors from a variety of religious

institutes and have a difficult time insuring tenure on the faculty. Other bishops have begun to train their own diocesan priests as professors in the major seminary and this, it seems, is the solution to the problem. Nevertheless, it is often difficult to find diocesan priests who are willing to dedicate themselves to the task of teaching in a seminary, since for the most part they entered the priesthood to do parochial ministry. What is the solution?

In numerous dioceses throughout the world, there are large major seminaries that are practically empty. The same thing is true of numerous national colleges in Rome, but for a different reason. Perhaps the bishops should reject the notion that every diocese should have a major seminary and should concentrate on having regional seminaries with a competent staff of professors from all the dioceses in the region or ecclesiastical province. For example, in a region of five or six dioceses there will certainly be enough priests willing to obtain the necessary pontifical degrees and dedicate themselves to the noble task of forming future priests. There would also be sufficient seminarians to justify the maintenance of a large seminary and staff. Moreover, the seminarians would have the great advantage of being trained in their own area and would very early become acquainted with the men who will be their fellow priests in ministry.

Would this not nullify the existence of national seminaries? Not at all. The primary function of national seminaries — which we would hope are pontifical faculties — would be to provide the graduate studies for the pursuance of the licentiate or doctorate, which are required of anyone teaching in a seminary. Bishops should in fact be encouraged to send promising and willing young priests not only to the national seminaries but to Rome and other foreign countries. We repeat that according to *Sapientia Christiana*, all professors in seminaries must have the required pontifical degrees.

At the present time it is also required by the Holy See that the pontifical universities offer courses at the institutional or undergraduate level. Consequently, for the foreseeable future the national seminaries will still have to provide training for seminarians. But for pursuing a pontifical degree, it would seem to be more and more the practice for bishops to select only those priests who have had some years in priestly ministry. Such experienced priests usually do much better in their graduate work and it also helps the bishop avoid mistakes in the selection of candidates for higher studies.

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Seminaries and pontifical universities have not yet made sufficient use of a practice among state universities: the temporary exchange of professors or the "*professor invitatus*." By arranging to give a course intensively over a period of six to eight weeks, the same professor could be available for several major seminaries. Moreover, where the courses are offered on a cycle system, a professor could spend one year at one major seminary and the following year at another. While alleviating the pressure caused by shortage of personnel, this system likewise proves a great stimulation for the enthusiasm of both professor and students.

CONCLUSION

There are many other observations that one could make in regard to the situation of the seminaries in the Church today, as well as suggestions for improvement. Perhaps the most essential thing to do at the outset is to study carefully the documents from the Sacred Congregation for Catholic Education and also to read attentively any observations made by the Holy Father in his allocutions. In this way the bishops and the authorities of seminaries will be able to form a mentality that is fully in accord with the desires of the Holy See. Secondly, it would seem essential to make a survey of the results of seminary formation since Vatican Council II. How many have entered the seminary? How many have been ordained? How many have left the priesthood? This type of a study may well reveal any defects in the entire seminary formation program. Finally, we would offer the following summation, not necessarily as suggestions, but as points for discussion and consideration.

1) Is there sufficient reason to justify the continued maintenance of the minor seminary? Should it be abolished or should it be converted into a diocesan high school, staffed perhaps by religious?

2) Is the selection of candidates for the seminary sufficiently thorough so that only those are admitted who have a firm desire to study for the priesthood?

3) Is there a serious recruitment of vocations among high school students and especially among college students throughout the diocese?

4) Does the seminary at the college level make use of the courses and facilities of Catholic colleges or universities in the area, especially where it is difficult to find professors for the seminary?

5) Do the seminarians at the philosophy level obtain all the courses required by *Sapientia Christiana*?

6) Are diocesan priests being prepared for teaching in the theology section and equipped with the required ecclesiastical degrees?

7) Is the *ratio studiorum* of the theology section in conformity with the regulations of *Sapientia Christiana*?

8) Is the pastoral formation program realistic in view of future priestly ministry?

9) Does the life-style at the seminary and the daily schedule truly prepare the seminarians to live in exemplary priestly life after ordination?

10) Is there a serious effort to discover and to cultivate a spirituality suited to the diocesan priest?

The foregoing questions are a matter for consideration by bishops and seminary authorities with a view to updating the seminaries. Indeed, this is a problem that deserves serious attention on the part of the national conferences of bishops in every nation. A seminary that serves its purpose well — the formation of men for the priesthood — can be one of the most powerful factors in attracting worthy young men to this lofty vocation.

RE-INVOKING THE SACRED HEART DEVOTION

By

Vicente Cajilig. O.P.

Like most of you, if not all, I am devoted to the Sacred Heart of Jesus. You and I, or all of us, must seek for a solid foundation of this devotion. We seek the foundation of our trust in the heart of Jesus which if you dig historically is of recent origin in Christian religion. We say recent because this devotion became popular only in the 17th century.

There are few points which need our studious reflection, namely: Is there a biblical foundation for this holy devotion? When and how did the devotion started? What is the place of the Sacred Heart in our life?

In the Bible we cannot find many clear verses that explicitly mention the "Heart of Jesus." However, the usual text used in the affirmation of the biblical foundation of this devotion is taken from John, in particular from the account when Jesus was hanging on the cross: "One of the soldiers thrust a lance into his side, and immediately blood and water flowed out." This event was a fulfillment of a scriptural passage: "They shall look on him whom they have pierced" (John 19: 36-37).

Matthew gives a little bit clear ground of the devotion when he writes: "Come to me all of you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for my yoke is easy and my burden light" (Mt. 11:29-30).

The next text does not expressly use the word "heart" but describes the loving care of a good shepherd. "Jesus address this parable to the Pharisees and Scribes: "Who among you, if he has a hundred sheep and loses one of them, does not leave the ninety-nine in the waste and follow the lost sheep until he finds it? And when he finds it, he puts it in his shoulders in jubilation. Once arrived home, he invites friends and neighbors and says to them: Rejoice with me because I have found my lost sheep. I tell you, there will likewise be more joy in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance" (Luke 15:3-7).

John 19:36-37 gives the description of the piercing of that Heart on Good Friday and teaches that Jesus' body was the sacrificed passover lamb. That is why in art, Jesus' heart is seen with wounds. Some portraits of the Sacred Heart in fact depict a knife piercing the heart.

Matthew 11:28-30 gives the beautiful description of the tender love of Christ. That is why in the portrait of the Sacred Heart, one sees symbols of the heart full of burning fire of love.

In Luke 15:3-7, we have the description of a searching heart of Jesus. In the early times, the followers of Jesus understood him as a Good Shepherd who is seeking for lost sheep. The glowing light that points to all directions found in the typical image of the Sacred Heart vividly shows that searching Heart of Jesus.

Of the three Gospels, the one of John became a foundation of the classic reflection of the pierced side of Jesus. St. Bonaventure writes: "It was a divine decree that permitted one of the soldiers to pierce his sacred side with a lance. This was done so that the Church might be formed from the side of Christ as he step the seep of death on the cross, and so that the Scriptures might be fulfilled: They shall look on him whom they have pierced." The blood and water which poured out at the moment were the prize of our salvation. Flowing from the secret abyss of our Lord's heart as from a fountain, this stream gave the servants of the Church the power to confer the life of grace; while for those already living in Christ, it became a spring of living water welling up to life everlasting."

We in Catholic fold owe this precious devotion to St. Margaret Mary Alacoque who was born in 1647. At the age of twenty-four, she entered the Visitation convent in Paray-le-Monial. About two years later something special happened in her life. She was privileged to receive private revelations concerning the Sacred Heart between December 1673 to June 1675. Hence, the rich tradition of the Sacred Heart theology and devotion which is so beneficial to Catholic spiritual life today originated with her. Sister Margaret died in 1690 and canonized a saint in 1920.

We have the writings by this saint explaining the theology of this precious devotion. She writes: "It seems to me that our Lord's earnest desire is to have his Sacred Heart honoured in a special way which is directed towards renewing the effects

of redemption in our souls. For the Sacred Heart is our inexhaustible fountain and its sole desire is to pour itself out into the hearts of the humble so as to free them and prepare them to lead lives according to his good pleasure."

The holy nun describes vividly what flows from the divine heart of Jesus: "From this divine Heart, three streams flow endlessly. The first is the stream of mercy for sinners: it pours into their heart's sentiments of contribution and repentance." (Remember Christ as a good Shepherd looking for lost sheep in Luke).

The second is the stream of charity which helps all in need and especially aids those who are seeking perfection to find the means of surmounting their difficulties." (Remember the gentle love of Christ in Matthew: your soul will find rest, for my yoke is easy and my burden light.)

"From the third stream flow love and light for the benefit of his friends who have attained perfection, this he wishes to unite to himself so that they may share his knowledge and commandments and, in their individual way, devote themselves wholly to the Almighty in glory." (Remember John: They shall look on him whom they pierced.)

Summarily, the Sacred Heart is the source of all blessings. St. Margaret writes: "This divine heart is an abyss of all blessings, and into it the poor should submerge all their needs. It is an abyss of joy in which all of us can immerse our sorrows. It is an abyss of loveliness to counteract our foolishness; an abyss of mercy for the wretched, and an abyss of love to meet our every need."

Today, we know that the devotion to the Sacred Heart has enriched and has strengthened Catholic living. This devotion reminds us of the love we should return to the Lord. And this reminder has brought out many other acts of piety like the First Friday devotion, the Holy Hour, nectoral adoration, enthronement of the Sacred Heart image in the homes, etc.

This devotion to the Sacred Heart has widely spread because of the support of the Popes and because of the very nature of the devotion itself. Pope Pius XII, following the spirit of Pope Leo XIII and Pope Pius XI, in his encyclical letter "On the Devotion to the Sacred Heart" issued on May 15, 1956: "The Church has always held devotion to the Sacred Heart of Jesus

in much regard and continuous esteem; so greatly that she strives to have this devotion flourish throughout the world and to promote it in easy way among Christian peoples."

Again, the devotion has spread because of its very nature. It is part of the mystery of the God-man in Christ. Unlike the devotion to the Holy Child which centers on the Innocent Jesus, and unlike the devotion to the Nazarene which centers on the Dying Jesus, the devotion of the Sacred Heart centers on the Loving Jesus. Whether Jesus is taken as an innocent infant or a dying adult, he is still Jesus whose love is burning all the time. This love is an uncloudly revelation of the love of His Father mankind.

Volumes and volumes of books would be filled if we take account of the fruits of this devotion. Already in 1959, Pope Pius XII recalls the blessings which the devotion brought to the Church: "Return of countless souls to the religion of Christ, the reanimated fervor of many people, and the closer union of the faithful with our most loving Redeemer. All these, especially in the recent decades, have appeared before our eyes in over increasing and much profusion."

The promises of the Sacred Heart given to St. Margaret are very much appealing to people. Of the twelve, I would like to choose only some which will remind what Jesus would like us to do:

1. Sinners shall find in my Heart the source and the infinite ocean of mercy (6th).
2. Tepid souls shall become fervent (7th).
3. Fervent soul shall quickly mount to high perfection (8th).
4. I will bless every place in which an image of my heart shall be exposed, and honored (9th).
5. **I will** give the priests the gift of touching the most hardened hearts (10th).
6. Those who shall promote this devotion shall have their names be written in my heart never to be effaced (11th).

However, when we encourage people to make Jesus reign in their hearts, or when we tell families to enthrone the Sacred Heart image in their homes, or when we renew our devotion to the Sacred Heart what must be preached of course, should not be so much on the promises pledged or how the promises

be fulfilled. What must be in our minds should be what is the meaning of allowing the Sacred Heart to reign in us. It means: 1) one keeps God's commandments and the precepts of the Church; 2) one discharges the duties of his state in life; 3) one avoids whatever displeases the Sacred Heart, whatever endangers faith and morals.

Reading the signs of the times, I feel that sometime in the future, the Mother Church will see the need of discussing the pious devotions of our people, including that of the Sacred Heart of Jesus, as means to bring the much needed peace in the world today.

Already here in our country, particularly in Cebu, 1982-1983 is declared by his Eminence Julio Cardinal Rosales to be the year of the Sacred Heart of Jesus and the Immaculate Heart of Mary. We pray to the Sacred Heart for peace. His Eminence writes: "... It is in the best intention to recommend our emphasis on the devotions to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. We hope to bring about spiritual renewal and growth in prayer and penance in order to produce in us some measures of peace by our acts of reconciliation, retribution and reparation. In line with the exhortation of the Supreme Pontiff, John Paul II, during the World Day Prayer of Peace, we pray for that peace which is a gift of God and entrusted to men of goodwill in a world, that peace which is a result of conversion." (CBCP Monitor, May 1982).

With this endeavor, we firmly hope that the Heart of Jesus will reign in our country not only from Aparri to Jolo as a hymn says, but from Batanes to Tawi-Tawi.

CORAZON SANTO! TU REINARAS,
TU NUESTRO ENCANTO SIEMPRE SERAS.

LITURGY

THE CANDIDACY FOR ORDINATION AS DEACON AND PRIEST

By

H.J. Graf, S.V.D.

What is actually the meaning of the period before one is ordained a priest and/or deacon in the Church, which is now called "candidacy"? This candidacy goes back to the Apostolic Letter of Pope VI *Ministeria Quaedam* of August 15, 1972, where the Pope states that, since the rite of the First Tonsure has been abolished, and the entrance into the clerical state has been deferred to the ordination to the diaconate, he introduces a new rite "by which one who aspires to ordination as deacon or presbyter publicly manifests his will to offer himself to God and the Church, so that he may exercise a sacred order. The Church accepting this offering, selects and calls him to prepare himself to receive a sacred order, and in this day he is properly numbered among candidates for the diaconate or presbyterate."

How is one to become a candidate for holy orders? "The free petition of the aspirant, made out and signed in his own hand, is required, as well as the written acceptance of the competent ecclesiastical superior, through which the selection by the Church is brought about."¹ What are the consequences of becoming a candidate for sacred orders? The person in question is and remains a lay man; his juridical Status is, consequently, not changed. But by being accepted among the candidates for the diaconate and the presbyterate, he receives obligations and rights. He freely takes upon himself the obligation to "care for his vocation in a special way and foster it. He also acquires the right to the necessary spiritual assistance by which he can develop his vocation and submit unconditionally to the will of God" (MQ 1,c).

But the admission to the candidacy for holy orders is not yet a definitive judgment of the Church on the candidate. In

¹ Motu Proprio *Ministeria Quaedam*, no. 1, a (= MQ, 1,a>.

admitting him as candidate the Church calls him to prepare himself, to make himself ready, as the bishop asks the aspirant in the liturgical rite: Are you resolved to prepare yourself in mind and spirit to give faithful service to Christ the Lord and his body the Church?"

Before the Church

This call of the Church is to be made in public. Why in public and not, as was done formerly so often, when the First Tonsure was given, when the Minor Orders were usually administered in the quasi-privacy of a seminary chapel or in the complete privacy of the private chapel of the bishop? Unfortunately, in view of the former practice it has happened during the last ten years, that seminarians were made candidates for holy orders in the old style (seminary, or private chapel of the bishop), or just on the eve before they were to be ordained deacons.

Once again, why is this celebration to be held in public, "coram Ecclesia"? Because the Church is here concerned in a special way. The diaconate and the presbyterate are gifts of God to the Church, bestowed upon an individual member of the Church. As deacon and priest this member of the Church will serve the people of God. His vocation has to be brought to the knowledge of the Church as a body. The local church should come to know who from among its members has been called by God. So many benefits are to flow from the services rendered by this candidate later on upon the local church, once he has been ordained. Therefore, the members of the local church are to assist and support him by their prayers and sacrifices during the time of his candidacy, as a good mother assists and supports her son in the formative years of his life. This does not mean that, once someone is ordained a priest he should not continue to be the object of the prayers of the people of God. We should animate our people to pray for their pastors as long as they live and work for them.

The Role of the Bishop

What happens when the aspirant directs his application to the local church in the person of the diocesan bishop? Here is a young man who thinks he has a vocation to the diaconate or

to the priesthood; he thinks he has a charism from God for the Church. The Church, in the person of the diocesan bishop is confronted by the task to make a judgment. The bishop has to evaluate whether the signs of a genuine diaconal or priestly vocation are present. Consequently, the bishop can accept only those among the candidates "who give signs of an authentic vocation and, endowed with good moral qualities and free from mental and physical defects, wish to dedicate their lives to the service of the Church for the glory of God and the good of souls" (MQ 1,c).

This text reveals on what the bishop has to base his judgment. Indispensable is his personal knowledge of his major seminarians. Hans Urs von Balthasar, the noted Swiss theologian, states emphatically that a bishop has to come to know his major seminarians personally. "He has to be so well informed about them that during their years of formation each one develops a trusting personal relationship to the bishop."²

The importance of the text of the *Motu Proprio Ministeria Quaedam* which we just quoted, can also be seen in the fact that it entered substantially into the reformed Canon Law, (draft of 1980). In the same papal document we read that the Pope intended to change in this matter the presently valid Canon Law: "By our apostolic authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the Code of Canon Law until now in force, and we promulgate them with this letter."

It is easy to find out what the Pope meant concerning First Tonsure, Ostiariate, Exorcistate and Subdiaconate: the respective canons of the Code of 1917 were simply abolished. It is a little more difficult to determine what the Pope's words meant concerning the new ministries of the Lectorate and Acolytate. Concerning the brand-new Candidacy for Holy Orders we are entirely on new legal ground. It is, therefore, both revealing and helpful to consider the rather generally accessible draft of the Code of Canon Law of 1980. What filled formerly a whole chapter of the Code (can. 992-1001) is now found—obviously with the necessary omission and adaptations — in a single canon of the new Law (can. 1004).

² Hans Urs von Balthasar, "The Bishop and His Seminary," *Life Forum* 14 (1982) 40-42.

This canon deals with the scrutinies to be instituted before a person may be ordained deacon and priest. In looking for the necessary qualities in a candidate for holy orders, the bishop has to rely in the first place on the written testimony of the rector of the seminary or of the house of formation where the candidate lives. The rector has to base his judgment on the orthodoxy of the candidate's faith (*recta doctrina*), his sincere piety (*genuina pietas*), good moral qualities and his aptitude to exercise his future ministerial tasks. Also a medical check-up is to be submitted to the bishop which is to attest that the aspirant is free from mental and physical defects.

In order to complete the scrutiny, the bishop or the major religious superior may (1) employ other means, over and above the documents, mentioned in canon 1004,1. The second section of the same canon mentions testimonial letters, publications and additional informations.

The draft of the reformed Canon Law of 1980 does not make any further reference to the bans (*publicationes*)_f to which the Code of 1917 referred in great detail in canons 998-1000. Only if there should remain some doubt after the report of the rector of the seminary, the bishop will use the means mentioned in the new canon 1004,2.

Why are the bans no longer obligatory? To a great extent they had become useless, even impossible to enforce. As long as a family lived for generations in the same locality, as long as people observed, generally speaking, a *stabilitas loci*, the bans made sense. In the cities of our time, where the people in an apartment house often do not know one another, inquiries as foreseen by the bans, seem to be useless. The same has to be said of a country where the families of military personnel, government employees, teachers and business executives are moved frequently from one end of the country to the other. The same has to be said of simple workers in search for gainful employment.

When the bishop sees the conditions fulfilled, laid down in the reformed Canon Law, he makes up his mind and accepts the aspirant among the candidates for holy orders. This has to be done in writing. This written acceptance brings about the selection of the Church.

What happens in this acceptance?³ It is not a simple taking notice of the offer of the aspirant, nor a mere compliance to the offer of a person who thinks he has been called by God. It is not a mere subscription to what a young man thinks about himself and his plans for the future. When the local church, in the person of the bishop, accepts an aspirant as candidate for holy orders, it makes a judgment; it elects and calls.

It is of highest importance for the Church that there are priests available in sufficient numbers, and, above all, in excellent quality, priests who are truly called by God, well trained and fit for the task to be entrusted to them. These tasks must not be considered *in abstracto*. They have to be seen in the concrete situation of the diocese where the candidate has to exercise his ministry as priest. Other qualities are demanded of a priest who exercises his ministry in an exclusively urban area, or in a largely rural region. The local bishop, charged to attend to the whole flock in which the Holy Spirit, placed him to shepherd the church of God (cf. Acts 20:28), i.e., as a man who has the charism of leadership in the Church, has to judge, has to decide about the authenticity of a vocation to the diaconate and the priesthood. He has to ask himself whether all the conditions, necessary for the life and ministry of a deacon and priest in this concrete diocese in our present time have been fulfilled.

In the acceptance of an aspirant as candidate for holy orders, there takes place both an offering and an acceptance. * If the vocation is considered to be genuine, it involves the exercise of two charisms in the Church: the charism of the one who presents himself as candidate for holy orders, and the charism of the bishop who accepts this offer, thereby making him a candidate. Judging the person who offers himself and his services to the Church, the bishop elects him. Since this affect the whole local church, it has to be brought into the open, into the visibility of the public life of the Church in a special liturgical rite.⁴

³ G. Rambaldi, "Ab Ordinibus Minoribus ad Ministeria," *Periodica* 62 (1973) 173-191.

⁴ **Draft** of new Canon Law (1980), can. 987, 1: "*Ad diaconatum vel presbyteratum adspirans ne ordinetur nisi qui prius ritu liturgico admissionis ab auctoritate de qua in cann. 969 et 972 adscriptionem inter candidatos obtinuerit post praeviam suam petitionem propria manu exaratam et subscriptam atque ab eadem auctoritate in scriptis acceptam.*"

The Liturgical Rite

For some years this liturgical rite can be found in the reformed Pontifical.⁸ This celebration may be held on any day, in a church or other appropriate place, preferably in the home parish of the candidate, either during Mass or during a celebration of the Word of God. Candidacy is of a peculiar nature: it is neither a ministry nor one of the sacred orders. This is the reason why its liturgical conferral may never be joined to an ordination, nor to the institution into one of the ministries, like the lectorate and acolytate.

The celebration, if it is held in Mass, takes place after the gospel and the homily of the bishop, for which the Pontifical gives a model (*with these or similar words*). After the calling of the candidates the bishop submits them to a scrutiny, asking them, whether they are ready to complete their training and to receive in due time holy orders. When a positive reply has been given, the bishop accepts the aspirants as candidates for holy orders.

In the general intercessions which follow immediately, the community prays in a special way for the new candidates. For this prayer the Pontifical provides an introduction and a conclusion to be said by the bishop. There are also two model intentions for the candidates. Other intentions, adapted to the circumstances, should be added. Then the Mass continues in the usual manner.

The presidential prayers for this Mass may be taken from the liturgy of the day, from the Mass for priests (no. 6), for the ministers of the Church (no. 8), or for priestly vocations (no. 9). The readings are taken, in whole or in part, from the liturgy of the day or from the texts referred to in the appendix of the Pontifical.

⁸ *The Roman Pontifical*, published by the International Commission on English in the Liturgy (1978), Vol. I, 141-148,

History

V

DOMINICAN TOWNS IN BATAAN

By

Fr. Pablo Fernandez, O.P.

3. ORION

Founding and location.

Orion (no relation to the constellation of this name) was accepted as a *Vicaria* under the patronage of St. Michael, the Archangel, by the Dominican Provincial Chapter of 1667 on April 30, which segregated it from its mother town of Abucay.¹ Situated in the southernmost portion of the old "Partido de Bataan," it was bounded on the south by its *Visita* of Limay, and farther beyond by Mariveles at a five league distance; on the north at a distance of a league by Pilar; on the southwest by the mountains of Mariveles; and on the east by Manila Bay.-

Its early stages.

The first Vicar of Orion was Father Domingo Perez, who stayed five years there, where he built a rectory for himself and consequently for his successors. This he accomplished in spite of the trials he suffered due to the un-co-operativeness of the natives, who on the other hand were beholden to him for a dam on the river which assured them of good harvests especially in years of drought. He also enlightened them out of their superstitious fear of evil spirits which stopped them from cutting firewood or bamboos in a nearby "haunted" forest.¹

In the closing years of the 17th century, Orion had already a spacious convent and a massive beautiful church with its own belfry.⁴

¹ *Acta Capitulum Provincie Hum, etc.*, Manila, 1874, Vol. 1, p. 311.

² FERRANDO, *Estado de la provincia del Santisimo Rosario en 1818*, fol. 13.

³ OCIO, HILARIO MARIA, O.P., *Reseña Biografica de la provincia del Santisimo Rosario de Filipinas*, Manila, 1891, Vol. II, p. 36.

⁴ OCIO, *Monumento Dominicano*, MS in APSR, Section "Ministerios" pp. 54-55.

St. Dominic in Soriano in Orion.

As already stated in our previous article, the church of this town housed in 1662 the first image of St. Dominic in Soriano that had been brought to the Islands, and which, according to the testimony of Father Francisco Pinelo, who wrote a book on this subject, eventually worked many miracles. Father Peguero, himself one of the early Vicars of Orion, relates in his *Compendio Historial* one that was juridically approved by the Ordinary.⁵

The holy hermit of Orion.

In the vicinity of this town there once lived a famous Portuguese hermit, named Domingo Pinto, a Dominican tertiary whose reputation for holiness was still alive in 1848. After having led an adventuresome life as a merchant, crossing seas and visiting continents, he was moved by an interior impulse and decided to give himself fully to the service of the Lord in solitude.

Accordingly, after having distributed his money (two thousand pesos — quite a fortune at that time) and other belongings to the poor, he boarded a small boat in Cavite and put to the sea, entrusting his direction and future to Divine Providence and to St. Anthony, whose image he placed on the prow. The boat stopped at the mouth of the Pandan river in Bataan, and going upstream, he fixed his abode near Orion, where he lived for the succeeding twenty three years.

His way of life was so austere that it seemed unbearable for its advanced age. He never ate meat nor fish and not even rice, but only the fruits and vegetables raised in an orchard which he tilled with his own hands. In spite of the distance (about a quarter of an hour walk) he went daily to Mass, hatless, barefooted and without any protection against the inclemencies of weather and wind.

He spent most of the day and a good deal of the night in prayer, allowing himself but little sleep and this in the hull of a *banca*. His silence, recollection and prayerfulness were so extraordinary that he soon gained the reputation of a holy man, and became the oracle of the natives and their angel of peace and refuge in time of distress.

⁵J6id., p. 55.

Having been born in Yelves, Portugal, on August 4, 1605, he died at the mellow old age of eighty-eight on March 21, 1693, and although he was buried in the church and an epitaph was placed on his tomb, the exact spot where his remains lie has been entirely forgotten.⁸

The British suffer a mishap.

During the British occupation of Manila in 1762-1764, there was a great scarcity of food supplies in the city which was then blockaded by the forces of Don Simón de Anda y Salazar, and so the British sent to Orion to look for provisions and armed *balandra* with other smaller boats, all manned by the convenient number of soldiers.

Soon they reached Orion and occupied the convent. Upon hearing this news, Anda wasted not a minute to dispatch sixty (60) dragoons of the Regiment of "del Principe" aboard some galleys. Once landed in Bataan, they were re-inforced by two hundred (200) archers from the "Partido" and, while the main force advanced stealthily towards the convent, where the enemy was lodged unsuspecting of their coming, sixteen soldiers, supported by fifty archers, hid themselves in wait along the banks of the river that flowed to the sea.

When the British discovered the Spanish-Filipino force that was marching against them, they hastily retreated towards the seashore. Attacked on their way by the men lying in ambush, they lost six or seven men who were killed in the encounter before reaching the safety of their boats. On Anda's side only one archer lost his life.⁹

A few years after this incident, that is, in 1768, the Dominicans turned over to the secular clergy the town of Orion, just as they had done with Abucay and Samal.

Orion during the second half of the 19th century.

When the Dominicans returned to Orion in 1832, they had to work strenuously in the repair of the church and annexed

⁸ ANONIMO (FRANCISCO GAINZA, O.P.), *Ensayo Fisico-Degeripativo, Estadístico y Religioso de la Provincia de Bataan*, Manila, 1848, p. 30; FRANCISCO GAINZA, O.P., *Milicia de Jesucristo*, Manila, 1859, Establecimiento tipografico del colegio de Santo Tomas, p. 200.

⁹ ANTONIO TALERÓ CARVAJAL, *Compendio Politico-Militar de la Guerra de Philipinas contra los Ingleses, acaecida el año de 1762*, MS in AUST, Section "Folletos", Vol. 114, Fol. 64.

buildings. Later, the church suffered repeated extensive damage, especially in the earthquake of 1852. It fell on the shoulders of Father Miguel Fiister and his successors to rebuild or repair them, slowly and patiently, through the years. But when the work had been finished, new tremors cracked their walls again and put once more to a test the endurance of the parish priests. It was the honor and privilege of Father Jose Auli to crown the church with a magnificent dome.⁸

At other than the religious realm, Father Fuster initiated the construction of a road leading to Limay, an affair of two leagues over a hilly and rough terrain. It came to be called by the natives *Daan Pare* — "The Priest's Road".⁹

Baptismal statistics and increase of -population.

Due to the zeal of its first Vicars and of their successors, the number of baptisms which in 1667 were sixteen only, soared to seventy-three (73) in 1768, which was the year when the Dominicans handed Orion over to the secular clergy on June 28. And the Records show that this number increased to four hundred twelve (412) in 1887.¹⁰

The population of the Philippines remained quite stationary during the 17th and 18th centuries at about one million and a half. However, at the start of the 19th century it began to grow by leaps and bounds, as it can be gathered from the following statistics in the particular case of Orion:

1751.....	1,083	souls"
1818.....	1,336	" " "
1848.....	5,828	" " "
1898.....	10,545	" " "

*The Philippine Revolution and the Dominicans'
Farewell to Orion.*

After the rout of the Spanish fleet in the waters of Manila Bay on May 1, 1898, the Spanish forces which garrisoned the

⁸Cfr. APSR. MSS, Section "Bataan", Doc. 10, Fol. 46.

⁹*Ibid.*

¹⁰*Ibid.*, fol. 45v.

¹¹*Informe al Rey, Ntro. señor*, MS in APSR, Section "Miscelanea", Vol. 3, Fol. 48.

¹²BUCETA y BRAVO, *Diccionario Geográfico-Estadístico- Histórico de las Islas Filipinas*, Madrid, 1850, Vol. I, p. 357.

MRevista Católica, Barcelona, 1850, enero de 1950, p. 467.

¹³OCIO, *Monumento Dominicano*, p. 55.

island of Corregidor withdrew therefrom a few days after under the pressure of the American naval officers, and on their retreat towards Manila stopped for a while in Orion on May 7-8. They were commanded by Coronel Garces, an old and well meaning soldier but apparently short of courage and initiative.¹⁸

Some time later, that is, on May 20, General Aguinaldo landed in Cavite, from where he issued orders for the provinces of Central Luzon to launch a general uprising against the Spaniards. In Bataan, the date set in the orders was May 31. However, the frustrated attempt of Lieutenant Jaen, of the Civil Guard, to arrest some supposed rebel leaders in Puerto Rivas, a barrio of Balanga, sparked the insurrection three days ahead of schedule, that is, on May 28.¹⁸

On May 29, a Pentecost Sunday, the Spanish soldiers that garrisoned Orion made two sorties in order to disperse some large groups of armed men thought to be bandits. Twenty five of them, aided by a few native civil guards, took the direction of Limay under Lieutenant Gomez, while others of the same count, under Lieutenant Toribio Guerra, followed the road to Pilar. And after having fought for some hours against overwhelming odds — what they took for bandits were in fact a big number of insurgents —, all the Spanish soldiers perished, except a few. The native civil guards passed over to the insurrectionists.¹⁷

Meanwhile, the seven Spanish soldiers who were left for the defense of the town, seeing that they were heavily outnumbered, took shelter behind the thick walls of the bell tower. With them were Fathers Ulpiano Herrero and Julian Misol, the Parish Priest and Assistant of Orion, respectively. The next day they laid their weapons at the feet of the victorious enemy.

During the days that followed the priests were able to carry on their priestly ministry with relative freedom, although at times they had to stave off the attempts of some town officials to meddle in the internal affairs of the Church, who were acting, as they themselves acknowledged, under strong pressure from Cavite.

➤ **HERRERO, ULPIANO, O.P.**, *Nuestra Prision, Manila, 1900, p. 3.*
 «/61rf., pp. 27-28, 66.
 "/61V/, pp. 9, 12.

When on June 11, on orders from Aguinaldo, the two priests were put aboard a boat bound for Cavite, many of the simple townspeople lamented their departure, since they wanted to continue having them as their spiritual shepherds in spite of the change of sovereignty.¹⁸

4. ORANI

Acceptance by the Dominicans and geographical location.

The town of Our Lady of Orani with its church, both dedicated to Mary under the title of the Most Holy Rosary, was accepted by the Provincial Chapter of 1714, and Father Diego Ortiz was chosen to be its first Vicar.

Before the old "Partido de Bataan" was erected into a province, Orani was situated in its northernmost portion. However, when it became a province in 1754, the towns of Hermosa (formerly called Liana Hermosa) and of Dinalupihan were carved out from Pampanga and added to it, together with Mariveles, Bagac and Morong. Hermosa and Dinalupihan are distant from Orani by one, and two leagues, respectively.¹⁹

Orani is bounded by Samal on the south; on the west by the Zambales mountains; on the east by the northwestern cove of Manila Bay and by the mouth of the river of its name which starts in the mountain ranges of Zambales and empties through Pampanga into the same Manila Bay.²⁰

The Shrine of Our Lady of the Rosary in Orani.

In its church is housed and venerated a miraculous image of the Patroness of Orani, Our Lady of the Rosary, which is looked upon as the universal refuge not only for the province of Bataan, but also for those of Zambales, Pampanga, Bulacan and even Manila. Its feast, which falls on the first Sunday of October, always draws a large crowd of devotees from those above-mentioned places.²¹

Father Fermin de San Julian, one of its best known Parish Priests, wrote in the Spanish magazine *El Santisimo Rosario* that it is "an image of grave and majestic presence. Its face

¹⁸/fttd., pp. 68, 72.

¹⁹»FERRANDO, *Estado*, Fol. 13v.

²⁰OCIO, *Op. cit.*, p. 55.

» *Ibid.*

is brownish, as is also the face of the Child that she carries in her arms. It fills with devotion and awe all those who look at it.

"The faithful have so great a devotion to her, within and outside of this province, that a multitude of devotees flock from distant towns, especially on Saturdays the year round, to fulfill their promises and to hear the Mass *Salve Radix*. The feasts of the Rosary are most solemn and the crowds of devotees and pilgrims are so numerous, particularly during the Novena, that the church and its patio together with the town plaza burst to hold them.

"Tradition and a framed painting that is preserved in this Convent depict the Virgin together with two children, who died and were brought back to life through her powerful hand. — When a host of infidels attempted to put to the torch the little hut where this image was initially venerated, their arms suddenly became dry and paralyzed. — Some natives, sailing the high seas, were caught in a furious storm. They invoked the Virgin of the Rosary of Orani and though the boat was swallowed by the waves, they found themselves sound and safe on the seashore. — At the turn of the 19th century there came to these provinces a swarm of locusts so thick as to darken, the sun, and in a few moments they turned the wide and bountiful fields into a wasteland. When the said swarm got close to Orani, the townspeople flocked to the Virgin of the Rosary, begging her help and protection, and lo! the locusts just flew away without doing the slightest harm on the fields of this town. — Never has there been in Orani any of those so destructive fires that devour it all, leaving whole towns in misery, and so common in the Philippines; and its townspeople attribute it by common accord to the special protection of its most beloved Lady. — And the same holds true about bandits (*tylisanes*), a horde of thieves and outlaws who rather often threaten and rob the well-to-do. Never but never, I repeat, have they harassed Orani — a wonder attributed by all to this miraculous Virgin whom evildoers fear so much in these parts. — The cures obtained through the intercession of this Lady, specially by applying the oil from the lamp burning near her statue are countless and continuous".-²

Thus, in the foregoing summary of miracles wrought through the years by the image of Our Lady of Orani, Father San Julian also enumerates some of the calamities that at one

* *El Santisimo Rosario*, Vergara, Espana, March of 1890, pp. 189-190.

time or another in the past used to befall the Christian towns of the Philippines, such as attacks from Moros or Negritos, earthquakes, fires, typhoons, epidemics, locusts, etc. No wonder that the Filipinos of old, frequently deprived of all human aid, turned their eyes to heaven in the midst of their trials, often with surprisingly good results.

The Secular Clergy takes over.

On June 22, 1768, Father Bernardo Aragon, the Dominican Vicar, in compliance with orders from his Superiors, turned over to the secular clergy in the person of Don Faustino Bautista the Mission of Orani with everything that pertained to it as recorded in an Inventory which he had to sign. From it we know how well provided was the Mission of Orani with everything needed for the support of the ministers and for the maintenance of the worship. The convent or rectory had one large room, three smaller rooms, cellar, kitchen and store-room (*bodega*).^m

improvements at the end of the 19th Century.

At the close of the 19th century, Orani had the best church and convent in the province of Bataan. These buildings owe much of their improvement and beautification to its last Parish Priest, Father Fermin P. de San Julian, who also expanded the area of the town proper by adding to it three new streets where he settled a number of families which were scattered along distant barrios. Orani is also beholden to this priest for a causeway that led to the wharf, for a cemetery fenced with a mortared stone wall, and for two school buildings separately for boys and girls, also of stone.

To promote the textile industry some Dominican priests worked hard not only here but also in the rest of the whole province, prodding the people with their exhortations and procuring looms for them.¹

²Cfr. APSR, MSS, Section "Bataan", Vol. I, Doc. 24, fols. 217-222.
« *Librrtas*, Atio 1, No. 77, 7-X-1899.

Papulation grmvth.

Orani kept in pace with the rapid growth of the population in the Philippines throughout the 19th century, as can be seen in the following figures:

1751.....	2,183	souls-*	
1818.....	1,668	"	«
1848.....	4,142	"	-"
1875.....	6,537	"	28
1898.....	6,400	"	»

These figures show that, while the general trend is on the rise, the increase is erratic or seesawing, certainly due to migrations or epidemics.

Farewell to Orani.

On June 1, 1898, the official communique about the surrender of Baknga was received in Orani and, as a result, Coronel Lucas de Francia, commander of the Spanish troops stationed in this town, feeling unsafe there, decided to withdraw his forces to Pampanga. First he tried to reach Sexmoan by way of the sea, but when the means of transportation failed him, he did so by land.

On the other hand, Father Fermin P. San Julian, Parish Priest of Orani, did not immediately follow suit but waited until the evening of that fateful day. At first his parishioners would not let him go, but at last he disentangled himself from them and boarded the gunboat *Espana* for Sexmoan. From there he proceeded to Macabebe with Fathers Portell and Ardanza. Finding the way by land to Manila too hazardous, he boarded in Macabebe a dilapidated boat in the company of

²⁵ "This town, although new, is increasing fast due to the many advantages of its location" (Cfr. *Informe al Rey nuestro Seior. Aio de 1751*, MS en APSR, Section "Miscelanea", Vol. III, fol. 48.

²⁶ « BUCETA & BRAVO, *loc. cit.*

²⁷ *Revista Catdliea*, *loc. cit.*

TM *Estado de almas.. 1875*, (Cfr. AUST, Section of "Statistics")

²⁰ OCIO, *Monumento*, *loc. cit.*

other Religious and of about seven hundred soldiers. The boat was towed by the gunboat *Leyte* in the direction of Corregidor, but was left to its fate without rudder and sails in the proximity of Boca Chica. Carried by the current and the waves, it reached Hagonoy where the crew decided to surrender to the local Filipino forces.

Once in Hagonoy, Father San Julian was greatly comforted by the charity of some of his parishioners from Orani who braving many difficulties came to bring him food, clothing and other needs, for he was almost totally in want. Later, as we shall see when we come to describe the town of Pilar, he returned to the province of Bataan to resume there his pastoral duties. Surely he must have loved Bataan so much, and Bataan must have reciprocated in the same measure.³⁰

•wHERRERO, *Op. cit.*, pp. 59-60, 277, 310 ff.; SANJULIAN, FERMIN, O.P., *Relation de la insurrection de la provincia de Batadn durante los anos 1896-1897* (sic) con algunas cartas del mismo (Cfr. APSR, MSS, Section "Batadn", Vol. II, Doc. 26, Written on April 10, 1900.)

SANCTITY IN THE PHILIPPINES

THE HERMIT OF ORION

By

Pablo Fernandez, O.P.

The hermits, or eremites, were from the historical point of view men who withdrew from social life in order to seek in the solitude of the desert an environment more conducive to a life of prayer and penance. Elias in the Old Testament, together with the solitaires of Mt. Carmel, and St. John the Baptist in the New, were forerunners in the remote times of the eremitical life.

Later, in the Constantinian period, St. Paul "the first of hermits" lived this kind of life to the full in the Egyptian desert, while his contemporary St. Anthony not only lived but also propagated it throughout Egypt. From there it spread soon with marvellous rapidity to Palestine, Syria, Mesopotamia and Asia Minor, producing everywhere fruits of the highest sanctity, especially among the Stylites.

In Europe the eremitical life did not flourish with the vigour and amplitude of the East, due in part to the severity of the climate in winter time, and in part to the less idealistic and more practical psychology of the Latin race.

The eremitical way of life could not be absent from 16th century Spain, when this nation was so pletoric of religious life. Famous among them were the hermits who inhabited the mountain ranges north of Córdoba.

It is not strange, therefore, that this movement re-echoed, although feebly, in the far-away Philippines. Here we present to our readers the admirable life of Domingo Pinto, "the hermit of Orion", in Bataan, as translated into English from its Spanish text in Father Salazar's *History of the Dominicans in the Philippines* (1670-1700).

X X X X X

"In this same year of ninety three, in the town of Orion, which is under our charge and administration, passed away an exemplary and virtuous hermit, called Domingo Pinto, a

professed tertiary of Our Order. He was a Portuguese by birth, a native of the town of Yelves, where he was born on August 4th, 1605; and having ventured over various lands, seas and sailor with a capital of two thousand Pesos, at the advanced age of seventy five years, God touched his heart so powerfully with the efficacy of his grace that, distributing among the poor all his fortune, he resolved to dedicate himself to the service of the Lord and to spend in His love and service the remainder of his life.

"This man was very devoted (as all Portuguese are) to the glorious St. Anthony of Padua; and so, from among his possessions he only kept for himself an image that he had of this Saint and a small boat, on board of which he sailed from Cavite harbour in the year 1670, not taking any other route or direction than that which this glorious Saint, whom he placed in the prow of the boat, pointed out to him, that he might be led (by St. Anthony) to where God wanted him to be; and, going across the mouth of Mariveles, he reached the entrance of a river named Pandan, and at a distance of a quarter of a league from the town of Orion the boat, in which he was sailing, stopped, and from this he concluded that it was the place prepared by God for him to where to employ the days of his life in His holy service; and, putting up la make-shift straw house for his dwelling and a hermitage of the same materials for St. Anthony, he began to live his hermitical life.

"The holy martyr Father Domingo Perez... was at that time the Vicar and minister of the town of Orion, and to this venerable Religious the new hermit entrusted the direction of his soul, and with the advices of such a virtuous and skillful guide, Domingo started such a way of life that it appeared more angelic than human.

"He did not eat meat or fish, or bread or *morisqueta* (rice cooked with water only) or any other tasty food but only some herbs or vegetables from a small garden that he cultivated, more to shun idleness than for profit's sake.

"He spent most of the day and night kneeling in prayer inside the hermitage that he had built for St. Anthony, and under the protection and patronage of such a glorious saint he made every day additional progress in perfection.

"He heard Mass in the town of Orion on all Sundays and feasts of the Church and received Communion every month. He never wore shoes or hat; and thus, when he came to town for Mass, and much more so when he returned to his hermitage, the sun burned him with its rays, and the sands, already hot, mortified his feet with their heat. In spite of this, he did not accelerate his pace, which was slow and measured.

"At other times he came in the midst of heavy downpours and with the water up to his knee, without being disturbed by such a stormy weather nor protecting himself from it.

"His bed was the hull of a boat, where he rested for a little while only in order to resume soon after his pious practices, and in doing them he spent the remainder of the night.

"... he never addressed himself (directly to the natives), and only answered them with brief words whenever they asked him something; and thus, he was venerated by them as a saint, and this opinion endures among some of them, who are still alive and knew him, to this day, and from their testimonies I have drawn what is written here.

"Whenever he went to Mass in the town, the Religious used to invite him to go up to the Convent and take some breakfast; but they never prevailed on him, due to his great humility and abstinence, to do either of the two things.

"Our Religious, seeing how exemplary and perfect his life was, donned him with the habit of our Third Order, whose Rule he most willingly professed on account of the great devotion he had to our Father St. Dominic for having been born on his feast-day and for bearing his name, and thus his soul regaled itself with the presence of the image of Soriano, which is in the church of the town of Orion, touched to its heavenly original, and it has worked many miracles, and of these several have been verified by the Ordinary.

"Under the shadow of this sovereign image our hermit made quick strides in virtue and merits, especially in humility, modesty and chastity, in mortification and self-denial, treasuring for himself a high degree of perfection and passing on to everyone the perfume of his good examples.

"With this endurance in the hermitical life Domingo Pinto lived for twenty three years, from the sixty fifth until the eighty-eighth of his age, when God, pleased with his exemplary life, took him out of this life to the eternal with a kind of death, whose circumstances show the happiness of his passing.

"In the year 1693, having received Holy Communion on Holy Thursday and spent the whole of Good Friday in fasting, retirement and recollection and in deep contemplation of the Passion of Christ, on Holy Saturday which that year fell on March 21, when the bells solemnly rang for the *Gloria*, Domingo Pinto was found dead in his hermitage on his knees, with arms crossed, so immovable and firm in his position as if he were alive and in state of prayer, and his body remained in this posture until they took it away for burial.

Homily for the celebration of
THE 250th ANNIVERSARY OF THE FOUNDATION
OF CONGREGATION OF THE
MOST HOLY REDEEMER

By

John O'Donnell. C.Ss.R.

We have come here today to celebrate. We celebrate the 250th anniversary of the Redemptorists founded by St. Alphonsus de Liguori. Yesterday there was another celebration here in Manila. The Carmelite Order celebrated the 400th anniversary of their founder St. Teresa of Avila. This year also the Franciscan Orders celebrate the 800th anniversary of their great founder St. Francis of Assisi. Compared with these the 250 years of the Redemptorists is a short time. We are only children; we must be humble!

In any case, our celebration is not for boasting. It is an occasion for humbly giving thanks to the good God for all he has given to us in the past 250 years. As St. Paul says: "whoever wants to boast must boast of what the Lord has done (1 Cor. 1:31).

St. Alphonsus: The Man

We give thanks above all for our great founder St. Alphonsus de Liguori. He founded the Congregation of the Most Holy Redeemer, the Redemptorists, 250 years ago in Italy. While he was a great saint, he was also a very human person. He was an affectionate man, warm and compassionate. He had his human weaknesses: he was inclined to collapse under pressure or disappointment. He sometimes became withdrawn and depressed. (He himself said, one time, that if those who wrote the lives of the saints wrote about their faults as well as their virtues, the books would be twice as long as they are).

At the same time, Alphonsus had an extraordinary experience of God's great love for him, especially as that love was shown in Jesus Christ. He was profoundly aware that the love

of Jesus was costly; that Jesus, in order to show his love, had to give up everything. He had to become an infant, to be poor, to die on the cross, to remain in the Blessed Sacrament.

Such great love called for love in return. St. Alphonsus felt called to give up everything for the sake of Jesus so that he could love Jesus in the way that Jesus loved him. Above all, he wanted to give his whole life to making everyone realize and accept God's great love for them. He left his own social class and joined the poor in order to bring to them especially the message of God's great love for them all.

In the time of St. Alphonsus there was an idea around that the only real Christians were the well-off people who lived in the cities. The poor who lived in the country were regarded as pagans. They were ignorant. They were sinners by definition. They were despised. It was generally thought that redemption was not for them at all.

The Founder

It was to these people St. Alphonsus came. It was for them that he founded the Redemptorists. The motto of the Redemptorists was to be the words of the psalm: "With the Lord there is plentiful redemption." According to St. Alphonsus' idea, they were to go among the poor people, teaching them the faith, preaching to them and converting them with the message of God's great love. These poor people were despised, but the great desire of St. Alphonsus' was to give them dignity by having them live good Christian lives and by knowing that they too were children of God and equal to anyone else. Jesus died for them as he did for everyone. Against those who said these poor people could not be saved, St. Alphonsus had a simple answer: "You can be saved if you pray," he said, "and everyone can pray.",

The time in which St. Alphonsus lived was a time of great confusion in the Church, especially in the area of moral theology. It was a time of very low moral standards; a permissive age. Unfortunately, the prevailing response of the Church to the situation was one of inhuman rigorism and legalism. Laws about human behaviour were spelt out in the church for people very rigidly and in great detail.

Between these two extremes of permissiveness and legalistic rigidity, the ordinary people were confused. Either they had no guidance at all for moral decisions, or they were driven to worry, scruples and even despair, because they just could not observe all the rigid and detailed laws imposed on them. The idea even developed at the time that only a very few people were destined to be saved at all. Most would be damned; their situation was hopeless.

St. Alphonsus and his companions set themselves the task of bringing hope back to everyone, especially to the poor. At a time when it was thought that redemption was only for the privileged few, the Redemptorists' motto: "With the Lord there is plentiful redemption" had special meaning. They set out to preach the tenderness of God's love, his compassion, his understanding, his tolerance of human weakness. Above all they set out to preach the availability of God's healing grace in confession; that God is near, that he is human in Jesus Christ, that he loves the repentant sinner.

The Moral Theologian

It was at this point that St. Alphonsus began to write his moral theology. He wrote first for his own Redemptorist students, because he wanted a moral theology for them that was reliable, sound and practical. The most essential skill for the Redemptorist missionary, he maintained, was the science of moral theology.

He also tried to help diocesan priests to be good confessors. Moral theology books at the time were always written in Latin. Because St. Alphonsus was a practical man, he translated his writings into Italian because, he said, "the confessors in country places do not understand much Latin." He also instructed his publisher, Remondini of Venice, to print the books as cheaply as possible because the country clergy didn't have much money either! I suppose you could call him the first "paper-back theologian". St. Alphonsus did not set out to write a systematic moral theology for all time. He did not write for the intellectuals. His literary style was just average; he was not an original thinker, nor a great thinker. His greatness is in the fact that he wrote simply for the pastoral good of people and priests, especially to help priests to be good and compassionate confessors, who would bring the forgiveness and peace of Christ to all who came to confession. At that time,

the prevailing teaching in the Church was that the most important duty of a priest in confession was to be a judge. St. Alphonsus fought strongly against this idea. He maintained that the first duty of a priest was not to be a judge, but to make visible, as Jesus did, the compassionate love of God the Father for sinners.

In his moral theology St. Alphonsus tries to be faithful to three important guiding principles in making moral decisions:

1. You must search for the truth seriously. In other words, have respect for the law.
2. You must always act freely as regards what you consider just and honest.
3. You must always act according to your inner conscience. In other words, you must accept personal responsibility for what you do, for your own moral decisions.

It was the two ideas of freedom and responsibility, St. Alphonsus maintained, that gave divinity to people before God and ultimately gave peace to the repentant sinner.

Because St. Alphonsus emphasized freedom and responsibility so much, his moral theology was not widely accepted in the Church at first:

His own Archbishop was suspicious of his writings;

Many theologians accused him of undermining moral standards;

Efforts were even made at times to have his moral writing put on the Index of forbidden books.

In the national seminary in my own country, Ireland, the students for the priesthood were forbidden to read his moral books in the early 19th century, because they were considered dangerous. There is even a story that his books were publicly burned there as a dramatic sign of disapproval.

But gradually he gained acceptance.

He was canonized as a Saint in 1839.

He was declared a Doctor of the Church in 1871.

He was also made patron saint of moral theologians and confessors. Successive popes have singled him out as a sure guide for confessors and spiritual directors.

Because his teaching is now so widely accepted, it is easy to forget that for nearly 100 years his writings on moral theology were regarded with suspicion by many influential people in the Church, and that he suffered a lot from criticism and suspicion during his lifetime.

It is very important, however, to remember- all these things in our time. The same kind of things are happening today. We live in an age of confusion. People today are caught between permissiveness on the one hand, and the danger of rigid legalism on the other which leaves people despairing of being able to live at peace with God at all. In our situation we must listen to St. Alphonsus again. He tells us:

1) Search for the truth seriously; 2) Act freely as a child of God; 3) Take personal responsibility for your moral decisions, and be at peace in your own conscience before God. Above all, he reminds us strongly and clearly that God is near, he understands, he loves the sinner. With the Lord, redemption is plentiful for everyone.

The Redemptorists since St. Alphonsus.

For 250 years now, the Redemptorist have kept the spirit and charism of St. Alphonsus alive in the Church. We celebrate today and we give thanks for all the generations of Redemptorists to the present day. Many of them have suffered for their faith. Many of our best moral theologians have suffered the indignity and the injustice of being accused of disloyalty to the Church. Like all religious congregations, the Redemptorists have had their ups and downs, their good times and their bad times. But for 250 years they have laboured to bring the redemption of Jesus Christ to countless people throughout the whole world, to make them aware of God's great love, mercy and compassion, to bring them plentiful redemption. They handed on to us Redemptorists of today a great tradition from St. Alphonsus, a tradition that is now our responsibility. But we accept that responsibility as a privilege. It is our hope and our prayer that we will be as loyal to the Church and to St. Alphonsus as those Redemptorists who have gone before us. We give thanks to God today for that tradition and we celebrate it.

In the Philippines

Redemptorists all over the world are celebrating this year of Jubilee. But the Redemptorists in the Philippines have their

own special reasons to celebrate. This year is the 75th anniversary of the coming of the Redemptorists to the Philippines. They came here from Ireland and Australia, and from the very beginning fell in love with the Filipino people. During all those years it has been a great joy and support to these strange men from faraway countries that you, the Filipino people, took them to your own warm hearts.

This year is also the 50th anniversary, the Golden Jubilee, of the arrival of the Redemptorists to Baclaran. They came here from Australia and New Zealand, and have worked all over the Northern Philippines preaching missions in parishes and barrios. Perhaps the most remarkable achievement here has been the development of the Novena to Our Mother of Perpetual Help. The Novena is such an amazing demonstration of faith, and of devotion to the Mother of God, that Baclaran is now famous throughout the whole Catholic World. There is something very Filipino, I think, in the way the Redemptorist motto has been adapted on the banner outside the church. It says: "With Him plentiful redemption; with her Perpetual Help".

But God's greatest blessing on the work of the Redemptorists in the Philippines has surely been that so many Filipinos have themselves joined our Congregation. Forty per cent of Redemptorists now working in this country are Filipinos. It will not be long until the Filipino Redemptorists themselves (take over full responsibility for the Redemptorist mission in the Philippines. Indeed it will not be long, we hope, until Filipino Redemptorists will go forth as missionaries to carry the message of plentiful redemption to other countries.

Sadly, it has to be recognized that in some places in the world the number of Redemptorists is declining. But I am happy to say that in the Philippines, (and in the East generally), we are growing rapidly. It is a very special joy and privilege for me to be here for this great occasion, here in the Philippines where there is so much hope for the future.

I invite you all to join us Redemptorists here today in giving thanks to God for the most generous graces he has given to the Redemptorists during the past 250 years, and through the Redemptorists to the Church and to the world.

I also invite you to pray with us and for us that we, the Redemptorists of today, may be faithful to the mission we have received through St. Alphonsus, and that we may continue to bring to mankind the message of plentiful redemption in Jesus Christ

Opus Dei Becomes the First Personal Prelature:

THE SIGNIFICANCE OF AN UNPRECEDENTED PAPAL DECISION

by

Fr. Marciano M. Guzman

An announcement from the Holy See last August 23 proved to be brief as well as historic. The terse communique issued by Fr. Romeo Pancjroli, the official Vatican spokesman, stated simply: "The Holy Father has decided to erect Opus Dei as a personal prelature. Nevertheless, the publication of the relevant document has been postponed due to technical reasons."

By the following day, some newspapers had already elaborated a quick assessment of the historical significance of the unprecedented papal move. They stressed the fact that this marked the first time the Holy See implements a juridical form created by bishops in the last Ecumenical Council. Before the announcement was made, this new pastoral instrument was just a mere possibility envisioned in ecclesiastical law.¹

A Juridical Novelty Called "Personal Prelature"

What is this novelty called "personal prelature"? The eagerly-awaited publication of the relevant document will undoubtedly shed clear light upon the exact nature and distinctive characteristics of a personal prelature. As of this writing, the event has not yet materialized; National Catholic News Service reported recently, though, that it had obtained a copy of the 1,500-word final draft of the document enacting Opus Dei's new status as a personal prelature, that no substantial changes in its text are expected prior to its publication, and that Church sources expect the publication of the document to come in early autumn of this year.² It might take some time

¹ Cf. for instance, the Italian dailies *Il Tempo*, August 24, 1982, and *Avvenire*, August 24, 1982.

² Cf. *National Catholic News Service*, report written by Fr. Kenneth J. Doyle, September 1, 1982. The author mentions that the draft, labelled a declaration of the Congregation for Bishops, is dated August 23, 1982, and signed by Cardinal Sebastiano Baggio and Archbishop Lucas Moreirs Neves, the Congregation's Prefect and Secretary, respectively. He also says that it concludes with a statement that it was approved and ordered published by Pope John Paul II during a meeting last August 5.

before the significant passages of the draft could be officially quoted; however, it is important to note that general guidelines concerning this new juridical form created by the Second Vatican Council have already been sketched in existing documents of the Church. The legal form of a personal prelature was first mentioned in the decree *Presbyterorum Ordinis* of the Second Vatican Council. It was taken up again at relatively greater length in the *Motu Proprio Ecclesiae Sanctae*, issued by Paul VI in 1966 in order to lay down some norms for the application of some conciliar decrees.

The relevant passages in *Presbyterorum Ordinis* speak of the establishment of personal prelatures for the achievement of "special pastoral objectives on behalf of diverse social groups, whether these goals are to be achieved in a given area, a nation, or anywhere on earth."³ In turn, the *Motu Proprio Ecclesiae Sanctae*, specifically in its norms implementing the decree-*Christus Dominus* and *Presbyterorum Ordinis* of the Second Vatican Council, establishes that the Holy See may erect prelatures made up of priests of the secular clergy, ruled by a prelate of their own and endowed with particular statutes for the special fulfillment of pastoral and apostolic works. Besides, in agreement with the prelature, lay people (whether single or married) may dedicate themselves to the service of its works and initiatives.⁴ These general guidelines already present a clear over-all profile of this new legal entity. With these, one may safely describe a personal prelature in general terms as an

³ Second Vatican Council, *Presbyterorum Ordinis*, n. 10. (The Documents of Vatican II, Guild Press, New York, 1966). The Council decree mentions personal prelatures within some practical guidelines referring to the proper distribution of priests in order to meet contemporary pastoral needs:

"In addition, the norms of incardination and excardination should be so revised that while this ancient practice remains intact it will better correspond to today's pastoral needs. Where an apostolic consideration truly requires it, easier procedures should be devised, not only for the appropriate distribution of priests, but for special pastoral objectives on behalf of diverse social groups, whether these goals are to be achieved in a given area, a nation, or anywhere on earth.

"To these ends, therefore, there can be usefully established certain international seminaries, special dioceses, or personal prelatures and other agencies of this sort. In a manner to be decreed for each individual undertaking, and without prejudice to the rights of local Ordinaries, priests can thereby be assigned or incardinated for the general good of the whole Church."

⁴ Paul VI, *Motu Proprio Ecclesiae Sanctae*, I, n. 4. Here we find a more detailed discussion of this new juridical form in the five paragraph* that comprise this number:

ecclesiastical institution of a jurisdictional character which has the faculty of incardinating secular priests, and of incorporating lay people into it (men and women, married or unmarried) by means of a contractual bond.

Significance for the Entire Church

What special significance does the decision to erect *Opus Dei* as a personal prelature have? Undoubtedly, its significance for the whole Church lies within the context of the juridical and doctrinal accomplishments of the Second Vatican Council, especially the practical application of its much wider view of ecclesiology and the pastoral consequences it entails. Both the ecclesiological and pastoral insights and directives of the Second Vatican Council (*What is the Church?* — especially in the Constitution *Lumen Gentium* — and *How* should the Church act in the world? — especially in the Constitution *Gaudium et Spes* —) present a more dynamic and flexible Church, seen primarily as a people rather than as a territory, as a pilgrim people rather than as a settlement. The conciliar definition of a diocese in the decree *Christiis Dominus* illustrates this newness of outlook. According to this document, "a diocese is that portion of God's people which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery."¹⁵

"Praeterea, ad peculiaria opera pastoralia vel missionaria perficienda pro variis regionibus aut coetibus socinibus, quae specialiter indigent iudicio, possunt ab Apostolica Sede Utiliter erigi Praelaturae, quae contentis pretiis clerici saecularis, peculiari formatione donatis, quaeque sunt sub regimine proprii Praeati et proprii gaudent statuti*.

"Huius Praeati erit nationale aut Internationale erigere et dirigere seminatim, in quo apte instituantur. Eidem Praelato ius est eodem ab initio incardinandi, eosque titulo tervit Praelaturae ad Ordinem promovendi

"Praelatus prospicere debet vitae spirituali" illorum, quod titulo praedicta privilegia, necnon peculiari ministerio, initis conventionibus cum Ordinariis locorum ad quos sacerdotes mittuntur. Item providere debet ipsorum decori: sustentationi, cui quidem consulendum est per easdem conventiones, vel bonis ipsius Praelaturae propriis, vel aliis subditiis idoneis. Similiter prospicere debet Us qui ob infirmam valentudinem aut alias ob causas munus sibi commissum relinquere debent.

"Nihil inordinatum, sive civilis auctoritate matrimonio rite indutionibus rum. Praelatura initis, huius operum et inceptorum scietio, sua peritia professionaliter, sese dedecent,

"Tales Praelaturae non eriguntur, nisi auditis Conferentiis Episcoporum in territorio, in quo operantur suam praxstabunt. In qua exequenda seduliter utatur, tunc Ordinariis locorum serventur et cum Usdem ferentibus Episcoporum. arctae relationes continuo habeuntur."

* Second Vatican Council, *Christus Dominus*, n. 11.

This view of the diocese as a portion of the people of God, and not merely as a territory, points to the increasing awareness of the mobility that characterizes the modern world, a distinctive feature of our times that necessarily has to affect the concept of jurisdiction. The creation of the juridical form of personal prelatures precisely responds to a growing need for personal types of jurisdiction, even though territoriality must of necessity still remain the primary criterion of jurisdiction.⁶

The papal decision to erect Opus Dei as a personal prelature is also another proof that John Paul II is not flagging in his resolve to hasten the application of the decrees of the Second Vatican Council. In order to achieve this, he is even willing to open new legal paths in the Church in spite of the difficulties such as initiative usually entails. In his address to the Pontifical Commission for the Revision of the Code of Canon Law at the close of its final plenary session in October of last year in Rome, the present Pope cited the need for laws to be structured so as to fit in with the Council Fathers' view of ecclesiology and to be adapted to these ends.⁷ On that same occasion, quoting his predecessor, Paul VI, John Paul II said: "The law... does not hinder pastoral activity, it supports it; it does not kill, it gives life. Its main task is not to repress or obstruct but to stimulate, promote, protect and safeguard the area of true freedom."⁸

Opus Dei's Legal Itinerary

This last quotation highlights even more the significance of the recent papal decision. Now the Church has finally given Opus Dei the adequate legal framework that faithfully reflects its nature and its apostolic role within the Church. Through this change in Opus Dei's legal status, the Church not only has provided a very specific answer to particular pastoral and evan-

⁶ Cf. Fr. Joseph M. de Torre, *Towards the New Code of Canon Law. Papal Teachings and Pastoral Guidelines for Secular Priests*. St. Paul Publications, Manila, 1982, p. 10.

⁷ Cf. John Paul II, *Address to the Pontifical Commission for the Revision of the Code of Canon Law*, at the close of its plenary session, October 1981, in *Romp L'Osteratoru Romano*, English Edition, November 16, 1981, p. 9.

⁸ *Ibid.* Cf. Paul VI, *Address to the Participants of the International Congress of Canon Law*, held at the Pontifical Gregorian University on the occasion of the first centenary of the foundation of the Faculty of Canon Law in that university, February 19, 1977; in *AAS* 09, 1977, pp. 211-212.

gelization needs of our time; it has also accomplished a harmonious grafting of the Institution itself into the pastoral organism of the Church and local churches, making its service to them more effective.

The Founder of Opus Dei had always sought an adequate legal form for this Institution which has been described as a Tiew pastoral phenomenon reflecting the perennial youth of the Church. However, since it was founded in 1928, Opus Dei could not find any juridical framework within the Church suitable to its pastoral nature. The approvals it received from the Holy See in 1943 and 1947, wishing to provide a partial solution to Opus Dei's need for legal status within the Church by applying the principles of general law, did not adequately reflect three essential characteristics of the Institution. These characteristics are: the secularity of its members who are ordinary Christians, the Institution's international and centralized structure, its need for secular priests incardinated in Opus Dei and completely available for the spiritual needs of its lay members.

In 1950, when Msgr. Escriva, the Founder of Opus Dei, accepted the inclusion of Opus Dei within the then recently established legal formula of a secular institute, he pointed out that it was a temporary solution to the need to provide Opus Dei with an adequate legal framework, and that it was not a totally satisfactory arrangement. During that time, it must have been the least inadequate legal form available; nevertheless, it failed to manifest fully the lay and secular character of the Institution and its members, and the freedom Opus Dei members enjoy in professional, political and other diverse fields. The canonical classification as a secular institute did not do justice to the eminently lay character of Opus Dei. Secular institutes are normally made up of men and women living in the world who dedicate themselves by vow or promise to observe the evangelical counsels of poverty, chastity and obedience, and who often devote themselves to some particular tasks. Msgr. Escriva clearly saw the need for a legal status that will faithfully reflect the fact that lay members of Opus Dei — men and women, married and unmarried — remain in their professional pursuits and that they do not need to take vows, that their membership in Opus Dei does not alter their personal, theological and canonical condition of being normal lay faithful.

In 1962, Msgr. Escriva expressed his wish to see Opus Dei acquire its final juridical status; however, it was not possible then under existing Church laws. In 1969, with the creation

of the juridical form of personal prelatures, Paul VI encouraged the Founder of Opus Dei to convoke a special congress to initiate the study of a change in the legal framework of Opus Dei. This work, interrupted by the death of Msgr. Escriva in 1975 and that of Paul VI in 1978, was intensified under John Paul II.

Respecting the Rights of Local Ordinaries

What are the consequences of the change of Opus Dei from a secular institute to a personal prelature? Above all, it means the juridical acknowledgment by the Church of its lay character as an Institution whose members need no vows, not even private ones. The prelature will have priests incardinated in it just as other priests are incardinated in their respective dioceses. They will come from the laymen of the Institution who will subsequently be ordained, since the prelature cannot take for itself the priests of the other dioceses. The members of Opus Dei — both laymen and priests — will depend on their prelate for all those things related to their formation and the exercise of their apostolate, and on the bishops of the respective dioceses where they reside for all the rest. Hence, they will come under territorial norms in respect to general directives of a doctrinal, liturgical and pastoral character, and will be subject to the jurisdiction of the diocesan bishop in everything that the law lays down for the simple faithful in general.

This last aspect is especially relevant in order to distinguish a personal prelature from other existing juridical forms. The conciliar decree specifies that the erection of a personal prelature for special pastoral objectives must be carried out "without prejudice to the rights of local Ordinaries." This new canonical form does not therefore imply Opus Dei's independence from the diocesan hierarchy. Personal prelatures have a structure different from those possessed by military vicariates, *prelatures nullius* or personal dioceses. These latter are all based on the principle of independence or autonomy from local Churches. The erection of Opus Dei into a personal prelature will not increase its autonomy with regard to the bishops of the places where it carries out its activities. In an interview granted to EFE agency, Msgr. Diaz Merchan, President of the Spanish Bishops' Conference, declared: "The novelty of this legal form consists in its being a personal prelature, that is, it involves persons, but these persons do not cease to belong to the diocese in which they live and in which they

work." Opus Dei has never wanted nor requested independence or greater autonomy from the diocesan hierarchy. Now that it is a personal prelature, nothing in its relations with the local Ordinaries has changed. Opus Dei members learned from their Founder a deep love and veneration for local Ordinaries and their lawful authority. On one occasion, as he answered a question about the early years of existence of Opus Dei, Msgr. Escriva said: "All I can say is that I acted at every moment with the permission and blessing of the Bishop of Madiid, who was my very dear friend and in whose diocese Opus Dei was born on October 2, 1928. And later, with the constant approval and encouragement of the Holy See and in each individual case with that of the Ordinaries of the places in which we work."¹⁰

A personal prelature such as Opus Dei will always have to take into account the authority of the Ordinaries of the places where it carries out its apostolic activities. Thus, in order to erect a new apostolic center, the prelate will have to ask the permission of the bishop of the diocese (as Opus Dei has always done) and the bishop has the right to be informed about the activities in that specific center. Moreover, priests belonging to Opus Dei must obtain ministerial faculties from the competent territorial authority for the exercise of their ministry towards persons not belonging to Opus Dei. Aside from safeguarding the rights of local Ordinaries, the erection of Opus Dei as a personal prelature will also provide a greater availability of priests who will depend on the prelature in the future, and will make the central government of the Institution more effective.

.4 Beautiful Theology of the Laitii

Most probably, the prelate will be the present President General, Very Rev. Alvaro del Portillo, who succeeded Msgr. Escriva in 1975. The Institution Msgr. Escriva founded in 1928 now has more than 72,000 members representing 87 nationalities. Among them, there are more than 1,000 priests. Opus Dei helps people belonging to all professional fields and

⁹ *Diario de Navarra*, Pamplona, Spain, August 27, 1982, p. 1.

¹⁰ Salvador Bernal, *A Profile of Msgr. Escriva, Founder of Opus Dei*. Sinag-tala Publications, Inc., Manila, p. 121.

levels of society become aware of their Christian vocation and live it seriously and responsibly in civil society. It stresses the sanctifying value of ordinary professional work or livelihood: the duty to sanctify that activity, to sanctify oneself in it, and to make it become an instrument of apostolate. Its lay members enjoy the same freedom as other Catholics in professional, social, political and other matters. Hence, the prelature does not make the professional, political, economic and other activities of any of its members its own. The prelate will have powers similar to those/ of the Superior General of a religious institute; nevertheless, in the case of Opus Dei, the prelate heads a secular Institution whose members will remain ordinary laymen and secular priests without having to take vows proper to the religious. His tasks will include the general direction of the formation and specific spiritual and apostolic care which the laity incorporated in Opus Dei receive in view of a greater dedication to service of the Church. In addition, the prelature shall maintain regular contact with the President and other agencies of episcopal conferences, and in a frequent fashion, with bishops of the dioceses in which the prelature is present. The prelate will also present a detailed report to the Pope every five years on the work of Opus Dei, comparable to the report diocesan bishops present to the Pope every five years. Now that its secular character has been firmly acknowledged with its final status as a personal prelature, Opus Dei ceases to depend on the Sacred Congregation for Religious and Secular Institutes and starts depending on the Sacred Congregation for Bishops.

An Italian daily called John Paul II's decision to turn Opus Dei into a personal prelature "a beautiful theology of the laity", and saw it as a sign of the Holy Father's confidence in the apostolic action of the followers of Msgr. Escrivá.¹¹ The unprecedented papal decision has virtually meant the final destination of an extended legal itinerary for Opus Dei, whose deeply lay spirituality anticipated the Second Vatican Council's theology of the laity. Many of the teachings the Founder of Opus Dei expounded since 1928 were eventually ratified by the Second Vatican Council and embodied in its documents. Pope John Paul II acknowledged this in an address he gave to a group of Opus

Dei members in August 1979: "Your institution has as its aim the sanctification of one's life, while remaining within the world at one's place of work and profession: to live the Gospel in the world, while living immersed in the world, but in order to transform it, and to redeem it with one's personal love for Christ. This is truly a great ideal, which right from the beginning has anticipated the theology of the lay state, which is a characteristic mark of the Church of the Council and after the Council."¹²

The fact that an Institution with an advanced and fully developed doctrine of lay spirituality from its very beginning, that was later ratified and upheld by the latest Ecumenical Council, could find its adequate juridical status only in the framework of the pastoral and legal ordinances of the very same Council is a point of no mean importance. No keen observer of the history of the Church in modern times will ever dismiss it as just another case of pure coincidence.

¹² *L'Osservatore Romano*, English Edition, August 27, 1979.

HOMILETICS

BIBLICAL NOTES AND HOMILIES FEBRUARY - APRIL, 1983

By

Fr. Regino O. Cortes, O.P.

FIFTH SUNDAY IN ORDINARY TIME (February 6, 1983)

FIRST READING. ISAIAH 6:1-2a. 3-8

Chapter 6 speaks of the vocation of Isaiah which usually takes place in prophetic texts as the introduction to the whole work. Here it becomes rather the introduction to the most sublime prophecy of Isaiah: the Book of the Immanuel (7:1 — 12:6).

During the reign of Uzziah, the southern kingdom of Judah, like its counterpart, the kingdom of Israel in the north, enjoyed some years of prosperity. After reigning for about 40 years Uzziah died in 742 B.C. and the Judaeen kingdom started to decline. As in every prosperity there is always the threat of the divine being relegated to the background; its presence, nevertheless, slowly emerges in times of distress.

The Dynasty of David, to which the Promised Messiah would be born was facing a critical period. Probably a few years after this majestic vocation of Isaiah the kingdom of Israel and Syria would threaten to attack Judah and nearly annihilate the Davidic dynasty. But God did not let that happen and prophesied through Isaiah the birth of the Immanuel.

SECOND READING. I CORINTHIANS 15:1-11.

Chapter 15 of Paul's first letter to the Corinthians contains his doctrine on the resurrection of our Lord Jesus Christ himself. The tradition or *paradosis* of the death and resurrection of Jesus is basic in the primitive kerygma and is now being handed down by St. Paul to the churches which he has established.

Paul gives here different testimonies of those who saw our Lord after his resurrection from the dead: He mentions some appearances not found in the Gospels like the appearance to more than 500 brethren "some of whom are still alive," that is during the time when he was writing the letter, as if to stress to those who might still be in doubt: "go ahead, ask those witnesses who are still alive and they will tell you." He does not speak, however, of the appearances to the women which we find in the Gospels.

Finally the Risen Lord appeared to Paul which made him also an official witness of Christ's resurrection. Nevertheless he calls himself a witness who is an *ektroma*, usually translated as "one untimely born," "an aborted fetus." Or it could also mean "a horrible object," "a monstrous thing." If this last meaning is accepted, Paul would be considering himself a monster, perhaps referring to his persecution of the Church.

READING OF THE GOOD NEWS: LUKE 5:1-11.

The parallel narratives of this pericope are found in Mark 1:16-20; 4:1ff; Matthew 4:18-22; John 1:35-42 with stylistic similarities in John 21:1-11. The situation is described by Luke in a similar manner to that of Mark 2:13 and 4:1. But while Mark after 4:1 continues with the Parable of the Sower, Luke narrates the miraculous catch of fish, the awe-stricken attitude of Peter and his call to be "fishers of men," together with his brother Andrew and the two brothers James and John. In St. Mark the vocation of the first Apostles happened in a different context. Probably St. Luke here combines different episodes. The style and phraseology are definitely of St. Luke.

St. Luke is more precise in calling the Sea of Galilee (called as such by the other Evangelists) as the Lake of Gennesareth, for indeed it is a lake like our Laguna lake which contains fresh water. It is shaped like an oval, 21 kms. long and 12 kms. wide. Around the shores of this lake Jesus exercised his ministry.

In verse 5 Peter calls Jesus *Epistata* or "Master" which Luke used instead of the Hebrew *Rabbi*. Later on in verse 8 Peter, awe-stricken, because of the unprecedented catch of fish,

changed his form of addressing Christ to *Kyrie* or "Lord." This is the same as the Hebrew '*Adonay*' which the Jews used to call *Yahweh* refraining from pronouncing this word. To call Christ as the *Kyrios* is equivalent to recognizing his divinity.

HOMILY

THE LORD FRUCTIFIES OUR LABORS

It often happens in our life that our labors seem to be in vain. We work and work hard only to find out that we have accomplished nothing. For some this realization could be a cause for desperation. For those built of sterner stuff just a period of patience and a time of expectation. Still Providence may just be awaiting how patient can we be and gives us a helping hand.

Peter and his companions had just that kind of patience. They were experienced fishermen enough to know that there would be nights of fruitless labors. They were patient, and they expected. Tonight there might be no catch. Tomorrow there could be plenty. But Providence personified was there and did not wait for tomorrow. "Go out into the deep at once and put down your nets." Peter was at first reluctant. But the command of him whom he now calls his Master cannot be disobeyed. His faith told him that his Master's words would come true and his faith did not fail him. After a night of fruitless labors their patience and faith paid off. Peter did not see anymore just a mere preacher or even a Master. He saw a divine being. He called him "Lord." "And they left everything and followed him."

How many times do we hear complaints from such and such a priest, or such and such a missionary or religious working in the vineyard of the Lord that their labors seem to be fruitless. It is not only once that this could happen to these workers but a number of times. A reflection on the attitude of St. Peter and the other apostles would help a lot. This Gospel passage could very well save many from being frustrated, deepen their faith more and listen attentively to the promptings of the Lord through the Holy Spirit when would be the best time to lower the nets for a big haul of fish.

After all has been said and done we should still realize that we are not working for our own selves but for him who is our Master and Lord.

SIXTH SUNDAY IN ORDINARY TIME
(February 13, 1983)

FIRST READING. JEREMIAH 17:5-8.

The ideas contained in this passage from Jeremiah are very similar to Psalm 1, that we cannot but suspect a direct literary dependence. Authors, however, think that Psalm 1 is dependent on this present text in as much as the emphasis on the Law, which is rather a late development in Judaism, is manifested more in the Psalm than in the Jeremian passage.

Sapiential or Wisdom tradition compares the just man to a green tree whose trust is in the Lord. We find this, for example, in Sirach 24:13 ff; Proverbs 3:18; 11:13; Psalm 52, etc.

Antithetic parallelism is used by the sage following the form of blessings and curses. The author of these sayings may not necessarily be Jeremiah although aptly incorporated in his text.

SECOND READING. I CORINTHIANS 15:12. 16-20.

Continuing his discourse on the resurrection which was the passage of last Sunday's second reading, St. Paul emphatically declares that "if Christ has not been raised from the dead, our faith would have been useless," the preaching of the Apostles would have been a waste of time, Christian life itself would have been baseless. We, Christians, would have been the laughing stock of all. But St. Paul, who before was an avid persecutor of the Christians, was so convinced of Christ's resurrection, on the strength, not only of the testimony of others, but of his own experience.

In contrast to Adam who brought death, Christ, through his death and resurrection, brought life to all, thus conquering Satan, sin, and death. Those who are baptized are incorporated to Christ, become dead to sin, and become partakers of Christ's risen life.

Christ is the *aparche* or first fruit from the dead. This is a term taken from the Jewish cultic practice of offering the first fruits which symbolizes the offering of the total harvest. The resurrection of Christ, therefore, as the first fruit entails the resurrection of all who are incorporated with him. This, however, will only be fulfilled for the whole person, body and soul, at the *parousia* or the second coming of Christ.

READING OF THE GOOD NEWS. LUKE 6:17. 20-26.

These are parallel Lucan passages which we find in St. Matthew's gospel (ch. 5) incorporated in the Sermon on the Mount without the "woes."

In contrast to the 8 beatitudes of St. Matthew, St. Luke has 4 beatitudes and 4 "woes." The Lucan beatitudes are parallel to St. Matthew's first, second, fourth and the expansion of the eighth beatitude. The "woes" or threats are the antithesis of the beatitudes. The poor, hungry, those who weep, and the persecuted are deemed happy while the popular, those who laugh, who are satisfied, and the rich are considered woe-ful.

The Greek *makarios* which is sometimes translated "blessed," sometimes "happy" is a translation of the Hebrew *'asre* (Psalm 1:1; 32:1; Isaiah 56:2) which is rather an outburst of joy: lit. "O happiness of..." "Blessed" would rather have the Hebrew *baruch* or the Greek *eulogetos* which is a cultic or liturgical blessing.

The "poor" or the Greek *ptochoi* were the Hebrew *anawim* in Zechariah 2:3; 3:13. They are the ones who rely totally on God for their subsistence. It is not then a question of being materially poor. Luke, using the second person, was even more direct than Matthew: "you poor..." The rich on the other hand, relying on their riches, are most often impeded from tending towards God as their source.

HOMILY

HAPPY ARE THE POOR. ALAS FOR THE RICH.

The tension between the message of the Good News and worldly experience is very pronounced in our times. According

to the view of the world, happiness is measured by the amount of one's money in the bank, of how big is one's mansion, of the number of cars, of expensive jewelries and other signs of wealth. A family who lives in a "bahay kubo" although neat and orderly but devoid of expensive furnitures is considered unfortunate and sad.

Many of these so-called "rich" who do not think of anything but their money have more worries than the so-called "poor" in the province who have their sufficient needs from the land.

There were two friends, almost of the same age, who after college parted ways. One stayed in Manila and became a successful businessman, married and had four children. He owned a beautiful bungalow and two cars. The other friend went to the province, settled there to till the small land his parent* left him. He also got married and had seven children. After fifteen years they met. The contrast between the external features of the two friends was noticeable. The one from Manila had gray hairs, wrinkled forehead, a balding crown: while the one from the province still was able to maintain his youthful face.

All the Apostles of the Lord were poor in the evangelical sense. St. Matthew who was a tax-collector was presumably rich. But he gave up all his possessions to follow Christ. The first Christians practiced communal ownership and they were contented. St. Paul lived on his skill as a tent maker and he was not wanting in anything. The monks of old lived on their manual labor and they did not have to worry on the rise and fall of the stock-market or the devaluation of money or the rising of prices.

Riches and wealth are to be used according to God's purpose. It is the best of servants but it is the worst of masters

FIRST SUNDAY IN LENT

(February 20, 1983)

FIRST READING. DEUTERONOMY 26:4-10.

This passage in Deuteronomy has been known as the "historical creed" of the chosen people. Probably the offering of the first fruits was done during spring at the celebration of

the feast of "Azymes." In Leviticus 23:10 ff. coming from the priestly tradition, the offering of the first sheaf takes place during this time. In ancient times it seems that the Passover and the feast of Azymes were two different feasts, the former being a feast of shepherds and the latter the feast of farmers or tillers of the land. Later on, because of the close relationship between these two feasts, they were combined.

The ancestor or father mentioned in verse 5 is Jacob, an Aramean. Thus the ancestry of the chosen people is mixed, with Aramean elements on the side of Jacob and Hebrew elements on the side of Abraham.

A significant change in person is marked in v. 6, from the third person to the first person. The one offering expresses his incorporation in one common historical heritage.

SECOND READING. ROMANS 10:8-13.

Contrary to what many persons feel, Christian uprightness or justification is not an arduous task. The worst part was already accomplished for us by Christ. He has descended to the depths through his death, he has scaled the heights through his resurrection.

What Paul requires is the confession of faith that Jesus is Lord. This is an early baptismal formula in the Church which we find in 1 Corinthians 12:3; Philippians 2:11.

In v. 11 Isaiah 28:16 is quoted which Paul modified by adding the word *pas* (all) expressing the universality of the call to justification. There is then "no distinction between Jew and Greek." All are given the opportunity to embrace Christian justification.

The expression "the same Lord" in v. 12 definitely refers to Jesus not to God the Father or Yahweh. The title *Kyrios* which in the Old Testament was reserved for Yahweh has been given to Christ in the New Testament. Verses 12-13 clearly indicate the early Church's worship of Christ as *Kyrios* regarded as equal to the *Adonay* or *Kyrios* of the Old Testament who is Yahweh.

READING OF THE GOOD NEWS. LUKE 4:1-13.

The temptation episode in St. Luke has its parallels in Matthew 4:1-11 and St. Mark 1:12-13. St. Mark is the least

detailed among the three which may argue for its being early. But then we shall refrain from discussing here the Synoptic Problem nor ascertain who among the synoptics wrote first. Still we will necessarily notice similarities and divergencies in the narration of Christ's temptation by the 3 Evangelists. It may, in fact, remind us of the 7 o'clock p.m. news broadcast simultaneously in different channels on T.V. The same news item may be brief in one channel while more detailed in another.

St. Mark only says that Jesus was tempted without specifying the temptations. Both St. Matthew and St. Luke mention the three temptations but in a different order. The first are the same in both but the second in Matthew is the third in Luke while the third in Matthew now becomes the second in Luke. Other minor differences may also be noted. For instance, St. Matthew has the plural: "stones" which is singular in Luke. Verse 6 in Luke has an additional phrase absent in Matthew in which Satan declared that all power and glory were given to him.

St. Luke finally remarked that the devil left our Lord, but only for a time, which means that he would return for the final assault during our Lord's passion.

HOMILY

OUR FAITH IS OUR LIGHT AGAINST TEMPTATIONS

The economic picture of the world is not exactly bright. Predictions have been made that the food production in the world will lag behind the number of people who would be partaking of that food. This conveys an image of famine, food shortage, malnourishment especially in the so-called under-developed countries where population growth seems to be more developed than food growth. We are tempted to ask our Lord for a miracle: to convert those barren lands into productive fields, to turn those lifeless stones into life-giving nourishment.

Yet, at the same time, we take God's laws into our hands. Terrified by the danger of over-population we curb population growth by any means whatsoever at our disposal, any means, including even evil ones. We do not care about the good means or what causes population to grow in the first place.

We do not want to realize that sexual abuse and irresponsible family life are the main causes of the overpopulation problem. The problem is not of too many people in this world, it is of too many people whose quality of life is below standard. It would be preferable to have many children in the family who are all responsible and resourceful than even only to have one who is irresponsible. For responsible people can make this world productive which would be destroyed by irresponsible ones.

Again "not by bread alone does man live but from the word of God." The word of God makes man know his worth, makes him a responsible human being. The word of God removes selfishness. It is selfishness which make the life of even two persons living in one roof, however big, unbearable. The word of God begets love, love which makes the life of ever, so many people cramped in one place happy.

The world tempts us to leave Christ and follow Satan. It shows a picture of Christian life as dark a life as it could be. But our faith will be our light to see beyond these snares of the world and Satan.

SECOND SUNDAY IN LENT

(February 27, 1983)

FIRST READING. GENESIS 15:5-12. 17-18.

The text narrates the covenant-making between Yahweh and Abraham, although in the process the covenant was more unilateral on the part of God.

Literary critics, however, distinguish two narratives in this passage belonging to two different traditions. Verses 5-6 pertain to the first narrative (actually 16 of ch. 15), while verses 7-20 comprise the second narrative. The subject matter of the first narrative was the promise of posterity to Abraham while the subject matter of the second was the promise of the land. The faith of Abraham was regarded as absolute in the first narrative that is why he became agreeable in the presence of God; but in verse 8, part of the second narrative, he was asking for a sign, taken to an indication of weakness in faith.

God responded to Abraham's request for a sign by concluding a covenant with him expressed in the manner of covenant-making in the Ancient East. Animals were cut into half to signify the same fate of the participants if they broke the covenant.

Thus Israel established her right for the possession of the land of Canaan because of this covenant.

SECOND READING. PHILIPPIANS 3:17 — 4:1.

Paul does not have the intention of boasting about himself when he proposed himself for imitation or emulation by the Christians of Philippi. He sincerely acknowledges that he is an imitator of the Lord Jesus (1 Cor. 11:1). He says this to protect the Philippians and prevent them from imitating others who are enemies of Christ. Probably these were the Judaizers who still insisted on Jewish legal practices and burdensome traditions already superseded by the liberty in the Spirit stressed by St. Paul.

Destruction will be the lot of these enemies of Christ's cross (cf. 1 Cor. 1:18), whose god is their belly.

The Christians, on the other hand, should realize that they are citizens of the heavenly realm where Christ the Savior has ascended. There we will experience transformation including our lowly bodies.

GOOD NEWS READING. LUKE 9:28b-36.

The 3 synoptics are unanimous in placing this episode of the Transfiguration after the first prediction of the passion (Matthew 16:21-28; Mark 8:31-38; Luke 9:22-27). It is as if that narrative of the passion prophecy was intended to pave the way for the Transfiguration; that, after giving the apostles a shock for expecting a triumphant Messiah, who after all, have to reckon with a suffering one, our Lord assuaged their apprehension by showing his glorious body. He does confirm his message that suffering leads to glory.

St. Luke uses a definite article writing of the mountain where the Transfiguration took place. The place was supposedly well known to his readers. The traditional place is

Mount Tabor in Galilee. There are authors, nevertheless, who points to Mt. Hermon as the likely place responding to the description of a high mountain and the fact that Caesarea Philippi where the first passion prophecy was uttered by our Lord is nearer to Mt. Hermon than Mt. Tabor. However, we have to contend with the fact that in the Gospel narratives distance and time are in many cases no significant factors.

When Elijah and Moses appeared they conversed with Jesus and the topic of their conversation according to St. Luke was his *exodos*, that means to say, his departure. This refers to no other than his passion and death.

Verse 35 is reminiscent of the baptismal episode with the same voice from heaven saying: "listen to him." By this time Elijah and Moses were already dead so the passage was for the Apostles and through them to all men.

HOMILY

OUR PRESENT BODY DOES NOT MATTER. IT WILL BE TRANSFIGURED

A foretaste of the Resurrection was shown to the three privileged Apostles, Peter, James and John during the Transfiguration, although they did not realize it from the beginning. After telling them that he would go to Jerusalem and suffer there the Apostles were saddened that he whom they believed now to be the Messiah, who for them would be a triumphant king like David who would restore the glory of Israel would only suffer and die. This was intolerable even for Peter. And so he put Jesus aside and remonstrated that this should not be so. But to his own surprise, our Lord addressed him differently and called him Satan, meaning his adversary. A few moments back he heard the sweetest praise from Christ calling him "blessed," "the Rock."

Now the three Apostles saw that the triumph of the Messiah would not be a triumph like unto this world, with thrones, and crowns and sceptres. His triumph will be to be clothed with glory by the Father.

Many of us cannot comprehend how martyrs could endure those pain and tortures still with a smile on their faces. We read this of a Lorenzo or Lawrence, a deacon in Rome who was roasted because of his faith. But in spite of his pain he was still able to joke with his executioners telling them to turn him over as his other side was already cooked. We read of another Lorenzo, our own Lorenzo Ruiz, the first Filipino Blessed, who was undaunted in the face of Japanese tortures and died peacefully in the grace of the Lord.

The only answer here is that our present body does not matter. It can be rent to pieces, tortured atrociously, but the personality of the individual remains intact. And as this mortal body is shed off the martyr will be entitled to don that which St. Paul calls "an immortal body."

The three Apostles who saw the transfiguration and later understood its meaning after the coming of the Holy Spirit passed through the same stages of martyrdom. Peter was crucified upside down; James was beheaded, in fact the first Apostle to be martyred; John was thrown into boiling oil. The other witnesses of the Resurrection met the same faith. St. Andrew was also crucified; St. Bartholomew was skinned alive. All of them are now glorious just awaiting to rise with transfigured bodies for all eternity.

THIRD SUNDAY IN LENT (March 6, 1983)

FIRST READING. EXODUS 3:1-8. 13-15.

This text in Exodus narrates the revelation of God's name to Moses at Mount Horeb or Sinai when God appeared to him to liberate his people from Egyptian bondage. This name has been expressed in the famous tetragrammaton YHWH which is pronounced, with the help of greek transliteration and vocalization already known to the Fathers of the Church, YAHWEH or YAHVEH.

Since the Jews cannot pronounce this name whenever they see this tetragrammaton they pronounce it 'ADONAY, "my Lord," even today. Later on the vowels of 'AdOnAy were placed on the consonants YHWH to avoid accidental slips in

the pronunciation of the divine name which for the Jews would be a transgression of the second commandment: "you shall not pronounce the name of your God in vain." This mixture of the consonants YHWH and the vowels A O A from *'Adonay* gave rise to the pronunciation *Jehovah* which is definitely a mistaken reading.

What is the meaning of YAHWEH in Exodus 15? The root seems to have come from Amorite HWH/HYH which is the root of the verb "to live," "to be," or "to exist." This was probably the understanding of the author of Exodus 3:14 when he wrote what God said to Moses in the apparition at the burning bush. God said: "ehyeh 'asher 'ehyeh" (I am who I am. This was understood to be in the simple form of the verb "to be": I AM or I EXIST). Therefore, YAHWEH, the third person most probably means HE IS or HE EXISTS. Some authors, however, think that it is in the causative form which they translate as "he causes to be," or "he causes to exist."

Whatever be its original grammatical form in Amorite or Akkadian we know that the sacred author understood it in its simple form, "I am"; and so by the same token the third person is also to be understood as HE IS or HE EXISTS.

SECOND READING. 1 CORINTHIANS 10:1-6. 10-12.

St. Paul expresses here very important doctrine on typology saying that the events of the Old Testament (in this passage the occurrences when Moses and the Israelites left Egypt), were figures for the present either to teach or to warn us. He relates the crossing of the sea with baptism and the manna and water from the rock to the Eucharist.

The phraseology itself of Paul in this text intertwines ideas from the Old Testament and the New. The Israelites "were *baptized* in the cloud and in the sea..." This definitely refers to baptism in the Holy Spirit and water. The Israelites ate "the same spiritual food and drank the same spiritual drink from the rock." And he adds "this rock was Christ." Clearly the reference is to the Holy Eucharist.

St. Paul follows a rabbinic tradition, not found in the Old Testament, that the rock which Moses struck to provide water for the Israelites followed them in their desert wanderings.

Still being baptized and partaking of the same spiritual food and spiritual drink did not prevent God from punishing them whenever they commit sin. Paul warns Christians that Baptism and even the Eucharist would be useless if we do evil.

READING OF THE GOOD NEWS. LUKE 13:1-9.

This pericope in St. Luke which thematically follows chapter 12:54-59 on the "signs of the times" may be entitled "admonition to conversion or penance."

Our Lord gave this admonition to all that "if you do not turn away from your sins you will all perish as they did." "They" were those Galileans whom Pilate ordered to be killed while they were offering sacrifices in the temple and the men upon whom a tower in Siloam fell. The former died in the hands of a tyrant while the latter in an accident. Yet it did not mean they were the worst of men.

This reference to Pilate's cruelty in the killing of the Galileans is only found here in St. Luke. Flavius Josephus, however, narrates a similar episode when Pilate had ordered the killing of some Samaritans on a pilgrimage to Mt. Garizim in the year 35 A.D.

To prove his point more for the necessity of conversion, our Lord added the parable of the barren fig-tree. "Three years" may be an allusion to the period of his own ministry to the Israelites.

There is a kind of a suspense at the end since we do not really know whether finally the fig-tree bore fruit after the caretaker tilled the soil and placed fertilizers.

H O M I L Y

LET US NOT DELAY OUR CONVERSION

There is an axiom in Philosophy expressed by St. Thomas Aquinas which may well serve as food for thought for those who delay their conversion. In Latin it says: "error in principio, magis error in fine." Translated literally it means: "an error

in principle or at the beginning, a greater error in the end." This can be easily illustrated by a traveller going to a certain place. Supposing you are going to Baguio from Manila but instead of going north you go south. There is already an error in the beginning. The more you continue going south the greater your error will be, the further you will be from your intended goal of reaching Baguio and will instead land in Bicol or in the Visayas

The farther we turn away from our intended goal the harder would it be to return. Greater effort has to be exerted, more energy has to be spent.

A crooked will may be compared to a crooked foot because of a sprained condition. The individual suffers pain especially if he walks in that condition. He might not want to have a doctor straighten it back for fear of the pain of operation or the pain of acupuncture. Ironically, the more he delays in looking for a cure the more his condition becomes serious and his foot remains more crooked.

We experience, then, two kinds of pain. One pain is because of the condition of being sick, and the other pain is because of undergoing a cure. A person who has a toothache suffers pain because of his condition of having a toothache. But if he allow his tooth to be pulled by a dentist he will also suffer pain, but a pain in the process of getting cured.

Many of us prefer to suffer pain remaining in the condition of being sick, or suffering morally, being in the state of sin rather than looking for a cure and suffer all the inconveniences including pain in the process but in the end reach the state of peace.

Let us not delay our conversion, our turning back to God before we know that we have gone far, far away from Him and to return would already require a miracle.

FOURTH SUNDAY IN LENT

(March 13, 1983)

FIRST READING. JOSHUA 5:9a. 10-12.

After crossing the Jordan the Israelites established their camp at Gilgal and before they set in their campaign to conquer the Promised Land they celebrated two rites in that place. The

first was the circumcision of all male Israelites who were not circumcised in the desert (5: 2-9) ; the second rite was the celebration of the Passover (5: 10-12).

The month mentioned on the fourteenth day of which the Passover was celebrated was the first month according to 4:19. This was the month of Nisan and the 4th day was always a full moon.

The text as we have it now has undergone a process of redaction that has combined the feast of Passover and the feast of Unleavened Bread (the Azymes). The eating of "roasted grain" seems to be peculiar to this celebration at Gilgal since it has not become part of the ritual of Azymes in later times.

The text finally notes that after reaching the Promised Land the Manna stopped falling. Now they ate of the produce of the land.

SECOND READING. 2 CORINTHIANS 5:17-21.

The work of reconciliation of the world and mankind comes from God through Christ and the Apostles function as ambassadors of reconciliation. Still the will of the individual can place obstacles to this reconciliation that is why St. Paul had to beseech in v. 20: "allow yourselves to be reconciled."

The crucifixion and resurrection of Jesus changed the whole order of the world from the old to the new. The word "cosmos" (world) here does not have a pejorative meaning like we find in the phrase "the world hates you." It rather means mankind.

God "did not reckon their offenses against them." This is the so-called "objective redemption" by theologians. It concerns the whole of mankind but individual men have yet to accept the words of reconciliation through his ministers.

Reconciliation then is a process which has its initial stage and final stage. It can even be lost but it can also be recovered.

It is again clear from this text how Paul was aware of his apostolic calling. He is an "ambassador of Christ," "minister of reconciliation."

The purpose of this reconciliation is that "we become the justice of God in him." This shows that by being reconciled with God or justified in God through Christ we become as it were a divine attribute.

READING OF THE GOOD NEWS. LUKE 15:1-3. 11-32.

The Parable of the Prodigal Son, found only in Luke has been considered by many biblical interpreters as the pearl among the parables of Jesus.

This story does not only show mastery of human psychology but is replete with theological perspectives which transcend time and place.

The Parable could have ended in v. 24 without losing the lesson of the story. **But** our Lord still wanted to show the magnanimity and happiness of the Father when he received his lost son in comparison with the elder son who was always with him. Not that he does not love the elder son but under this situation the focus is on his joy for having seen again his lost son. The weight of the last part of the story is not on the attitude of the elder son but on the happiness of the whole household, from the Father to the servants, because^ "a son was lost and is found, was dead but came back to life."

HOMILY**EVERY SINNER IS A PRODIGAL SON**

During the latter part of the sixties and early seventies a phenomenon called the "hippie movement" became widespread in the United States and in Europe. Even children of prominent men, scions of wealthy families joined this group, leaving their homes and wandering around expressing their rebellion against established institutions.

At the start these people seemed to be contented. They could do what they want, they communicated with nature, adorned themselves with flowers, felt free as the birds. Later on to stress more their independence they started taking drugs, became liberal in their sexual attitudes, defied established laws and authorities. But this way of life could not go on forever. They had to eat, they needed shelter during rains and winter. Some of them who had money at the start were alright for

sometime. Later on when their money was gone they resorted to begging. Without work and in need of money some became drug pushers. A number landed in jail for various offenses.

An image of the prodigal son immediately comes to mind. He was well off with so many friends when he had still money to squander. But the moment his money was gone he lost all his friends and was even contented with feeding the swine partaking of their food since no one would give him any.

Every sinner is a prodigal son. He squanders those graces given to him by God. Then he becomes miserable, tormented by his conscience, beset by worries, weakened in his will. He suffers from spiritual malnourishment. If only he would reflect on the former happiness he was enjoying in his Father's house, of his dignity as a son and not an outcast, then he would resolve of returning back to his Father who is ever waiting for his return.

FIFTH SUNDAY IN LENT (March 20, 1983)

FIRST READING. ISAIAH 43:16-21.

This text from Isaiah describes the return of the exiles from Babylon to be effected by God just as he caused the liberation of his people from the bondage of Egypt in times past. But the past serves as the *anamnesis* (memorial) of the present.

The redemptive act of God is continuous. The liberation from Egypt in the past is now the return of the exile from Babylon which is again past, looking at it in our contemporary perspective, giving way to the final redemptive act of liberation from sin.

SECOND READING. PHILIPPIANS 3:8-14.

After warning the Philippians concerning the danger from Judaizers who insisted on the practice of the mosaic law for justification, Paul insists on his new found justification through faith in Christ. As a Pharisee he himself was an avid follower of the mosaic law even to the extent of persecuting the Church. Now everything has changed. He considers all he has gained in the past as mere garbage compared to what he now possesses, "the knowledge of Christ Jesus his Lord." A knowledge that

is not merely abstract and speculative, but as the Hebrew idea of knowledge connotes, concrete and experiential.

The moment an individual is justified or made righteous or has known Christ he receives a dynamism to go on towards the perfection of this righteousness. Getting his image from sports, that of running a race, Paul considers Christian life a race towards the goal: "the upward call." He is not anymore the former persecutor but the "persistor," persisting to win the prize.

READING OF THE GOOD NEWS. JOHN 8:1-11.

Stylistic criteria have made authors think that this pericope was once part of the synoptic tradition, perhaps from St. Luke. Although the authorship of this passage is disputed, its canonicity is not and, therefore, must be accepted as inspired.

The Jews wanted to trap Jesus by presenting a case, the answer of which on either side would place him into trouble, either with the Jewish authorities or with the Romans.

The case involved a woman caught committing adultery who according to her accusers must be stoned to death. The penalty of stoning to death is in fact imposed by the Mosaic Law to a girl engaged to be married and has committed adultery according to Deuteronomy 22:23 ff. But for a woman already married (Deuteronomy 22:22) a death penalty is imposed but not necessarily by stoning. At any rate our Lord's accusers thought that any answer will lead him to condemnation. If he answered in the negative he would be regarded as defying the Mosaic Law, while a positive answer would make him answerable to the Roman authorities which alone had the power to condemn to death.

The answer of our Lord was totally unexpected by his adversaries. It manifested his divine attributes of wisdom, justice and love. "He who has no sin should cast the first stone." And one by one the accusers left beginning from the eldest.

H O M I L Y

AGAINST HYPOCRITICAL ACCUSERS

When our Lord said, "he who is without, sin among you be the first one to cast the stone," the accusers of the woman

caught in adultery slowly left one by one, beginning from the eldest. It is in fact easy to accuse someone although perhaps we are more guilty than the person we are accusing of. We see the mote in other's eyes while we do not see the beam in our own eye.

But before we draw erroneous conclusions on the occasion of the present Gospel reading we have to pin-point the central message of the Gospel story which shows the wisdom, justice, and mercy of our Lord.

The Gospel story does not imply that we have to do away with courts, or tribunals, or accusations which are legitimate. It does imply that *we* have to be careful with our accusations lest we be guilty with the same charge.

The aim of the woman's accusers was not really because they were zealous in observing the Mosaic Law but because they want to trap our Lord so that they would have something to accuse him of.

The answer and actions of our Lord was remarkable. He did not only avoid the trap of his adversaries thus showing his extraordinary wisdom but pricked the conscience of the woman's accusers and showed them the true path of justice. Most of all his mercy towards the sinner was greatly manifested. He told the woman to go and sin no more.

Sometimes we may be called to give testimony in court against a certain person. In this case let truth and justice have their way. A court is an expression of authority and if it is legitimate authority it has its origin from God, as St. Paul says: "All authority is from God."

The Gospel story is not, therefore, against any judicial institution as long as they are endowed with proper authority. Neither is it against lawyers who by their profession are bound to uphold the law. Neither is it against accusers who want to vindicate their right in the proper tribunal. The Gospel story is rather against hypocritical accusers who, under the pretext of being law-observant, had other intentions in mind, that of entrapping the Lord of mercy and love.

PALM SUNDAY OF THE LORD'S PASSION
(March 27, 1983)

FIRST READING. ISAIAH 50:4-7.

The third song of the Suffering Servant of Yahweh starts with these verses. The words which the Prophet transmitted to others to console the weary did not come from him but from God. God also inspired him to listen to the divine words but the prophet must first of all be docile to God's teachings.

Like the other messengers and prophets of Yahweh, the Suffering Servant was persecuted and maligned by others. In spite of all these, his complete trust in the Lord never wavered.

The text of Isaiah has been interpreted as messianic and, therefore, applied to Christ. Indeed Christ was the model of obedience in transmitting the words of the Father. He listens to the Father, prays to him often, perfectly doing his Father's will. No other prophet has suffered persecutions than our Lord Jesus Christ.

SECOND READING. PHILIPPIANS 2:6-11.

This passage in Philippians is Paul's reproduction of an early kerygmatic confession in hymnic form probably originating in the early Jewish-Christian community.

Morphe Theou, lit. "from of God" following the meaning given by the Septuagint (LXX) denotes "external appearance." In Greek mythology *morphe theou* would be the external appearance of a god in a theophany: either a man, a bull, an eagle, etc. This idea, however, is inconceivable to a Jew. In the Old Testament the external manifestation of God is his *kabod* or glory. Thus the *morphe theou* would refer to the status of Jesus possessing that external manifestation of Yahweh, his divine status.

Harpagmois which in the Vulgate was translated as *rapina* with an active meaning (act of plundering or usurping). This could mean that for Jesus, to be in such a divine status would not be an act of usurpation. Modern exegetes, on the other hand, which is I think more correct, tend to understand it in the passive sense: *res rapta et Htenenda* "a prize booty," some thing to be held on to." In this way it means that being of di-

vine status, Jesus "did not clutch on to this privilege so tenaciously," but "emptied himself of it to take up the status of a slave." He did not renounce or empty himself of his divinity, but only of his status of glory.

Nevertheless, after his humiliation emptying himself in the incarnation and his death, his status of glory was restored to him, God exalting him, the whole universe adoring him, and every tongue proclaiming him as *Kyrios*. "Jesus Christ i* Lord." An appellation given to the divinity.

THE GOSPEL READING IS TAKEN FROM THE PASSION OF OUR LORD ACCORDING TO ST. LUKE 22:14 — 23:56 (or 23:1-49).

EASTER SUNDAY OF THE LORD'S RESURRECTION

(April 3, 1983)

This year we commemorate the 1,950th year of our Lord's Resurrection proclaimed a Jubilee Year by our Holy Father Pope John Paul II.

FIRST READING. ACTS 10:34a. 37-43.

The present text is a part of Peter's discourse which is considered a summary of the kerygma preached to the Gentiles. Thus the context in which this sermon was pronounced was the preparation of the baptism of the household of Cornelius, the first Gentile to be received in the Church without passing through the Jewish religion. The discourse itself is a schema of the Synoptic Gospels, either of St. Mark or St. Luke. However, the roughness of the syntax in Greek denies a Lucan authorship of this passage and rather points to a primitive kerygmatic preaching.

SECOND READING. COLOSSIANS 3:1-4.

St. Paul reminds the Colossians of their new life of being resurrected in Christ which requires of them to live for the things of heaven.

The Christian, having died and risen mystically with Christ in baptism (cf. 2:2; Ephesians 2:6) has entered a new life, the life of grace, although its full manifestation will only be realized at the *\>arousia*, when Christ would appear for the second time.

The use of the tenses of the verb in verse 3 is significant. "Died" is in the aorist which means definitive and final, while •has been hidden" is in the perfect tense, which is still continuing until the present.

READING OF THE GOOD NEWS. JOHN 20:1-9 (Morning Mass)

This is an account made by John of the discovery of the empty tomb first by Mary Magdalene (and the other women; note the "we" in verse 2) and then by Peter and John.

The story is narrated in such a way that we can easily discern the vivid recollection of an eye-witness "who saw and believed." This eye-witness was no other than St. John the beloved disciple and the author of the fourth Gospel.

READING OF THE GOOD NEWS. LUKE 24:13-35 (Afternoon or Evening Mass)

The appearance of the Risen Jesus to the two disciples who were going to Emmaus could not have been made-up since it involved not any leader of the community but two disciples who must have told this story again and again. One of them was a man named Cleopas who according to Hegesippus as quoted by Eusebius of Caesarea in his *Historia Ecclesiastica* (3.11,1) was the brother of St. Joseph and the father of Simeon. Simeon succeeded the Less as bishop of Jerusalem.

The pattern of the story is what we follow in the celebration of the Liturgy: the Liturgy of the Word, which corresponds to the time the disciples met Jesus on the way and explained to them the Scriptures about himself; and the Liturgy of the Eucharist, when they reached the place and he took bread and broke it.

HOMILY

WE, REJOICE, NOT AT THE EMPTY TOMB BUT AT THE RESURRECTION

The whole of Christendom rejoices today filling the air with shouts of Alleluiah as we greet the Risen Christ. The sorrow of Good Friday and the gloom of Black Saturday have given way to the joys of Easter Day.

The Apostles themselves could not believe what they heard from the women on that first Easter morning. "They have taken the Lord from the tomb." The possibility of the resurrection was not even hinted in the words of Mary Magdalene. Some tinge of doubt but with expectation of a wondrous happening was present among the Apostles that at the sudden news of the tomb being empty brought Peter and John running with great speed to the tomb to see for themselves. They saw the condition of the tomb, they saw the linen cloths, but Jesus was not there. It was only later in the day that he made his appearance to them in his glorified body.

We, present day Christians, have not seen the empty tomb nor have witnessed the appearances of Christ after his resurrection. But all the same, we believe in the testimony of these first witnesses. They could not have made up the stories of Christ's post-paschal apparitions. St. Paul says in 1 Corinthians ch. 15 that more than 500 brethren saw the Risen Lord, some of whom were still alive when he wrote the letter. And he wrote this letter barely 20 years after the event when memories were still fresh and many Apostles were still alive. Most of all, these witnesses gave their lives as a testimony to the truth of what they preached and professed. If these witnesses who sealed their testimony with their blood were not credible, what witness would ever be?

And so we rejoice today with exceeding joy that our life after all did not only acquire a meaning but destined for all eternity to share in the glory of Christ's resurrection.

SECOND SUNDAY OF EASTER
(April 10, 1983)

FIRST READING. ACTS 5:12-16.

After the tragic case of Ananias and Sapphira (5:1-11), the prestige of Peter and the other Apostles increased in the Church. Many miracles were performed by them and the number of believers grew. There were those who were called "outside of the group." Perhaps these were those in the high strata of society who were afraid of the Sanhedrin and who dared not join them.

The meetings were held during these first days in the Portico of Solomon inside the Temple precincts where St. Peter performed his first miracle by curing the lame man (Acts 3: 1-10).

SECOND READING. APOCALYPSE 1:9-11a. 12. 13, 17-19.

We have in this passage the inaugural vision of John. He was commanded to write this vision which he saw while he was in exile at the island of Patmos, an island of the Dodecanese group about 65 kms. southwest of Ephesus.

Christ appeared to him dressed as a high priest and his titles in verses 17 and 18. These titles pertain to the three stages in Christ's life: his pre-existence, his death, and his eternal life.

John must write "the things he sees," "the things that are now" "and the things that will happen afterwards"; in other words, the past, the present, and the future. This makes his writings prophetic which in substance is the nature of apocalyptic writings, only expressed in symbols.

READING OF THE GOOD NEWS. JOHN 20:19-31.

The two appearances to the disciples mentioned here: the first, that very Sunday evening of the resurrection itself in which Thomas called the Twin was absent and the other one. one week later now with the presence of Thomas, conclude the Gospel of St. John.

Chapter 21 according to literary analysis was a later addition either by St. John himself, something of a post-script, or by his disciples. The latter theory seems to be the most probable. In verses 30-31 of this present passage, St. John already gave an ending to his Gospel giving the purpose of his work: "that you may believe that Jesus is the Messiah, the Son of God, and through your faith in him you may have life."

HOMILY

WE DO NOT SEE AND YET BELIEVE. WE ARE BLESSED SAYS THE LORD

Our Lord spoke of us when he said to Thomas: "blessed are those who have not seen and yet believed." We have not seen him as a babe in swaddling clothes like the shepherds and the wise men; we have not seen him walk the path from Nazareth to Bethlehem; we have not seen him like the people of Nazareth in the carpentry shop of St. Joseph; we have not seen him like John the Baptist being baptized in the Jordan; we have not seen him preaching and making miracles in Galilee and Jerusalem; we were not there when he was crucified, died, and was buried; we did not see him when he appeared to the Apostles after the resurrection; we have not seen him when he ascended to heaven. Yet we believe. More blessed are we, according to our Lord, for we have not seen and yet we believe.

We see a piece of bread and a chalice of wine, yet we believe he is truly present after the consecration, and we can truly exclaim like St. Thomas, "my Lord and my God." We see water being poured over the head of an infant while the minister pronounces the formula of baptism and we believe that original sin is taken away from the soul of that infant and Christ is there transforming the soul with his grace, and the most sublime Trinity coming down and making their abode in that soul.' We see the hands of a bishop imposed on the heads of those to be confirmed and we believe that the Holy Spirit is there pouring his gifts and charisms to strengthen the Christian to maturity in his spiritual life.

That belief has not changed throughout the centuries. It is as if the life of Christ was only a few years ago, nay, even present to us today.

THIRD SUNDAY OF EASTER
(April 17, 1983)

FIRST READING. ACTS 5:27b-32. 40b-41.

This is the second persecution of the Apostles mentioned in the Acts. The first happened after the miraculous curing of the lame man by Peter (Acts 4).

To the prohibition of the High Priest and the Sanhedrin that they should not preach in Jerusalem, the Apostles replied that "they must obey God, not men." This pericope prepares for the narrative of the martyrdom of St. Stephen in chapters 6-8.

As usual the spokesman of the Apostles was Peter who always appears as the head of the apostolic group (cf. 1:15; 2:14; 3:12; 4:6; 5:3.15).

SECOND READING. APOCALYPSE 5:11-14.

After the hymn of the four living creatures and the 24 elders before the Lamb (vv. 9-10), myriads of angels sang in a loud voice a second hymn. There are seven words in the hymn expressing the Lamb's fulness of power and glory. The first four: power, wealth, wisdom, and strength, express the Lamb's dominion; the last three express the adoration given by the angels: honor, glory, and praise.

A parallel text is found in 4:11 and like this verse the whole hymn ends with the response of the whole community.

READING OF THE GOOD NEWS. JOHN 21:1-19.

This passage from chapter 21 of St. John narrating the post-resurrection appearance of Jesus by the shore of Lake Galilee is considered by exegetes today as an addition or a post-script, since St. John has already concluded his Gospel in chapter 20:31.

The text is divided into three parts: the first is the miraculous catch of fish (1-14) which has a parallel in Mark (8:4-10) but on a different context. The second is the threefold confession of Peter's love offsetting his threefold denial during the passion (15-17) ; the third is the prediction of Peter's manner of death (18-19).

HOMILY

HISTORY WITNESSES HOW PETER FEEDS HIS MASTER'S SHEEP

Many thoughts come our way upon reading this appearance of our Lord by the shore of Lake Galilee after his resurrection. His Apostles were fishing but before his appearance they have caught nothing after a hard night's labor. When he appeared he commanded them to lower their net again and this time they caught so many, 153 fishes in all.

Human labors without the Lord run the risk of being fruitless. His presence and his help brings much fruit.

It was, then, during this occasion that our Lord asked Peter the threefold question: "Peter, do you love me than these?" It has been remarked that this threefold question cancelled once, and for all the trauma of the threefold denial of Peter on the night of the passion and charged him with the greatest responsibility of his pastoral office, to feed the lamb and sheep of the Lord. Jesus insists that the lamb and the sheep are his. Peter is not Jesus' successor on earth. He is only his Vicar. Peter has successors on earth, other Peters, our Holy Father in Rome.

We can refer to history as our witness how Peter and his successors fulfilled this mandate of our Lord to feed his lambs and his sheep. Modern times and the facility of travel have made possible the visit of the Holy Father to many countries in the world. He has come twice to our country and we are sure there will be more visits in the future, if not in our lifetime, in future years to come as long as there are sheep and lamb to be fed.

Finally as a reward, Peter would suffer the same fate as his Master. He would be bound and led to the place where he

would be crucified upside down. Near the place of his crucifixion at the Vatican Hill there rise today on top of his tomb the most magnificent basilica in the whole of Christendom and the whole world, the Basilica of St. Peter.

FOURTH SUNDAY OF EASTER
(April 24, 1983)

FIRST READING: ACTS 13:14. 43-52.

The episode in this passage of the Acts happened during St. Paul's missionary journey when he and Barnabas reached Antioch in Pisidia and as usual according to their custom preached in the synagogue. The first reaction was favorable and they were invited to return the following Sabbath. Because of the enthusiastic response of the crowds the Jewish leaders then became jealous of them. At this point there was no mention as yet of the Judaizers or Judaizants who became bitter enemies of Paul.

At the instigation of the Jewish leaders Paul and Barnabas were persecuted which prompted them to turn their backs to the Jews and go instead to the Gentiles. In principle, then, St. Paul first preaches to the Jews since he was of their own flesh and blood. Only when the Jews reject the Good News that St. Paul turns towards the Gentiles who received him with open arms.

SECOND READING. APOCALYPSE 7:9. 14b-17.

The somber atmosphere of the Apocalypse which speaks of persecutions and calamities is now broken with the victorious appearance of the multitude of Christians in the glory of heaven.

It is not necessary to view in this passage only the martyrs who died violent death during the time of persecutions. All the members of the Church who remained faithful, that means, who lived their faith and persevered, without necessarily dying for their faith, are included.

The "white robes" are not given during their entry to heaven but already theirs at the moment of becoming a Christian. It is in fact a pre-requisite of their entry to heaven (22:14). This robe can be lost, it can be soiled. To wash it in the "blood of the lamb" symbolizes the effective participation in the death of Christ and its salvific value.

The elect in heaven are here shown celebrating the heavenly liturgy without ceasing around the throne of God.

READING OF THE GOOD NEWS. JOHN 10:27-30.

From chapter 7 to 10:21 St. John developed episodes and discourses in the life of Jesus in the context of the celebration of the feast of Tabernacles, an autumn feast celebrated during the month of September or October. It is in this chronological frame that he spoke to the people about the Good Shepherd (John 10:1-18).

From 10:22 onwards a new time frame was introduced, the feast of the Dedication of the Temple which Judas Maccabaeus did in 165 B.C. (cf. 1 Maccabees 4:36-59; 2 Maccabees 1-18). This is also known as the "Feast of Lights" characterized by the lighting of the *Menorah* (seven branch candle-stick) at the courtyard of the Temple. This feast is held during winter time. Another series of discourses was developed by the Evangelist in the context of this festival and the theme of the Good Shepherd was repeated which is the passage in today's Gospel reading.

H O M I L Y

ARE WE THE SHEEP OF THE GOOD SHEPHERD?

Are we the sheep of the Good Shepherd? If we are his sheep, do we listen to his voice? Let us not deceive ourselves in this, my dear brothers and sisters in Christ, to say that we are the sheep of Christ and yet do not heed his voice.

But which is the voice of Christ? Read St. John chapter 21 which was the Gospel last Sunday and he will tell us that it is the voice of Peter, the Vicar of Christ on earth, to whom Christ gave the charge to feed his sheep. To listen to the voice of Peter, then, is to listen to the voice of Christ. Sometimes we may not understand where he leads us, but one thing is sure, he always leads us to verdant pastures where we will be well nourished and contented. Still to that unknown verdant meadow we begin to waver, we fumble and fall. Then we try to go astray as if we know a better way to go to that verdant pasture. But instead we lose our way. We become lost sheep.

Then the Good Shepherd starts looking for us even leaving the ninety-nine to find the stray sheep. If we keep on hiding, not uttering a cry, he would not know where to find us although he would keep calling us. And so we should cry, we should groan and lament and he will hear us.

JOANNES PAULUS PP. II

ad perpetuam rei memoriam

Signum illud sanctuariumque Beatissimae Dei Genetrici Mariae dicatum sub vernaculo nomine — Our Lady of Charity —, Dominae, nostrae scilicet a caritate, quod in finibus communitatis ecclesialis Ferdinandopolitanae ab Unione diu iam celebratur a christifidelium multitudinibus, non tantum aedificii ipsius amplitudine artisque sacrae commendatur decore, verum usu catholicae religionis etiam et perantiqui cultus consuetudine. Cum praeterea eatem vitae paroecialis sedes ac totius regionis quasi quoddam centrum apostolici operis singulariter emereret inter aedes sacras omnis insulae Luzonis, his ideo de causis convenienter quidem Venerabilis Frater Salvator Lazo ipse Antistes Ferdinandopolitanus ab Unione suo tempore poposcit ab Sede Apostolica ut ecclesia sacellum maiore quodam illustraretur liturgicae gratiae ornamento, videlicet Basilicae Minoris titulo. Plane Nos rati confisque fore ut inde in cunctum ibi degentem clerum ac populum christianum plurima manerent fidei industriaeque catholicae beneficia, eiusdem Episcopi libenter obsecundavimus precibus. Ex sententia proin Sacrae Congregationis pro Sacramentis et Cultu Divino harum Litterarum virtute constituimus ut templu, quod memoravimus, Deo consecratum cum praeclara effigie Beatae Mariae Virginis, Dominae nostrae a caritate, ad honorem evehatur ac gradum Basilicae Minoris, omnibus simul additis ei iuribus et privilegiis quae aedibus hoc nomine insignitis rite competunt. Mandamus insuper ut illa singula accuratissime observentur quae secundum Decretum — De titulo Basilicae Minoris — die VI mensis Junii anno MCMLXVIII foras datum abserventur oportet. Contrariis quibusvis haudquaquam obstantibus. Datum Romae, apud Sanctum Petrum, die XV Iulii mensis anno MCMLXXXII, Pontificatus Nostri quarto.

AUGUSTINUS CARD. CASAROLI
a public Eccl. negotiis

KASULATAN NG PAGTATATAG NG PAROKYA NG MAHAL NA BIRHEN NG LOURDES MALIBAGO, TORRIJOS, MARINDUQUE

Bilang katugunan sa makatuwirang karaingan ng Sambayanan ng Malibago at ng mga Barangay na kanugnog nito na buong pagsusumamong idinulog sa pamamagitan ng isang delegasyon noong ika-10 ng Mayo, 1980, at sa kahilingan at payo nina Rdo. P. Rodolfo Red, Kura Paroko ng Torrijos at Rdo. P. Ulysses Santos Rivamonte, Kura Paroko ng Buenavista na nakasasakop sa mga Barangay na tinutukoy at sa pagsang-ayon ng Kaparian ng Diyosesis ng Boac sa pamumuno ni Mons. Calixto Jamilla bilang Bikario Heneral.

A K O

Rafael Montiano Lim, D.D. na sa awa ng Diyos at kapiyahan ng Sede Apostolika, Obispo ng Diyosesis ng Boac, Marinduque, matapos matamang mapaglimi ang mga bagay-bagay at mataimtim na pananalangin ay nagtatatag ng Parokya ng Mahal na Birhen ng Lourdes sa ikaluluwalhati ng Diyos at ikabubuti ng Sambayanan.

Kaya sa bisa ng Kasulatang ito ay itinatakda ko, ngayong ika-11 ng Pebrero sa taon ng ating Panginoon 1982 ang bagong Parokya ng Mahal na Birhen ng Lourdes taglay ang lahat ng mga karapatan at pribilehiyo ayon sa ipinag-uutos ng Derecho Canonico at ayon sa Pangdiyosesis na mga Patakaran at tina-tanggap na mga kaugalian.

Ang Parokyang ito ay bubuin ng Barangay Malibago at mga kalapit Barangay na ayon sa kaalwanan at pasiya ng mga Mananampalataya ay nagnanais tumanggap ng mga Sakramento at iba pang paglilingkod mula sa Parokyang ito.

Itinatakda ko na ang Sentro ng Parokyang ito ay ilalagay sa Malibago at ang sustento nito ay magmumula sa kusang-loob na handog ng Bayan at karampatang bahagi mula sa Aransel na pinairral sa Diyosesis.

112 BOLETIN ECLESIASTICO DE FILIPINAS

Kaya naman buong pagmamahal kong ipinapayo sa Sambayanang bumubuo ng bagong Parokyang ito na maging bukas-palad sana sa paglulong sa lahat ng mga kilusan dito.

Akin ding itinatalaga sa bisa ng kasulatang ito si Rdo. P. Simeon Regino y Revilla bilang unang Pastor ng bagong Parokyang ito at ipinagkakaloob sa kanya ang lahat ng kapang-yarihan, karapatan at pribilihiyo ayon sa ipinag-uutos ng Derecho Canonico at ayon sa Pangdiyosesis na Patakaran at tinatanggap na mga kaugalian.

+ RAFAEL M. LIM, D.D.
Obispo ng Boac
Boac, Marinduque

P. ROLANDO N. OLIVERIO
Kanselyer

Ibinigay dito sa aming Kuria Diyosesana, Boac, Marinduque ngayong ika-11 ng Pebrero, 1982. Pista ng Mahal na Birhen ng Lourdes.