

# BOLETIN ECLESIASTICO deFILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

BULL OF INDICTION OF THE JUBILEE YEAR  
FOR THE 1950th ANNIVERSARY  
OF REDEMPTION

John Paul II

CULTURE: AS TOTAL DEVELOPMENT OF MAN  
IN THE TEACHING OF  
POPE JOHN PAUL II

Joseph M. de Torre

COMMUNIO IN SACRIS WITH THE  
SEPARATED BRETHREN

Excelso Garcia, O.P.

DOMINICAN TOWNS IN PANGASINAN

Pablo Fernandez, O.P.

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# BOLETIN ECLESIASTICO deFILIPINAS

THE OFFICIAL INTERDIOCESAN ORGAN

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## TABLE OF CONTENTS

EDITORIAL	242	FOCUS OF THE JUBILEE: FAMILY!
DOCUMENTATION		
• John Paul II	244	THE FAMILY AND THE HOLY YEAR
	248	BULL OF INDICTION OF THE JUBILEE YEAR FOR THE 1950th ANNIVERSARY OF REDEMPTION
	263	LETTER TO THE PRIESTS
	271	APPOINTMENT OF THE MOST REV. CICERON S. M. TUMBOCON
• S. Card. Baggio	272	DECLARATION CONCERNING OFUS DE:
• CBCP	277	A DIALOGUE FOR PEACE
FEATURE		
• Joseph M. de Torre	283	CULTURE: AS TOTAL DEVELOPMENT OF MAN IN THE TEACHING OF POPE JOHN PAUL II
LITURGY		
• H. Graf, S.V.D.	295	MOSES AS PATRON SAINT
HOMILETICS		
• Bruno Torpigiani, D.D.	298	STUDY AND RESPONSIBILITY TO THE CHURCH AND TO HUMANITY
• Angel Aparicio, O.P.	303	HOMILETICAL NOTES FOR SUNDAYS (August-September)
CASES AND INQUIRIES		
• Excelso Garcia, O.P.	331	INSCRIPTION OF BAPTISM
	332	COMMUNIO IN SACRIS WITH THE SEPARATED BRETHREN
HISTORY		
• Pablo Fernandez, O.P.	335	DOMINICAN TOWNS IN PANGASINAN
SANCTITY IN THE PHILIPPINES		
	350	MERCEDES DE LOS SANTOS, T.O.P.

## EDITORIAL

### ***FOCUS OF THE JUBILEE: FAMILY!***

The Synod of Bishops of 1980 chose for its theme the role of the christian family in the world today. The Synodal Fathers and the sixteen delegate couples expressed their concern and their hopes: the concern arising from the many questions raised in our day about marriage and the family, and the hope that even in our day we can still present the Christian ideal of the family as the only valid one. Addressing the Roman Clergy, the Holy Father urged them to study the document *FamUiarU Consortio* prepared by the Synod. The problems of the family in the Synod, he said, "were not only discussed, studied and confronted, but in a certain sense, they were also suffered."

The Jubilee Year of Redemption should provide the context and the atmosphere wherein one can see the *faith dimension* of things with a keener perception, a dimension which is becoming more and more obscured in a world which is so preoccupied with itself. It is thus that our attention is immediately focused on the family, on the urgency of injecting a *faith dimension* into our constantly eroding christian families. So many of them are scared and wounded that one asks oneself at times whether there is still a fighting chance for the christian family to survive in the midst of so many economic, social and moral problems that confront it. The answer, of course, is *yes*, but this does not make the challenge any easier. The weakening sense of faith makes us forget our vocation to participate in God's life and love. We often set feelings and emotions as our supreme guide and the results are all too evident for everyone to see. One gets the impression that some enter marriage demanding of it a ready made happiness and ignoring the fact that such happiness or a measure of it, can only be attained in the arduous task of living and growing together.

The zeal and compassion of the Pastor should be directed in a special way toward the family so much in need of evangelization, healing and encouragement. Perhaps we do not preach enough to the family. Or perhaps we wield freely the law that commands and prohibits — something which is evidently necessary — but do not *patiently* help the family strive gradually and painfully toward the creation of that *domestic church* which every christian family is called to be. A community of faith living in hope and love, capable of weathering life's storms, and thus becoming the first school of evangelization for its members.

Fr. Pedro Luis Gonzalez, O.P.

## A Note

*With the approval of the New Code of Canon Law, so many questions are raised from the pastoral field. The revival of the section of CASES AND INQUIRIES will hopefully satisfy the thirst for answers to those practical questions. In this issue, Fr. Excelso Garcia, O.P., a well-known authority on Canon Law, deals on two topics: Inscription of Baptism and Communio in Sacris with the Separated Brethren. We invite everybody to send us further inquiries.*

*Here we also offer our esteemed readers a section entitled SANCTITY IN THE PHILIPPINES. Fr. Pablo Fernandez, O.P. writes this time a more complete account regarding a tertiary, Mercedes de los Santos from San Mateo. The information about personages who excelled in Christian life is a step toward possible future official recognition by the Church, of rare heroism, similar if not equal, to that of the first Filipino Blessed, Lorenzo Ruiz and his Companions. Therefore, we invite all to communicate with us names and, biographies of heroic persons known personally or through records of history. Those names may be added one day to the list of the Venerables and Blesseds whose feet once touched the soil of our country.*

The Editor

## DOCUMENTATION

# THE FAMILY... AND THE HOLY YEAR\*

1. Although I have an already prepared text at my disposal, I do not wish to use it, but to "react" briefly to the voices which we have heard and to the themes which have been placed before us.

We are talking first of all about the family. I still have before my eyes and my ears the Synod of Bishops of 1980, a great pastoral experience in the dimension of the universal Church. Paul VI once said that for him, participating in these plenary assemblies of the Synod counted more than many readings and other acts of the Pontificate, because he could know the Church just as it lives, the Church in her lived experience. Here today we have a similar occasion and opportunity: the Roman Church, as a lived experience, is revealed and demonstrated through you, your voices and your comments. A great richness: many observations, many questions, many encouragements, many particular experiences, many suggestions.

All this had to be noted in order to have the full and complete sense of the wealth of this meeting, and I must say that I prefer this way of meeting the clergy of Rome: by listening to it. Naturally the duty of the bishop is also that of talking to the clergy just as to the faithful, to the whole Church. But to listen also means to speak, although in another sense, because in the Church there is communion, and the first reality of communion is listening, as a starting point of the very words.

I thank you for all these observations, questions, suggestions. Many of these, it is true, have gone outside the two scheduled themes, but they all belong to this reality with which I am so deeply linked, that is, to the Church of Rome.

*\* Delivered by John Paul II last February 17, 1985 during the meeting with the Roman clergy in Clementine Hall about the apostolate of the diocesan Church and published in the L'Osservatore Romano, March 8, 1985.*

**DOCUMENTS MUST BE READ AND STUDIED**

2. Returning to the Synod of 1980, I would like to refer to the document which came out of that Synod, *Familiaris Consortia*. It must be said that the problem of the family in the last Synod was not only discussed, studied, confronted; in a certain sense it was also suffered. This is because there is a human reality, the family, which on the one hand fascinates us with its beauty and its grandeur if one looks at the ideal, at the divine plan of the family which we must preach and propose to our brothers and sisters. On the other hand, this reality, the family, makes us suffer when one looks at the various human experiences, at the various difficulties and many conflicts. I do not want to dwell too much on this point, but I would only like to say that the document, *Familiaris Consortia*, which came out of that Synod, truly constitutes the "abc's" of the family apostolate, and it must be read and studied assiduously. One must read this document. In fact, I think that an effective family apostolate, in each diocese, and then in each parish, consists in the ever deepened study of *Familiaris Consortio*. A reading not only in the mechanical and intellectual sense of the word, but a pastoral reading, a reading for a certain task, the pastoral task.

This pastoral task is entrusted to the Church, it is entrusted to us. For the family, this task is entrusted to the family itself, but with our help: we must help the family to be its own evangelizer, its own apostle, its own catechist, its own guide. The fundamental plan of the family apostolate is this: to help the family itself to be the one to carry out these tasks, to discover its human and Christian identity, to discover its vocation. All this is found in *Familiaris Consortio* and we must always — at the various levels of the Church of Rome, starting with the centres of the vicariate and then passing to the prefectures, to the parishes and to the other responsible communities — we must always look to and follow the doctrine of *Familiaris Consortio* in its integrity: all the problems, all the moral principles which are found there, all the dogmatic and ethical doctrine which is expressed in this document. And then we must seek the ways and means to confront these problems: how to confront them ourselves and what to do to make the family the active subject of this apostolate, of this mission, of this pastoral work.

Certainly — and this is an idea of *Familiaris Consortio* — the family apostolate is carried out through the family: the family for the family, every family for itself and each one for the others. Our task is to stir all this up, to evoke this, to promote this. In this sense we can help parents, spouses, family communities to live profoundly this magnificent plan of God for the family.

### COMMENTS ON HOLY YEAR

3. On the theme of the Holy Year of the Redemption, I have listened with great interest to the various comments. I have seen that there are many experiences, many ideas, many suggestions on how to live the Holy Year in Rome. There is a whole pastoral potential, a pastoral creativity, which is manifested through your voices, and I must say that I listened to all the comments with the greatest interest. I have learned a great deal because among the members of this assembly there are people who lived the Holy Year of 1933 and also the Holy Year of 1925. But we must live the 1983 Holy Year, with the experience of our time, profiting from past experiences.

I do not wish to go into particulars — because for the Diocese of Rome there is a committee which is dealing with these problems and I hope that it will propose an adequate programme — but I would like to say that the Holy Year of the Redemption, as it has been planned in the initial documents and in particular in the Bull of Indiction, is seen above all as an ordinary reality lived in an extraordinary way, through the occasion of the *kairos*, through the occasion of the year. I think that the principle must be this: the Holy Year must be lived from below, not from above. One must not start from the great papal celebrations: yes, the Pope serves everyone. But the Holy Year must be lived starting from the parish. This is what we tried to emphasize in the documents, in the Bull, in the allocutions, and I intend to emphasize it also in the letter to the priests for Holy Thursday. One must start from the basis of the parish: the parish must live the Holy Year in the parish itself, even if, naturally, in relationship with the diocese, in relationship with the Church of Rome, but starting from the parish itself, from its own substance.

This is not an extraordinary project or a project of something which remains supplementary; on the contrary, it must



be placed within the framework of the life of the parish, it must emerge from the life of the parish and manifest itself in its ordinary life. This is how I see the Holy Year in Rome, celebrated in the 310 parishes, as the Holy Year of the parishes. Here in Rome, naturally, we have special reference points: the basilicas, St. Peter's, the Pope, the Holy Door; all the riches and treasures which come to us from the past and which belong to the reality of the Holy Year. These riches will have their life in the Church of Rome, in the Diocese of Rome, if there are as many Holy Years as many Jubilees, as there are parishes. Then all these parishes will flow together in these reference points and we can thus be able to say that our diocese, Rome, lived the Holy Year, and this is how I see the Holy Year lived in every diocese of the world.

If at this moment I were not the Bishop of Rome and I were the Bishop of Krakow, I would try to organize it in this way, to implement it in this way: passing through the parishes. So many parishes, so many celebrations, or so many experiences of the Jubilee Year of the Redemption.

### MEETINGS PRECIOUS TO ME

4. I want to thank you for the opportunity which you have offered me today to meet with your community, with the presbyterate of Rome. I must emphasize that each meeting with my Church, the Church of Rome, with each parish of Rome, is precious to me; each pastoral visit which I try to carry out whenever possible is precious, just as all the other meetings and the other experiences I have with the faithful, the priests, the religious of the Diocese of Rome are precious.

Rome is a very rich diocese and when the diocese is rich, the bishop must be very poor to be able to face this richness. I think that among all the bishops of the world, the poorest must be the Pope, because his diocese is so rich.

**Bull of Indiction of the Jubilee  
for the 1950th Anniversary of the Redemption\*<sup>1</sup>**

**JOHN PAUL**

**BISHOP**

SERVANT OF THE SERVANTS OF GOD  
TO ALL THE FAITHFUL OF THE CATHOLIC  
WORLD, HEALTH AND THE APOSTOLIC BLESSING

1. "Open the doors to the Redeemer".

As we look forward to the Jubilee Year of the Redemption, this is the call that I address to the whole Church, renewing the invitation that I expressed on the morrow of my election to the See of Peter. From that moment my feelings and thoughts have been more than ever directed towards Christ the Redeemer and to his paschal mystery, which is the summit of divine Revelation and the supreme manifestation of God's mercy to the people of every age.<sup>1</sup>

In fact, the universal ministry that belongs to the Bishop of Rome takes its origin from the event of the Redemption accomplished by Christ by his death and Resurrection; and by the same Redeemer it has been put at the service of that same event, - which occupies the central place in the whole history of salvation.<sup>3</sup>

2. It is true to say that every liturgical year is the celebration of the mystery of our Redemption. But the jubilee anniversary of the saving death of Christ suggests that this celebration should be lived in a more intense way. In 1933 Pope Pius XI of venerable memory by a happy inspiration decreed that the XIXth Centenary of the Redemption should be celebrated by an Extraordinary Year, without going into the question of the exact date of the Lord's crucifixion.<sup>4</sup>

\* This *linll of Indicliov* appeared in *L'Osservatore Romano*, January 31, 1983. The official latin title is: *ApcrUi PorUu Rvdemptoii*.

i Homily at the Inauguration of the Pontificate: AAS 70 (1978), 949; Encyclical *Redemptor Hominis*, 2: AAS 71 (1979), 259 f.; Encyclical *Dives in Misericordia*, 7: AAS 72 (1980), 1199-1203.

2Cf. Mt. 16:17-19; 28:18-20.

3Cf. Gal. 4:4-6.

« Bull *Quod N it per*: AAS 25 (1933), 6.

Since in the present year 1983 there occurs the 1500th anniversary of that supreme event, I came to the decision, already manifested to the College of Cardinals on 26 November 1982, to devote a whole year to the special commemoration of the Redemption, so that this event might penetrate more deeply into the thought and action of the whole Church.

This Jubilee will begin on 25 March next, the Solemnity of the Annunciation of the Lord, which recalls the providential moment when the Eternal Word, becoming man through the power of the Holy Spirit in the womb of the Virgin Mary, became a sharer in our flesh, "that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage". It will end on 22 April 1984, Easter Sunday, the day of the fullness of the joy obtained by the redeeming Sacrifice of Christ, through which the Church is ever "wonderfully reborn and nourished".

Let this therefore be *a Year that is truly Holy*. Let it be a time of grace and salvation, by being more intensely sanctified by the acceptance of the graces of the Redemption on the part of the people of our time, through a spiritual renewal of the whole People of God, which has for its head Christ, "who was put to death for our trespasses and raised for our justification".<sup>7</sup>

3. The Church's whole life is immersed in the Redemption and breathes the Redemption. To redeem us Christ came into the world from the bosom of the Father; to redeem us he offered himself on the Cross in an act of supreme love for humanity, leaving to his Church his Body and Blood "in remembrance of him"<sup>8</sup> and making her the minister of reconciliation with the power of remitting sins.<sup>9</sup>

The Redemption is communicated to man through the proclamation of the Word of God and through the sacraments, in that divine economy whereby the Church is constituted, as the Body of Christ, "as the universal sacrament of salvation".<sup>10</sup>

<sup>7</sup> Heb. 2:14 f.

<sup>8</sup> Roman Missal. Easter Sunday Mass, Prayer over the Gifts.  
i Rom. 4:25.

«Cf. Lk. 22:19; 1 Cor. 11:24 f.

<sup>9</sup> Cf. Jn. 20:23; 2 Cor. 5:18 f.

<sup>10</sup> Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 48.

of the Catholic Church the awareness "that their privileged condition is not attributed to their own merits, but to a special grace of Christ. If they fail to respond to that grace in thought, word and deed, not only shall they not be saved, but they shall be the more severely judged!"<sup>17</sup>

Consequently, every baptized person must, above all, be aware of being called to a particular commitment to penance and renewal, since this is the permanent state of the Church, which "at once holy and always in need of purification, never ceases to do penance and to be renewed",<sup>18</sup> as she follows the invitation that Christ addressed to the crowds at the beginning of his ministry: "Repent, and believe in the Gospel".<sup>18</sup>

In this specific commitment, the Year that we are about to celebrate follows the same line as the 1975 Holy Year in which my venerable Predecessor Paul VI called for renewal in Christ and reconciliation with God.<sup>20</sup> Surely there is no spiritual renewal that does not pass through penance and conversion, both as the interior and permanent attitude of the believer and as the practice of virtue that responds to the invitation of the Apostle Paul to "be reconciled with God",<sup>21</sup> and also as the means of obtaining God's forgiveness through the Sacrament of Penance.

It is in fact a requirement of one's very condition in the Church that every Catholic should leave nothing undone to remain in the life of grace and should do everything to avoid falling into sin, in order always to be able to share in the Body and Blood of the Lord and thus to be of assistance to the whole Church in one's own personal sanctification and in the ever more sincere commitment to the Lord's service.

5. Freedom from sin, therefore, is a fruit and a primary requirement of faith in Christ the Redeemer and faith in his Church — Christ who set us free that we might remain free<sup>2</sup> and might share the gift of his sacramental Body for the build-up of his ecclesial Body.

At the service of this freedom, the Lord Jesus instituted in the Church the Sacrament of Penance, so that those who

<sup>17</sup> Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 14.

is *Ibid.*, 8.

<sup>18</sup> *Ibid.*, 1:15.

<sup>20</sup> Cf. Bull *Apostolorum Limina*, I: AAS 66 (1974), 292 ff.

<sup>21</sup> Cf. 2 Cor. 5:20.

<sup>22</sup> Cf. Gal. 5:1.

have committed sin after Baptism may be reconciled with God whom they have offended, and with the Church which they have wounded."<sup>3</sup>

The universal call to conversion<sup>24</sup> fits precisely into this context. Since all are sinners, all need that radical change of spirit, mind and life that the Bible calls *metanoia*, conversion. And this attitude is created and fostered by the word of God — the revelation of the Lord's mercy" — is actuated, above all, by sacramental means, and is manifested in numerous forms of charity and fraternal service.

In order to return to the state of grace, in ordinary circumstances it is not sufficient internally to acknowledge one's guilt and to make external reparation for it. Christ the Redeemer, in founding the Church and making it the universal sacrament of salvation, established that the salvation of the individual should come about within the Church and through the ministry of the Church<sup>20</sup> — that same Church which God also uses in order to communicate the beginning of salvation, which is faith.<sup>7</sup> It is true that the ways of the Lord are inscrutable and that the mystery of encountering God in one's conscience remains unfathomable; but the "way" that Christ made known to us is through the Church which, by means of the sacrament, or at least the "desire" for it, re-establishes a new personal contact between the sinner and the Redeemer. This life-giving contact is shown also in the sign of sacramental absolution, whereby Christ who forgives, in the person of his minister, reaches as an individual the person who needs to be forgiven, and enlivens in that person the conviction of faith, on which every other conviction depends: "faith in the Son of God, who has loved me and has given himself for me".<sup>21</sup>

6. Every rediscovered conviction of the merciful love of God and every individual response of repentant love by man is always an ecclesial event. To the power proper to the sacrament, as a sharing in the merits and the infinite satisfying value

<sup>23</sup> Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 11; *Ordo Paenitentiae*, no. 2.

<sup>24</sup> Cf. Mk. 1:15; Lk. 13:3-5.

<sup>25</sup> Cf. Mk. 1:15.

<sup>26</sup> Cf. *Ordo Paenitentiae*, no. 46.

<sup>27</sup> Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 11; Ecumenical Council of Trent. Session VI *De Iustificatwne*, Cap. 8: DS 1532.

<sup>28</sup> Gal. 2:20.

of the Blood of Christ, our one Redeemer, are added the merits and satisfactions of all those who, sanctified in Christ Jesus and faithful to the call to be holy,<sup>29</sup> offer their joys and prayers, privations and sufferings on behalf of their brothers and sisters in the faith who are most in need of forgiveness, and indeed for the sake of the whole Body of Christ which is the Church.\*<sup>0</sup>

In consequence, the practice of sacramental confession, in the context of the Communion of Saints which contributes in different ways to bringing people close to Christ,<sup>31</sup> is an act of faith in the Mystery of Redemption and of its realization in the Church. The celebration of sacramental penance is in fact always an act of the Church, whereby she proclaims her faith, gives thanks to God for the liberty with which Christ has set us free, offers her life as a spiritual sacrifice to the praise of the glory of God, while she hastens her steps towards Christ the Lord.

It is a demand of the very mystery of Redemption that the ministry of reconciliation, entrusted by God to the Shepherds of the Church,<sup>32</sup> should find its natural accomplishment in the Sacrament of Penance. Those responsible for it are the Bishops, who in the Church are the stewards of the grace<sup>33</sup> deriving from the priesthood of Christ, the priesthood which he shares with his ministers, also in their role as guardians of the penitential discipline. Also responsible for it are the priests, who are able to unite themselves to the intention and charity of Christ, in particular by administering the Sacrament of Penance.<sup>34</sup>

7. With these considerations I feel closely united to the pastoral concerns of all my Brothers in the Episcopate. In this regard it is extremely significant that the Synod of Bishops, which will be celebrated in this Jubilee Year of the Redemption, has precisely as its theme Reconciliation and Penance in the Mission of the Church.

<sup>20</sup> Cf. 1 Cor. 1:2.

<sup>TM</sup>Cf. Gal. 6:10; Col. 1:24.

<sup>31</sup> Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 50.

<sup>32</sup> Cf. 2 Cor. 5:18.

<sup>33</sup> Cf. 1 Pt. 4:10.

<sup>34</sup> Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 26; Decree on the Priestly Life and Ministry, *Presbyterorum Ordinis*, 13.

Certainly the Fathers of the Synod will, together with me, devote particular attention to the irreplaceable role of the Sacrament of Penance in this saving mission of the Church, and they will make every effort to ensure that nothing is omitted which serves to build up the Body of Christ.\*<sup>8</sup> Is it not our most ardent shared desire that, in this Year of the Redemption, the number of straying sheep may diminish and that all might return to the Father who awaits them<sup>3</sup>" and to Christ the shepherd and guardian of all souls?<sup>37</sup>

As she draws near, in fact, to the beginning of her third millennium, the Church feels particularly committed to fidelity to the divine gifts, which have their source in the Redemption of Christ and by means of which the Holy Spirit guides her towards development and renewal, so that she may become an ever more worthy bride of her Lord.<sup>os</sup> For this reason she trusts in the Holy Spirit, and with his mysterious action she wishes to associate herself as the Bride who invokes the coming of Christ.<sup>89</sup>

8. 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",<sup>38</sup> and from all that impedes or slows down the process of conversion.

In this perspective of grace is also situated the gift of the indulgence, proper to and characteristic of the Jubilee Year, which the Church, by virtue of the power conferred upon her by Christ, offers to all those who, with the above-mentioned dispositions, fulfil the appropriate prescriptions of the Jubilee. As my Predecessor Paul VI emphasized in the Bull of Indiction of the Holy Year of 1975, "by means of the indulgence, the Church, making use of her power as the minister of the Re-

tt Cf. Eph. 4:12.

s«Cf. Lk. 15:20.

3TCf. 1 Pt. 2:25.

<sup>38</sup> Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 9, 12.

<sup>3</sup>»Cf. Rev. 22:17.

«>1 Jn. 5:19.

demption of Christ the Lord, communicates to the faithful a sharing in this fullness of Christ in the Communion of Saints, providing them with ample means of salvation".<sup>41</sup>

The Church, the dispenser of grace through the express will of her Founder, grants to all the faithful the possibility of access, through the indulgence, to the total gift of God's mercy, but she requires that there be a complete openness and the necessary interior purification, for the indulgence is inseparable from the power and Sacrament of Penance. And I have great confidence that with the Jubilee there may be refined in the faithful the gift of the "fear of God", given by the Holy Spirit who, in the delicacy of his love, leads them ever more to avoid sin and to seek to make reparation for it, for themselves and for others, by the acceptance of daily sufferings as also by the various jubilee practices. It is necessary to rediscover the sense of sin, and to accomplish this it is necessary to rediscover the sense of God! Sin is, in fact, an offence committed against a just and merciful God, an offence which requires suitable expiation in this life or in the next. How can we fail to remember the salutary admonition: "The Lord will judge his people. It is a fearful thing to fall into the hands of the living God".<sup>42</sup>

To this renewed consciousness of sin and of its consequences there should correspond a re-evaluation of the life of grace, in which the Church will rejoice as a fresh gift of Redemption from her Crucified and Risen Lord. To this is directed that eminently pastoral intention of the Jubilee, of which I have already spoken.

9. The whole Church, therefore, from the Bishops to the least and humblest of the faithful, feels herself called to live this last period of the twentieth century of the Redemption in a renewed and deepened *Spirit of Advent* which will prepare her for the approaching third millennium with the same sentiments with which the Virgin Mary awaited the birth of the Lord in the humility of our human nature. As Mary preceded the Church in faith and in love at the dawn of the age of Redemption, so today may she precede the Church in this Jubilee, as she goes forward towards the new millennium of Redemption.

More than ever in this new season of her history, the Church exalts and admires in Mary "the most excellent fruit

<sup>41</sup> Bull *Apostolorum Inamina*, II: AAS 66 (1974), 295.

<sup>42</sup> Heb. 10:30 f.



of the Redemption, and joyfully contemplates, as in a faultless model, that which she herself wholly desires and hopes to be":\*<sup>1</sup> in Mary she recognizes, venerates and invokes the "first redeemed" and, at the same time, the first to be associated so closely to the work of Redemption.

The whole Church should, therefore seek to concentrate, as Mary did, with undivided love on Jesus Christ her Lord, bearing witness by teaching and life that nothing is possible without him, since in no other can there be salvation.<sup>44</sup> And as Mary by consenting to the divine Word became the Mother of Jesus, and totally consecrated herself to the person and work of her Son, thus serving the mystery of Redemption,<sup>41</sup> so the Church should proclaim today and always, that she knows nothing, among men, except Jesus Christ Crucified, who has become for us our wisdom, justification, sanctification and redemption.»"

By this witness to Christ the Redeemer, the Church too, like Mary, can light the flame of a new hope for the whole world.

10. During this Jubilee Year of the Redemption, which we know has been accomplished once and for all but which needs to be applied and expanded for the increase of a universal sanctification which must ever be perfected, I fervently hope for a reciprocal harmony of intent in all those who believe in Christ: including those of our brothers and sisters who are in real, if not in full, communion with us since they are united in faith in the incarnate Son of God, our Redeemer and Lord, and united in a common Baptism.<sup>47</sup>

In fact, all those who have responded to the divine election by obedience to Jesus Christ, by being sprinkled with his blood and becoming sharers in his Redemption,<sup>48</sup> believe that *Redemption from the slavery of sin is the fulfilment of the whole of divine Revelation*, because in it there comes to pass what no creature could ever have thought or done: that the immortal God in Christ immolated himself on the Cross for man and mortal humanity rose again in him. They believe that the *Re-*

<sup>43</sup> Second Vatican Ecumenical Council. Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 103.

<sup>44</sup> Cf. Jn. 15:5; Acts 4:12.

<sup>48</sup> Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, 56.

<sup>4</sup> Cf. 1 Cor. 1:30; 2:2.

<sup>47</sup> Cf. Second Vatican Ecumenical Council, Decree on Ecumenism, *Unitatis Redintegratio*, 12, 2.

<sup>48</sup> Cf. 1 Pt. 1:1 f; Col. 3:1.

*demption is the supreme exaltation of man*, since it makes him die to sin in order to make him a sharer in the very life of God. They believe that all human existence and the whole history of humanity receive *fullness of meaning* only from the unshakable certainty that "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life".<sup>46</sup>

May the renewed experience of this one faith, also during this Jubilee Year, hasten the day of ineffable joy when the brothers and sisters will live in unity, listening to the voice of Christ in his single flock, with him as the one supreme shepherd.<sup>50</sup> In the meantime we have the joy of knowing that many of them are this year preparing to celebrate, in a particularly significant way, Jesus Christ as the life of the world. I wish success to their initiatives, and I pray the Lord to bless them.

11. But obviously the celebration of the Jubilee Year mainly concerns the sons and daughters of the Church who fully share her faith in Christ the Redeemer and live in full communion with her. As I have already announced, the Jubilee Year will be simultaneously celebrated in Rome and in all the dioceses of the world.<sup>51</sup> For gaining the spiritual benefits connected with the Jubilee, I will now give, apart from certain directives, only some general guidelines. The task of more concrete pastoral regulations and suggestions I leave to the Episcopal Conferences and to the Bishops of the individual dioceses, in accordance with local attitudes and customs as well as with the objectives of the 1950th anniversary of Christ's death and Resurrection. The celebration of this event is intended above all as a call to repentance and conversion as necessary dispositions for sharing in the grace of the Redemption which he achieved, and thus for bringing about a spiritual renewal of individuals, families, parishes and dioceses, of religious communities and the other centres of Christian life and apostolate.

My principal wish is that fundamental importance be given to the two main conditions required for gaining a plenary indulgence, namely individual and complete sacramental confession, wherein takes place the encounter between man's misery and God's mercy, and the worthy reception of Eucharistic Communion.

•»»Jn. 3:16.

<sup>M</sup> Cf. Ps. 133 (132):1; Jn. 10:16.

<sup>61</sup> Address to the Cardinals and the members of the Roman Curia, 3: *L'Osservatore Romano*, 24 December 1982.

In this regard I exhort all priests to offer to the faithful, with generous availability and self-dedication, the maximum opportunity to make use of the means of salvation. And in order to facilitate the task of confessors, I lay down that priests who accompany or join Jubilee pilgrimages outside their own diocese can make use of the same faculties as they have received in their own diocese from the legitimate authority. The Sacred Apostolic Penitentiary will in due course grant special faculties to the confessors of the Patriarchal Basilicas in Rome, and in a certain measure, also to all other priests who hear the confessions of the faithful who approach the Sacrament of Penance with the intention of gaining the Jubilee indulgence.

Interpreting the Church's maternal sentiments, I decree that the Jubilee indulgence may be gained by choosing one of the following ways, which will be at the same time an expression of, and a renewed commitment to, exemplary ecclesial living:

#### A

By devoutly taking part in a *community celebration* organized on the diocesan level or, if in accordance with the regulations laid down by the Bishop, also in individual parishes, for gaining the Jubilee. These celebrations must always include a prayer for my intentions, in particular that the event of the Redemption may be proclaimed to all peoples, and that in every nation those who believe in Christ the Redeemer may be able freely to profess their faith. It is to be hoped that the celebration will be accompanied, as far as possible, by a work of mercy, in which the penitent will pursue and express his or her commitment to conversion.

The community act may consist, in a special way:

— in taking part in a Mass celebrated for the Jubilee. Bishops will ensure that in their dioceses the faithful are given ample opportunity to take part in it, and that the celebration is dignified and well prepared. When the liturgical norms allow, the choice of one of the following Masses is recommended: for reconciliation, for the remission of sins, for, seeking the grace of charity, for promoting harmony, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood, the texts of which are found in the Roman Missal; one of the two Eucharistic Prayers for reconciliation may also be used;

— or in being present at a Celebration of the Word, which can be an adaptation or extension of the Office of Readings, or at Morning or Evening Prayer, as long as they are celebrated specifically for the Jubilee;

— or in taking part in a Penitential Service arranged for gaining the Jubilee indulgence, concluding with the individual confession of the participants, according to the Rite of Penance (2nd formula) ;

— or in the solemn administration of Baptism or of other Sacraments (for example Confirmation, or the Anointing of the Sick "intra Eucharistiam") ;

— or in the pious exercise of the Stations of the Cross, organized for the gaining of the Jubilee indulgence.

Diocesan Bishops may also decree that the Jubilee indulgence can be gained by taking part in a parish mission organized in connection with the Jubilee Year; or by taking part in day\* of spiritual retreat organized for groups or categories of persons. Obviously, in these cases a prayer for the Pope's intentions must not be omitted.

## B

*By visiting* — either *individually*, or better still, as *a family* — one of the churches or places indicated below and spending some time there in meditation, renewing one's faith by the recitation of the Creed and the Our Father, and praying for my intentions, as already indicated.

As regards churches and places, I make the following dispositions :

a) *In Rome*, a visit must be made to one of the four Patriarchal Basilicas (St. John Lateran, St. Peter's in the Vatican. St. Paul's Outside the Walls, St. Mary Major), or to one of the Catacombs or to the Basilica of Santa Croce in Gerusalemme.

The special Committee for the Jubilee Year, also in collaboration with the Diocese of Rome, will prepare a coordinated and continuous programme of liturgical celebrations, with proper religious and spiritual care of pilgrims.

b) *In the other dioceses of the world*, the Jubilee indulgence may be gained by visiting one of the churches which the Bishop

will decide. In this selection, in which the Cathedral church will naturally take first place, Bishops will keep in mind the needs of the faithful. They will also bear in mind the fittingness of preserving, as far as possible, the sense of pilgrimage, which in its symbolism expresses the need, the search, at times 'he holy anxiety of the soul that yearns to establish or re-establish the bond of love with God the Father, with God the Son, the Redeemer of mankind, and with the Holy Spirit who effects salvation in the human heart.

Those who, for reasons of health, cannot visit one of the : hurches indicated by the local Bishop, can gain the Jubilee indulgence by a visit to their own parish church. For the sick prevented from making such a visit, it is enough that they join spiritually in the act for gaining the Jubilee indulgence made by members of their own family or by their parish, offering their prayers and sufferings to God. A similar concession is granted to the residents of Old People's Homes and to prisoners, all of whom shall be given special pastoral attention in the light of Christ the Redeemer of all humanity.

Cloistered religious men and women can obtain the Jubilee indulgence in their own monastery or convent churches.

During the Jubilee Year, other indulgences granted remain in force. However, the norm that only one plenary indulgence can be gained each day will still hold."- All indulgences can always be applied to the faithful departed.<sup>n3</sup>

12. May the Holy Door, which I shall open in the Vatican Basilica on 25 March next, be a sign and symbol of new access to Christ, the Redeemer of humanity, who calls all men and women without exception to a better understanding of the mystery of Redemption and invites them to share in its fruits/<sup>n4</sup> especially by means of the Sacrament of Penance.

A special rite of prayer and penance may be celebrated by the Bishops of the whole world in their own Cathedrals, on the same day or on a date immediately following, in order that, at the solemn beginning of the Jubilee, the entire Episcopate of the five continents, with their priests and faithful, may manifest their spiritual union with the Successor of Peter.

<sup>52</sup> Cf. *Enchiridion htdulgentiarum*, *Sormae de Itidulgentiis*, no. 24, 1.

<sup>53</sup> Cf. *ibid.*, loc. cit., no. 4.

s«Cf. 1 Tim. 2:4.

I cordially invite my Brothers in the Episcopate, all priests and religious and all faithful to live intensely and to promote the living of this year of grace.

I implore Mary Most Holy, Mother of the Redeemer and Mother of the Church, to intercede for us and to obtain for us the grace of a fruitful celebration of the Jubilee Year, twenty years after the Second Vatican Council. May she "show again to the whole Church, indeed to all of humanity, the blessed fruit of her womb, Jesus, who is the Redeemer of each and every one".<sup>55</sup> Into her hands and to her maternal heart I commend the success of this Jubilee celebration.

It is my desire that this Letter have full effect throughout the Church and that it be observed notwithstanding any disposition to the contrary.

Given in Rome, at Saint Peter's, on the Solemnity of the Epiphany, 6 January 1983, the fifth year of my Pontificate.

I JOHN PAUL  
BISHOP OF THE CATHOLIC CHURCH

<sup>55</sup> Address to the Sacred College and to the Roman Prelature, 11: *L'Osservatore Romano*, 24 December 1982.

# Letter of Pope John Paul II to Priests

*Dear Brothers in the Priesthood of Christ!*

1. I wish to address myself to you, at the beginning of the Holy Year of the Redemption and of the special Jubilee, which was opened both in Rome and throughout the Church on 25 March. The choice of this day, the Solemnity of the Annunciation of the Lord and at the same time of the Incarnation, has a particular eloquence of its own. In fact, the mystery of the Redemption had its beginning when the Word became flesh in the womb of the Virgin of Nazareth through the power of the Holy Spirit, and it reached its climax in the Paschal event with the death and Resurrection of the Redeemer. And it is from those days that we calculate our Jubilee Year, because we desire that precisely in this year *the mystery of the Redemption* should become *particularly present and fruitful* in the life of the Church. We know that this mystery is always present and fruitful, and that it always accompanies the earthly pilgrimage of the People of God, permeating it and shaping it from within. Nevertheless, the custom of making special reference to the periods of fifty years in this pilgrimage corresponds to an ancient tradition. We wish to remain faithful to that tradition, and we are also sure that it bears within itself a part of the mystery of the time chosen by God: that *kairos* in which the economy of salvation is accomplished.

And thus, at the beginning of this new Year of the Redemption and of the special Jubilee, a few days after its opening, there occurs *Holy Thursday 1983*. As we know, this day reminds us of the day on which, together with the Eucharist, the ministerial priesthood was instituted by Christ. The priesthood was instituted for the Eucharist, and therefore for the Church, which, as the community of the People of God, is formed by the Eucharist. This priesthood — ministerial and hierarchical — is shared by us. We received it on the day of our ordination through the ministry of the Bishop, who transmitted to each one of us the *sacrament begun with the Apostles* — begun at the Last Supper, in the Upper Room, on Holy Thurs-

day. And therefore, though the dates of our ordination differ, Holy Thursday remains each year the birthday of our ministerial priesthood. On this holy day, each one of us, as priests of the New Covenant, was born into the priesthood of the Apostles. Each one of us was born in the revelation of the one and eternal priesthood of the same Jesus Christ. In fact, this revelation took place in the Upper Room on Holy Thursday, on the eve of Golgotha. It was precisely there that Christ began his Paschal Mystery: he "opened" it. And he opened it precisely with the key of the Eucharist and the Priesthood.

For this reason, on Holy Thursday we, the "ministers of the new covenant",<sup>1</sup> *gather together* with the Bishops in the Cathedrals of our local Churches, *we gather together* before Christ — the one and eternal source of our priesthood. In this union of Holy Thursday *we find him once more*, and at the same time — through him, with him and in him — *we once more find ourselves*. Blessed be God the Father, the Son and Holy Spirit for the grace of this union.

2. Therefore, at this important moment, I wish once more to proclaim the Year commemorating the Redemption and the special Jubilee. I wish to proclaim it in a special way to you and before you, venerable and dear Brothers in the priesthood of Christ — and I wish to meditate at least briefly, together with you upon its meaning: In fact, this Jubilee refers in a special way to all of us, as priests of the New Covenant. If the Jubilee means an *invitation to* all believers, the sons and daughters of the Church, to reexamine their own lives and vocations *in the light of the mystery of the Redemption*, then a similar invitation is offered to us with, I would say, an even stronger insistence. The Holy Year of the Redemption, therefore, and the special Jubilee, mean that we should see our ministerial priesthood afresh in that light in which it is inscribed by Christ himself in the mystery of the Redemption.

"No longer do I call you servants...; but I have" called you friends."<sup>2</sup> It was precisely in the Upper Room that those words were spoken, in the immediate context of the institution of the Eucharist and of the ministerial priesthood. Christ made known to the Apostles, and to all those who inherit from them the ordained priesthood, that in this vocation and for this mi-

<sup>1</sup>Cf. 2 Cor. 3:6.  
<sup>2</sup>Jn. 15:15.



nistry they must become *his friends* — they must become the *friends of that mystery* which he came to accomplish. To be a priest means to enjoy special friendship with the mystery of Christ, with the mystery of the Redemption, in which he gives his flesh "for the life of the world."<sup>1</sup> We who celebrate the Eucharist each day, the saving sacrament of the Body and Blood, must have a particular intimacy with the mystery from which this sacrament takes its beginning. The ministerial priesthood is explainable only and exclusively in the framework of this divine mystery — and only within this framework is it accomplished.

In the depths of our priestly being, thanks to what each one of us became at the moment of our ordination, we are "friends": *we are witnesses who are particularly close to this Love*, who manifests itself in the Redemption. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life".<sup>4</sup> This is the definition of love in its redemptive meaning. This is the mystery of the Redemption, defined by love. It is the only-begotten Son who takes this love from the Father and who gives it to the Father by bringing it to the world. It is the only-begotten Son who, through this love, gives himself for the salvation of the world: for the eternal life of all individuals, his brothers and sisters.

And we priests, *the ministers of the Eucharist*, are "friends": we find ourselves particularly close to this redeeming love which the Son has brought to the world — and which he brings continuously. Even if this fills us with a holy fear, we must nevertheless recognize that, together with the Eucharist, the mystery of this redeeming love is, in a sense, in our hands. We must recognize that it returns each day upon our lips, that it is lastingly inscribed in our vocation and our ministry.

How very deeply each one of us is *constituted* in his own priestly being *through the mystery of the Redemption!* It is precisely this that the liturgy of Holy Thursday brings home to us. It is precisely this that we must meditate upon during the Jubilee Year. It is upon this that our personal interior renewal must be concentrated, for the Jubilee Year is understood by the Church as a time of spiritual renewal for every-

one. If we must be witnesses of this renewal for others, for our brothers and sisters in the Christian vocation, then we must be witnesses to it and spokesmen for it to ourselves: the Holy Year of the Redemption as *a Year of renewal in the priestly vocation*.

By bringing about such an interior renewal in our holy vocation, we shall be able, better and more effectively, to preach "a year of favour from the Lord".<sup>5</sup> In fact, the mystery of the Redemption is not just a theological abstraction, but an unceasing reality, through which God embraces man in Christ with his eternal love — and man recognizes this love, allows himself to be guided and permeated by it, to be interiorly transformed by it, and through it he becomes "a new creation".\* Man, thus created anew by love, the love that is revealed to him in Jesus Christ, raises the eyes of his soul to God and together with the Psalmist declares: "With him is plenteous redemption!"<sup>7</sup>

In the Jubilee Year this declaration must rise with special power from the heart of the whole Church. And this must come about, dear Brothers, through your witness and your priestly ministry.

3. The Redemption remains connected in the closest possible way with forgiveness. God has redeemed us in Jesus Christ, for he has forgiven us in Jesus Christ; God has caused us to become, in Christ, a "new creation", for in him he has granted us the gift of forgiveness.

God has reconciled the world to himself in Christ.<sup>8</sup> And precisely because he has reconciled it in Jesus Christ, as the firstborn of all creation,<sup>9</sup> *the union of man with God has been irreversibly consolidated*. This union, which the "first Adam" had, in himself, once consented to be taken away from the whole human family, cannot be taken from humanity by anyone, since it has been rooted and consolidated in Christ, the "second Adam". And therefore humanity becomes continually, in Jesus Christ, a "new creation". It becomes this, because in him and through him the grace of the remission of sins remains inexhaustible before every human being. "With him is plenteous redemption".

» U. 4:19; cf. Is. Cl 2

« 2 Cor. 5:17.

i Ps. 130 [129]:7.

« Cf. 2 Cor. 5:19.

» Cf. Col. 1:15.

Dear Brothers, during the Jubilee Year we must become particularly aware of the fact that we are *at the service of this reconciliation with God*, which was accomplished once and for all in Jesus Christ. We are the servants and ministers of this sacrament, in which the Redemption is made manifest and is accomplished as forgiveness, as the remission of sins.

How eloquent is the fact that Christ, after his Resurrection, once more entered that Upper Room in which on Holy Thursday he had left to the Apostles, together with the Eucharist, the sacrament of the ministerial priesthood, and that he then said to them: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained".<sup>10</sup>

Just as he had previously given them the power to celebrate the Eucharist, or to renew in a sacramental manner his own paschal Sacrifice, so on this second occasion he gave them the power to forgive sins.

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During the Jubilee Year, when you meditate on how your ministerial priesthood has been inscribed in the mystery of Christ's Redemption, you should have this constantly before your eyes! The Jubilee is in fact that special time when the Church, according to a very ancient tradition, renews within the whole community of the People of God an awareness of the Redemption *through a singular intensity of the remission and forgiveness of sins*; precisely that remission of sins of which we, the priests of the Covenant, have become, after the Apostles, the legitimate ministers.

As a consequence of the remission of sins in the Sacrament of Penance, all those who, availing themselves of our priestly service, receive this Sacrament, can draw even more fully from the generosity of Christ's Redemption, obtaining the remission of the *temporal punishment* which, after the remission of sins, still remains to be expiated in the present life or in the next. The Church believes that each and every act of forgiveness comes from the Redemption accomplished by Christ. At the same time, she also believes and hopes that Christ himself accepts the mediation of his Mystical Body in the remission of sins and of temporal punishment. And since, upon the basis of the mystery of the Mystical Body of Christ, which is the Church'

10 Jn. 20:22f.

there develops, in the context of eternity, the *mystery of the Communion of Saints*, in the course of the Jubilee Year the Church looks with special confidence towards that mystery.

The Church wishes to make use, more than ever, of the merits of Mary, of the Martyrs and Saints, and also of their mediation, in order to make still more present, in all its saving effects and fruits, the Redemption accomplished by Christ. In this way the practice of the Indulgence, connected with the Jubilee Year, *reveals its full evangelical meaning*, insofar as the good deriving from Christ's redeeming Sacrifice, through the entire generations of the Church's Martyrs and Saints, from the beginning up to the present time, once more bears fruit, by the grace of the remission of sins and of the effects of sin, in the souls of people today.

My dear Brothers in the Priesthood of Christ! During the Jubilee Year, may you succeed in being in a special way *the teachers of God's truth* about forgiveness and remission, as this truth is constantly proclaimed by the Church. Present this truth in all its spiritual richness. Seek the ways to impress it upon the minds and consciences of the men and women of our time. And together with the teaching, may you succeed in being, during this Holy Year, in a particular willing and generous way, the *ministers of the Sacrament of Penance*, in which the sons and daughters of the Church gain the remission of their sins. May you find, in the service of the confessional, that irreplaceable manifestation and proof of the ministerial priesthood, the model of which has been left to us by so many holy priests and pastors of souls in the history of the Church, down to our own times. And may *the toil of this sacred ministry* help you to understand still more how much the ministerial priesthood of each one of us is inscribed in the mystery of Christ's Redemption through the Cross and the Resurrection.

4. By the words that I am writing to you, I wish to proclaim in a special way for you the Jubilee of the Holy Year of the Redemption. As you know from the documents already published, the Jubilee is being celebrated simultaneously in Rome and throughout the Church, from 25 March 1983 and continuing until Easter of next year. In this way the particular grace of the Year of the Redemption is *being entrusted* to all my Brothers in the Episcopate, as the Pastors of the local Churches in the universal community of the Catholic Church. At the same time

the same grace of the special Jubilee is being entrusted also to you, dear Brothers in the Priesthood of Christ. In fact, you, in union with your Bishops, *are the pastors of the parishes* and of the other communities of the People of God in all parts of the world.

In fact, the Year of the Redemption is to be lived in the Church *beginning precisely from these basic communities* of the People of God. In this regard, I wish to refer at this point to certain passages in the Bull of Indiction of the Jubilee Year, passages which explicitly state that this is necessary:

"The Year of the Redemption", as I wrote,<sup>11</sup> "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". In fact, "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".<sup>12</sup>

To sum up, the Jubilee Year is meant to be "a call to repentance and conversion", for the purpose of "bringing about a spiritual renewal of *individual*!, *families, parishes and dioceses, of religious communities and the other centres of Christian life and apostolate*".<sup>13</sup> If this call is generously received, it will bring about a sort of movement "from below", which, beginning with the parishes and various communities, as I recently said to my dear presbyterate of the Diocese of Rome, will give fresh life to the dioceses and thus cannot fail to exercise a positive influence on the whole Church. Precisely in order to favour this *dynamic movement*, in the Bull I limited myself to offering some guidelines of a general character, and I left "to the Episcopal Conferences and to the Bishops of the individual dioceses" the task of *laying down "more concrete pastoral regulations and suggestions...*, in accordance with local attitudes and customs as well as with the objectives of the 1950th anniversary of Christ's death and Resurrection".<sup>14</sup>

5. For this reason, dear Brothers, I ask you with all my heart to reflect on the way in which the holy Jubilee of the Year of

<sup>11</sup> Bull *Aperite Portas Redemptori*, No. 3.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Loc. cit.*, No. 11.

<sup>14</sup> *Ibid.*

the Redemption *can and should be celebrated* in each parish, as also in the other communities of the People of God in which you exercise your priestly and pastoral ministry. I ask you to reflect on how it can and should be celebrated in the framework of these communities and, at the same time, in union with the local and universal Church. I ask you to devote special attention to these *sectors* which the Bull expressly mentions, such as cloistered men and women Religious, the sick, the imprisoned, the old and those suffering in other ways.<sup>15</sup> We know in fact that the words of the Apostle: "In my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church"<sup>16</sup> are accomplished ceaselessly and in different ways.

May the special Jubilee, thanks to this pastoral *solicitude* and *zeal*, thus truly become, in the words of the Prophet, "the year of the Lord's favor" for each one of you, dear Brothers, as also for all those whom Christ, Priest and Pastor, has entrusted to your priestly and pastoral ministry.

Accept for the sacred day of Holy Thursday 1983 my present words, as a manifestation of my heartfelt love; and also pray for the one who writes to you, that *he may never lack* this love; about which Christ the Lord three times questioned Simon Peter.<sup>18</sup> With these sentiments I bless you all.

Given in Rome, at Saint Peter's, on 27 March, Passion (Palm) Sunday. 1983, the fifth year of my Pontificate.

(Sgd.) JOANNES PAULUS PP. II

is *Loc. cit.*, No. 11, A and B.

<sup>15</sup>*Col.* 1:24.

<sup>16</sup>*/a.* 61:2; cf. *Lk.* 4:19.

<sup>18</sup>Cf. *Jn.* 21:15ff.

## APPOINTMENT OF THE MOST REV. CICERON S. M. TUMBOCON

JOANNES PAULUS EPISCOPUS SERVUS  
SERVORUM DEI

dilecto Filio CICERONI TUMBOCON, Pontificii Collegii Philip-pini in Urbe moderatori, electo Episcopo Coadiutori cum iure successionis Venerabilis Fratris Vincentii Reyes, Episcopi Sedis Cabanatuanensis, salutem et Apostolicam Benedictionem. Dili-gentissimam ex officio Nobis commisso adhibemus curam ut ecclesiasticae circumscriptiones efficaciter administrentur; cumque hoc potissimum fiat per viros qui iisdem praeficiuntur, oportet ut hi tales sint, qui omnibus viribus tantum obire minis-terium possint. Eam ob causam, si quando Episcopi quavis legitima causa postulant sibi dari adiutores, libenter eos exaudimus. Nunc obsecundare statuimus Venerabili Fratri Vincentio Reyes, Episcopo Cabanatuanensi qui, aetate provec-tus, petiit Episcopum Coadiutorem cum iure successionis. Quoniam autem, dilecte Fili, tu necessaria pietate, doctrina et rerum usu atque exercitatione Nobis praeditus innotuisti, cen-auius posse Nos fidenter illud tibi tradere munus. Quapropter rudito Venerabili Fratre Nostro S. R. E. Cardinali Sacrae Congregationis pro Episcopis Praefecto, auctoritate et potestate Nostra Apostolica Episcopum te creamus et Coadiutorem cum iure successionis constituimus dioecesis CABANATUANEN-SIS, iura simul tibi tribuentes, quae sunt descripta in Aposto-lis Litteris — Ecclesiae Sanctae — Motu Proprio datis die VI mensis Augusti anno MCMLXVI. Quod ad episcopalem ordinationem attinet, facultatem tibi facimus eam accipiendi ubicumque malueris a quovis catholico Episcopo, facta prius coram eodem vel alio sacro Praesule fidei professione et iure iurando interposito fidelitatis erga Nos et Nostros Successores: quorum actuum formulas deinde ad Sacram Congregationem pro Episcopis quam primum mittes ex consuetudine signatas et sigillo impressas. Quo modo denique, dilecte Fili, in hac digni-tate constitutus, te gerere debeas, Litterae Sanctae docebunt, quae hoc tractant officium, et sanctorum Antistitum, qui ante fuerunt, exempla. Datum Romae, die duodevicesimo mensis Augusti, anno Domini millesimo nongentesimo octogesimo secundo, Pontificatus Nostri quinto.

Augustinus Card. Casaroli  
a publicis Eccl. negotiis

Marcellus Rossetti  
Protonot Apost.

# DECLARATION CONCERNING

## OPUS DEI

The Second Vatican Council provided for the setting up of personal prelatures which would engage in "particular pastoral work" (Decl. *Presbyterorum Ordinis*, n. 10 par. 2). These prelatures, which were later regulated juridically in the pontifical legislation applying the conciliar Decrees (cf., Motu Proprio *Ecclesiae Sanctae*, Part I, n. 4), are a further proof of the sensitiveness with which the Church responds to the specific pastoral and evangelizing needs of our time. For this reason, the pontifical act erecting Opus Dei as a personal prelature, with the name Prelature of the Holy Cross and Opus Dei, is directly aimed at promoting the apostolic activity of the Church, inasmuch as it puts into operation a new pastoral instrument, which up to now was only foreseen and desired in the law of the Church, and it does so through an institution which offers proven guarantees of apostolic vigour, discipline and faithfulness to the teaching of the Church.

At the same time the pontifical decision provides Opus Dei with an ecclesial configuration fully in keeping with its foundational charism and sociological structure. While solving the institutional situation it makes the insertion of the institution in the organic pastoral activity of the universal Church and of the local Churches even more perfect, and in that way renders its service more effective.

As can be seen in the norms by which the Holy See regulates the structures and activity of the prelature, while duly respecting the legitimate rights of diocesan bishops, the chief characteristics of the prelature which has been erected are the following:

### I. *Organization*

a) the Prelature Opus Dei is international. The central offices of the prelate, who is the ordinary of the prelature, and of his councils, are in Rome;

b) the clergy of the prelature, incardinated therein, are derived from the laity incorporated in the prelature. There-



fore no candidate for the priesthood, deacon or priest is withdrawn from the local Churches;

c) the laity (men and women, single or married, of all professions and social situations) who dedicate themselves to the service of the apostolic purpose of the prelature, with a serious commitment, do so in virtue of a clearly defined contract, and not by vows.

## II. *The Prelature Opus Dei is a secular jurisdictional structure and therefore:*

a) as established in the general law of the Church, and in the law of the prelature, the clergy incardinated in the prelature belong to the secular clergy to all effects. They, therefore, maintain close relations with the secular priests of the local Churches and, with respect to priests' councils, they enjoy an active and passive voice;

b) the laity incorporated in the prelature do not alter their personal situation, canonically or theologically. They continue to be ordinary lay faithful and act accordingly in all matters and, specifically, in their apostolate;

c) in the aims and spirit of Opus Dei, stress is laid on the sanctifying value of ordinary work, that is to say, on the obligation to sanctify work, to sanctify oneself in one's work and to turn it into an instrument of the apostolate. Therefore, the work and apostolate of those who form part of the prelature are normally carried out in the structure and environment of secular society, bearing in mind the general indications which the Holy See or diocesan bishops may give concerning the apostolate of the laity;

d) as regards decisions in professional, social, political matters, etc., the lay faithful of the prelature enjoy, within the limits of Catholic faith and morals and of the discipline of the Church, the same freedom as other Catholics, their fellow citizens; hence, the prelature does not make itself responsible for the professional, political or economic activities of any of its members.

## III. *The jurisdiction of the prelate*

a) the power of the prelate is an ordinary power of jurisdiction or government, limited to that which refers to the spe-

cific finality of the prelature, and differs substantially, by reason of the matter involved, from the jurisdiction of the diocesan bishops in the ordinary spiritual care of the faithful;

b) as well as the government of the clergy of the prelature, the jurisdiction of the prelate includes the general direction of the formation and of the specific apostolic and spiritual attention, which the laity incorporated in Opus Dei receive, to help them live a more intense dedication in the service of the Church;

c) together with the right to incardinate his own candidates to the priesthood, the prelate has the obligation to attend to norms established by the competent Congregation, and to the spiritual life and the permanent formation of the priests promoted by him to Holy Orders. He is also obliged to provide for the proper support of his clergy, and for their care in old age and in the case of illness, etc.;

d) the laity are under the jurisdiction of the prelate in regard to what has to do with the fulfillment of the specific ascetic, formative and apostolic commitments, which they have freely undertaken by means of the contractual bond dedicating them to the service of the aims of the prelature.

#### *IV. With reference to ecclesiastical territorial laws and to the legitimate rights of local ordinaries:*

a) as established by law the members of the prelature must observe the territorial norms which refer to general directives of a doctrinal, liturgical and pastoral nature, the laws concerning public order and, in the case of the priests, also the general disciplines of the clergy;

b) the priests of the prelature must obtain the ministerial faculties of the competent territorial authority to exercise their ministry with people who do not form part of Opus Dei;

c) the laity incorporated in the Prelature Opus Dei continue to be faithful to the dioceses in which they have their domicile or quasi-domicile and are, therefore, under the jurisdiction of the diocesan bishop in what the law lays down for all the ordinary faithful.

V. *In regard to the pastoral coordination with local ordinaries, and the fruitful insertion of the Preiature Opus Dei in the local Churches, it is also established that:*

a) the prior permission of the competent diocesan bishop is required for the erection of each centre of the preiature. The diocesan bishop is informed regularly about the activities of those centres and has the right to visit them, *ad normam juris*;

b) as regards parishes, rectoral churches or other churches, and also other ecclesiastical offices which the local ordinary may entrust to the preiature, or to the priests incardinated in the preiature, an agreement will be drawn up in each case between the local ordinary and the Prelate of Opus Dei or his vicars;

c) in each country the preiature will maintain regular contact with the president and with the organisms of the episcopal conference, and have frequent contact with the bishops of the dioceses in which the preiature is established.

VI. The Sacerdotal Society of the Holy Cross is an association which is inseparably united to the preiature. Priests of the diocesan clergy who wish to strive for sanctity in their ministry in accordance with the spirituality of Opus Dei may form part of this association. These priests, by virtue of their membership in the association, do not form part of the clergy of the preiature. They remain, to all effects and purposes, under the jurisdiction of their own ordinary, whom they will inform, if he wishes, of their membership in the association.

VII. The preiature is under the Sacred Congregation for Bishops (cf. Ap. Const. *Regimini Ecclesiae Universae*, n. 49, par. 1), and, like the other autonomous jurisdictions, is entitled to deal directly with the relevant Congregation or Department of the Roman Curia, according to the nature of the matter involved in each case.

VIII. Through the Sacred Congregation for Bishops, the prelate will present to the Roman Pontiff, every five years, a detailed report on the state of the preiature, and on the development of its specific apostolate, both from the juridical and from the pastoral points of view.

The Supreme Pontiff John Paul II, by Divine Providence Pope, in the audience granted to the undersigned Prefect of the

Sacred Congregation for Bishops on 5 August 1982, aproved. confirmed and ordered to be published this Declaration concerning the erection of the Prelature of the Holy Cross and Opus Dei.

Rome, Sacred Congregation for Bishops, 23 August 1982.

+ SEBASTIANO Card. BAGGIO,  
*Prefect*

\* LUCAS MOREIRA NEVES.  
*Tit. Archbishop of Feradi mains*  
*Secreta >>i*

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# A DIALOGUE FOR PEACE

**Joint Pastoral Letter  
Catholic Bishops of the Philippines**

Peace be with you.

Our greeting is a blessing, a prayer, a hope that the Peace of Christ may indeed become a reality for all of us. For today in the Philippines we live in deep conflicts, in all too glaring absence of peace. We greet you also in these words as **our** Solemn affirmation for the need to dialogue for peace.

We, pastors and flock, have the sacred trust from Christ to preach His peace, to strive to effect His peace, in the concrete world of our day-to-day life. But what does the Peace of Christ mean for the conflictive issues that today threaten to ruin us as a people? What should we be doing as bearers and doers of the Gospel of Christ, as effective agents of His Peace?

**OUR MISSION.** Our basic mission as Church is to proclaim in word and deed the good news of salvation in Christ, in season and out of season. And it is most fitting that we remind ourselves of the fact in this Jubilee Year, the 1950th anniversary of our Lord's redeeming death and resurrection. In the fulfillment of our mission, we need no reminder of the truth that Christ, as Vatican II puts it, "gave His Church no proper mission in the political, economic or social order" (GS no. 42) and hence it cannot and should not be "identified with any political community nor bound by ties to any political system" but is "the sign and the safeguard of the transcendental dimension of the human person" (GS no. 70).

The purpose Christ has set before His Church is a religious one. But "out of this religious mission itself come a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law" (GS no. 42).

It is this structuring, this consolidating of our society according to the divine law that is our concern here. For it is precisely this aspect of our mission that is at root of our current problems with government.

**OUR PRESENT SITUATION.** At our annual conference in Baguio last month, we, your Pastors, took a hard look at our difficulties with government, at the reasons behind them. It is

not our intent to detail them all here. But in our reflecting together, we came to the clear conclusion that we should speak our minds out on our present problems, firstly, on the arrest and detention of priests, religious and Church workers in our social action programs, and secondly, on the deeper issues that undergird the action of the military against the Church.

1. *Arrests and Detentions.* Over the past half year, a number of priests, sisters and lay workers have been arrested or put on an arrest list on charges of rebellion and subversion. We make no judgment whether these Church people are indeed guilty or innocent of the charges against them. But this much we can say:

a) We have in the recent past rejected violence as an effective human and Christian solution to the problem of communities and nations. We still do. Criminal acts can in no way be justified as the way to liberation. If these priests, religious and lay workers are guilty of these and similar criminal acts of which they are accused, let them suffer the consequences of their acts. We do not exempt them from the ordinary demands of law merely because they work for the Church.

b) Individual and group of Bishops have repeatedly called the attention of the proper civil and military authorities on instances of arrest and detention with disregard for due process. We ask therefore, that, in the case of arrest and detention of these church's personnel as in any other, strict adherence to due process be fully observed. Let them be charged and tried in open court, not declared guilty, treated as guilty, from mere suspicion.

c) We also ask that all their rights, human and civil, be respected at all times; that they should not be tortured or maltreated while under detention.

d) And finally, we ask for an immediate review of the present legal definition of subversion and more importantly, once a reasonable understanding is arrived at, a consistent and strict implementation be followed.

2. *The Deeper Issues.* Important as it may be, this issue of arrest and detention is merely one of the many symptoms of deeper issues that touch closely both government and Church. These are the issues of poverty and development, and the issue of dissent from unjust laws and from the policies and practices of government.

a) *Poverty.* Poverty is the economic condition of life in which the vast majority of our people live. Notwithstanding

attempts at alleviation, it continues to grow more deeply. The structures built into the social system are at the root of this recalcitrance to change for the better.

The government has initiated a massive program of economic development aimed at correcting problems of poverty. But a number of its key developmental priorities, like heavy reliance on multinationals and its favoring of their needs over those of the people; its attention to tourist facilities and services, like lavish film festivals, over the services it can and should provide to rural areas, do not appear to lessen the number of our poor which is growing daily — their destitution more acute.

Economic corruption, both in the area of public administration and in the area of private business, is a major, though not the only, cause of the growing poverty of our people, because such corruption not only deprives the poor of benefits due them, but also heightens their already much battered sense of justice.

b) *Dissent*. Legitimate dissent is all too easily construed in the government we have as rebellion and treason, as subversion in its conveniently amorphous definition. Yet, there are many aspects of the current political system that invite the dissent of the ordinary citizen. For one, the injustices and the corruption we noted above in the developmental policies and programs of the government; for another, the increasing militarization of the country, either for national security purposes or for enforcing socio-economic projects which sometimes are questionable and doubtful as to their wisdom.

Insurgency — counter-militarization — is the response of segments of Philippine society that despair of any possibility or righting such wrongs as we have just described. Other groups feel that they cannot obtain the reins of power for themselves save through violence.

REFLECTIONS. Are the issues we speak of above purely of a political nature so that we can say, as the government claims, that they are beyond the scope of the Church's concerns? Or do they fall under our stated task of structuring and consolidating our society according to the divine law?

The fact is that these issues are not merely and narrowly political problems. They do fall under the *religius* mission of the Church for the simple reason that there is a way of work ing for development, there is a way of dissenting from unjust

laws, a way that is either in accordance with or, on the contrary, in contravention of the law of the Gospel. It is a Gospel which includes working for justice as a "constitutive element" of our preaching (Cf. Bishops' Synod of 1971).

We are only too aware that the specifics of action for development and justice according to the Gospel will always be a problem in any Church community and, hence, a matter of continual and constant faith-discernment. But whatever those specifics are, they have to be worked out within the general parameters set by the Gospel of truth and charity; of respect for human dignity and rights; of sharing and concern for the common good (Cf. *GS* 26, 27, 29, 41); of freedom and responsibility.

Hence, we will have to reprobate any action or program that runs counter to the primary values of the Gospel: the torture and murder of citizens simply because they are of a different political persuasion from that of present or would-be [owerholders; the silencing of people, the suppression of media, merely because they speak the truth of our national situation; the increasing use of arms and violence, both by forces on the right and on the left, in the pursuit of their ends of power; and closer to home, the use of Church funds, the manipulation of Church program, for the political purposes of ideological groups.

**OUR RESPONSE.** In the light of the saving mission of the Church, it becomes necessary to address ourselves to all who are concerned with the problems that threaten the very foundations of the peace and security which Christ desires we all share and enjoy. (We are coming out with pastoral guidelines and instructions for our priests, religious and lay workers on the matter.)

1. We call on *our people, men and ivomen of faith*: You are engaged in the task of perfecting the society in which we live\* (*EN*, 73). No society can long stand and succeed without the earnest cooperation of all its members. By the Gospel you have received, you are mandated to obey the laws of the land in so far as these are truly just and conducive to the attainment of peace in the community. In your living of Christ's Gospel, you correct and transform the secular order. Hence, you must be ever vigilant in safeguarding your God-given rights, not allowing anyone to trample upon them (*AWG*, 2). For these rights spring from your dignity as human beings and as children of the Father, and they must be the basis of our peace, of our action for peace.



2. We call on *our priests and religious*; We are to be exemplars in Christian leadership, charity and service, drawing strength and direction from the life, word and service of the Lord, as we give expression to our own social apostolate.

In our service to our people, in the social apostolate, especially, we must take into careful consideration the social teachings of the Church. If there is anything clear in their thrust, it is that every pastoral effort must lead people to Christ; every pastoral action must be truly ecclesial, stemming from faith, building up the community of believers.

We take a clear "preferential option" for the poor, supporting them in their assertion of their common dignity, in their defense of their rights, especially when these are violated by the powerful. But let our action be always in line with the spirit of the Gospel; let it lead to love, not hatred; to forgiveness, not violence.

To this end, we must not allow ourselves to be used, in our action for justice, by political ideologies of any color that, in theory and practice, deny the Transcendent any place in human living, and subordinate human freedom and dignity to their all-consuming drive for power.

And finally, let us seriously take to heart what Pope John Paul II said at Puebla, Mexico, in 1979 and repeated to us in Manila in 1981: "You are priests and religious; you are not social or political leaders or officials of temporal power . . . Let us not be under the illusion that we are serving the Gospel if we dilute our charism through an exaggerated interest in the wide field of temporal problems."

3. We call on *our government of fiends and the military*: You are the avowed guardians of peace and order, the enforcers of law and justice. In the interest of the people, whom we must all serve, it is of the utmost importance that you seek out, in all possible objectivity, the root causes of the social disturbances of our time and apply genuine remedies to them, not mere promises and palliatives of empty propaganda.

In so complex a society like ours, dissent, when legitimate, should be treated as a healthy indicator of the people's commitment to the grand task of nation-building and, therefore, should not be readily interpreted as subversion on the part of those who act according to their constitutional freedom. In

the spirit of brotherhood, we ask you to accept a certain pluralism of positions in the way our people strive for justice according to their faith. If real public opinion is to be formed only in a free market of ideas, the process cannot take place adequately without the government's respect, in its restrained use of power and authority, for freedom of speech and the means of communication.

In the interest of peace and justice, of true prosperity, let us work together for full human development, which in the words of Pope Paul VI, "in order to be authentic, must be complete and integral" and must "promote the good of every man and of the whole man" (*Populorum Progressio*, no. 14).

4. Finally, we wish to address a reminder to ourselves, *Bishops of the Church*: We reiterate our constant need for conversion, re-echoing the maternal concern of Our Lady of Fatima for us all, her children — lay people, religious, priests and bishops. We renew our commitment to put ourselves more intensely at the service of our people. And we do so in the strong faith that out of the darkness of conflict, we will, with God's help, generate the light that will guide us in our tasks for peace. Through word and example, may we lead our people along the path of peace to the Lord of Peace.

In the tender compassion of our God  
The dawn from on high shall break upon us,  
to shine on those who dwell in darkness  
and the shadow of death,  
and to guide our feet into the way of peace. (Lk. 1, 78-79)

To all of you, we impart our pastoral blessing.

For the Catholic Bishops' Conference  
of the Philippines:

t ANTONIO LI. MABUTAS, D.D.  
Archbishop of Davao  
President

February 20, 1983  
First Sunday of Lent  
Manila

## FEATURE

### CULTURE:

#### AS TOTAL DEVELOPMENT OF MAN IN THE TEACHING OF POPE JOHN PAUL II

By

Joseph M. de Torre

Addressing the United Nations Educational, Scientific and Cultural Organization (UNESCO) on 2 June 1980, Pope John Paul II made the following remarks:

*"There is -and I stressed it in my address to the U.N. referring to the Universal Declaration of Human Rights- one fundamental dimension, which is capable of shaking to their very foundations the systems that structure mankind as a whole and of freeing human existence, individual and collective, from the threats that weigh on it. This fundamental dimension is man, man in his integrality, man who lives at the same time in the sphere of material values and in that of spiritual values. Respect for the inalienable rights of the human person is at the basis of everything (cf. Address to the U.N., nos 7 and 15).*

*"Any threat to human rights, whether in the framework of man's spiritual goods or in that of his material goods, does violence to this fundamental dimension. That is why, in my address to FAO, I emphasised that no man, no country and no system in the world can remain indifferent to the 'geography of hunger' and the gigantic threats that will ensue if the whole direction of economic policy, and in particular the hierarchy of investments, do not change in an essential and radical way. That is also why, referring to the origins of your Organization, I stress the necessity of mobilizing all forces which direct the spiritual dimension of human existence, and which bear witness to the primacy of the spiritual in man -and of what corresponds to the dignity of his intelligence, his will and his heart- in order not to succumb again to the monstrous aliena-*

*tion of collective evil, which is always ready to use material powers in the exterminating struggle of men against men, of nations against nations."*<sup>1</sup>

From the very first day of his Pontificate, in that memorable address to the world asking all nations to throw open their doors to Christ without any fear, Pope John Paul II committed the Church most emphatically to the vigorous promotion of humanity. Not that there is anything new in this, since it is what the Church has been doing throughout the centuries. Her mission, entrusted to her by Christ, is the salvation of all men through the inner healing, upliftment and glorification of their humanity, acting on the latter as the leaven in the dough, as salt of the earth and light of the world,<sup>2</sup> but without substituting herself for secular society, just as the leaven does not become the dough, nor does the salt replace the earth or the light the world.

The distinctive feature of the present Pontificate, however, is the vigor and energy with which that mission is being pursued. Ostensibly guided by the Holy Spirit and sustained by an unflinching devotion to the Blessed Virgin, Pope John Paul II has combined an unprecedented amount of Christian thought and scholarship with the most thorough use of modern techniques of communication and transport for the discharge of his mission as Supreme Pastor of the Church and beacon-light of the world, together with a profound personal inner life of intimate union with God through prayer and asceticism.

The bewildering pace of his magisterial production leaves bishops, theologians and journalists gasping for breath in trying to keep up with it. He seems to outdo himself every time he makes a pastoral visit to still another country or set of countries, and invariably leaves an indelible mark wherever he sets foot.

### *The Relevance of Culture*

We can venture to say, however, that his constant endeavor to promote the total development of man, that is, not just the salvation of souls as if these has nothing to do with the bodies, is above all to be found in his characteristic emphasis on *culture*,

<sup>1</sup> *L'Osservatory Romano*, English, 23 June 1980, no. 4.  
2Cf. Lk. 13:21 and Mt. 5:13-16.

which has culminated in the setting up of a pontifical commission for its promotion on an international scale.

By culture *is* meant the cultivation of the total person, who is at once material and spiritual, with a spiritual materiality and a material spirituality —man is neither a mere animal nor an angel —, but with his spirituality as the spearhead of his being, not just the superstructure or the epiphenomenon of the body.

This integrality of spirit and matter in man, however, does not mean that there is no distinction between those two manners of being, which in man are harmoniously fused but without confusion. Indeed, the bodily powers of man (biological, physiological and psychological) are clearly specified by their respective object (the object of sight, for example, is light, as distinct from the object of hearing, which is sound). And the strictly spiritual powers of man, which distinguish him from the animal, namely intelligence and will, are specified by objects which transcend all material conditions. The intelligence is specified by *being* (we understand things when we know that they *are* and what they *are*), and the will is specified by the *good* (we want things when we think they are *good* for us). These two objects both comprise and transcend material things and are purely intelligible as such, not sensible. Both sets of powers, however, the material and the spiritual, are blended in a unity of being, in which the body is to the spiritual soul what matter is to form, what potentiality is to actuality.

Consequently, the cultivation of man in his totality has to include both his spiritual and bodily development in a harmonious alliance. And this culture of the individual person, man or woman, will be reflected in society. The more culture there is in the individual, the more civilized society will be, and the more civilized society is, the more culture it will foster.

### *Christianity and Culture*

Christianity has thus spawned civilizations by cultivating the spirit of man and thereby injecting a principle of development in his materiality. This is how arts and sciences have been born and developed to an astonishing degree in Christian areas of our globe. Other religions have of course also contri-

buted to this progress,<sup>3</sup> but the biblical view of man as the co-operator and steward of God, and of the material universe as the work of God, and therefore as good,\* has in fact singularly motivated man in the systematic investigation of both the macrocosmic and the microcosmic world. Technology has thus reached spectacular progress. "I am thinking" said the Pope in the Address to UNESCO, "not only of all the works of culture in which, in the course of the last two millennia, the man who had accepted Christ and the Gospel expressed himself, or of the institutions of different kinds that came into being from the same inspiration in the fields of education, instruction, charity, social work and in so many others. I am thinking above all, Ladies and Gentlemen, *of the fundamental link between the Gospel, that is, the message of Christ and the Church, and man in his very humanity.* This link is in fact a creator of culture in its very foundation. To create culture, it is necessary to consider, to its last consequences and entirely, man as a particular and autonomous value, as the subject bearing the transcendency of the person. Man must *be affirmed for himself*, and not for any other motive or reason: solely for himself! What is more, man must be loved because he is man; love must be claimed for man by reason of the particular dignity he possesses. The whole of the affirmations concerning man belongs to the very substance of Christ's message and of the mission of the Church, in spite of all that critics may have declared about this matter, and all that the different movements opposed to religion in general and to Christianity in particular may have done." (Italics in text)

Two years later, the Pope had this to say to a large pilgrimage from Bergamo (cradle of Pope John XXIII): "Dedicate yourselves with courage and perseverance to transforming your faith into culture, that is to say, into 'life' in the deepest

<sup>3</sup> "Recalling this, it is not at all my intention to belittle the heritage of other continents, or the specific character and value of this same heritage which is derived *from the other* sources of religious, humanistic and ethical inspiration. What is more, I wish to pay *the deepest and most sincere tribute* to all the cultures of the human family as a whole, from the most ancient to the contemporary. It is in thinking of all cultures that I wish to say in a loud voice, here in Paris, at the headquarters of UNESCO, with respect and admiration: 'Here is man!' I wish to proclaim my admiration before its incessant efforts to know and strengthen *the identity of man*: this man who is always present in all the particular forms of culture." (Address to UNESCO, no. 9. Italics in text)

\*Cf. Gen. 1:3,10, 12, 18, 21, 25, 31, that is, seven times says Genesis that God's creation was good and in verse 31 it even says "very good".

«No. 10.

and fullest meaning of the word. Indeed, culture, in synthesis, is the expression of the spiritual attitude of man towards life. There are, therefore, many types of culture, linked to the times, epochs, places, predominant ideological currents, etc. 'Christian culture' is that permeated by the 'presence' of Christ. It is therefore certainly and above all a philosophical, theological, moral, ascetic, juridical doctrine which requires thorough and deep knowledge; but it is a knowledge which becomes a 'following of Christ', and therefore 'culture', well embodied in the happenings of time, but always with the perspective of the here-after."

But the element of progress in these adventures of Christian culture has been proportional to the amount of recognition given to the moral values of the spirit, such as truth, justice, and reverence for human life. On the other hand, where materialism has made inroads, putting merely economic and hedonistic goals at the top of social aspirations, as if materiality were the spearhead or indeed the whole being of humanity, crises have erupted with an assortment of social upheavals and human suffering.

### *The Secularization of Christianity*

The 17th century Cartesian view of man as "the ghost in the machine", with spirit and body as two separate entities, gave rise to the modern conflict between idealism and materialism, but with these two philosophies already in an intellectual climate centered in man, rather than in God, characteristic of Protestant Christianity, which has brought about a gradual waning of the transcendence of the human person with regard to both the material universe and earthly society: an insignificant atom of the former and an impersonal individual of the latter, doomed to disappear in a continuous cosmic evolution.

No wonder, then, that our time has come to witness a deep crisis of culture so much in contrast with its technological progress: objective moral values tend to be no longer recognized. "The heart of man is restless and troubled. Man conquers space but is unsure about himself; he is confused about the direction in which he is heading. It is tragic that our technological mastery is greater than our wisdom about ourselves."<sup>7</sup>

\* *L'Osservatore Romano*, English, 28 June 1982, p. 6.

<sup>7</sup> Homily at Wembley Stadium, London, 29 May 1982 (L'O.R., Engl., 7 June 1982, p. 1).

"The basic causes of reaching this state of organized and accepted permissiveness must be sought above all in a crisis of thought, that is, in a crisis of a metaphysical nature: the idea of God having been rejected or obscured, the view of all of reality and particularly of man has become distorted. Modern culture, crossed -as we all know- by currents of agnostic and atheistic thought, has arrived at an 'ideological pluralism', which is often pure relativism, and which can reach the brink of moral anarchy. The concept of man having been confused and altered, the concept of his life, of his actions, of his morality has also become confused and altered."<sup>8</sup>

"If we do not let ourselves be guided in the social and political spheres by the positive interpretation of the ethical and religious dignity of man, cultivated and favored by centuries of Christian history, it will be possible to devise partial and technical solutions of individual problems, but unfortunately one risks not achieving a more human and brotherly society. To ignore or impede the growth of religious values in individuals or families does not render a service to the dignity of the whole human being, whose perennial needs transcend every historical situation and require to be satisfied in every place and period. A whole truth exists about man, with relative ethical-moral implications which must be sought out, calmly delineated, nobly pursued."<sup>9</sup>

### *A Metaphysical Crisis*

We are indeed living through a crisis of thought, a crisis of a metaphysical nature. *Metaphysics* is the classical name given to the science of being as being,<sup>10</sup> and thus the highest natural wisdom man can aspire to in his culture, since being is precisely the specific object of intelligence, as we were saying. This highest faculty of man yearns for a comprehensive knowledge of reality, which is hatched in the concept of being, ever pursued and enriched, and leading man towards that Subsistent Being Itself, who is the ultimate explanation of all that exists.

<sup>8</sup> To Convention on Public Morality, 29 November 1982 (L'O.R., Engl., 17 January 1983, p. 7).

<sup>9</sup> To Civil Authorities of Bologna, 18 April 1982 (L'O.R., Engl., 3 May 1982, p. 9).

<sup>10</sup> Modern materialism (positivism) has tried to discredit this term by applying it to esoteric, "supernatural" or mystical ideas, of which we can know nothing scientifically, but this materialistic outlook is an impoverishment of human intelligence.



It is in and through the concept of being that man forms the concepts of one, true, good, and beautiful, all of them as *participations* (i.e. never the fulness of being, of unity, of truth, of goodness, or of beauty), whose actual existence in the realities of the world and of man cannot be explained except in reference to a Creator who possesses those perfections to an infinite degree -I AM WHO AM<sup>11</sup>-, and keeps the entire universe, both material and spiritual, in existence, through an infinitely loving omnipotence expressed in a created sharing of being, casuality and authority, with his creatures.

The greatest of these creatures in the material universe is man, surpassing them all by his intelligence and will -not by his material endowments-, and called, therefore, to direct them to their perfection, i.e., to the glory of the Creator, through man's own causality and authority, manifested in *xvork* for the development of the world and of human society.<sup>1</sup> Hence the moral and metaphysical obligation of man to work, and to work for the right end.

### *The Vocation of Man to Work*

Thus, man is a moral or ethical being, i.e., an intelligent creature called to order himself and everything to the ultimate End, which is God, the Common Good of the universe. In order to fulfill this task, therefore, the full development of man, i.e., culture, is a moral imperative: "A conviction, which is at the same time a *moral imperative*, forces itself upon anyone who has become aware of the situation and the stake, and who is also inspired by the elementary sense of responsibilities that are incumbent on everyone: consciences must be mobilized! *The efforts of human consciences* must be increased in proportion to the tension between good and evil to which men at the end of the twentieth century are subjected. We must convince ourselves of the priority of ethics over technology, of the primacy of the person over things, of the superiority of spirit over matter (cf. *Redemptor hmninis*, no. 16). The cause of man will be served if science forms an alliance with conscience. The man of

<sup>11</sup> Cf. Ex. 3:14.

<sup>12</sup> "God created man in his image. In the image of God he created him. Male and female he created them. Then God blessed them and said to them, 'Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth'." (Gen. 1:27-28).

science will really help humanity if he keeps 'the sense of man's transcendence over the world and of God's over man' (Address to the Pontifical Academy of Sciences, 10 November 1979, no. 4).<sup>13</sup> (*Italics in text*)

### *Science and Education*

The culture of man requires above all the development of his spiritual powers of intelligence and free will, as spearhead of his being, in order to attain that freedom of movement, of causality and creativity, with which alone he can make his contribution to the common good of society.<sup>14</sup> The human will becomes all the more free, both as to its technical and to its moral aspects, as it is more enlightened by an intelligence committed to the truth, only the truth and nothing but the truth. This is *science* in the original meaning of the word: the knowledge of things by their causes, i.e., not only to know that things are like that, but *why* they are so, and with certainty. And science reaches its perfection in *ivisdom* or knowledge of ultimate explanations.

Culture, then, requires the thorough and systematic cultivation of the arts and sciences, as well as their history, and of a moral philosophy rooted in a metaphysics of being, not subjective or conditioned by local or transient circumstances, but based on a candid and unprejudiced observation of plain down-to-earth day-to-day realities, as portrayed in the classical literatures and fine arts of the great civilizations, and articulated by the natural logic of the human mind, rivetted on to everyday life.

*"Genus humanum arte et ratione vivit* (cf. St. Thomas, commenting on Aristotle, *In Post. Analyt.*, no. 1). These words of one of the greatest geniuses of Christianity, who was at the same time a fruitful continuer of the thought of antiquity, take us beyond the circle and contemporary meaning of Western culture, whether it is Mediterranean or Atlantic. They have a meaning that applies to humanity as a whole, where the different traditions that constitute its spiritual heritage and the different periods of its culture, meet. The essential meaning

<sup>13</sup> Address to UNESCO, no. 22.

<sup>14</sup> This is how we can interpret the parable of the talents in Mt. 25:-14-30.

of culture consists, according to these words of St. Thomas Aquinas, in the fact that it is a characteristic of human life as such. *Man lives a really human life thanks to culture.* Human life is culture in this sense too that, through it, man is distinguished and differentiated from everything that exists elsewhere in the visible world: man cannot do without culture."<sup>16</sup> (*Italics in text*)

### *Being and Having*

By culture man develops himself and thus becomes more and more an asset, and less and less a liability, a giver more than a receiver,<sup>16</sup> and thus more God-like, since God is the fulness of being, qualitatively speaking, and so His love, that overflows in Creation, is a pure giving out of the abundance of good. "Culture is that through which man, as man, becomes more man, 'is' more, has more access to 'being'. The fundamental distinction between what man is and what he has, between being and having, has its foundation there too. Culture is always in an essential and necessary relationship to what man is, whereas its relationship to what he has, to his 'having', is not only secondary, but entirely relative. All man's 'having' is important for culture, is a factor creative of culture, only to the extent to which man, through his 'having' can at the same time 'be' more fully a man, become more fully a man in all the dimensions of his existence, in everything that characterizes his humanity."<sup>17</sup>

### *Education and Educators*

It is in this light that the vital need of *education* is seen in all its poignancy. Man needs to be educated for culture through art, science and wisdom, so that he can attain his end along the moral path of virtue. His intelligence and free will must be so trained that he can attain his perfection of holiness\*<sup>18</sup>

W Address to UNESCO, no. 6.

<sup>16</sup> As St. Paul says: "In all things I have shown you that by so toiling you ought to help the weak and remember the word of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive'." (Acts 20: 35).

"Address to UNESCO, no. 7.

<sup>17</sup> "You shall be holy, because I am holy" (Lev. 19:2; 20:7; 1 Pet. 1:16).

or eternal union with God through the wisdom of the intelligence and the virtue of the will.

*"The primary and essential task of culture in general, and also of all culture, is education. Education consists in fact in enabling man to become more man, to 'be' more and not just to 'have' more and consequently, through everything he 'has', everything he possesses, to 'be' man more fully."*<sup>10</sup> (Italics In text)

Man is social by nature, and so is his education. He must be educated by others and educate others. But his primary and most decisive educators are his parents, for evident reasons. Whatever else is built on man by other educators, like schools, social environment, mass-media and so forth, depends on this indispensable foundation. Hence civilization's need to uphold and protect the fundamental properties of marriage: unity and indissolubility, for the sake of the education of the children.

"What can be done in order that man's education may be carried out *above all in the family*? What is the state of public morality which will ensure the family, and above all the parents, the moral authority necessary for this purpose? What type of instruction? What forms of legislation sustain this authority or, on the contrary, weaken it or destroy it? The causes of success and failure in the formation of man by his family always lie both *within* the fundamental creative environment of culture which the family is, and also *at a higher level*, that of the competence of the State and the organs, on which these causes depend. These problems cannot but cause reflection and solicitude in the forum where the qualified representatives of the State meet."<sup>20</sup> (Italics in text) "Allow me to claim in this place *for Catholic families* the right which belongs to all families to educate their children in schools which correspond to their own view of the world, and in particular the strict right of Christian parents not to see their children subjected, in schools, to programs inspired by atheism. That is, indeed, one of the fundamental rights of man and of the family."<sup>21</sup> (Italics in text)

<sup>1</sup>» Address to UNESCO, no. 11.

<sup>20</sup> *Ibid.*, no. 12.

<sup>21</sup>» *Ibid.*, no. 18.

### *The Role of Religion*

It is in\* the bosom of the family that *religion* and its moral imperatives, basis and life of all further culture since culture orients everything human to transcendence, can best be communicated, in a conducive climate of affection and privacy. "In the work of culture God made a covenant with man, he himself became a cultural agent for the development of man.. *Dei agri-cultures estis*, St. Paul exclaims! 'You are God's field' (1 Cor. •':9). Do not be afraid, Gentlemen, open the doors of your spirit, of your society, of your cultural institutions, to the action of God, who is man's friend and works in man and for man, so that he may grow in his humanity and in his divinity, in his being and in his kingliness over the world. In the covenant that was established between God and man, through human julture, man must imitate God. in his infinite love. Cultural work is a work of love, a work that proceeds from that social love, the necessity of which I recalled in my first Encyclical *Redemptor Ho minis* (cf. no. 16)."--

The values thus transmitted in the family environment :ought to be further reinforced by the social environment, particularly the school and the mass-media which in this way lend their responsible cooperation to the common good: "Since these media are 'social' media of communication, they cannot be *means of domination over others*, on the part of agents of political power as well as of financial powers which impose their program and their model. They must become the means -and what an important means!- of *expression* of this *society* which uses them, and which also ensures their existence. They must take into account the real needs of this society. They must take into account the culture of the nation and its history. They must *respect the responsibility of the family in the field of education*. They must take into consideration the good of man, his dignity. They cannot be subjected to the criterion of interests, of the sensational and of immediate success, taking into account ethical requirements, they must serve the construction of a 'more human\* life.'<sup>23</sup> (*Italics in text*)

### *The Role of the State*

And finally it belongs to the State to orchestrate and help all those agencies of education and culture to the extent that this

<sup>22</sup> To Men of Culture in Rio de Janeiro, 1 July 1980, no. 3 (L'O.R., Engl.. 14 July 1980).

« Address to UNESCO, no. 16.

help is truly needed (principle of subsidiarity). Thus the State fulfills its role at the service of the common good, passing laws -and applying and enforcing them- always in conformity with the natural law and designed to promote the welfare of all, both material and spiritual, in the community: "If St. Thomas reminds us that human law, in order to be just, must be able to lead back to natural law (cf. *In HI Sent.*, d. 37, q. 1, a. 3, sol.), the Second Vatican Council reconfirms the principle that 'the highest norm of human life is the divine law -eternal, objective and universal' (Decl. *Dignitatis fmmanae*, no. 3). human laws finding their proper value and proper safeguarding only in the moral order."-

It is in the moral order, in the sphere of objective ethical norms, that the Church and the State must meet. In everything else they have their own sphere of proper competence and authority: the Church in the sphere of sacramental life, formation of consciences and public worship; and the State in the socio-economic development, both material and cultural, by the employment of the best available technology and manpower, and by upholding and protecting all the moral values of the family and all the norms of justice.

"A commitment to public morality must be the first requisite in the inculcation of a sound private morality; and while it is certain that the requirements of orderly social life must be protected, the human person and his values must never be subordinated to other aspirations or aims, nor be victims of materialistic ideologies -of any type whatever- which suffocate the transcendent dimension of the human being."-""

<sup>24</sup> To Union of Italian Catholic Jurists, 4 December 1982, no. 3 (L'O.R., Engl., 17 January 1983).

<sup>28</sup> Homily for Latin American Community in Rome. 12 December 1985 (L'O.R., Engl., 25 January 1982).

## MOSES AS PATRON SAINT

By

H. J. Graf, SVD

*One of the barrios belonging to our parish celebrates the fiesta on November 25. Its patron saint is St. Moses. People say they venerate on this day Moses,, the Lawgiver and Prophet of the Old Testament. Is it allowed to celebrate in the Church's liturgy men and women of the Old Testament? What is the Mass formulary for the barrio fiesta on this day?*

Before the reform of the Roman calendar in 1969 the Church celebrated on November 25 as double feast St. Catherine Virgin and Martyr. Since 1969, November 25 is a ferial day. Concerning the choice of Masses on ferial days in ordinary time the Sacramentary states in its General Instruction of the Roman Missal (=GIRM):

On the weekdays of ordinary time, the priest may choose the weekday Mass, the Mass of an optional memorial, the Mass of a saint listed in the Martyrology for that day, a Mass for various occasions (*necessitatibus*), or a votive Mass (316, c).

The next question is: is St. Moses mentioned in the Roman Martyrology? We find there, as a matter of fact, no less than five saints with the name of Moses. The Lawgiver and Prophet of the Old Testament is among them; he is mentioned, not on November 25, but more than two months earlier, on September 4. After the principal saint of the day, St. Catherine, the Martyrology presents on November 25 another Moses:

At Rome, St. Moses, Priest and Martyr, who, when he was detained with others in prison, was often consoled by letters of St. Cyprian. He withstood with dauntless courage not only the heathen, but also the Novatian schismatics and heretics, and at last (as St. Cornelius the Pope testifies) he was adorned in the persecution of Decius with an illustrious and admirable martyrdom.<sup>1</sup>

It seems the barrio in question originally celebrated the Roman Moses as patron saint. In the course of time, the barrio people's knowledge of the holy martyr, probably in the priestless years after the exodus of the Spanish friars, disappeared and his veneration was transferred to the Moses of the Old

<sup>1</sup> *The Roman Martyrology*, edited by J. B. O'Connell (The Newman Press: Westminster, Md., 1962) 256.

Testament, of whom the Martyrology states, in first place, on September 4:

On Mount Nebo in the land of Moab, St. Moses, lawgiver and prophet.-

After the publication of the general Roman Calendar (February 14, 1969), the Vatican issued special rules for particular calendars, to be established for transnational territories (like the Francophone countries), for national calendars, calendars of religious orders and congregations, and individual dioceses.<sup>1</sup> In its Instruction on Particular Calendars (June 14, 1970), Rome had also to cover local celebrations, like the anniversary of the dedication of a parish church, or the anniversary celebration of a local patron saint. Therefore, the Instruction distinguishes between *celebrationes* and *calendana*. The annual fiesta of a barrio belongs to the *celebrationes*. The rule given for this case states:

Proper celebrations of a barrio (*loci*), town (*oppidi*), or city (*civitati*<sup>8</sup>) are:

- the solemnity of a principal patron;
- the memorial of a secondary patron<sup>4</sup>.

In line with this Instruction, the liturgical celebration of a fiesta, celebrating the patron saint of the place, is governed — for the celebration of the Mass — by the rules of a solemnity. The Mass has Gloria and Creed, and the proper preface belonging to the saint (holy martyrs, holy men or women, etc.).

What about the celebration of the Mass in the barrio celebrating St. Moses as patron? Cautiously, in order to offend no one, the parish priest should inquire among the people, whether they are ready to return to their original patron saint.<sup>1</sup> If they agree, then the holy priest and martyr Moses can be re-introduced as patron of the place. In this case one of the Mass formularies for holy martyrs could be chosen for the Mass, with the appropriate readings, selected from among those found in the Common of holy martyrs in the new Lectionary.

But if the people prefer to stick to the Moses of the Old Testament, there seems to exist no difficulty either. As early as the end of the fourth century Moses is mentioned in the

<sup>2</sup> *Ibid.*, p. 192.

\* In their meeting of July 7-9, 1975, the Philippine hierarchy decided to have only a national calendar and not diocesan calendars. But feasts of saints popular in some localities can be celebrated on the customary date, at the discretion of the local Ordinary. See *Liturgical Information Bulletin of the Philippines* 10 (1975) 35, 37-38, 144; 12 (1977) 158, n. 131.

<sup>4</sup> Instruction on Particular Calendars, n. 10.

<sup>3</sup> "In planning the celebration, the priest should consider the spiritual good of the assembly rather than his own desires" (GIRM 313).



Eucharistic Prayer of the Apostolic Constitutions." He has his place in the Roman Martyrology. Anaphoras of the Eastern churches commemorate among the saints also the patriarchs and prophets of the Old Testament. In the Roman Canon (Eucharistic Prayer I) we remember explicitly Abel, Abraham and Melchizedek.

Why this? There exists only one single history of salvation which is the execution of "the plan of the mystery hidden for ages in God" (Eph. 3:9). In view of this the Constitution on the Church of Vatican II speaks of the Church as having been "prepared for in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant. At the end of time she will achieve her glorious fulfilment. Then, as may be read in the holy Fathers, all just men from the time of Adam 'from Abel the just one, to the last of the elect,' will be gathered together with the Father in the universal Church" (art. 2).

In view of the fact that the celebration of the holy law-giver and prophet Moses is by now a well-established and traditional custom in that barrio, the rules for *consuetudines* in Canon Law have to be applied. Therefore, if the people prefer to continue to celebrate the Moses of the Old Covenant, the priest may celebrate with them the "Mass for holy Men." The Common in the Sacramentary contains no less than six formularies. The priest may freely choose the most suitable presidential prayers found in these Masses. The three readings — since it is for the place a solemnity, — should be suitably selected. Moses is mentioned so often in the Old Testament, especially in Exodus. A good reading on him could also be Sir. 45:1-5. A beautiful New Testament reading could be Hb. 11:23-28. The gospels refer repeatedly to Moses. Sometimes he is mentioned more implicitly, as when the Messiah is expected to be a "Moses redivivus" who has to perform all over again the miracles that the first Moses had done.

Therefore, the Jews confronted Our Lord with the question: "What sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat'" (Jn. 6:30 f). The continuation of the passage shows that Jesus understood perfectly to whom they are alluding. This passage is read in the Lectionary on Tuesday of the third week of Easter (Jn. 6:30-35).

o *Constitutiones Apostolorum* VIII, 12, 25 f, in: A. Haenggi-I. Pahl, *Præx Eucharistica* (Spicilegium Friburgense, 12) Fribourg, Switzerland 1968, p. 89.

he had taught them many things, there remained still much more that they had to learn. And this, he said, would be made known to them after his death, when he would send to them the Holy Spirit, the Paraclete. *When he comes, Jesus said, being the Spirit of truth, he will guide you to all truth.* And so it happened that, after Jesus' death and resurrection and ascension into heaven, the Holy Spirit did descend upon the Apostles, giving to them both a greater understanding of the truth which Jesus had taught them, and also the courage and the inspiration to go and preach and spread far and wide the message of salvation which they had received from him.

And from that day of the first Pentecost, when the Holy Spirit entered into the Apostles, that same Holy Spirit is with the Church and in the Church, giving it life as the soul gives life to the human body. The Holy Spirit is continually at work in the Church, guiding it always in the way of the truth, and helping it and its members to acquire always a deeper knowledge and understanding of the mysteries of our faith, firstly by prayer and reflection, but also by study and research and all the other means which we have at our disposal to increase and widen our knowledge of God. The Holy Spirit is likewise at work in each one of us, giving to us, when we are open to his inspiration, its seven-fold gifts of wisdom, understanding, counsel, fortitude, knowledge, piety and the fear of the Lord. All of these gifts are designed to help us to know better the truth about God and about his love for us. In fact, without the guidance and help of the Spirit, we would be able to know very little about God and his love. As Solomon said, in the prayer which we already mentioned:

*Scarce do ive guess the things of earth, and what is within our grasp, we find with difficulty.*

*But when tilings are in heaven, who can search them out?*

*Or icho ever knew your counsel, except you had given wisdom,*

*And sent your Holy Spirit from on high?*

And so, the Holy Spirit is present in the Church, and is manifested in various ways. You, who have been following the courses of this Institute, have been able to share in one of those ways, because its aim is to help in giving a fuller and deeper knowledge of the faith and of the message of Jesus

Christ. The lectures which you have attended, the books which you have read, and the discussions in which you have taken part, have all been instruments of the Spirit, and they have been given to you in order to help you to have a greater wisdom and understanding of your faith, and so to better fulfill your vocation as religious in the Church.

But it is not sufficient to look back on the time you have spent at the Institute, even though this should be done, and with gratitude to God in your hearts. It is also necessary and important to look forward to the future, and to the use to which you are going to put the knowledge which you have acquired here. You have, as I said earlier, been privileged to attend this Institute, which forms part of the UST, and this places a definite responsibility on your shoulders. The responsibility is threefold: firstly to yourself, secondly to others, and thirdly to the Church.

The responsibility to yourself consists in keeping the knowledge you have gained up to date and in line with future developments and trends in the various branches of the ecclesiastical sciences which you have studied. That means that you must continue to read and to study, because you can never really say that you know all that there is to know, or all that you need to know. Knowledge, like virtue, needs to be exercised, and to be kept alive and growing, otherwise it grows weak, and loses its vitality.

The second responsibility which is yours as a result of this graduation exercise is to others. You will now be called on to share your knowledge, whether in teaching, in the formation and training of other Sisters, or in some of the many forms of pastoral ministry in which the Sisters now provide a valuable service. Whatever form your assignment may take, remember always that by your teaching, by your sharing with others the benefits of what you have received here, you are helping to build up the body of Christ, the Church, because you are helping others to grow in the knowledge and love of Christ. But you must also remember that you accomplish this not merely by the knowledge which you share with others; you do it also by your example, by being good religious, and by never trying to use your knowledge to gain advantage over others, or to treat others with less respect. Remember that Jesus Christ did not say *Learn from me because I have all knowledge*. He did say *Learn from me because I am meek and humble of heart*. Always keep in mind therefore that, when speaking of the faith

and of religion, you teach more by what you are than by what you know.

And then, in all of this, whether you are pursuing your own study, or whether you are engaged in teaching others, or in some other forms of ministry, there is always your third responsibility, your responsibility to the Church. This means that, since you must help to build up the Mystical Body of Christ, the Church, everything you say and do must be in accordance with the teaching of the Church. Otherwise, instead of building the Church, you would be damaging it, and weakening that unity which is one of the distinguishing marks Christ wished his Church to have. And in this connection, we may recall some words of the Holy Father Pope John Paul II, when he addressed the women religious at Baclaran Church immediately after his arrival in the Philippines for his pastoral visit just over two years ago. Having spoken of the importance for religious of being witnesses and of being people of prayer, he continued: *The third point that I wish to mention is loving docility to the Church's Magisterium, which is an obvious consequence of the special ecclesial position which is yours. As you know, religious life has no meaning except in the Church and in faithfulness to her directives.* Later in that same year of 1981, the Holy Father, speaking to the personnel of the Sacred Congregation for Religious and Secular Institutes, emphasized the importance for everyone engaged in any form of apostolate to be in full harmony with the Church, and again I quote his words: *It was the Church as such that received from Christ the task of evangelising: the diversity of ministries must contribute to this mission, which cannot be accomplished outside her. The meeting with Jesus Christ is bound up with the quality of ecclesial life.*

I could mention many other references of the Holy Father to the necessity for loyalty and adherence to the Church's teaching for all who are engaged in any ministry or pastoral activity. But I am sure that you already are aware of many of them, and I am sure too that you will, in your future assignments, be above all faithful in every detail and at all times to the doctrine and teaching of the Church, as taught by the Holy Father and the Bishops. In so doing, your ministry will be a fruitful one, and of great benefit to the Church and to souls. That is my wish, as I join with you in praying that the Holy Spirit will be ever with you to guide and illumine you, and that the Blessed Virgin Mary, Seat of Wisdom will accompany you always with her protection and intercession.

# HOMILETICAL NOTES FOR SUNDAYS

## AUGUST - SEPTEMBER

By

Fr. Angel Aparicio, O.P.

19TH SUNDAY, AUGUST 7, 1983

### Readings:

Wis 18:6-9 The Israelites trusted God: that is why they left Egypt.

Hb 11:1-2.8-19 Abraham trusted God's promises: that is why he left his land.

Lk 12:32-48 Be prepared for the coming of the Lord.

One can make today's readings turn around a common theme, as Fr. Herman Muller does in his biblical notes (Boletín, July-August, 1980, p. 395). *"You are called to God's glory. Be ready to receive it!"*

My reflection is based on the first and the second readings, taking as the point of departure the first phrase in the reading taken from the Letter to the Hebrews: "Faith is confident assurance concerning what we hope for, the conviction about things we do not see."

When a young man and a young woman get married, each one comes from a different family, each one has a character different from the other. And yet, they unite their lives and together they embark on the same boat. Does anybody attending the wedding ceremonies know what awaits them? We all wish them happiness; but this is only a wish, nothing more. Nobody knows what the future has in store for them. Not even they.

This future is full of questions: Will they reach the end of their lives together? Will they understand each other? Be faithful to one another? And their children, will they be handsome, intelligent, good? Or will they be unhappy and trouble some?

None of these questions can be answered on the day of the wedding. That is why many people refer to marriage as an adventure, a risk. But a risk which is worthwhile taking. Because they have faith in each other, they trust that they will get strength and courage to endure all hardships. Alone, they might give up, but together they shall not weaken.

Something of the kind happens in our lives as Christians. There is also this confidence, trust, faith . . . between God and us. It is also an adventure, a risk, to embark on a boat whoso destination we cannot clearly see. Many questions assail us as we start that life of faith, but here also we must trust the other party, we must rest on him. Alone, we are not sure we will finish our journey. Together with God, nothing will deter us.

Today's second reading says that "faith is confident assurance concerning what we hope for, and conviction about things we do not see." We are given the example of Abraham: He was called by God away from the comfort and familiarity of his native land to go forth to an unknown country. He was given an exquisite promise from God that he would be the father of a new people in a better land. Humanly speaking, however, this was an adventure, a risk. He did not know the land he was called to, nor could he visualize how God could possibly fulfill his extraordinary promise of offsprings more numerous than the stars. Note that he was already very old when he received the promise, and his wife, Sara, was beyond the age of child bearing. And yet, with him was a gift from God: Faith. That faith was more than an intellectual acceptance of God and his Dogmas. That faith was a confident assurance concerning what he had been given to hope for, and conviction that although he could not see it now, he must start his journey towards it.

Faith starts with God's call. God called Abraham into a particular mission. God calls us also into a new way of life. We must listen to the word of God who talks to us in different forms. Our complaint is that seldom do we hear God talking to us as he did in ancient times. Well, he does, but we keep ourselves busy with so many "important" things that we seldom pay attention to the voice of God. Like Abraham, we have to pay attention to the call of God.

This call pushes us to break apart from many things in our life. Abraham was called to leave his house and his native land. The people of Israel was called to abandon the garlic and the

onions of Egypt. We may be called to forget old ways of life: selfishness, jealousies, envies . . .

On the other hand, in the life of faith there is also an adventure, a risk. We do not see the future. We do not know what awaits us. Shall we be happy? Neither did Abraham know all the difficulties and the happiness he would enjoy in his lifetime. Nor did the Israelites know on that beautiful night God took them out of Egypt that before entering the Promise Land they would need to cross the desert.

Our lives as Christians can be likened to a journey. Along the way many things happen. Sometimes it seems we advance at a good pace and we reach our destination. Other times it appears as if all our travails and efforts were in vain, and it seems as if we do not move. There are moments in which we are at a loss as to what direction to take in the crossroads, until a small light guides our way.

God accompanies us all throughout our journey, as he did with the people of Israel on their way through the desert. When we feel tired he will prepare a place of rest for us. Somebody will strike the rock that will produce fresh water to quench our thirst. When everything seems to be dark, he will light a little star that will shine on us. Constantly, he will inspire us to push forward, to continue in our journey of faith.

One cannot start a journey without taking the necessary steps to strengthen him when his strength weakens. The path of faith, the journey of Christian life cannot be continued without the food which nourishes our faith: the Eucharist is the food that strengthens our belief in God, it maintains our courage when difficulties assail our Christian life. It may happen that we do not receive it, or receive it unprepared: that is why we weaken, we lose our strength, and consequently, our faith in God.

## 20TH SUNDAY, AUGUST 14, 1983

### Readings:

Jer 38:4-6.8-10	Today's three readings illustrate the same theme: The man of faith must bear testimony to the truth in which he believes, no matter how great the obstacles are.
Heb 12:1-4	
Lk 12:49-53	

Jer 38:4-6.8-10: The task of the prophet is to bring to his listeners the message God wants to communicate with them. All throughout the Bible, we observe men and women in a close relation with God who serve as intermediaries between God and man. In NT, Jesus is presented as the perfect Prophet and Mediator, being God himself.

The message to be delivered to man is always good news, but it is not always received as such. This is the reason why prophets, and even Jesus, were not always heeded. The truths which they communicated were sometimes painful to listen to.

The Prophet Jeremiah is the classical example: By nature—he himself confesses—he was sensitive, reticent, and introspective; and surely, he wanted the good will of his fellow men. But he had a very deep sense of his mission as a prophet, and his loyalty to that mission caused him to be hated and even persecuted.

In today's first reading, Jeremiah is accused of 'weakening the hands of the soldiers and of all the people'; in other words, he is accused of high treason to his country. Actually, his political foresight proved to be correct. His enemies were just blind leaders. His commitment to the defense of the values of the people was total, unlike his enemies who were poor leaders committed only to their own interests.

Heb 12:1-4: Jeremiah is not the only witness to the word of God. The author of the letter to the Hebrews, after giving a list of the heroes and heroines of the faith in the OT, sets Jesus as an example and the culmination: "despising the shame, he endured the cross..." Martyrdom did not quench the faith of the witnesses of old, nor did the cross defeat Jesus. How much more ought we to fulfill with patient endurance our vocation, which has not called for the shedding of blood!

Lk 12:49.53: What the other readings illustrate, the Gospel states: "I came to cast fire upon the earth." We are reminded by this passage of the paradox that the peace-maker may, despite all his efforts, be the occasion of conflict. Jesus is the Prince of Peace — indeed, he is above all the peace-maker, the reconciler — and yet he can say that the effect of his coming is not to bring peace on earth but rather, as the Matthew parallel has it, "a sword" (Mt 10:24). One cannot be abso-



lutely faithful to God and absolutely in good terms with the world. (The "world" is understood to be opposed to God in the saying of Jesus 'You cannot serve two masters').

The recent debate generated by the participation of some priests and lay leaders in political activities in this country has once again heightened the importance of recognizing the corporate character of Christian faith.

Many Catholics are concerned about priests encroaching into areas of the public domain where they "should not" be trespassing. As many have said: "The priests and the bishops should be staying out of politics! What do they know about the intricacies of a state and the ways of governing it?"

The subtleties of the modern state are many indeed. There are no easy solutions to its problems that are universally accepted. Priests also differ among themselves about the best manner of communicating Christian moral values in a pluralistic society. But implicit to much of the criticisms of the priest's pastoral concerns is the failure to understand and recognize the social and communal aspects of Christianity and the role played by the priest as the leader of those communities.

Faith does have a private and pastoral dimension, but it is not Christian faith without an ecclesial character. The gift of God's grace, after it is personally appropriated, must then reach outwards, towards others. A faith which is strictly private is not characteristic of adult Christianity. Matthew's classic words "I assure you, as often as you did it for one of my least brothers, you did it for me," summarize powerfully the corporate character of the rule to be practiced by the followers of Jesus.

All throughout the Bible the vertical relationship with God presupposes an equally important horizontal relationship with other people. If the biblical word is to have any formative value for Christians today, a reflection on that experience of faith as personal and communal will necessarily relate to other contemporary issues which are shaped by the society in which we live.

By our sharing in the human family we are both inescapably personal and inevitably social. No man is an island. Each of us possesses a unique identity which, for good or ill, we

share with members of a broader society. For the believer moreover, faith is not simply a personal and private affair; it also means living with a faith commitment within a community of people.

Remember the era of slavery. Do you think that the Church should have said nothing against this institution? Imagine, however, the effect of a sermon condemning slavery given to a congregation of slave owners. Don't you think that some would have walked out, and others would have protested that the priest had no business sticking his nose into their business, or ever that the Church ought to restrict itself to praying?

Hindsight is easy. We easily condemn slavery today, a\* we easily condemn Nazism and the concentration camps, and the Japanese horrors in this country. Let us profit from that kind of hindsight and recognize that the Church must not be silent' regarding social matters in our time. Nor should we, as individuals, become defensive if a social teaching of the Church hits home.

Jesus came to bring peace, but not a false peace. Today's Gospel is a strange paradox. Jesus, the Prince of Peace, proclaims that he has come not for peace but to light a fire on earth, a fire to purify human life of injustice and hatred. And if such purification demands division, even within families, then remember that Jesus says: "I have come for division."

The message of Jesus is not all milk and honey, or sweetness and light. Rather he was forceful and uncompromising when the truth had to be proclaimed, no matter what the consequences are.

The second reading exhorts us "to remember how he endured the opposition of sinners." The OT prophet Jeremiah, similarly refused to compromise with the evils of his day. For his efforts he was accused of treason, thrown into a cistern and left to die.

Jesus came to bring peace, but not a false peace which is the spoiled fruit of the attitude which favors any kind of peace, a peace which is a compromise of moral principles: a giving-in to wrong when it is convenient, a willingness to go along with the evil when it is profitable. True peace does not come from selfishness and greed.

Yet the Christian will seek to be the peacemaker. "If possible," Paul writes in his letter to the Romans, "so far as it depends upon you, live in peace with all." And the author *at I Peter* eagerly advises not to be the cause of unnecessary friction or conflict. "Always be prepared," he says, "to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence." (I Pet 3:15). This same writer also recognizes that sometimes Christians may be persecuted not because they are Christians, but because they are wrongdoers or mischief makers (I Pet 4:15-16).

In other words, there is no virtue in suffering that might have been avoided by a measure of kindness and respect towards one's opponents, nor there is any value in suffering for the wrong cause.

The Christian who faithfully bears witness to Christ will be the victim of an unescapable amount of misunderstanding and hostility, no matter how gentle and tactful he may be, and in some periods and crises he will face actual persecution.

In every Mass, just before Communion, we pray for peace. True peace comes only from the union with Jesus Christ. Let us understand that our sacramental union is a sham if we are not willing to follow all the teachings of Christ and his Church. And conversely, through our union with Christ, we can overcome all reluctance to accept his teachings and so find that peace of mind and heart for which we all yearn.

## 21ST SUNDAY, AUGUST 21, 1983

### Readings:

Is 66:18-21

Hb 12:5-7.11-13

Lk 13:22-30

The first reading and the Gospel have the same theme: The Good News are preached to all nations. The second reading, which is a continuation of the previous Sunday readings, taken from the letter to the Hebrews, insists on the importance of discipline in Christian life, not as a self-inflicted punishment but as a preparation for the radical demands of faith.

Lk 13:22-35: The question whether many or few would be saved was much discussed among the Jews at the time of Jesus. Jesus refused to speculate about matters that are better left to the wisdom and mercy of God. Idle speculation could only distract one's attention from one clear and urgent fact: that the kingdom of God is present and the door is open. The door is not so wide that men may saunter casually in at their own convenience; it is a narrow opening through which they must thrust themselves into with determination. It will not remain open indefinitely, and those who miss the present opportunity may find that they are too late. The master of the house expects his household to be indoors by locking-up time and will not be afterwards wheeled into admitting others who have ignored the door while it stood open, and who come now knocking with the flimsy pretext of superficial acquaintance. All who enter by the open door are members of God's family, but those who wait till the door is shut prove themselves strangers to him.

When the Jews were under foreign domination, without possibility of physical retaliation, many of them found compensation in the thought that in the world to come they would be honored guests at the messianic Banquet, and that one ingredient of their bliss would be the exclusion of their Gentile oppressors. Jesus reverses this popular fancy: those who refuse the invitation of the gospel will find themselves on the outside looking in, doubly mortified by their own exclusion and by the inclusion of the Gentiles. The standards of the heavenly kingdom are so different from those of earth that many are bound to be surprised (G.B. Caird, *St. Luke*, pp. 172-173).

The question put to Jesus in today's Gospel is very illustrative, even in our times when people are not so much concerned with religious problems as with things from here below.

People then as now debated the number of the elect. And now, as then, without any doubt, those who take part in the debate take it for granted that they are among the chosen ones.

"Lord, will those who are saved be few?" — was the question. And often, our answer is: "If anybody is going to be saved, surely it is I. People around are very bad: some rob, others kill, many are involved in dirty business, and a big number do not practice their religion ... While I, on the contrary, am not a very bad fellow: I go to Mass every Sunday and

days of obligation, I do not rob, I belong to three religious associations and contribute to the church ...

Jesus did not answer the question directly; instead, he set forth some truths concerning the Kingdom. What Jesus says is this:

- The door is narrow*
- The time is short*
- There is no favoritism*
- The realities of the Kingdom overturn the judgments on earth.*

An athlete must practice and subject himself to discipline if he wants to be in the competition list; an artist must give weary hours and days of practice until he is capable of expressing his ideas into a determined form. A Christian must also strive.

While this life remains, the gate is open. God never condemns a man beforehand. His heart is open. The Bible portrays God as a Father with arms outstretched to receive his runaway son. He can also be compared to that mother whose son left home and, after writing two or three times to his mother, disappeared without previous notice. Had he run astray, left the country, died? But the mother never gave up hoping, and every night she threw the door open with a cry "Come home, my boy." A parable of God.

*The gate, although narrow, is open.*

*But... The time is short:*

"When once the householder has risen up and shut the door you will begin to stand outside and to knock at the door, saying: 'Lord, open to us!' He will answer you, 'I do not know where you come from.'"

When each day ends, the opportunity of that day is gone.

When each experience of joy or sorrow of doing something or not doing it, of being kind or unkind, passes, the opportunity is wasted.

A thousand times God's bell tolls and ceases, and we answer the summons or disobey. As the song says: "Never send to know for whom the bell tolls; it tolls for thee."

*But... The door is narrow:*

"Strive to enter, for many, I tell you, will seek to enter and will not be able." The Gospel compares the kingdom of God to a banquet hall; everybody is invited to celebrate there. Some show no interest: one went to his farm, another to his business. Those interested need bring the credentials: present their respects to the host, be dressed for the occasion.

The gate is open, but it is narrow and everybody will be checked upon his entry. That means that no one will enter suddenly or unexpectedly as when the doors are opened wide and through.

To enter a competition one must follow the rules, and if you do not comply with all the requirements you may not be accepted. On one occasion, a basketball team was disqualified because some of the players wanted to play without shoes.

You may say, 'that is cruelty'. Well, Jesus knows when to be kind and merciful and when to be strict, and he says: "Strive to enter by the narrow gate."

*But... There is no favoritism:*

The Jews at the time of Jesus thought that by the fact that they had been circumcized (circumcision was their I.D.) they would automatically be saved. They belonged to Israel, they were specially chosen by God, they were the heirs of the promises of God to Abraham and his descendants. They deemed themselves God's favorites and regarded everybody else (the pagans) with contempt.

Over and again Jesus took sharp issue with them on that score, and it did not help his popularity.

Favoritism is also very much at home with us: This is my cousin, recommend him; this is a *kababayan*, why don't you give him some preference? I.D. is important. Positions are important. Never mind the qualifications!

In many occasions our concern, our justice, our regard for others is colored by consanguinity, the *barkada*, the *barrio*, the nation ...

Men who decide the policies of nations in their legislative assemblies often have the same idea; whatever happens, the nation's special interest must stand first. Anyone who suggests that other people on earth might be equally important in God's

sight shall be pushed aside as an intolerable nuisance, as somebody who does not understand the national feelings.

That is not what today's Gospel teaches us. In the eyes of God all men are equal. And to enter the narrow gate, dear friends, we must make an effort to view things with God's eyes.

*The realities of the Kingdom overturn judgment of earth:*

Any Jew would shrink in dismay from the mere thought of the Patriarchs (The Fathers of the Nation) and the prophets (the national heroes) feasting at the messianic banquet with aliens (the pagans) while the Jews are kept at the door grinding their teeth and weeping in helpless anger or remorse.

But that is what Jesus says: "I do not know where you come from." Then you will begin to say, "We ate and drank in your presence, and you taught in our streets..." And men will come from east and west, and from north and south (that is, from everywhere) and sit at the table in the kingdom of God.

The NT is full with this kind of examples: The Pharisee came to the Temple to pray, and he thought he was a true Israelite. While the tax collector, considered to be a traitor, collecting money for the Romans, was justified. The woman who had been caught on the spot committing adultery — those who deemed themselves just were about to stone her. But Jesus freed her from their hatred.

God sees what we cannot see. That is why the inequalities of the earth need not distress us too much or hinder our witnessing; there is a realm around our dim earth, and a throne that shall judge all our evil disparities and remold earth's brokenness into its own truth.

The truths of the kingdom overturn the judgment of the earth. Have you heard the story of the gift that opened heaven's gate?

The first gift was a drop of a patriot's blood, but the gate did not open.

The second, a lover's last sigh, but the gate did not open.

The third, the penitent tear of an old man converted by a child's prayer, and that won entrance.

Thus at the end, the question must be answered: the number of the elect is not arbitrarily predetermined, nor is the chosen Jew the sole candidate, but all men are welcome in the banquet of Christ.

## 22ND SUNDAY, AUGUST 28, 1983

### Readings:

Sirach 3:17-18.28-29 Conduct your affairs with humility.

Heb. 12:18-19.22-24 Rejoice! Jesus has drawn us close to God.

Lk. 14:1.7-14 He who humbles himself will be exalted.

Again this Sunday, the first reading and the Gospel have the same theme: *True dignity is always unconscious dignity, and true honour, whether conferred by man or God, is always unexpected.* The second reading has a different theme: Unlike the old covenant, which was a covenant of awe, the New is a Covenant of joy.

Jesus was a very good observer. One can realize this by looking at most of his parables and examples taken from nature or from life. He observed the process of planting and harvesting, pruning and blossoming. He noticed also how men, in their dealings with others, conduct their affairs. Once he was at the door of the Temple, watching people who entered and he noticed that some of them put a lot of money into the alms-box while the old lady gave two centavos.

During the occasion related in today's gospel, he noticed how the guests, as they entered the banquet hall, occupied the best places at the table. This observation prompted him to express his mind with this parable, which ends with these words: "everyone who exalts himself will be humbled and the man who humbles himself will be exalted."

We all tend to monopolize the best things for ourselves, we are self-centered, we want to get the best places, to occupy positions which are conspicuous, to show out our excellence.

Imagine a banquet to which representatives of the whole social ladder are invited. Surely the host would find himself at odds when it comes to the distribution of the places in the presidential table. Once a host wrote his guests asking them



in advance to give him pointers as to who should be at the head of the presidential table. Here are some of the answers:

—The rich man: I think you should not be dishonored putting me at the head. As you know our society is based on money. When the economic aspect is neglected, everything goes wrong. Money is the answer to any quest for progress. Without money you cannot build schools, roads, factories. Even such a spiritual organization as the church could not manage without money. As a representative of the moneyed class, I sincerely think I deserve to be at the head of the presidential table. On the other hand, I suppose, I am the best bidder.

—The worker: I qualify for the position. Society is not based on money but on production. Labor yields production. Labor cannot be exercised without the worker. Besides, work dignifies the human person. Besides, the capital may be in the hands of those who may not have worked. The worker has been faithful to God's commandment of striving to earn their bread. I think the presidential table would be honored by a representative of this noble mass of humanity.

—The professor: First of all, I want to clarify concepts. Others may assert their rights to the presidency of such an honored table. The rich will claim it saying that money keeps society and its institutions, but he is not aware that the economy is a science whose rules, we must study and observe. The worker, rightly might add that labor produces wealth; but he must realize also that intellectual labor is superior to material labor. As a representative of the elite society, I solicit the presidency of such a noble table.

—The woman: All through history, woman has been the slave of man, while she is qualified intellectually, psychologically and morally to stand equal foot with his master. To end with this discrimination, I suggest you let me occupy that position.

There were many other letters in the same or similar terms. Except one. It says: I should not answer your note — as it read — because you are looking for a president in your table and I am not interested in that. But most probably you will need somebody to serve at table; I need it, and I will be happy to do that job.

Humility is the virtue that Jesus points to in the gospel parable. Pride — he says — has no place in the kingdom of God. Humility is necessary if we wish to be pleasing to God and if, indeed, we want to be realistic.

Humility is one of the foremost foundations of Christian life. The world exalts the virtues of physical perfection, manly courage, and self-control. Humility seems a degrading virtue. But true humility is not servility. It is not a sense of worthlessness which degrades human nature. The humble person does not think more lowly of himself than he ought to think. Humility is not self-depreciation, nor is it a mere sentiment. It must never be a false modesty meant to win from our impressed friends praise for it.

Real humility is "the highest virtue, mother of them all", B3 somebody said. It is a sense of lowliness which results from a vision of life's greatness. Humility results when a man realizes that all he is and all he has is derived, either from God or from his neighbors. Above all, humility of spirit results when he is aware of the fact that he is saved by the unconditioned and free grace of God in Christ. A humble man acknowledges his sins and with childlike simplicity accepts the free forgiveness of God with joy and hope.

Humility is the quality which has always been one of the characteristics of great men (scholars, artists and teachers). Faced with the limitless areas of knowledge, beauty and truth, they have forgotten their own excellence and "waited" with meekness upon the glory of the ideal and the — as yet — unknown.

Such humility makes for strength, not weakness: the plant of rice which bends is filled with grains, while that which stands up has nothing or very little.

Christians have learned the great words of humility spoken by Jesus. The theme runs through all his teachings: "Blessed are the meek", he says, "for they shall inherit the earth." He weaves the theme into his parables. But for us to practice this virtue it is as difficult as it was for his contemporaries. There is no trait we so admire in our friends and more so difficult to practice in our own lives. We despise pride when it appears in the actions and attitudes of others, but we cannot control it in ourselves. Only a religious experience can keep us humble. We can hardly escape comparing our best with our neighbor's worst. According to a survey, most people think that this would be a good world if others will be as good as they are. In that attitude we have a clue to what is wrong with us. What a strange thing it is that the worse we are, the more self-satisfied we are; while the better we are, the more we feel our need for forgiveness and redemption. The sinner is sure that he is

a better man than most, while the saint feels utterly unworthy to be called good.

We are slow to believe all these. Humility is lost in the whirlwind of social "climbing", business aggressiveness, to say nothing of the nationalisms and imperialisms that mark our time. Yet we all understand why the proud man fails. For one thing, he is content with himself, and so cuts himself off from fuller growth and joy. For another thing, the proud man likewise shuts himself off from God. God is lowly, and therefore beholds the proud "afar off". God's face is turned from no man; but when a man turns his face from God he lives in a shadow. Certainly, he who exalts himself will be humbled.

True humility is the ability to see ourselves as we really are, without the presence of the distorting medium of pride to twist our vision. It is also, of course, the secret of seeing other people as they really are; being free from the need to disparage their qualities and achievements, we can heartily appreciate what they are and do. This happens, however, only when we see ourselves in God's light as his debtors; when the things we value most are not of our own achieving, but have been given to us by God.

Then we can rejoice without pride, we can regard ourselves without unreality, we can associate with others without superiority. Those who are really humble are those who possess the secret of true joy — and they who have experienced it both from the past and the present abundantly confirm it.

The Eucharist is a banquet where everybody feels at ease: there is no first and last, all are brothers and the servants of all. But there is a fact we easily forget: Eucharist does not finish when we leave the church. It should continue ever in our lives.

## 23RD SUNDAY, SEPTEMBER 4, 1983

### Readings:

Wis. 9:13-18 Only those to whom God has given knowledge can appreciate his mysterious ways.

Phil. 9:10.12-17 "Welcome him as you would me."

Lk. 14:25-33 To follow Jesus one must first count the cost.

Indeed, it is very difficult to understand the ways of God. Even the most intimate associates of Jesus could not understand

that to follow him implied taking up the cross. It took Peter, Paul, and all the other disciples of our Lord a special revelation to grasp it.

This is the theme common to the first reading and the Gospel. The second reading has another theme: Paul is asking Filemon to treat Onesimus as a brother, not anymore as a slave.

The *Gospel*: To the very end of his earthly life Jesus retained the enthusiastic support of the Galilean crowd, but theirs was an uncomprehending enthusiasm. They thought that his journey to Jerusalem was a victory march of the Messiah, and they wanted to be on hand when he claimed his throne to cheer and to enjoy a reflected glory. With relentless honesty, Jesus disillusioned them; his business in Jerusalem was exacting and dangerous, calling not for expectators but for recruits, men with undivided loyalty and coldly calculated persistence.

To hate father and mother did not sound in the ears of the Jews the same as it sounds in ours. The Semitic mind views things by opposition: light and darkness, truth and falsehood, love and hate... primary colours with no half shades of compromise in between. The Semitic way of saying "I prefer this to that" is the same as saying, "I like this and hate that." Thus for the followers of Jesus, to hate their families meant giving the family second place in their affections. Ties of kinship must not be allowed to interfere with their absolute commitment to the kingdom. (G.B. Caird, Saint Luke, pp. 178-179).

Considering such demands many may withdraw from the fellowship of Jesus. But that is not what Jesus wanted. The twin parables of the tower-builder and the king preparing for battle were not meant to deter any serious candidate for discipleship, but only to warn them that becoming a disciple was the most serious enterprise a man could undertake, and it deserved, at least, as much consideration as he would give to business or politics. Nobody can be swept into the kingdom on a floodtide of emotion; he must walk in with a clear-eyed deliberation. Jesus' disciples are called to be the salt of the society — preservative, seasoning, fertilizer; and there is no room in their ranks for those who lack the distinctive qualities of discipleship, anymore than there is no room in the kitchen cupboard for savourless salt, which is thrown into the thrash can.

*Reflection:* Today's gospel is an invitation to follow Jesus in spite of signs that seem to discourage those who have already

entered into his fellowship. Gideon (according to the book of Judges) went to battle against the Midianites with a full army, but God asked him to cut down their numbers until only those who were well prepared stood. That day — the Bible tells us — God gave the victory to the Israelites through the hands of Gideon and his men.

Many people were following Jesus, and it seems as if he did not like it; he reminds them of the conditions, and what conditions! "If any man comes to me without hating his father, mother, wife, children, brothers, sisters, and his own life too, he cannot be my disciple."

Many have understood this request of Jesus literally, and consequently thought that the invitation to follow him would be addressed only to a specific category of persons, those that would be capable of doing so. But, as it stands in the gospel, the invitation of Jesus is addressed not to a particular group of disciples, but to everyone. Therefore all Christians should pay attention to the exigencies of Jesus.

Now, how could Jesus be so inhuman as to recommend the breaking of all family ties in order to follow him? He blessed the children, taught us to call God by the name of father, and gave his own mother at his death into the care of the beloved disciple and yet here he is asking us to renounce all human attachments.

Jesus was not despising natural ties, he never did. He was rather demanding a primary and undivided allegiance. We must not take his words with cold unimaginative literalness. When Jesus tells us to hate our nearest and dearest, he does not mean that literally, he means that no human love can compare with the love we must have for him.

When a man gets married he leaves his parents in order to start his own home. Many men in the Philippines leave home, wife, and children for a distant country in order to provide for them a better life. Some students go overseas to complete their studies, leaving behind their loved ones. They do not hate their families, or abandon their children, or break with their girlfriends.

The crowds came after Jesus and followed him with mixed motives: the revolutionary wanted to make Jesus an agitator; the impulsive man offering him wild vows of allegiance; the self-seeking man ready to cultivate Jesus' company for gain.

And Jesus asks them to make a decision. Many times did Jesus ask his followers this.

Christ does not want to frighten anybody, he wants to make sure that Christianity is not something 'cheap', but something that summons all our efforts. We are making Christianity very easy; we take Jesus' fellowship very lightly and distribute tickets to heaven as in a fiesta-raffle: Baptism, First Communion, and Last Sacraments are taken without cost. Grace is freely given, but we cannot throw it to the pigs.

Today's gospel tells us that nobody should step into Christianity too easily, to consider first what we are doing. Otherwise it might befall us what happened to that man who started building a tower but was not able to finish it. Take the example of the king who before starting his campaign against his enemy measures the strength of his troops.

Jesus is talking about renunciation and this may discourage many. But we have already seen that God will not deprive us of our parents or family or the genuine pleasures of life. Abraham was not deprived of his son although he was asked to offer him in sacrifice to God. He received Isaac back, but henceforth he would have his son in quite a new way. He went up to the mountain and he came back, he went with his son and he came back with his son; nobody knows what happened there in the heart of Abraham; apparently things have not changed, but for Abraham and Isaac the whole situation has changed. Christ stepped between father and son. Abraham had left all and followed Christ, and as he follows him he was allowed to go back to live in the world as he had done before. Outwardly the picture is unchanged, but the old has passed away; and behold, all things are new. Everything has to pass through Christ. This is what it means 'to hate your father, mother ... and follow me'.

## 24TH SUNDAY, SEPTEMBER 11, 1983

Ex. 32:7-11.13-14 The Lord relented in the punishment he had threatened to inflict on his people.

I Tim. 1:12-17 I have been treated mercifully.

Lk. 15:1-32 Rejoice with me because I have found my lost sheep.

Today the three readings turn around the same theme: the first tells us how God, through the intercession of Moses, paroned the stiff-necked Israel. Saint Paul, in the first letter to

Timothy, reveals his own experience of being treated mercifully by God in spite of his having been a persecutor of the brethren. The Gospel puts to our consideration chapter fifteen of the Gospel of Luke, the three parables of mercy.

*The Gospel:* For the third time in Luke's gospel Jesus is charged with encouraging loose morals by associating too freely with outcasts ("The Pharisees and the scribes murmured, saying, 'This man receives sinners and eats with them'"). His critics believe that their whole duty is to avoid anything that could contaminate their sanctity, and they are bewildered at his disregard of their spiritual security policy. Jesus justifies his attitude to the outcasts by claiming that it is also God's attitude, that God's merciful love does not wait for the penitence of the sinner, but takes the initiative to bring about his redemption (G. B. Caird, Saint Luke, pp. 180 ff).

The Parables of the Lost Sheep and the Lost Coin portray to us a man and a woman going to so much trouble to recover their lost property:

- the sheep is a gregarious animal which does not willfully separate itself from the flock, but in a mountainous district it can easily nibble its way to a place from which there is no return, and where, if it is not rescued, it will die of starvation. But the shepherd does not let that happen; for him the arduous search and the risks involved in bringing the exhausted but struggling animal to safety are all in a day's work.
- a coin is easily lost among the straw in a dark corner of a windowless Palestinian house, but the careful housewife will not rest until she finds it, even though it means turning the house upside down.

In each case we are told that the friends and neighbours came to join the celebration for the recovery of that which had been lost. God, we are to understand, is not less persistent than men and women in seeking what he has lost, nor less jubilant when his search is successful; and those who would be reckoned his friends will always share his jubilation.

It is interesting to note with what confidence Jesus speaks of things that happen in heaven. He knows God well enough to know what will make him happy.

The third parable is the best known and best loved of all the parables of Jesus: for its exquisite literary grace and penetrating delineation of character, for its assurance of divine mercy surpassing all expectation.

But the traditional title — 'The Prodigal Son' — does less than justice to the purpose of the parable, as the opening sentence makes clear, "There was a man who had two sons"; and he lost them both, one in a foreign country, the other behind a barricade of self-righteousness. The elder contrived, without leaving home, to be as far away from his father as his brother was among the pigs.

Both brothers were selfish, though in totally different ways:

- the young wanted to enjoy life thinking that money, luxury, fun. . . is all that life can offer.
- the older refused to enjoy: he asked for nothing, desired nothing, enjoyed nothing. He devoted himself dutifully to his father's service, never disobeying a command of his father, and thought, no doubt, that he was the model of unselfishness; yet he himself was the centre of his every thought, so that he was incapable of entering into his father's joys and sorrows. •

When the young came back, "they began to make merry," and he (the young) began to discover at home what he had sought in vain among the counterfeit pleasures of the far country.

The elder also discovers that his service was slavery, and the obedience he is so proud of has been slavish and mercenary, never filial. The father loves them both, with all their shortcomings.

The parable leaves us with an unanswered question: did the elder son persist in his jealous rage? Or did he — like his younger brother "come to himself" and realize his fault, and enter into the hall to celebrate? The question was left unanswered by Jesus because it was one which his listeners had to answer for themselves.

The parable was told not to offer a generous pardon to the nation's prodigals (at least not only with that purpose), but to entreat the respectable Jews to rejoice with the father, with God, over the restoration of sinners, and to warn them that, until they learned to do this, they would remain estranged from their heavenly father and pitifully ignorant of his true character.



*Reflection:* This parable has been and is still used and abused with many different purposes in mind. If I were to summarize in a word what it means for me I would propose "family" as the concept that embraces most of the elements of it: the father, the two children, the servants, the dining room, the properties.

Family — it's a word which means something to all of us. Each one has their own history, story and experience. Lives are shaped by it — or by its lack. Its presence is expected, taken for granted. The notion of good family is perhaps one of our most deeply rooted needs.

But the experience each person has in their own family differs. Onlookers see a group — parents, children; but inside, each one is different, individual.

This parable of Jesus speaks about a particular family: loving parents, blessed with two sons, land, property, wealth. Everything runs smoothly until the younger son, we are not told why, yearns for a different kind of experience, he wants freedom. And misuses it. From his failure, he comes to know where he really belongs, where he comes from.

Something happens when that son returns home, that family will never be the same again. Relations are remodelled: In the father the sons find a friend; the older son discovers he is loved so much that it does not even need proof. And the younger son finds he belongs as a person, not just second in line, not there in case 'anything happens' to the elder, but there as himself. Together they make up that family, and as such the father summons them to table.

The church is a family. Our discovery of our place in our family in the faith, the church, often comes when we have the deep joy of realizing what forgiveness really means. The release, the relief and the sense of not only coming home — but ~~&~~ completing that home.

There is a point in the life of the Christian beyond which we seldom go. We go to Sunday Mass, fast on days set by the church, give alms to the poor and accomplish all the commandments ... but let nobody offend us, hurt our feelings and then be forgiven. That is beyond our consideration.

And yet this is the true essence of Christian life; without pardon and forgiveness we cannot enter heaven. This is very well shown in this parable:

— it shows that there is joy in forgiving others.

— it shows that there is no point in being jealous.

Like the father of the parable — says Jesus — God is a forgiving father.

Like the older brother we do not forgive.

Sometimes we behave like the younger brother searching for enjoyment away from where we belong, the family of God. Like the young brother, let us come to ourselves.

Sometimes like the older brother we are jealous that God is good and do not rejoice with him over the sheep, or the coin, or the lost son. Let us accept the invitation of the shepherd, or the woman, or the father, to rejoice with them.

## 25TH SUNDAY, SEPTEMBER 18, 1983

### Readings:

Am. 8:4-7 Against those who oppress the poor for money, the Lord has sworn: 'Never will I forget their injustices.'

1 Tim. 2:1-8 "I urge that prayers be offered for all men ..., especially for those in authority."

Lk. 16:1-13 "The owner gave his devious employee credit for being enterprising."

The three readings of this Sunday seem, at first sight, contradictory:

— the first is a strong call for social justice.

— the second an exhortation to pray for those who are in power.

— and the third a praise for a dishonest man.

*Am. 8U-7:* The prophet Amos is rightly considered as the earliest and most articulate champion of social justice. As in this particular passage we read today, his whole preaching is a call to level the striking differences among rich and poor in the society of his time.

Today he spells out the corrupt practices of the grain tycoons on league with the Temple bankers, who tamper with such basic factors in the nation's domestic economy as the standards in weights and measures and prices.

They consoled themselves and calmed their consciences by elaborate religious ceremonies of worship and great pomp. But

the prophet could only tell them that God did and could not tolerate their sacrifices coming from the top of their purses, not from the bottom of their hearts. One can worship God truly and -incerely only if he walks in somebody else's shoes, if one feels with the poor and helps them. Wealth has to be shared.

The prophet champions the cause of the impoverished little people of Israel against the ruthless arrogance and aggrandizement of their rich compatriots.

It is not very difficult for us to understand the lesson. The problem here is that one easily points out to those who, according to our sentiment, would be addressed by the prophet's words, while exempting ourselves. But everybody knows all the trick of his own life: is not our life intertwined with cheatings, dishonesty, lies, small stealings . . . double book?

*1 Tim. 2:1-8:* The second reading taken from the first letter of Saint Paul to Timothy is an exhortation to the Christians to pray for those who are in power "so that we may be able to live religious and reverent lives in peace and quiet."

Christians face a serious problem when they live under governments of which they do not approve. This is what happened when this letter was written. Those Christians, and even Saint Paul, were suffering under persecution brought about, CT carried out, by the actual rulers; and yet they are exhorted to pray for them.

This is a state of mind common to the prophets, the martyrs and Jesus himself; in the cross Jesus prays for those who persecute him.

We, Christians, may differ regarding our duties in such circumstances. But one duty is for us clear: all Christians can and should pray for those in power, 'without anger or quarrelling,' as Saint Paul says; and 'if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go first to be reconciled to your brother, and then come and offer your gift!'

One must love his brother before he can effectively pray, but praying for a brother makes one love him. As somebody said 'there is nothing that makes us love a man so much as

praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards him.'

*Lk. 16:1-13:* Many people wonder if Jesus could have told the story we find in today's gospel. Would he use a very dishonest man to teach us a lesson? Even today the pious reader of the Bible avoids this reading.

The parable of the dishonest manager describes in a paradoxical manner a man who is preparing his accounts for the future without illusions and decides to take advantage of the last opportunity.

It is an example of the way in which Jesus tackles the problems:

^people came to him expecting a judgment about this particular case. They were expecting that he would condemn that rascal, as it is obvious.

— but the answer of Jesus goes in another direction. The steward, however wanting in fidelity and care, showed great prudence in the use which he made of present opportunities as a means of providing for the future. Does this scandalize you? — says Jesus. Open your eyes; see in this example what it means, in regard to the inexorable future, to take advantage of the present situation. To be prudent means not to be anxious but to prepare oneself.

The believer ought to exhibit similar prudence in using material advantages in this life as a means of providing for the life to come. If Christians were as sagacious and persevering in using wealth to promote their welfare in the next world as worldly men are in using it to promote their interests here, the Kingdom of God would be more flourishing than it is.

If an unrighteous steward was commended by his earthly master for his prudence in providing for his future by a fraudulent use of what had been committed to him, how much more will a righteous servant be commended by his heavenly Master for providing for eternity by a good use of what has been committed to him?

Wordly people have foresight and are eager to make transactions with one another for temporal objects. The spiritually-minded ought to be equally eager in making one another promote heavenly objects.

What his lord commended was the sagacity, not the dishonesty.

- the businessman does not sleep if he sees that night would be necessary for finalizing a contract (this is praiseworthy).
- the athlete practices one day after another in order to be the first to reach the goal (this, too, is praiseworthy).
- the salesman travels the whole land to sell his gadgets (this is commendable).

But the Christian does not care very much if he forgets his duties, his exercises, his calculations, his prayers, his obligations to God and to one another. Well, one day he will also be called to give account, like the servant of the parable. How will God find him?

## 26TH SUNDAY, SEPTEMBER 25, 1983

*Am. 6: 1a.U-7:* Prophet Amos continues his denunciation of the injustices that afflicted the kingdom of Israel. This — he says — cannot go on without punishment, because those who are suffering on account of the rich are as much the children of God as the rich are, and God is a God of justice and a father who loves his children.

*1 Tim. 6:11-16:* Saint Paul today exhorts Timothy to remain steadfast to the faith he professed at his ordination, notwithstanding the difficulties. This — Saint Paul continues — will be made possible by the practice of the Christian virtues: integrity, piety or reverence for God, faith in Jesus Christ, love of his fellow men, steadfastness or endurance, and gentleness.

*Lk. 16:19-31:* In today's gospel Jesus tells the story of a wicked rich man and a pious poor man, whose fortunes were reversed in the afterlife. But it was not the intention of Jesus

to propagate a strict doctrine of rewards and punishments or to give a topographical guide of the afterworld. The point in this story is found in the character of the rich man and in the reasons for his failure to use the two kinds of opportunity granted to him: the first by his wealth, the second by his religion.

- the rich man devoted himself to the enjoyment of luxurious pleasures (think of those described by Amos in the first reading), under the impression that this life was the only one he had to live and that it could not be better spent than in self-indulgence. He used his wealth irresponsibly. In the afterlife the roles are reversed. The rich man has not changed. Having ignored Lazarus during his lifetime, he now presumes to treat him as a servant. He is even disposed to make excuses for himself: if only somebody had warned him in advance he would have taken the necessary steps to avoid coming to this place of torment.
- then comes the unexpected twist of the parable: the rich man asks Abraham to send Lazarus to his five brothers to give them the benefit of his first-hand knowledge of conditions after death, so that they may have the advantage he himself has missed.

The answer is that no such precaution is necessary; in the Scriptures the brothers already have all the warning they need that upon earthly conduct hang the issues of life and death. If they are not persuaded on moral grounds of the reality of the divine judgement, they are hardly to be convinced by apparitions.

On one occasion the Pharisees asked Jesus for a miracle in order to authenticate his teachings; he rejected this request. The same happens now: Jesus declares that there is no way of demonstrating spiritual truth to those whose minds are not open to religious conviction.

The two failures of the rich man go together; because his mind was closed to the revelation of God, his heart was closed to the demands of compassion.

*Reflection:* The history of fake apparitions of God, Jesus Christ, and especially the Blessed Virgin, revealing messages for the whole world or for a particular person, runs parallel

with the history of true manifestations of God; or even outshines it. Frequently one finds us expecting miracles, wonders, apparitions by which an angel will tell us what to do. As if we didn't already know what our obligations are, and what is good or bad in our spiritual or material life. Like the rich man of the parable, we are looking for excuses to our callousness. Or are we accusing God of not giving us enough opportunities to know him and to know his will?

Jesus in this parable is telling his audience that God gives everybody on earth the opportunity of gaining heaven. Some use it, others waste it.

The rich man cried out to have new messengers sent to warn his brothers of their fate if they did not live in accord with the revelation of God to man. He was told that as a matter of fact man should not look for new revealers or new messengers. There is one message that came through Moses and the prophets and now through Christ, and if a person cannot give heed to those messengers, then he would not listen to others. Extraordinary revelations are not necessary for the faithful followers of Christ.

The fate of the rich man is also a warning to the rich to confront the revelation of God, as it has been transmitted by the prophets, in regards to the sharing of wealth.

The Bible has enough instances as to how to share richness or how to care about the poor. Let us not wait for an angel who will tell us what to do. We know the social doctrines of the church and the needs of the have-nots.

The danger that befall the souls of those who are rich in this world's goods is exactly that which is indicated here: the rich may already have received their consolation, may be full now, may be satisfied because all men speak well of them, i.e., they may no longer be eager for the gifts of God, because they think they have already got everything worth desiring; they have no hunger for the invisible because their visible possessions seem to be enough; they take life lightly and laugh off its deeper wants; they may be satisfied with the fawning and flattery of those who want their favors and so say nothing to them but what is smooth and pleasant.

Somebody has put this fact in this blunt way: "Rich folks' children seldom turn out well. They are complacent, arrogant and conceited, and think they need to learn nothing because they have enough to live on, anyway."

The great majority of us are neither rich men nor beggars, and in this way we may be thinking that today's parable does not speak to us. Yet there is in it a warning for all to use the opportunities given him by God before it will be too late. Now is the time for moral improvements in our lives. We dare not delay this effort at improvement till later. There may not be any opportunity later. The angel has already whispered his message into our ears. We only have to work on it.



## CASES AND INQUIRIES

### 1. INSCRIPTION OF BAPTISM

*I am a Chaplain of a hospital. In the past I used to report all baptisms I have administered in danger of death and otherwise to the office of the parish where the hospital is located. But lately I had a discussion with one of the Assistants of the Parish and he told me I should inform the Parish Priest of the place where the parents of the baptized have their domicile May I know to whom must I report these cases?*

A Chaplain

The 1917 Codex still in force up to November 27 of this year, states clearly in canon 778: "If baptism was not administered by the proper parish priest nor was he present, the minister should, as soon as possible inform on its administration the proper parish priest of the baptized by reason of the domicile". In regards to this matter the Sacred Congregation of the Sacraments issued an Instruction on June 29, 1941 stating that the proper parish priest of the baptized by reason of origin must register the baptism of all his parishioners, either administered in his own parish or outside. The parish priest who, though not being the proper parish priest, actually administered the sacrament, must also register its administration in the book of his parish.

In our case therefore the consultant Chaplain has proceeded correctly in informing the parish priest of the place where baptism was performed, who in turn should inform the proper parish priest of the baptized by reason of the domicile of the parents. This is our present discipline which will be in force up to November 26, 1983.

The norm given in the new Codex which will start to be in effect on November 27, 1983 is different. Canon 878 reads as follows: "If baptism was not administered by the parish priest nor was he present, the minister of baptism, whoever he might be, must inform on its administration the parish priest of the parish where baptism was performed, so that he will register the baptism, according to the norm of can. 877, §1". There is no mention of the proper parish priest by

reason of domicile of the parents of the baptized. The only parish priest mentioned is the parish priest of the place where baptism is performed.

But again, we should bear in mind that the new Codex will take effect on November 27, 1983. Up to this date the 1917 Codex has to be followed.

## 2. COMMUNIO IN SACRIS WITH SEPARATED BROTHERS

*Litu, a resident in a barrio of my parish, is affiliated with a non-Catholic religious denomination. She has approached me on several occasions asking for confession and Holy Communion. Since she is not a Catholic, I have given her some excuses for denying to her the sacraments. She says their pastor, who used to visit their affiliates before, has recently died and nobody is visiting them for sometime now. She said her Church administers these sacraments in the same way fix Catholic Church does. May I ask:*

1. *May I administer her the sacraments of penance and Holy Communion?*
2. *Will this fact be tantamount to iter affiliation with the Catholic Church?*
3. *Is there anything in the new Codex regarding this matter?*

*A Parish Priest*

1. On May 14, 1967, the Secretariat for Fostering Unity among Christians issued a document "Ad Totam Ecclesiam", giving some directives on ecumenism. The following can be applied to solve the case of our consultant: "No. 55. — The celebration of the sacraments is an action of the celebrant community, carried out within the same community, and signifies its unity in faith, worship and life. Hence, when this unity in faith in regards to the sacraments is lacking, the participation of the separated brothers with Catholics is not allowed especially in the sacraments of the Eucharist, Penance and Anointing of the sick. However, since the sacraments are not merely signs of unity, but also fountains of grace, the Church may, with just reasons, allow to a determined separated

brother the access to these sacraments. This access may be allowed in danger of death or in an urgent necessity (during persecution, in jails), if the separated brother cannot approach the minister of his communion and spontaneously requests the sacraments from a Catholic priest, as long as he shows the same faith with the Church in regards to these sacraments and he is well disposed. The local Ordinary or the Bishops' Conference will decide in other cases of this urgent necessity.

But a Catholic may, in similar circumstances, ask for these sacraments only from a minister who has received validly the sacrament of order."

From the foregoing quotation we conclude the following:

- 1) Only separated brothers and Christians not belonging to any Oriental rites are contemplated here;
- 2) Unity of faith in the sacraments and good disposition are absolutely necessary to allow them any participation in sacris;
- 3) The unity of faith existing, the Church allows their participation in the sacraments of penance, Holy Communion and Anointing of the sick;
- 4) Danger of death and urgent need (during persecution, in jails) are instances mentioned when such participation is allowed;
- 5) The local Ordinary or the Conference of Bishops will decide on other instances of urgent necessity.

2.— If Lita is allowed to receive the sacraments of Penance and Holy Communion in the Catholic Church, it does not entail her affiliation to the Catholic Church. She will continue belonging to her present denomination.

3.— Canon 844, §4, of the new Codex reads: "If there is danger of death or, according to the judgment of the Diocesan Bishop or Bishops' Conference, there is any other urgent necessity, a Catholic minister licitly administers the same sacraments of Penance, Holy Communion and Anointing of the Sick to other Christians who are not in full communion with the Catholic Church and have no access to the minister of their community and spontaneously request it, as long as they show

the same Catholic faith in regards to the same sacraments and *i.re* well disposed."

"§5. In the foregoing case, the Diocesan Bishop or Bishops' Conference should not issue general norms until after they have consulted with the competent authority, at least local, of the non-Catholic Church or community concerned."

Applying all this to the case proposed, we can say that Lita has apparently the unity of faith in the sacraments of Penance and Holy Communion which she has repeatedly requested to receive. This insistence of hers is also a sign of her good disposition to receive these sacraments worthily. However, since the local Ordinary or the Conference of Bishops is the only competent authority to decide whether or not Lita's case can be considered as an instance of urgent need, we advise our consultant to communicate with his Diocesan Bishop and find out what is his viewpoint or that of the Bishops' Conference on the matter.

Fr. Kxcelso Garcia, O.P.

## HISTORY

### VII. DOMINICAN TOWNS IN PANGASINAN: AN OVERALL VIEW (1587-1898)

#### Foreword

With our last article in *Boletin Ecclesidstico*, we left behind the province of Bataan and its seven towns founded by the Dominicans there throughout three centuries. Now we come to Pangasinan, a privileged province of Central Luzon, where they founded from 1587 to 1898 no less than twenty-nine towns, some of which have attained a remarkable degree of prosperity in our times.

In this brief article, which may serve as an Introduction to the history of each individual town, we shall dwell on some facts, apparently disconnected but having a bearing on all the towns as a whole, such as the beginnings of the mission, gradual expansion, uprisings of Malong and Palaris, the cholera epidemic in 1864, the earthquakes of 1880 and 1892, the founding of the colleges of Dagupan and Lingayen and the end of the Dominican efforts in Pangasinan in 1898, except in the town of Manaoag.

For the sake of clarity and order, we will divide this brief historical survey of the Dominican apostolate in Pangasinan into two periods: (1) From the arrival of the Dominican fathers up to the British invasion (1587-1762) ; (2) From the British Invasion up to the end of the Spanish regime in the Philippines (1762-1898).

*First Period: The Beginnings and Growth of the  
Do in icon Apostolate in Pangasinan (1587)*

*Beginnings of the Dominican Mission in Pangasinan (1587)*

In the early days, the province of Pangasinan was bounded on the North by Ilocos and the mountains of Benguet, on the South and the East by Pampanga, and on the West by the mountain ranges of Zambales and by the Lingayen Gulf on the North-east. Today it borders on La Union to the North, Nueva Ecija to the East, Tarlac to the South and Zambales to the West.

It is watered all throughout by the several branches of the great Agno River. Its territory is covered by luxuriant groves of coconut trees and nipa palms alternating here and there with rice fields and fishponds. Its climate is healthy; its air, pure and clear; its soil, fertile.<sup>1</sup>

In the year 1587, six Dominican Fathers crossed the borders of this handsome province, which Juan Salcedo had conquered in 1572, with the firm determination of bringing it into the Church. They began by learning the intricate Pangasinan dialect without the aid of either grammar or vocabulary.- Their first abode was the convent of *Binalatongan* (today San Carlos), which was nothing but a poor bamboo and nipa house.

The first three years witnessed a strong and determined opposition to the Gospel on the part of the natives. Since it was impossible to eliminate the missionaries by force, for this would provoke the retaliation of Spanish arms, they were determined to drive the priests away by means of hunger and the profoundest indifference and disregard. The Dominican fathers spent these three interminable years in prayer and penance beseeching God to soften the hearts of these people that had fallen to their lot.<sup>2</sup>

Mass conversions began only when moved by divine grace, the wife of Casipit, one of the chieftains, asked for and received the sacrament of baptism. Casipit himself, heeding the divine call, and instructed by his wife, who had been christened Grace, followed suit. Not long after, the chieftain's relatives and subjects were also baptized.<sup>4</sup> Thus, although on a minor scale, the marvelous conversions God effected at the dawn of the Middle Ages in the hearts of barbarian kings, nobles and peoples, through the instrumentality of Christian princesses were repeated in Pangasinan. From this moment on, the six missionaries were not sufficient to reap the harvest that God had laid out for them. The people of Pangasinan came in crowds to learn the catechism, and showed themselves splendidly generous in building churches and convents."

<sup>1</sup> FERRANDO, JUAN, O.P., *Estado de hi provvsew <l<l SantMmc Rosario en 1848*, MS en AUST, Section "Provincia", Vol. 10, Fol. 15ff.

<sup>2</sup> OCIO, HILARIO MARIA, O.P., *Monumentn Dominicano*, MS in APSR, Section "Ministerios", pp. 79-80.

<sup>3</sup> ADUARTE, DIEGO, O.P., *Historia de la Provincia del Santisimo Rosario de Filipinos, Jap6n y China*, Zaragoza, 1003. pp. 75, col. 2, 71, col. 1.

\* *Ibid.*, pp. 77 and 78, col. 1.

•• *Ibid.*, p. 82. col. 1.

Miracles wrought by God's power helped to speed the conversion of the people. However, the chief miracle, Bishop Benavides reported to His Holiness Pope Clement VIII, was the holy and penitent life of the ministers of the Gospel.<sup>1</sup>

Pagan divinities had from time immemorial held absolute sway over the minds and hearts of these people through the mouth of certain priestesses, called *managanito*. But now they fell completely silent upon the arrival of the Dominican missionaries.

In 1588, the first apostles of Pangasinan added to the mission of Binalatongan that of Gabon, which today is a small barrio belonging to the municipality of *Calasiao*\*. The missions of *Mangaldan* and *San Jacinto* to the Northeast of Binalatongan, date from the end of the XVI century and the beginning of the XVII. '•>

#### *Expansion of the Dominican Apostolate in Pangasinan*

The work of evangelization by the Dominican fathers in Pangasinan grew with the passage of the years. The missions of Binalatongan, Calasiao, Mangaldan and San Jacinto, which had been accepted or established during the first fifteen years of their ministry in the province, were soon increased by the missions of *Marmoaog*, *Lingayen* and *Dagupan* which date from the first quarter of the XVII century.

In 1614, the Province accepted Lingayen and Bagnotan (today Dagupan). Lingayen was the residence of the Provincial Governor, other government officials and the garrison. This mission passed into the Province of the Most Holy Rosary as a result of the accord reached between the Augustinians and the Dominicans on the occasion of the Feast of Corpus Christi, celebrated by both Orders on the Sunday following. On that day the Province of the Most Holy Name of Jesus ceded to them the mission of Lingayen together with the visit or dependency of Dagupan in exchange for the town of Narvacan, in Ilocos, which the Bishop of Nueva Segovia had entrusted formerly to Fr. Tomas Gutierrez of the Dominican Order.

<sup>6</sup> *Ibid.*, pp. 70 and 91, col. 2.

<sup>7</sup> *Ibid.*, p. 82, col. 1.

<sup>8</sup> *Ibid.*, p. 92, col. 1; SUAREZ, RAIMUNDO, *Apuntett curiosos sobre tog pueblos de Pangasinan*, MS in APSR, Section "Panjrasinan", Vol. 7, Doc. 15a, Fols. 201-202.

<sup>9</sup> OCIO, *Op. cit.*, pp. 80 ff.

to Spain. At the same time, he issued strict orders to respect the missionaries.<sup>17</sup>

Malong decided to spread the flames of rebellion throughout the whole north of Luzon. He dispatched a flying column to Pampanga and another to Cagayan under the command of Juan Manzano. The Alcalde Mayor of Cagayan, upon being appraised of Manzano's advances, ordered D. Juan Malana to engage him with a company of three hundred Cagayanos, who succeeded in routing them after several skirmishes.<sup>18</sup>

The column sent to Pampanga failed in its purpose to rouse the people against the Spanish regime, thanks to Juan Macapagal, a Filipino loyal to Spain, who succeeded in getting hold of the insurgents' plans. Soon after, the government organized two columns, one under the command of Francisco de Esteybar and the other at the orders of Felipe Ugalde. Esteybar was to engage the enemy on land, while Ugalde was to operate against the Pangasinan insurgents from the Gulf of Lingayen. Esteybar defeated the enemy in an encounter and forced the survivors to flee to the mountains of Zambales. Then he marched on to Pangasinan, but found no one to fight, for the presence of Ugalde in the Gulf of Lingayen and the exhortations of the Dominican missionaries proved enough to induce the Pangasinanes to lay down their arms without further bloodshed.<sup>19</sup>

*Second Period: From the Uprising in Pangasinan During the British Invasion Till the End of the Spanish Regime in the Islands (1762-1898)*

*A Page of Blood, Tears, and Desolation in the History of Pangasinan.*

The conquest of Manila by the British undermined the prestige of Spanish power in the Philippines. A weak Alcalde Mayor lacked the energy required to meet the special demands made by the circumstances of those troubled times. These two things together sufficiently explain the Pangasinan revolt against the Spanish rule.

<sup>17</sup> Ibid., pp. 334-336.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.



When the British men-o'-war dropped anchor in Manila Bay in September 22, 1762, Joaquin de Gamboa was the Alcalde Mayor of Pangasinan and Fr. Andres Melendez, the Vicar Provincial of the Dominicans, occupied there in the -acred ministry.-"

In the fall of 1762, five hundred men, who had gathered in Lingayen upon the orders of Gamboa, took the road to Manila headed by Fr. Melendez. As the expedition crossed the present boundaries of Tarlac, its number had swelled to one thousand five hundred. Soon afterwards, the news arrived that Manila had capitulated to the British. This was the signal for a general disbandment of the sundry multitude of men who were grumbling marching towards the capital. Fr. Melendez returned to Lingayen, where he learned that Gamboa had fled in panic to San Isidro. However, a few days later, the Alcalde was back in Lingayen as a result of the energetic representations of the Fr. Vicar.<sup>21</sup>

Unfortunately, the first sparks of an uprising were soon struck at Binalatongan (San Carlos) in connection with the collection of the tribute. If Gamboa had then dealt sternly with the agitators, in accordance with the advices of Fr. Melendez, it is probable that nothing would have happened. At the worsening turn of events, the Fr. Vicar went to Binalatongan with the hope of pacifying the discontented; but their leader, Juan de la Cruz Palaris, succeeded by means of evasions in avoiding all reconciliation.<sup>22</sup>

Soon the uprising spread throughout the province, with the exception of the towns of Binmaley and Asingan, which always remained faithful to Spain.<sup>21</sup>

Upon being informed of the unfavourable situation in Pangasinan, Simón de Anda y Salazar, commander-in-chief of the Spanish forces around Manila, dispatched Juan Antonio Panelo to Lingayen with ample powers to pardon the insurgents if they laid down their arms, or to deal with them

\* > COLLANTES, DOMINGO, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinos*, Manila, 1783, pp. 459-400.

-i *Relation de lo que yo Fr. Andres Melendez, del Sagrado Orden de Predicadores, Vicario de este pueblo de Binmaley, note y vi en la snblevacion de esta Provincia de Pangasinan; lo que refiero por orden de N.M. R. P. Provincial, Fr. Joaquin del Rosario* (APSR, Vol. 273, fols. 23 ff.).

• *Ibid.*

23 *Ibid.*, fols. 23-24.

severely if they persisted in their revolt. Pabelo rather favored clemency in order to win the dissidents but Fr. Melendez, a better judge of the psychology of the Pangasinanes, recommended the use of force.<sup>4</sup>

Finally, faced with their growing aggressiveness, to soothe them, the commissioner Pabelo promised to name the Fr. Vicar Provincial Alcalde Mayor of Pangasinan. This tardy measure produced no results, and Gamboa together with Pabelo, escorted by Fr. Melendez, returned to Bacolor by Anda's side, far from the danger that threatened them everywhere in Pangasinan.<sup>1</sup>

Anda sent Fr. Pedro Ire to Pangasinan with the mission of assuaging the spirits of the people. At his advice, all the towns of the province, except Binalatongan, promised to lay down their arms.<sup>2\*</sup>

But the calm did not last long. New symptoms of insurrection soon began to appear. With Anda's agreement, Fr. Melendez hastened to transfer to Pampanga the pieces of artillery in the forts of Lingayen, but he could not prevent the insurgents from getting hold of some of them.<sup>7</sup>

Things went from bad to worse. This made Anda decide to dispatch a small body of troops under the command of Fernando de Arayat against the insurgents. The ten thousand Pangasinanes who attempted to block him off, suffered defeat on the right shore of the Agno River. The victorious commander returned then immediately to Pampanga in the belief that he had done enough for the pacification of the province.<sup>28</sup>

Later on, Anda with the help of Fr. Melendez, attempted to pacify the province employing gentler means. But the Pangasinanes, goaded by their leader Palaris, openly laughed now at speeches and promises.<sup>19</sup>

In November, 1763, new personages came on stage: The Most Rev. Bernardo Ustariz, bishop of Nueva Segovia; Fr.

24 *Ibid.*, fols. 24-25.

26 FONSECA, JOAQUIN, O.P., *Historia de Iloilo y P. Dominicos, etc.*, Manila, 1872, IV, pp. 668-669.

2e MELENDEZ, *Op. cit.*, fol. 28v.

2' *Ibid.*, fol. 29.

28 COLLANTES, *Op. cit.*, p. 644; FONSECA, *Op. cit.*, Vol. IV, pp. 674-677.

•\*> *Ibid.*, pp. 680-681.

Manuel Gutierrez, designated by the Provincial Chapter of Llana-Hermosa to succeed Fr. Melendez; and Jose Rafael de Acebedo, the new Alcalde Mayor of Pangasinan. These three, together with Fr. Melendez, now Vicar of Binalatongan, exhausted all peaceful means to bring the dissidents back to the ways of peace, order and loyalty to Spain. No other alternative remained but war."

While the Alcalde Mayor defended himself within the tower of Calasiao against swarms of insurgents, and men sent by Palaris murdered the chief justice of the province in Binalatongan, a powerful body of troops dispatched by Anda from Pampangia at the orders of Pedro de Bonnardel was crossing the Agno River. These troops fell like lightning in Pangasinan. Bonnardel made his way through Malasiqui and Binalatongan to Calasiao to free the Spaniards, who were fighting in the last straits, with no water and besieged by thousands of the enemy. Then, he captured Dagupan and Lingayen, and without stopping, marched on against San Fabian, where Bishop Ustariz, a prisoner of the insurgents, was in imminent danger of deaths<sup>1</sup>. Without pausing for rest, the weary troops advanced from San Fabian to the Eastern part of the province to dislodge the followers of Palaris from the towns of Mangaldan, San Jacinto and Santa Barbara. The path of the liberating forces was lit by a wake of blazing towns and barrios. With these victories to his credit, Bonnardel returned to Lingayen by way of Binalatongan, which had now been reduced to a heap of ruins.<sup>32</sup>

In the meantime, two flying columns headed by a loyal Filipino, liberated Fr. Melendez while he was saying mass in a solitary islet.<sup>33</sup>

With the backbone of the uprising thus broken, the Spanish general devoted his energies to the task of pursuing and routing the insurgents wherever their presence was noted."

Thus ended this revolt which caused untold harm to the inhabitants and towns of Pangasinan. A cursory reading of the original documents which recount the events extensively

3° COLLANTES, *Op. cit.*, pp. 644-645.

si *Ibid.*

M *Ibid.*

M *Ibid.*

3\* FONSECA, *Op. cit.*, Vol. IV, pp. 737-740.

and with a wealth of details, is enough to make anyone realize the efforts displayed by the Dominican missionaries to keep the Spanish flag flying over Pangasinan. And, if their prestige and moral influence were not enough to block or put to stop the uprising — although at times they did cause drawn bows to relax and naked bolos to return to their sheaths — still they contributed to lessen the unhappy and tragic effects of the campaign. When the din of the struggle ceased, and the chastened Pangasinanes were at last able to return peacefully to farm and work their lands, the Dominicans encouraged them with their example, exhortations and material help to rebuilt their homes and churches, to sow their fields, and to reconstruct their desolated towns.<sup>1r</sup>

### *Rapid Social and Religious Growth in Pangasinan*

The British invasion, which brought great ruin and impoverishment to these islands, indirectly contributed in the long run to a marked increase of material welfare, in the sense that it focused on this distant possession of the Spanish crown a greater attention, in every aspect and order of administration, on the part of the king and his ministers. This interest grew from the moment that D. Jose Basco took over the government of the country. The province of Pangasinan is a faithful mirror of the material welfare of the Philippines through the XIX century, as translated in the gradual increase of the population and the creation of new towns. In the first place, Aguilar and Villasis.

The town of *Aguilar* rises on a wide plain between the Agno River and the mountain ranges of Zambales, to the East of San Carlos. Don Rafael Maria de Aguilar, Governor General of the islands, gave it his name, and the Dominican Order accepted it definitely in the Provincial Chapter of 1801.<sup>1</sup>

The town of *Villasis* owes its origin to a group of fugitives who established themselves in a place called Pandoyocan, at the time of the British invasion. The Dominican province erected it a vicariate in 1763, assigning a priest to the spiritual care of the inhabitants. But Pandoyocan soon began to

as *Ibid.*

•<sup>1</sup>OCIO, pp. 104-105.

decline visibly and became reduced to the category of a barrio. The Provincial Chapter of 1841 accepted it as one of its missions, and named Fr. Pedro Domingo Lluc its first vicar.<sup>37</sup>

*Mangatarem*, a town to the South of Aguilar on the slopes of the Zambales cordillera, owes its existence to a colony of Ilocanos who had been attracted by the good quality of the soil for the cultivation of the palay. The government made it an independent town in 1835, and the Dominicans accepted it, under the advocacy of St. Raymond de Pennafort, in the Provincial Chapter of 1837.

The town of *Binalonan* was founded by Fr. Ramon Fernandez, then Parish Priest of Manaoag, and the Dominican province of Our Lady of the Rosary officially accepted it in its Provincial Chapter of 1841.<sup>38</sup>

Fr. Jose Manso was the first curate assigned by the Province to *San Nicolas*, which was raised to the rank of parish by the Higher Government in 1846. This town had been founded by the Augustinians close to the site of the ancient settlement of Malionglong near Asingan.'•

Fr. Ramon Dalmau, parish curate of San Carlos, promoted and obtained from the Higher Government the founding of the town of *Urbiztondo*, named after the Governor General of the islands at that time. The Dominican Province entrusted it to the zeal of Fr. Francisco Treserra, who transferred the town to its present site, built the church, convent and court-house (all of them of brick) and laid the groundwork and plan for the town plaza and streets.<sup>40</sup>

*Urdaneta* rises on a fertile plain to the Southeast of Dagupan. It was accepted by the Dominicans in 1863. Fr. Rafael Cano built a brick convent and began the construction of the church walls. The lands which today constitute the territorial boundaries of Urdaneta belonged formerly to the municipalities of Asingan, Santa Barbara and Mangaldan.<sup>41</sup>

*San Manuel* occupies the site of the town which the Dominicans had formerly founded in the XVII century with the name of San Bartolome de Agno, and which failed to survive

<sup>37</sup> *Ibid.*, pp. 99-103.

as FERRANDO, *Op. cit.*, fol. 123v; OCIO, *Op. cit.*, pp. 100-107.

<sup>38</sup> «FERRANDO, *Op. cit.*, fol. 124.

<sup>40</sup> «SUAREZ, RAIMUNDO, *Op. cit.*, fol. 192.

<sup>41</sup> OCIO, *Op. cit.*, pp. 112-113.

the vicissitudes of time. About 1878, Fr. Bonifacio Probanza assumed the spiritual care of San Manuel on behalf of the Dominican Province.<sup>42</sup>

*Pozorrubio* was given this name by Governor La Torre, who thus wished to honour the new town with the name of the ancient municipality of the province of Cordoba where he was born.

Finally, in the last twenty years of XIX century, the Dominican Province accepted the administration of *Alcald, Santo Maria* and *Alava*, towns which never attained the level of prosperity the others enjoyed.<sup>43</sup>

### *The Cholera Epidemic of 186U*

The life of a parish curate or a missionary is exposed to many contingencies which are part of his apostolic ministry. An epidemic calls him to the side of the dying at grave and imminent risk of his own life. This was what happened in Pangasinan during the famous cholera epidemic of 1864.

In the month of February rumours began to circulate that this dreaded disease had invaded certain points in the islands. In the month of April it came to Pangasinan by way of Gerona in the south, and of Sual and Dagupan in the north. Upon receiving this unhappy news, the Dominicans, particularly those who had already experienced the violence of similar scourges around the years 1844 and 1848, prepared themselves for any eventuality. From Dagupan the disease passed on to Calasiao and Santa Barbara. The total number of deaths caused by the infection in the first two towns is unknown, but it was reported that on some days the dead numbered more than twelve, and even reached eighteen at times. The epidemic ceased in July, but not without leaving behind a wake of tears and mourning.

Judging by the town of Santa Barbara when the epidemic caused three hundred and thirteen deaths during the three months, the total number of dead throughout the province must have reached several thousands.

\*- SUAREZ, *Op. tit.*, fol. 199v.

<sup>43</sup> OCIO, *Op. tit.*, pp. 114-115.

The outstandingly unselfish behavior of the Dominicans during the plague merited praises and reward from the Government in Spain. On 7 February, 1865, the Fr. Provincial received a communique from the peninsular government informing him that Her Royal Majesty, Queen Isabel II, had deigned to issue by Royal Order of 5 December, 1864, a decree giving thanks, on behalf of the throne, to Fr. Pedro Vilanova, Vicar Forane, and the rest of the curates of Pangasinan, members of the Dominican Order, for the services they rendered during the epidemic.

The Governor General, Don Rafael Echague, found no better way of rewarding the self-denying labours of both the laity and the clergy than by recommending Don Carlos Asensi to the Ministry of State for the Cross of Charles III, and Fr. Saturnino Ferreira, acting curate of Malasiqui, for the Cross of Isabel la Catolica.<sup>44</sup>

### *The Earthquake\* of 1800 and 1892.*

The violent earthquakes that shook the whole province of Pangasinan in 1880 left a trail of ruins and desolation. The facade of the church in San Jacinto was split, and the towers on both sides of the church of Manaoag were profoundly cracked.<sup>4</sup>

But soon a more disastrous quake came on the wake of this one. On March 16, 1892, at about 9 o'clock in the evening, the unsuspecting inhabitants of the region lying between the Agno River and the Lingayen Gulf up to the town of Bauan, La Union, heard a fearful underground roar similar to intense artillery fire or to a very violent storm. Immediately after, violent quakes were felt, followed by oscillations, which succeeded one another during various mortal minutes. In the twinkling of an eye, the ancient walls and facades of churches rumbled to the earth, the thick walls of convents and court houses were split, and the higher storeys, beams and galvanized iron roofs shrieked and groaned in the upheaval. Pangasinan lost in one dark day all the churches of masonry situated to the East of the Agno. The river seemed to have detained the violent tremors, thus sparing the magnificent temples of Lingayen and Binmaley.

\*\* VILANOVA, RAMON, O.P., *El Atomo Catalan*, in "Campo Misional", Vol. VI, pp. 268-269; Cf. also *Comunicaciones Oficiales*, MS in APSK, Section "Comunicaciones Oficiales," Vol. (611), fol. 39.

«» RODRIGUEZ, MARIANO, O.P., *Historia <le NuMtnx Serlora de Manaoag*, Manila, 1913, p. 141.

The churches of Dagupan, Santa Barbara, Calasiao, San Carlos, San Jacinto, Pozorrubio, and Manaoag were entirely ruined or severely damaged.

*The College of St. Albert the Great in Dagupan*

The College of St. Albert the Great was founded in 1891. Father Paya, who was the Provincial at the time, named Father Vicente Iztegui to oversee the construction. Dagupan was chosen because of its central position and because it was the terminal of the railway linking Manila with Pangasinan. The site of the school was excellent; it was built by one of the branches of the Agno River whose waters washed its walls. The building itself was ample and well ventilated, with a capacity for six hundred students.

From the very first years of its establishment, the school offered both primary and secondary instruction. It progressed considerably during the six years that preceded the Spanish-American War, when the number of young boys receiving Christian schooling in it reached three hundred, one hundred of whom were boarders. The Philippine Revolution of the 1898 forced the Fathers to close it. Although the records were lost as a result of the Revolution, it is estimated that up to then the school had graduated about three hundred students.<sup>47</sup>

*The College of the Most Holy Rosary in Lingayen*

The Provincial Chapter of 1890, decreed the foundation of a school for girls, which was later erected in Lingayen, capital of Pangasinan, under the direction of the Dominican Sisters of the Beaterio de Santa Catalina in Manila. Its building was not a new construction, but it had the advantages of being spacious and comfortable. The influence of the parish curates of Pangasinan was largely responsible for the prosperity the school enjoyed during the Spanish regime. The best families considered it a privilege to send their daughters there for their religious and scientific education.<sup>47</sup>

\*• Cfr. APSR, Vol. 123, Nos. 2h and 6; OCIO, *Op. cit.*, p. 117.

\*i *Ibid.*; AUST, Section of "Folletos", Vol. 170 a).



*The end*

Thus, under the aegis of the Dominican Fathers, the province of Pangasinan had reached a high degree of spiritual advancement and material prosperity, when the Philippine Revolution of 1898, which was faintly re-echoed in those regions, brought to an unexpected and abrupt end their three century work, except in the sanctuary and parish of Our Lady of the Rosary of Manaoag.

**Pablo Fernandez, O.P.**

## SANCTITY IN THE PHILIPPINES

### MERCEDES DE LOS SANTOS, TOP\*

By

Pablo Fernandez, O.P.

In a *Report* he sent to the king of Spain, Charles III, 1774, Bishop Miguel Garcia wrote the following words: "These churches in these rather remote areas and the faithful who compose them serve without doubt God our Lord. I believe that there are many chosen souls here, especially among women, the glory doubtless of the Blessed Virgin Mary, who, it seems from the favors which from the beginning she has bestowed on these churches of the natives, has taken on herself the special care of these churches .."<sup>a</sup>

This statement is only an echo of the praises with which the ancient chroniclers of the religious orders in the Philippines extolled the virtuous lives and high sanctity of some native ladies of the past. And such praises re-echoed once again in the pages of the magazine *El Santisimo Rosario*, wherein a Dominican Father described in glowing terms the exemplary life of a young Filipino woman, who lived and died in the last quarter of the 19th century.

Rendered from Spanish into English, it is as follows:

"She was a member of the Confraternity of the Holy Rosary and a professed sister of the Third Order of St. Dominic, and died in the city of Manila at the early age of twenty three years. For Jesus has also in these remote regions chosen souls on whom He is pleased to shower abundantly His divine graces.

\* (Taken from "Una joven india" in *El Santisimo Rosario* (Vergara, España, 1900), Vol. V, April, pp. 197-22. Reprinted with the permission from *LIFE TODAY*, and with the addition of some pertinent paragraphs omitted there for the sake of brevity.)

<sup>1</sup> Cfr. "Relación del estado de la iglesia de Nueva Segovia en las Islas Filipinas, remitida al Real y Supremo Consejo de Indias". in *Philippiniana Sacra*, Vol. VI, No. 16, January-April, 1971, p. 99.

"Dona Maria Mercedes Amado y Santos — for this was the name of the virtuous young lady — was a native of the town of San Mateo, which is about three leagues distant from the capital of the Philippines, and a daughter of a distinguished family, not only for its wealth but also for its Christian life.

"Endowed with a good soul — according to the expression of the Holy Scriptures — she showed a good disposition for virtue from her childhood. Humble, quiet, recollected and modest, she found joy in pious exercises, especially in her devotion to our Blessed Lady.

"She loved our Blessed Lady so much that — as she confided to her Confessor — she used, while still being a small girl, to pick up and keep with diligence whatever paper that came on her way, which contained a prayer to Mary. And, as this Lady is the most loving Mother of all, especially of the young women who honor her with their love and devotion, she received under her protection the devout girl and filled her with heavenly graces. No wonder, therefore, that as Mercedes grew in age, she also grew in virtue.

"Her humility and obedience, her modesty and composure, her recollection and devotion took a deeper root in her from the moment when, having reached the age of discretion, she began to receive the Holy Sacraments.

"Her love for Jesus grew, too, and it grew to such a point that her Confessor, aware of her progress in virtue, permitted her to receive Holy Communion oftener.

"She was so overflowing with divine love that, wondering at the change that had taken place in her heart, she felt so happy that such was what God wanted of her.

"When she found an opportunity to give an account of her conscience to her spiritual director, she told him: "When I was a small girl I barely fostered my love for Jesus: all my love centered on the Virgin Mary. But now that I have come to know Jesus better, while experiencing no decrease in my love for Mary, I feel, too, that my love for Jesus has greatly increased." At the age of eighteen, this love began to increase in her to such an extent that it seemed as if she were flying in the way of perfection. She made a vow of virginity, a virtue she had kept intact, without the slightest blemish, in soul and body until then.

"She renounced worldly things and, taking St. Catherine of Siena as her model, she proposed to live in her house the life of a Religious, observing — as far as it can be — obedience, poverty, mortification, retirement and detachment from earthly things, as it is done in convents.

"The mental prayer that she used to make everyday for one hour, she lengthened to three hours daily, excluding the time she spent hearing Holy Mass and visiting the Blessed Sacrament and the prolonged act of thanksgiving after receiving Holy Communion.

"To the obedience and submission that she owed to her mother — at that time her father had already passed away — whom she loved and respected with daughterly affection, she added obedience to her Confessor, on whom she looked as the vicegerent of Jesus Christ himself and to whom she submitted herself in what pertained to the direction of her soul.

"She made a firm resolution of completely giving up the vanities so pleasing to a woman, and more so when she is in the prime of her youth, definitely turning her back on fashions and luxuries and promising not to wear anymore silken and satin skirts or to deck herself with golden jewels and brilliants or to wear rings in her fingers or to take delight in scented perfumes.

"On one occasion she wrote: "We cannot truly say that we love Jesus, who was born poor in Bethlehem, lived poor in Nazareth and died most poor on a cross, unless we imitate his poverty, without being misled by the love of superfluities."

"She went still farther, adding to the mortification of the senses bodily austerities, punishing her virginal flesh by means of vigils, fastings, hairshirts and scourgings, with such rigor that many a time her Confessor found it necessary to moderate them, and he even felt inclined to forbid them, seeing how delicate her health was.

"No wonder if Jesus Christ, Who never allows Himself to be outdone in generosity, rewarded the love of the generous Mercedes with graces greater and more plentiful than those he had already bestowed on her.

"But, as a prelude to this, He wished to prepare her and make her worthier by testing her — as gold is purified in the crucible — with great spiritual trials. He withdrew from her the consolations that He used to grant her in prayer, filling her

with bitterness and desolation and making her feel as if He were truly absenting himself and casting her from His presence.

"The cause of this affliction of mine — wrote she from San Mateo at a time when she could not go down to Manila to give an account of it to her Confessor — is the doubt whether my Jesus has already rejected me, and not the absence of that sensible devotion that I felt in prayer and during Holy Communion. For I am ready to suffer with a joyful heart all the dryness and trials which the Lord may be pleased to send me, if through them His Majesty is glorified. I am not after any sensible consolation in prayer and Holy Communion but to live with Jesus and belong exclusively to Him, that my Jesus may live and be delighted in me."

"Only those souls who, truly loving the Lord, have drunk of the bitter cup of similar tribulations, can understand how much this virtuous young lady suffered during her days of trial. Jesus, however, continued dwelling in the heart of Mercedes despite this apparent abandonment.

"He rewarded the steadfastness of His handmaid by filling her with consolations and extraordinary graces in a way she could never imagined. Until the day of her death, which took place a year later, she was so enamoured with Jesus in the Blessed Sacrament that it may well be said that she was always immersed with mind and heart in the adorable mystery of the Altar. This was the theme of her meditations: from it she learned her love for humility, poverty, retirement, solitude and silence; through it her purity was more purified, and the flames of her charity enkindled to the extent of consuming her and putting her out of herself.

"And when, in the last days of the month of September of the present year, her sickness of tuberculosis, which she was suffering from before, took a turn for the worse to the point of preventing her from rising from bed in order to go to Church to receive Communion, the Lord granted her, that she might receive the Holy Eucharist everyday, Jesus Himself going to visit her in her bed of suffering in order to strengthen her and give her that patience, which was the admiration of those who visited her.

"For in the midst of her trials and tribulations, which must have been very intense, as one can judge from the convulsions that she went through, no one ever heard her uttering a whim-

per of pain or showing any gesture of impatience. Rather, when her confessor encouraged her to bear it all for Jesus, telling her that she was nearing the moment to enter heaven to enjoy eternal bliss and to possess the crown prepared for her, she replied in a moment of respite from her agonizing pains: I love Jesus and wish to go to heaven not to enjoy any reward but only to be united with Jesus. I abandon myself entirely to his divine will. If he wants to keep me here below in order to suffer, I am ready; if he wants to take me to himself, I am just as willing. All I desire is to love him, and I wish to love him still more. I wish to love him more than the saints did, with the love which he loves himself, because only this kind of love is worthy of him."

Oh, what burning and sublime words. How could Jesus fail to correspond to such a perfect love? Yes, he corresponded, and with extraordinary graces that we cannot even adumbrate within the limits of this brief necrology.

"Finally, the 31st of October arrived. At six o'clock in the morning she received for the last time her beloved Jesus in the Blessed Sacrament. She recollected herself to give thanks, being for about one hour so abstracted from everything that surrounded her that she seemed not to belong anymore to this world. At seven her agony started and at 2:15 in the afternoon, when the church sang the Vespers for the feast of All the Saints, in the midst of the ejaculatory prayers and spiritual Communions, that pure soul which in the opinion of her confessor, had never stained the white vestment she received in Baptism, saw itself free from the ligatures of the body and took its flight to heaven, as we piously believe, to unite itself with its Spouse, Jesus, and contemplate Him face to face".

The Father Director of the V.O.T.  
of Manila

## PRAYER FOR HOLY YEAR

Jesus Christ, Son of the living God,  
Who took your body from the Virgin Mary  
and became man through the power of the Holy Spirit!

Jesus Christ, Redeemer of man,  
You Who are the same yesterday and today and forever!

Accept this year of the extraordinary Jubilee  
which Your Church offers to You in order to celebrate  
the 1,950th anniversary of your death and resurrection for the  
Redemption of the world!

You Who made the work of Redemption, the source of a gift  
that is ever new for Your earthly spouse,  
cause its saving power to penetrate all the days, weeks and  
months of this year, so that this year may become truly,  
for us the acceptable year of the Lord.

Grant that all of us in this chosen time, may love You ever more  
by reliving in ourselves the mysteries of your life,  
from Your conception and birth, until the cross and  
Resurrection.

Be with us through these mysteries, be with us in the Holy Spirit,  
do not leave us orphans; come back to us always.

Grant that all may be converted to love and see in You, the Son  
of eternal love; the Father Who is rich in mercy.

In the course of this year, may the whole Church, feel the abundance  
of Your Redemption, which manifested in the forgiveness  
of sins and purification from their after-effect, which  
weigh upon the souls, called to life immortal.

Help us to conquer our indifference and our sloth! Give us a  
sense of sin.

Create in us, O Lord, a pure heart, and renew a willing spirit  
in our minds.

Grant, O Lord, that this Holy Year, of Your Redemption, may also become an appeal to the modern world, which sees justice and peace on the horizon of its desires, and yet yields ever more room to sin, and lives day after day, in the midst of mounting tensions and threats, and seems to travelling in a direction perilous for all!

Help us to change the direction of the mounting threats and disasters in the modern world!

Raise up man once more; protect the nations and peoples!

Do not permit the work of destruction that threatens humanity today!

O Lord Jesus Christ, may the work of Your Redemption, show itself more powerful!

This the Church implores, from You in this year, through Your Mother, whom You Yourself gave, to be the Mother of all humanity.

This the Church implores from You, in the mystery of the communion of saints.

This Your Church implores from You insistently, O Lord Jesus Christ!

May the work of Your Redemption, show itself more powerful, both in humanity and in the world. AMEN.

**POPE JOHN PAUL II**

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