

BOLETIN ECLESIASTICO deFILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

MEN OF GOODWILL

Editorial

**THE CATHOLIC CHURCH
AND PHILIPPINE MASONRY**

Florencio Testera, O.P.

**ESSENTIAL ELEMENTS IN THE CHURCH'S
TEACHING AS APPLIED TO INSTITUTES
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Sacred Congregation

**INTRODUCTION TO SACRAMENTAL LAW
IN THE NEW CODE**

Leonardo Legaspi, D.D.

MANUALE PAROCHORUM

Excelso Garcia, O.P.

**INAUGURATION OF THE COMPLETE
ILOKANO POPULAR VERSION BIBLE**

Northern Luzon Bishops

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MEN OF GOODWILL

We all know that the season of Advent prepares the faithful for Christmas. And everytime Christmas comes, we realize that we are one year distant from the first birthday of Jesus Christ. Thus, this year's yuletide reminds us that we are one thousand nine hundred and eighty three years away from that cold winter night when the Son of God was born.

Yet, the realization of an added temporal distance from the first birthday of Jesus should not sadden us. For the temporal distance is bridged by the scriptural readings during Advent and Christmas time. The words of God read during liturgical celebrations, bible services and private meditations refresh the memories of long ago. The readings bring back again the happenings before and during the birth of mankind's only Saviour through the Virgin Mary.

One event that we easily recall during this season was the appearance of the host of angels to the humble shepherds. To them the angels said: "Glory to God in the highest and peace to men of goodwill."

We ask today, what does it mean to be men of goodwill?

Contemporary men of goodwill are those who are open to truth and goodness.

In our local communities, the first that must show goodwill should be the pastor. The pastor of goodwill is one who is open to truth and goodness. For hardly could a shepherd of soul convince the faithful to possess this beautiful virtue until he first possesses it.

The pastor must be open to truths, i.e., to the realities in his parish. He must be willing to see especially the hard realities that afflict his people. Thus he must be brave to denounce all kinds of destructive manipulations, injustices, lies, immoralities and the like. However, he must be aware that it will be only after he has cleansed his house that he would be able to effectively challenge and correct such harmful irregularities.

The pastor of goodwill must also learn how to decipher the natural goodness inherent in our people. If sometimes some of the faithful appear quite critical and demanding, it might be because of their high religious idealism and piety. It is consequently important to be always ready to see the good intentions of our people.

The shepherd who is open to truth and goodness fears no challenge. The same openness to truth and goodness gives him strength to carry out all his apostolic endeavours for the salvation of souls. His hardships are made a lot easy. Consequently, he finds it easy to convince his flock to become, in turn, men of goodwill: people who are also open to every truth and goodness.

During this season, therefore, we should pray that God, who is full of mercy, would shower graces upon the hearts of men and make them hearts of goodwill. This is all in view of our filial encounter with Christ in the eschatological times when He will pass judgment on each and everyone of us, depending upon our individual goodwill.

VICENTE CAJILIG, O.P.

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FEATURES

TOWARD JUSTICE, RECONCILIATION AND PEACE

It is a source of joy for me to share this Eucharist with you this morning, my dear Brothers and Sisters in Christ, because the deepest ground of our oneness is our common life in the Body of Christ, that common life which is the gift of the Spirit of Jesus. And at the Eucharist we gather together to receive the Body and Blood of Christ, and to be renewed in His Spirit. *Congregavit nos in unum, Christi amor.**

Allow me to begin with this solemn note, because I believe that the assembly you begin with this Eucharistic celebration is of 'more-than-ordinary' importance for the life of the Church in our country, and that it could be the well-spring of much blessing and grace for our people. And my deepest conviction at this moment is that we must make sure to beg for guidance from the Spirit, so that we may be truly open to Him. And so that He may give you that precious gift of an ever-deeper joy for the Church, the Body of Christ.

In preparing for this homily I started browsing through the text of *Mutuae Relationes*, which I am told will form the basis for your discussions. It struck me that the first chapter presents us with a fundamental ecclesiological vision with which we must, really, begin. We have all heard much about the various models of the Church. We have been told that it is these various models which define our positions and dictate our actions; that they are often at the root of whatever divisions there are among us.

In reading through the opening chapter of *Mutuae Relationes* should serve to remind us, I think, that each of these models is complementary to the others. None stands by itself. And

* Homily delivered by His Eminence, Jaime Cardinal Sin, Archbishop of Manila, on the occasion of the Annual Convention of the Major Religious Superiors of Men & Women in the Philippines, at the CICM Retreat House, Taytay, Rizal, on June 13, 1988, at 10:30 AM.

each of them is rooted in the Trinitarian life (MR I, 1). This dimension of "mystery", of the presence of the Spirit in the Church, is at the core of every valid understanding of the Church. This faith-reality of "the Christ-life" is at the core of our "being Church". Remove that, prescind from that, and whatever else sociologically this gathering of people might be, it is no longer what the Christian Tradition has known as Church and believes to be Church.

The Church is a people, the People of God; the one principle of its unity is the Holy Spirit (MR I, 1). It is the Body of Christ, where each is a diverse part of an organic whole; but the inner life is the Christ-life — no other. It is the "visible sacrament of salvation", "by virtue of which" (*Mwtuae R'efqtiones* tells us) "she completely transcends the limits of any merely sociological perspective" (MR I, 3). It is the Witness and herald of the Gospel. The Church bears in her life the meanings and values of the message of Jesus, which ever impel her to holiness and to apostolic involvement (MR I, 4); And at the heart of all this is *life in the Spirit*, from which all else flows.

: The same first chapter of *Mutuae Relationes* brings to light a second point, already well known to all of us: different ecclesiological models there may indeed be, because our understanding of mystery is limited and partial. But we cannot simply prefer one to the exclusion of others, at the risk of reductionism or distortion. Seen together, the partial perspectives on the Church are mutually corrective, mutually complementary. This theological truth prevents us from setting up 'models in opposition'. Pope John Paul II has recently written a letter stressing this: the so-called 'church of the people' (iglesia popular, the church from below) cannot be set up against the hierarchical church (the so-called church of the bishops, the church from above).

The people of God is not a political democracy which simply eliminates the apostolic or hierarchical ministry. The Body of Christ does not render invalid, in fact it harmonizes well with the notion of a functional ordering within the Christian community, where the variety of charisms calls also for a structuring (and thus subordination and coordination) of ministries, for the service and good of the entire Body. And within all, informing the diversity of gifts and binding everything in organic oneness, is the Spirit. Within all, ensuring that fruitful

growth of the holy Church through history, is that "love of God poured out into our hearts by the Spirit which is given to us." (Rom. 5:5)

Forgive me if my first remarks have sounded like a catechetical summary. I have simply recalled these basic points, because I think they serve as baselines for the mutual relationships between hierarchy and the religious; communion in the Body of Christ, communion in the life of the Spirit, which is mediated most intensely to us in the Eucharist. We cannot afford to leave this to one side while we, hard-headed and secularized, "go about our real business".

Not very long ago, a religious order priest living in Rome, whom his confreres consider a deeply holy and perceptive person, said that "one great danger in the Church today, hidden in the earth like a landmine, and causing no small concern to the Holy Father, has been the gradual emergence of 'two churches' — the church of the Pope and the bishops, and the church of the religious." He noted that the Pope at Puebla had spoken of the danger of 'parallel magisteria': that is, of two magisteria existing side by side, going each at its own pace,, diverging (from small beginnings) in two distinct directions. I was told that this wise and much experienced priest was greatly pained at this, and he felt that both bishops and religious superiors had the duty — the rather urgent duty — to revitalize in the communities committed to them a great love for the unity of the Church, lest the division threatening God's people in many places of the world might become more and more real, a reality and not just a feared possibility.

I believe, dear Brothers and Sisters in Christ, that it is your purpose during the coming days to look squarely at hierarchy/religious relationships. Surely one of the questions you will ask yourselves is *if* the danger of 'parallel magisteria', even of 'parallel churches' may exist in our own situation. Some have expressed the fear that this danger does exist; some go so far as to say that in some measure it is already real.

My own feelings, for what it's worth, is that, thanks to the accompanying presence of the Spirit in our midst, and thanks to the earnest efforts of most of you, superiors of men and women religious, on the one side, and of priests and bishops on the other, there is, on the whole, an underlying oneness of vision and purpose among us, an underlying oneness of heart

and spirit among pastoral workers in the Church in the Philippines. For this 'rock-bottom' oneness we must be deeply grateful.

This is another reason for my joy at being with you for this morning's Eucharist: I want, together with you, to thank you, in the Lord's presence, for all you have done and continue to do, to foster unity between bishops, priests, religious and our laypeople. It is with both gratitude and a sense of hope that I do this. Surely God's blessing is on all of you, who dedicate so much earnest effort at keeping strong and united the ranks of God's people in our country. Perhaps in the past this has not been given due recognition; I wish to encourage and honor all you have done for the unity of the Church in our midst.

But we must look ahead. None of you and none of the Bishops will say that now "everything is perfect", in our mutual relationships. I suppose the very reason you have chosen this theme for your present meeting is to see how these relationships can be improved; how our efforts can be increasingly brought together; how we can understand the changing situations we face more adequately; how our response can arise from better and more objective information and find expression in more effective ways how our sense of responsibility before our people can be more genuinely co-responsible.

Surely, it is not for me to try to "second guess" you and your deliberations. But precisely to increase the basis of our unity and collaboration, you will allow me to indicate certain elements which I believe we have to keep in mind when we discuss our *Mutuae Relationes*. The points I mention will be chosen somewhat randomly: I do not try to make a complete listing.

1) Our efforts to be increasingly in agreement in the matter of response to situations, in response also to the State, its policies and the execution of those policies, should be part of a larger, more inclusive oneness and collaboration in the mission of the Church in our country. The Holy Father has repeatedly recalled to us the right priorities of our concern as pastoral workers in the Church. We must intensify our efforts at better collaboration "all across the line". The Puebla *leitmotif*, "communion and participation" in the total mission of the Church, is instructive for us.

^A2) We have, as groundwork for our common efforts, the Gospel, of course, and the teaching of the Church's magisterium: guidelines from Vatican II, and the contemporary social teaching of the Church. In a special way the directives given us by our present Holy Father, Pope John Paul II.

¹ Of course this does not mean that the *magisterium* provides us with an old-style catechism of ready-made answers to all problems. But it seems to me that it must and can serve as our common ground. Guidelines from Papal teaching, from conciliar doctrine, we must *honestly* accept and strive to follow: • intelligently, with discernment of situations, but with unfeigned fidelity. We should distinguish perspectives and analyses drawn from ideological positions, even when these seem to us valid, from the principles we derive from the Gospels and Christian tradition, and from the contemporary teaching of the Church. We can demand a unity based on Christian principles, but not on premises drawn from ideological constructions.'

↳3) Our present Holy Father has given a primacy to the dignity of the human person, grounded on the image of God, grounded on the Incarnation and the Paschal Mystery. He has stressed the human rights and responsibility which derive from the God-given dignity of every man, woman and child. This perspective seems to me fundamental; it is crucial. Ideologies so often limit their perspectives to collectivities, to "classes" in society. The Christian Gospel places the human person in the context of Jesus Christ and keeps the human person steadily in view — human faces, human hearts, — always, unfailingly seen by the mind's eye. Let us not ever lose sight of this ourselves; let us always keep it uppermost in our concern.

4) *The Dialogue of Peace* text of the CBCP states with all possible clarity that we reject "violence as an effective human and Christian solution to the problems of communities and nations". The statement goes on to say, sharply, "We still do". Holding firmly to this position, we need to explore more deeply and more realistically what this means, in terms of the groups some among us collaborate with, and in terms of strategies of non-violence in our search for peace with justice.

5) In the CBCP Pastoral Guidelines (dated March 19, 1983), we read:

Let our efforts be exerted towards fostering a greater sense of responsibility and leadership among our lay people, both in the planning and implementing *phases* of our Social Action programme toward the renewal of the temporal order, in accordance with *Lumen Gentium*, which says, "They (the laity) are called there by God so that by exercising their proper function and being led by the spirit of the Gospel, they can work for the sanctification of the world from within, in the manner of heaven".

We, Bishops, priests, sisters, religious people have constantly to set aside the temptation of messianism: is this not a lesson from history? Are we serious when we say that the renewal of the temporal order is primarily the field of the Christian apostolate of the laity?

6) We must help one another, in struggling for a peace based on justice, to achieve greater and greater lucidity in understanding our local and national situations, to arrive at a wiser and (in the best sense of the word) more prudent discernment of what we must say and do, and when we must speak and act. We all need the Lord's, and each other's support when, with courage that comes from the Spirit, we must speak out and take certain positions. Prophets are instruments of the Holy Spirit, in our Christian understanding; not of merely human passion or partisanship. How can we, so to speak, validate genuine "prophetism" in our midst?

7) Above all we must remember that all our collaboration—, as part of the fulfillment of the Church's mission—must move toward justice, yes, but also toward reconciliation and peace. The CBCP document was deliberately named "A Dialogue for Peace"; that was its *real* intent. And during this Holy Year of Reconciliation, all of us Christians, but especially we as Bishops and religious men and women must honestly redouble our efforts toward fostering the conditions for justice, reconciliation and peace in our country.

Reconciliation must be a *real* intent; honestly sought after.

In my address at the Bishops'-Businessmen's Conference last March 12 I said that "reconciliation will remain only an ideal, ...unless a determined and concerted effort to achieve it is launched by all parties who must 'conspire', who must

'breathe together' towards (an increasing) unanimity in thought and action." From this I think it follows that we, "who represent the Gospel", must do everything in our power to work for this "conspiracy toward reconciliation".

Reconciliation is the theme of the Holy Year. We must remind ourselves that nothing is more solidly Scriptural than the truth that reconciliation, between human persons and human groups, must be rooted in reconciliation with God. That can create the reality of reconciliation with Himself. And only reconciliation with God is given to us as His gift. Only God's gift of reconciliation can make possible genuine and lasting reconciliation among men.

All this tells us that we cannot bring about reconciliation within society without conversion within ourselves. We do not say that the construction of a just and fraternal order is merely the sum-total of individual conversions. (Someone has said, this was one tragic lesson the "cursillo renewal" has taught us). What we do believe is that the building-up of the structures of a just and fraternal society cannot be authentic or lasting unless they are raised upon the foundation of God's gifts of conversion and reconciliation operative in human beings. No one may blind himself to the lessons of history.

A few weeks ago a priest-friend of mine showed me this quotation which he thought I could make use of. It is from the notorious student activist of the 1960s in the United States: the much-publicized and much-televised Jerry Rubin. Few voices spoke as strongly as his for social revolution in the US sixties: In 1977 this is what he said:

We had a psychological and spiritual vision in the sixties, and we screamed it out and stomped against reality. But we didn't embody that vision ourselves. We were not the men and women we were talking about (NEWSWEEK, 5 Sept. 1977).

St. Paul tells us that our ministry is a ministry of reconciliation. If reconciliation begins with conversion, and if both are gifts from God, then surely we "people of the Gospel" have a lot of work before us, in this Holy Year of Reconciliation. And surely our prayer must be, that we may not be found wanting;

Conclusion

My dear Brothers and Sisters in Christ, this was supposed to be a homily, and I'm afraid I have turned it into an address. To be honest, it was not easy to guess, from the telegram of invitation, what was really expected of me. So I tried simply to share a few thoughts which the theme of your assembly suggested to me. I have probably rambled somewhat, but perhaps some things I have said may be of help to you.

As I end, I want to reiterate my joy at being with you this morning, so we can offer this Eucharist together as one community. The source of all our hope is in the Body and Blood of Jesus, in the gift of His Spirit to us. I myself wish to offer all I have shared with you, from my heart, with the bread and wine we are now about to offer. I want to place on the altar, all my hope for justice and reconciliation among our people; all the hope I place in your dedicated efforts for a peace based on justice and reconciliation; all the confidence I have that we, Bishops and Religious, can collaborate increasingly in a spirit of Faith and with an ever deeper love for the Church, for the good of our people and the Body of Christ in our land.

The story is told that Francis of Assisi and his companions met one day a farmer from whom they asked some corn to eat at midday. He asked them who they were, and when they told him, he said to them: "Your face has gone abroad throughout the countryside: that you are men of God and the Gospel, and bearers of conversion and peace. Take care to be in truth what people say you are." Perhaps that should also be our prayer, as your mid-year convention opens, that you—that we—may take care to be what we say we are, what our people hope we are, men and women of God and of the Gospel, men and women of justice and reconciliation, of love and peace.

God bless! I offer this Mass for you and your assembly. May the Spirit be with you "all the way down!" And I beg you, in your generosity, to pray for me and the tasks the Lord has laid on me.

Message of His Holiness John Paul II for the 17 th World Communications Day

Dearest Brothers and Sisters in Christ,

1. The promotion of peace: this is the theme proposed for your, reflection on the World Day of Social Communications in the present year. A theme of extreme importance and of vibrating topicality.

In a world whose various elements have become ever more interdependent thanks to the spectacular progress and rapid expansion of the *mass media*, communication and information today represent a force which can very powerfully serve the great and noble cause of peace, but which can equally aggravate tensions and favour new forms of injustice and of violations of human rights.

Fully conscious of the role *of those engaged in social communications*, I believed it to be necessary, in my recent Message for the World Day of Peace (1st January 1983) which was on the theme: "The dialogue for peace, a challenge for our time", to address a special appeal to all who work in the *mass media* encouraging them to weigh well their responsibility and to put forward with fullest objectivity the rights, problems' and mentalities of the two sides, so as to promote understanding and dialogue between groups, countries and civilizations (*cf. n. II*).

In what way can social communication promote peace?

2. First of all, through the establishment on the institutional plane of *an order of communication that guarantees a correct, just and constructive use of information*, free from oppressions, abuses and discriminations based on political, economic or ideological power. It is not the intention here in the first place to think of new technical applications, but rather to

re-think the fundamental principles and the aims which must be given precedence in social communication, in a world which has become like a single family and where a legitimate pluralism ought to be assured on a common basis of consensus about the essential values of human co-existence. To achieve this, an erudite maturing of conscience is required on the part of both the communications workers and their audiences; and enlightened, upright and courageous choices have to be made by public authorities, by society at large and by the international institutions. A right order of social communication and an equal participation in its benefits, in full respect for the rights of all, create an environment and conditions favourable for a mutually enriching dialogue between citizens, peoples and the different cultures, while injustices and disorders in this area favour situations of conflict. Thus, one-way information imposed arbitrarily from on high, or from the *laws of the market and of advertising*; concentration in monopolies; manipulation of whatever kind; not only are such things attacks upon: the right order of social communication, but they also finish by injuring the rights to responsible information and by eridari-feering peace.

3. Secondly, communication promotes peace when *in its sontent* it educates constructively in the spirit of peace. Closely considered, information is not ever neutral; it corresponds ftlways, at least implicitly and in its intentions, to chosen stances. Communication and education to values are intimately linked. Cleverly placed emphasis, slanted interpretation, even loaded silences, are devices which can profoundly alter the significance of what is being communicated. So, the form and mariner in Which situations and problems are presented — such matters as development, human rights, relations between peoples, ideological conflicts, social and political differences, national clairilfe, the amis race, to give but a few instances — directly or indirectly influence the formation of public opinion and create mentalities which are either inclined towards peace or, on the contrary, towards seeking solutions through the use of force.

If it is to be an instrument of peace, social communication will have to rise above unilateral and partisan considerations, shake itself free from prejudices, and create instead a spirit of understanding and reciprocal solidarity. The faithful acceptance of the logic of peaceful co-existence among diverse elements requires the constant application of the method of dialogue which, while recognising the right to existence and to expression of all the parties concerned, affirms also the obligation

which each has to integrate itself with all the others, in order to achieve that higher good, which is peace; and to peace there is opposed today, as a dramatic alternative, the threat of the atomic destruction of human civilization.

Consequently, it becomes today all the more necessary and all the more urgent to put forward the values of a total humanism, founded on recognition of the true dignity and of the rights of man, open to cultural solidarity, as well as to social and economic solidarity among persons, groups and nations, in the consciousness that all humanity has the same vocation in common.

4. Social communication, finally, promotes peace *if the professionals of information are workers for peace.*

The peculiar responsibility and unavoidable task which falls to the lot of communicators in regard to peace can be deduced from a consideration of the capacity and power which are theirs to influence, sometimes in a decisive way, both public opinion and the attitudes of those in government.

To the communications operatives there should certainly be accorded, for the exercise of their important functions, fundamental rights, such as access to the sources of information and freedom to present the facts objectively. [

But, on the other hand, it is also necessary that the communications workers should rise above the demands of an ethic which is conceived merely as relating to the individual, and that, above all, they should not let themselves be enslaved to power groups, whether these are clearly recognizable as such or in disguise. They ought instead to keep in mind that, above and beyond their contractual obligations to the organs of information, and their legal responsibilities, they also have precise duties regarding the truth, towards the public, and relating to the common good of society.

If in the exercise of their task, which is truly a mission, the social communicators contrive to promote calm and impartial information, to favour understanding and dialogue, to strengthen comprehension and solidarity, they will have made a magnificent contribution to the cause of peace.

I confide to you, dearest brothers and sisters, these considerations of mine, now, exactly at the beginning of the Extraordinary Holy Year, with which we intend to celebrate the 1950th anniversary of the Redemption of mankind, achieved by Jesus Christ, "the Prince and Peace" (cf. Is. 9:5), who is "our peace" and who has come "to announce peace" (cf. Eph. 2:14, 17).

While I invoke on you and on the workers in social communications the divine gift of peace, which is a "fruit of the Spirit" (cf. Gal. 5:22), I give you from my heart my Apostolic Blessing.

From the Vatican, the 25th of March of the year 1983, the fifth of my Pontificate.*

IOANNES PAULUS PP. II

* Published in *L'Osservatore Romano*, 25 April 1983.

the " Catholic Church and Philippine masonry

1. *The Church and Masonry*

From the time of its establishment, Masonry has spawned world-wide controversy. Indeed, anti-masonry can be considered as old Masonry itself. The Catholic Church was part of this universal movement against organized Masonry. Its official disapproval of Masonry dates back in 1738 when Clement XII condemned the association on the grounds of its naturalism, religious indifference, its secret oaths and rituals, and its threats and animosity against the Church and the State. Through the following centuries a number of papal bulls and encyclicals were issued on the subject upholding the original position of the Church against Masonry. These pronouncements were officially incorporated into the Official Code of Canon Law issued in 1917.

Church laws forbid catholics, to join Masonry or any similar organizations which plot against the Church or the State (1917 CIC, c. 2335). This has been interpreted to mean that catholics who officially and deliberately join the ranks of Masonry are automatically excluded from most of the benefits of the Church, such as the licit reception of the sacraments, the participation in public acts of worship, ecclesiastical burial, etc. Only absolution from excommunication from a competent ecclesiastical authority can lift the ban and bring back to the fold of the Church the erring catholic.

2. *The Church Takes a Second Look at Masonry*

For some time now, the Church has been reassessing its stand on Masonry. As a matter of fact, in 1970, Rome sent out to bishops the world over a survey-questionnaire on the advisability and timeliness of lifting the ban and the canonical penalties imposed on Masonry. This world-wide consultation however, failed to yield sufficient positive results to warrant the change of existing laws. The reactions of bishops throughout the world varied according to the different local conditions and different attitudes of masonic groups towards the Church. The

results of such a consultation were reflected in an official communication released to all the bishops of the world by the head of the Congregation for the Doctrine of the Faith. It re-stated the traditional stand of the Church on the matter. The salient features of the letter were the following:

1. the excommunication referred to in c. 2335 applies only to catholics who enroll in masonic sects which really plot against the church;

2. the provision of c. 2335, being a penal law, must be subject to strict interpretation. Hence, no catholic should be considered excommunicated unless it is beyond doubt that he accepted membership in a lodge which militates against the Church;

3. the position of members of the different lodges must be determined in each particular case;

4. clerics, religious and members of secular institutes are, in every case, forbidden to join the ranks of a masonic group.

3. *The 1983 Code of Canon Law*

The latest look of the Church at Masonry has brought about some important changes in ecclesiastical legislation. The new law says on this matter:

"Whoever accepts membership into an association hostile to the Church shall be liable to a just penalty; he who promotes or directs such an association shall be punished with an interdict" (C. 1394).

The term "Masonry" is altogether dropped from the New Code. Masons as well as members of other organizations hostile to the Church, no longer incur an automatic excommunication. This does not mean, however, that all masons must be admitted into the Church unconditionally. A mason can still be subjected to certain penalties once it is proven beyond doubt that he has accepted membership in a lodge which is truly hostile to the Church.

The penalty to be inflicted on the erring catholic is no longer automatic, and it varies according to the participation of each individual in the activities of the lodge, whether as mere member, promoter, or leader. The kind of penalty as well as its imposition on the person involved will be the concern of the

proper ecclesiastical authority in cases of ordinary members. However, leaders and promoters who manage and advance the dubious objectives of the association are to be punished with an interdict.

The juridical effects of an interdict are practically the same as those of an excommunication (1983 CIC, c. 1332). Though not excluded from membership, as it is the case with the excommunicated, the person under an interdict cannot be admitted to the sacraments or participate in public acts of worship (c. 1332, 1) such as hearing Mass, acting as sponsors in baptism (c. 874, 4), confirmation (c. 893), weddings, or receive an ecclesiastical burial (c. 1184 § 1, 3) among others.

4. *Masonic Associations Hostile to the Church*

Traditionally some masonic lodges and grand lodges have the well-deserved notoriety of being inimical to the Church such as those in such countries as France, Spain, Italy, Portugal, and Latin America. Other lodges such as those in USA, Canada, England, etc., have taken a rather neutral stand on ecclesiastical issues, and generally are not branded as anti-catholic. Today things have changed and masonic lodges have usually adopted a more benevolent attitude toward the Church. It is said that the rank and file mason³ are now free from anti-catholic bias, though a rather considerable amount of it can be found among some of their leaders and higher degrees.

What is the case of Philippine Masonry?

5. *Is Philippine Masonry Hostile to the Church?*

The case of Philippine Masonry has been the object of a serious study by the Philippine hierarchy for over a decade. On 23 Feb., 1968, Teodoro Kalaw Jr., 33rd degree member of the Free and Accepted Masons of the Philippines, wrote a letter to Cardinal Santos requesting him for a reconsideration of the Catholic Church's stand of Freemasonry in the Islands. The letter was endorsed to the CBCP, whose Administrative Council in turn, formed a committee of catholic experts to meet and discuss with the masonic panel on the differences of the Catholic Church with Freemasonry.

5.1. *The Masons' View.* Following is a summary of the questions presented by the catholic side and answers given by the masonic panel:

-- Is Freemasonry anti-catholic?

"To our knowledge, there is nothing essentially anti-catholic in our constitution. In the past, there may have been differences and even quarrels between the Catholic Church and the Free and Accepted Masons of the Philippines. But the past is past. Today, we are fully committed to a cooperation with Catholic Church."

"... the antagonism must have been more due to subjective reasons, to the resentment namely, which masons felt at being excommunicated by the Catholic Church."

"... the Free and Accepted Masons of the Philippines do not hold communion with the masonic groups which are manifestly anti-catholic like some of the Grand Orient Lodges. Our Grand Lodge was founded on December 19, 1912, by the three American lodges holding charters from the Grand Lodge of California, and therefore, could not have had relationship with anti-catholic masonic lodges existing during the Spanish times."

-- Do freemasons in the Philippines believe in God and the immortality of the soul ?

"Philippine Masonry admits people of any faith who believe in God and the immortality of the soul. It has no intention, however, of separating them from the religion of their respective consciences. On the contrary, it promises each to follow the religion of his choice. Freemasonry does not pretend to be a religion."

-- Does Freemasonry oppose the teachings of the Catholic Church and its religious instructions in the schools?

"The Free and Accepted Masons of the Philippines will not oppose the dogmas and the official doctrines of the Church, nor the religious instruction in public schools as provided by law, which is according to the wishes of the parents, nor the directives of the catholic bishops in their territory. In fact, it is more than willing to cooperate with the Roman Catholic Church."

-- What about the masonic oath? Is it immoral?

"The ancient oaths are now symbolic in character and are, not imposed with the terrible punishments mentioned there. Neither would the Grand Lodge of Free and Accepted Masons of the Philippines command things that are immoral, subversive or against the official teaching of the Roman Catholic Church."

5.2. *The Catholic Experts' View.* From all the above mentioned discussions with the masons, the Catholic panel was happy to report and to recommend to the catholic bishops of the Philippines the following conclusions:

-- "The Free and Accepted Masons of the Philippines have in writing given in to all the demands presented by the catholic panel, v.gr., that they would not oppose religious instructions in schools as provided for by law, nor try to separate catholic members from the religion of their choice, nor teach anything contrary to the official teaching of the Church. In fact, they said they are more than willing to cooperate with the Roman Catholic Church, especially in its social endeavours."

-- "It is the Catholic panel's belief that Freemasonry as such is compatible with Catholicism. It is only when the leaders interpret it badly, that Freemasonry becomes anti-religious and anti-catholic. Otherwise, it can coexist with the Catholic religion."

-- "Freemasonry's intrinsic compatibility with Catholicism rests on the following fact: in religious matters Freemasonry requires three things from its members, namely, belief in God, the immortality of the soul and the moral life. Now, there is certainly nothing wrong in this. The error comes when the leaders twist this to their own purposes, proclaiming them to be the only worthwhile religious truths. In this way, Freemasonry becomes either *naturalistic*, believing only in these truths that can be known by natural reason, or *indifferentist*, considering all religions to be equal, as long as they accept the above truths."

-- "... the Grand Lodge of the Free and Accepted Masons of the Philippines is not of the Grand Orient type of lodges, lodges that are known for their anti-clericalism... Much of the anti-clericalism the Free and Accepted Masons of the Philippines have manifested in the past was, in our opinion, due more to the state of friction that existed between Masonry and the Catholic Church, especially with the excommunication matter, than to any other thing. These lodges are more for fraternal and social purposes."

-- "Times have altered, people have changed. The Free and Accepted Masons of the Philippines want a new era of mutual cooperation. It would be unkind to accuse them of ulterior motives."

-- "The Catholic panel does believe that a change of the old condemnatory attitude towards the Free and Accepted Masons

of the Philippines be adopted. It thinks it is good and opportune that the Catholic Hierarchy of the Philippines requests the Vatican for the lifting of excommunication from Filipino Catholic members of the Free and Accepted Masons of the Philippines."

5.3 Position of the Philippine Catholic Hierarchy. At the bishops' annual meeting in January 19 to 24, 1970, the said opinions were endorsed to the episcopal Commission of the Doctrine of the Faith for their study. Acting on the recommendation of this Commission, the CBCP thereby decided to petition the Holy See not to apply the provision of c. 2335 of the 1917 CIC to the Free and Accepted Masons of the Philippines. The petition was meant only for the three masonic degrees of 1) Entered Apprentice; 2) Fellow Craft; and 3) Master Mason. It also covers only those catholics who, in the judgment of their local Ordinaries, are members in good faith of the Free and Accepted Masons of the Philippines."

5.4 The Vatican's Reply. The Vatican's answer to the Philippine hierarchy was couched in general terms without any categorical concession. The text is as follows:

"In accordance with the circular letter dated July 18, 1974, which recalls a strict interpretation of c. 2335, the excommunication applies only to those persons who are members of associations who militate against the Church. It is on the basis of this principle that the position of the members of the different groups must be judged in each particular case."

Obviously, the Congregation for the Doctrine of Faith, by declining to take a definite stand on a local issue, told our bishops that they are the ones in a position to determine whether Philippine Masonry is anti-catholic or not. Once this basic issue is cleared up, the application of the law follows as a matter of course.

6. *Criteria to Determine whether an Association is Anti-Catholic.*

The ruling laid down by the new Code raises once more the Question on how can a lay catholic or a bishop or priest distinguish between a lodge which is really hostile to the Church and one that is not. The attitude of masonic groups toward the Church vary from country to country and from lodge to lodge,

h&hce it is not possible to set a uniform standard or rule for all; World-wide masonry has no centralized authority. Its unit of organization is the lodge, and various lodges grouped together form the Grand Lodge. This aggrupation is made usually — though not necessarily — on a national or a territorial basis. Moreover, though Grand Lodges maintain fraternal relations among themselves, this is done on purely voluntary basis as they are independent parts of one Masonic Order.

Thus, the Catholic who wishes to identify which are anti-catholic lodges or Grand Lodges must study each of these in particular by examining, among other things, the following:

- a) the members and leaders of the group and their religious convictions and customs;
- b) its objectives and ideals as set in the constitutions or statutes;
- c) the activities the group is actually engaged in;
- d) its attitude towards the Church;
- e) oaths and initiation rituals;
- f) the opinion of ecclesiastical authorities and other knowledgeable persons regarding the association.

7. *The Task of Local Bishops*

A final point worth considering at the moment concerns the person authorized to pass judgment on the various kinds of masonry and their varying attitude toward the Church. Should the final decision be left to the lay Catholic who may be actually a member or is toying with the idea of accepting membership in the masons, or would it be rather a case to be referred to his parish priest or bishop?

As stated above, all penalties on masons will be lifted on November 27, 1983, the moment the new code goes into effect. The law no longer sanctions the automatic imposition of censures on members of a lodge hostile to the Church. Henceforth, the determination of guilt and the imposition of the corresponding penalty *shall be the concern of those who enjoy the legislative power in the Church* (c. 1315). This means that from now on local bishops will have to do their homework and get first-hand information regarding masonry and its followers. It will be their duty to establish which lodges are inimical to the Church

and to set the penalty, if any, that is to be imposed on their members, promoters or leaders (c. 1374).

In so doing, the bishop could count on the help of the lodge's leaders who would assure him that their association is not opposed to catholic doctrines, ecclesiastical institutions or authorities. He could even give credit to the catholic mason who freely requests for admission to the sacraments on the conviction that his membership in the lodge does not conflict with his loyalty to the Church. The opinion and experience of priests and other knowledgeable persons about the objectives and activities of the lodge in a given place or region could be of much help too. Local conditions have to be kept in mind.

The bishop should pass judgment on the association as such and not on an individual member. Penalties should be imposed only when necessary to preserve order and discipline in the Church (c. 1317), and as much as possible should be uniform within the city or region (c. 1316). Public utterances condemning a lodge or association could at times, prove prejudicial to the interests of the Church.

At present, one can surely sense a lessening of opposition to Catholic participation in Freemasonry due to the change of attitude of the lodges toward the Church and its spiritual endeavours. The prevailing climate seems most favorable for dialogue and understanding between the Church and Masonry. But it is still inaccurate to say that Catholics are now permitted to join any lodge, or that the Church must welcome back to its fold all masons without conditions or restrictions of any sort. It is up to the bishop to formulate policies to guide masons who wish to go back to the Church or Catholics who will in the future seek membership in a lodge.

FLORENCIO TESTERA, O.P.

ESSENTIAL ELEMENTS IN THE CHURCH'S TEACHING AS APPLIED TO INSTITUTES DEDICATED TO THE WORKS OF THE APOSTOLATE

Introduction

1. The renewal of religious life during the past twenty years has been in many respects an experience of faith. Courageous and generous efforts have been made to explore prayerfully and deeply what it means to live consecrated life according to the Gospel, the founding charism of a religious institute, and the signs of the times. Religious institutes dedicated to works of the apostolate have tried, in addition, to meet the changes required by the rapidly evolving societies to which they are sent and by the developments in communication which affect their possibilities of evangelization. At the same time, these institutes have been dealing with sudden shifts in their own internal situations; rising median age, fewer vocations, diminishing numbers, pluriformity of life-style and works, and frequently insecurity regarding identity. The result has been an understandably mixed experience with many positive aspects and some which raise important questions.

2. Now, with the ending of the period of special experimentation mandated by *Ecclesiae Sanctae* II, many religious institutes dedicated to works of the apostolate are reviewing their experience. With the approval of their revised constitutions and the coming into effect of the newly formulated Code of Canon Law, they are moving into a new phase of their history. At this point of new beginning, they hear the repeated pastoral call of Pope John Paul II "to evaluate objectively and humbly the years of experimentation so as to recognize their positive elements and their deviations" (to International Union of Women Superiors General 1979; to Major Superiors of Men and Women Religious in France, 1980). Religious superiors and chapters have asked this Sacred Congregation for directives as

* ABBREVIATIONS: AA—Apostolicam Actuositatem; AG—Ad Gentes; CD—Christus Dominus; CDm—The Contemplative Dimension of Religious Life; EN—Evangelii Nuntiandi; ES—Ecclesiae Sanctae; ET—Evangolica Testificatio; LG—Lumen Gentium; MR—Mutuae Relationes; OT—Optatam Totius; PC—Perfectae Caritatis; RHP—Religious and Human Promotion; and SC—Sacrosanctum Concilium.

they assess the recent past and look toward the future. Bishops, too, because of their special responsibility for fostering religious life, have asked for counsel. In view of the importance of these developments, the Sacred Congregation for Religious and for Secular Institutes, at the direction of the Holy Father, has prepared this text of principles and fundamental norms. Its purpose is to present a clear statement of the Church's teaching regarding religious life at a moment which is particularly significant and opportune.

3. This teaching has been set forth in our times in the great documents of the Second Vatican Council, particularly *Lumen Gentium*, *Perfectae Caritatis* and *Ad Gentes*. It has been further developed in the Apostolic Exhortation *Evangelica Testificatio* of Paul VI, in the addresses of Pope John Paul II, and in the documents of this Sacred Congregation for Religious and for Secular Institutes, especially *Mutuae Relationes*, *Religious and Human Promotion*, and *The Contemplative Dimension of Religious Life*. Most recently, its doctrinal richness has been distilled and reflected in the revised Code of Canon Law. All these texts build on the rich patrimony of preconciliar teaching to deepen and refine a theology of religious life which has developed consistently down the centuries.

4. Religious life itself is a historical as well as a theological reality. The lived experience, today as in the past, is varied and this is important. At the same time, experience is a dimension which needs to be tested in relation to the Gospel foundation, the magisterium of the Church and the approved constitutions of an institute. The Church regards certain elements as essential to religious life: the call of God and consecration to him through profession of the evangelical counsels by public vows; a stable form of community life; for institutes dedicated to apostolic works, a sharing in Christ's mission by a corporate apostolate faithful to a specific founding gift and sound tradition; personal and community prayer; asceticism; public witness; a specific relation to the Church; a life-long formation; and a form of government calling for religious authority based on faith. Historical and cultural changes bring about evolution in the lived reality, but the forms and direction that the evolution takes are determined by the essential elements without which religious life loses its identity. In the present text addressed to institutes dedicated to apostolic works, this Sacred Congregation confines itself to a clarification and re-statement of these essential elements.

1. Religious life: a particular form of consecration to God

5. Consecration is the basis of religious life. By insisting on this, the Church places the first emphasis on the initiative of God and on the transforming relation to him which religious life involves. Consecration is a divine action. God calls a person whom he sets apart for a particular dedication to himself. At the same time, he offers the grace to respond so that consecration is expressed on the human side by a profound and free self-surrender. The resulting relationship is a pure gift. It is a covenant of mutual love and fidelity, of communion and mission, established for God's glory, the joy of the person consecrated and the salvation of the world.

6. Jesus himself is the one whom the Father consecrated and sent in a supreme way (cf. Jn. 10:36). He sums up all the consecration of the old law, which foreshadowed his own, and in him is consecrated the new People of God, henceforth mysteriously united to him. By baptism, Jesus shares his life with each Christian. Each is sanctified in the Son. Each is called to holiness. Each is sent to share the mission of Christ and is given the capacity to grow in the love and service of the Lord. This baptismal gift is the fundamental Christian consecration and is the root of all others.

7. Jesus lived his own consecration precisely as Son of God: dependent on the Father, loving him above all and completely given to his will. These aspects of his life as Son are shared by all Christians. To some, however, for the sake of all, God gives the gift of a closer following of Christ in his poverty, chastity and obedience through a public profession of these counsels mediated by the Church. This profession, in imitation of Christ, manifests a particular consecration which is "rooted in that of baptism and is a fuller expression of it" (*PC* 5). The fuller expression recalls the hold of the divine person of the Word over the human nature which he assumed and it invites a response like that of Jesus: a dedication of oneself to God in a way which he alone makes possible and which witnesses to his holiness and absoluteness. Such a consecration is a gift of God: a grace freely given.

8. When consecration by profession of the counsels is affirmed as a definitive response to God in a public commitment taken before the Church, it belongs to the life and holiness of the Church (cf. *LG* 44). It is the Church which authenticates the gift and which mediates the consecration. Christians so consecrated strive to live now what will be in the after-life.

Such a life "more fully manifests to all believers the presence of heavenly goods already possessed here below" (*LG* 44). In this manner these Christians "give outstanding and striking testimony that the world cannot be transfigured and offered to God without the spirit of the beatitudes" (*LG* 31).

9. Union with Christ by consecration through profession of the counsels can be lived in the midst of the world, translated in the work of the world and expressed by means of the world. This is the special vocation of the secular institutes, defined by Pius XII as "consecrated to God and to others" in the world and "by means of the world" (*Primo Feliciter*, V and II). Of themselves, the counsels do not necessarily separate people from the world. In fact, it is a gift of God to the Church that consecration through profession of the counsels can take the form of a life to be lived as a hidden heaven. Christians so consecrated continue the work of salvation by communicating the love of Christ through their presence in the world and through it« sanctification from within. Their style of life and presence are not distinguished externally from those of their fellow Christians. Their witness is given in their ordinary environment of life. This discreet form of witness flows from the very nature of their secular vocation and is part of the way that their consecration is meant to be lived (cf. *PC* 11).

10. Such is not the case, however, with those whose consecration by the profession of the counsels constitutes them as religious. The very nature of religious vocation involves a public witness to Christ and to the Church. Religious profession is made by vows which the Church receives as public. A stable form of community life in an institute canonically erected by the competent ecclesiastical authority manifests in a visible way the covenant and communion which religious life expresses. A certain separation from family and from professional life at the time a person enters the novitiate speaks powerfully of the absoluteness of God. At the same time, it is the beginning of a new and deeper bond in Christ with the family that one has left. This bond becomes firmer as detachment from otherwise legitimate relationships, occupations and forms of relaxation continues to reflect God's absoluteness publicly throughout life. A further aspect of the public nature of religious consecration is that the apostolate of religious is in some sense always corporate. Religious presence is visible, affecting ways of acting, attire and style of life.

11. Religious consecration is lived within a given institute according to constitutions which the Church, by her authority,

accepts and approves. This means that consecration is lived according to specific provisions which manifest and deepen a distinctive identity. The identity derives from that action of the Holy Spirit which is the institute's founding gift and which creates a particular type of spirituality, of life, of apostolate and of tradition (cf. *MR* 11). Looking at the numerous families, one is struck by the wide variety of founding gifts. The Council laid stress on the need to foster these as so many gifts of God (cf. *PC* 2b). They determine the nature, spirit, purpose and character which form each institute's spiritual patrimony, and they are basic to that sense of identity which is a key element in the fidelity of every religious (cf. *ET* 51).

12. In the case of institutes dedicated to works of the apostolate, religious consecration has a further note: the participation in Christ's mission is specific and concrete. *Perfectae Caritatis* recalls that the very nature of these institutes requires "apostolic activity and charitable services" (*PC* 8). By the fact of their consecration, the members are dedicated to God and available to be sent. Their vocation implies the active proclamation of the Gospel through "works of charity that are entrusted to the institute by the Church and are to be performed in her name" (*PC* 8). For this reason, the apostolic activity of such institutes is not simply a human effort to do good but "an action that is deeply ecclesial" (*EN* 60). It is rooted in union with the Christ who was sent by the Father to do his work. It expresses a consecration by God which sends the religious to serve Christ in his members in concrete ways (cf. *EN* 69) corresponding to the founding gift of the institute (cf. *MR* 15). "The entire religious life of such religious should be imbued with an apostolic spirit, and all their apostolic activity with a religious spirit" (*PC* 8).

II. Characteristics

1. *Consecration by public vows*

13. It is proper, though not exclusive, to religious life to profess the evangelical counsels by vows which the Church receives. These are a response to the prior gift of God which, being a gift of love, cannot be rationalized. It is something that God himself works in the person he has chosen.

14. As a response to the gift of God, the vows are a triple expression of a single "yes" to the one relationship of total consecration. They are the act by which the religious "makes him-

self or herself over to God in a new and special way" (*LG* 44). By them, the religious gladly dedicates the whole of life to God's service, regarding the following of Christ "as the one thing that is necessary, and seeking God before all else and only him" (*PC* 5). Two reasons prompt this dedication: first, a desire to be free from hindrances that could prevent the person from loving God ardently and worshipping him perfectly (cf. *ET* 7); and second, a desire to be consecrated in a more total way to the service of God (cf. *LG* 44). The vows themselves "show forth the unbreakable bond that exists between Christ and his bride the Church. The more stable and firm these bonds are, the more perfect will the Christian's religious consecration be" (*LG* 44).

15. The vows themselves are specific: three ways of pledging oneself to live as Christ lived in areas which cover the whole of life: possessions, affections, autonomy. Each emphasizes a relation to Jesus, consecrated and sent. He was rich but became poor for our sakes, emptying himself, and having nowhere to lay his head. He loved with an undivided heart, universally and to the end. He came to do the will of the Father who sent him, and he did it steadily, learning obedience through suffering and becoming a cause of salvation for all who obey.

16. The distinguishing mark of the religious institute is found in the way in which these values of Christ are visibly expressed. For this reason, the content of the vows in each institute, as expressed in its constitutions, must be clear and unambiguous. The religious foregoes the free use and disposal of his or her property, depends through the lawful superior on the institute for the provision of material goods, puts gifts and all salaries in common and belonging to the community, and accepts and contributes to a simple manner of life. He or she undertakes to live chastity by a new life, that of the vow, and to live in consecrated celibacy for the sake of the Kingdom. This implies a manner of life that is a convincing and credible witness to a total dedication to chastity and which foregoes any behaviour, personal relationships and forms of recreation incompatible with this. The religious is pledged to obey the directives of lawful superiors according to the constitutions of the institute and further accepts a particular obedience to the Holy Father in virtue of the vow of obedience. Implicit in the commitment to the institute which the vows include, is the pledge to live a common life in communion with the brothers or sisters of the community. The religious undertakes to live in fidelity to the nature, purpose, spirit and character of the institute as expressed in its constitutions, proper law and sound traditions.

There is also the willing undertaking of a life of radical and continuous conversion as demanded by the Gospel, further specified in the content of each of the vows.

17. Consecration through profession of the evangelical counsels in religious life necessarily inspires a way of living which has a social impact. Social protest is not the purpose of the vows, but there is no doubt that the living of them has always offered a witness to values which challenge society just as they challenge the religious themselves. Religious poverty, chastity and obedience can speak forcefully and clearly to today's world which is suffering from so much consumerism and discrimination, eroticism and hatred, violence and oppression (cf. *RHP* 15).

2. *Communion in community*

18. Religious consecration establishes a particular communion between religious and God and, in him, between the members of the same institute. This is the basic element in the unity of an institute. A shared tradition, common works, well-considered structures, pooled resources, common constitutions and a single spirit can all help to build up and strengthen unity. The foundation of unity, however, is the communion in Christ established by the one founding gift. This communion is rooted in religious consecration itself. It is animated by the Gospel spirit nourished by prayer, distinguished by generous mortification and characterized by the joy and hope which spring from the fruitfulness of the cross (cf. *ET* 41).

19. For religious, communion in Christ is expressed in a stable and visible way through community life. So important is community living to religious consecration that every religious, whatever his or her apostolic work, is bound to it by the fact of profession and must normally live under the authority of local superior in a community of the institute to which he or she belongs. Normally, too, community living entails a daily sharing of life according to specific structures and provisions established in the constitutions. Sharing of prayer, work, meals, leisure, common spirit, "relationships of friendship, cooperation in the same apostolate and mutual support in community of life chosen for a better following of Christ, are so many valuable factors in daily progress" (*ET* 39). A community gathered as a true family in the Lord's name enjoys his presence (cf. Mt. 18:25) through the love of God which is poured out by the Holy Spirit (cf. Rm. 5:5). Its unity is a symbol of

the coming of Christ and is a source of apostolic energy and power (cf. PC 15). In it the consecrated life can thrive in conditions which are proper to it (cf. ET 38) and the ongoing formation of members can be assured. The capacity to live community life with its joys and restraints is a quality which distinguishes a religious vocation to a given institute and it is a key criterion of suitability in a candidate.

20. The local community, as the place where religious life is primarily lived, has to be organized in a way which makes religious values clear. Its centre is the Eucharist in which the members of the community participate daily as far as possible and which is honoured by having an oratory where the celebration can take place and where the Blessed Sacrament is reserved (cf. ET 48). Times of prayer together daily, based on the word of God and in union with the prayer of the Church as offered especially in the Liturgy of the Hours, support community life. So also does an established rhythm of more intense times of prayer on a weekly and monthly basis, and the annual retreat. Frequent reception of the Sacrament of Reconciliation is also part of religious life. In addition to the personal aspect of God's pardon and his renewing love in the individual, the sacrament builds community by its power of reconciliation and also manifests a special bond with the Church. In accordance with the proper law of the institute, moreover, time is provided for daily private prayer and for good spiritual reading. Ways are found for deepening the devotions particular to the institute itself, especially that to Mary, the Mother of God. The needs of the institute as a whole are kept before the members and there is an affectionate remembrance in prayer of those members who have already been called from this life by the Father. The fostering of these religious values of community life and the ensuring of a suitable organization to promote them is the responsibility of all the members of the community, but in a particular way it is that of the local superior (cf. ET 26).

21. The style of community life itself will relate to the form of apostolate for which the members have responsibility and to the culture and society in which this responsibility is accepted. The form of apostolate may well decide the size and location of a community, its particular needs, its standards of living. But whatever the apostolate, the community will strive to live simply, according to norms established at institute and province level and applied to its own need. It will build into its way of living the asceticism implicit in religious consecration. It will pro-

vide for its members according to their needs and its own resources, always bearing in mind its responsibilities towards the institutes as a whole and towards the poor.

22. In view of the crucial importance of community life, it should be noted that its quality is affected, positively or negatively, by two kinds of diversity in the institute: that of its members and that of its works. These are the diversities of Saint Paul's image of the Body of Christ or the Council's image of the pilgrim People of God. In both, the diversity is a variety of gifts which is meant to enrich the one reality. The criterion for accepting both members and works in a religious institute, therefore, is the building of unity (cf. *MR* 12). The practical question is: Do God's gifts in this person or project or group make for unity and deepen communion? If they do, they can be welcomed. If they do not, then no matter how good the gifts may seem to be in themselves or how desirable they may appear to some members, they are not for this particular institute. It is a mistake to try to make the founding gift of the institute cover everything. A gift which would virtually separate a member from the communion of the community cannot be rightly encouraged. Nor is it wise to tolerate widely divergent lines of development which do not have a strong foundation of unity in the institute itself. Diversity without division and unity without regimentation are a richness and a challenge that help the growth of communities of prayer, joy and service in witness to the reality of Christ. It is a particular responsibility of superiors and of those in charge of formation to ensure that the differences which make for disintegration are not mistaken for the genuine value of diversity.

3. *Evangelical mission*

23. When God consecrates a person, he gives a special gift to achieve his own kind purposes: the reconciliation and salvation of the human race. He not only chooses, sets apart and dedicates the person to himself, but he engages him or her in his own divine work. Consecration inevitably implies mission. These are two facets of one reality. The choice of a person by God is for the sake of others: the consecrated person is one who is sent to do the work of God in the power of God. Jesus himself was clearly aware of this. Consecrated and sent to bring the salvation of God, he was wholly dedicated to the Father in adoration, love and surrender, and totally given to the work of the Father, which is the salvation of the world.

24. Religious, by their particular form of consecration, are necessarily and deeply committed to the mission of Christ. Like him, they are called for others: wholly turned in love to the Father and, by that very fact, entirely given to Christ's saving service of their brothers and sisters. This is true of religious life in all its forms. The life of cloistered contemplatives has its own hidden, apostolic fruitfulness (cf. *PC* 7) and proclaims to all that God exists and that God is love. Religious dedicated to works of the apostolate continue in our time Christ "announcing God's Kingdom to the multitude, healing the sick and the maimed, converting sinners to a good life, blessing children, doing good to all, and always obeying the will of the Father who sent him" (*LG* 46). This saving work of Christ is shared by means of concrete services mandated by the Church in the approval of the constitutions. The fact of this approval qualifies the kind of service undertaken, since it must be faithful to the Gospel, to the Church and to the institute. It also establishes certain limits, since the mission of religious is both strengthened and restricted by the consequences of consecration in a particular institute. Further, the nature of religious service determines how the mission is to be done: in a profound union with the Lord and sensitivity to the times which will enable the religious "to transmit the message of the Incarnate Word in terms which the world is able to understand" (*ET* 9).

25. Whatever may be the works of service by which the word is transmitted, the mission itself is undertaken as a community responsibility. It is to the institute as a whole that the Church commits that sharing in the mission of Christ which characterizes it and which is expressed in works inspired by the founding charism. This corporate mission does not mean that all the members of the institute are doing the same thing or that the gifts and qualities of the individual are not respected. It does mean that the works of all the members are directly related to the common apostolate, which the Church has recognized as expressing concretely the purpose of the institute. This common and constant apostolate is part of the institute's sound traditions. It is so closely related to identity that it cannot be changed without affecting the character of the institute itself. It is therefore a touchstone of authenticity in the evaluation of new works, whether these services will be done by a group or by individual religious. The integrity of the common apostolate is a particular responsibility of major superiors. They must see that the institute is at once faithful to its traditional mission in the Church and open to new ways of undertaking it. Works need to be renewed and revitalized, but this has to be

done always in fidelity to the institute's approved apostolate and in collaboration with the respective ecclesiastical authorities. Such renewal will be marked by the four great loyalties emphasized in the document, *Religious and Human Promotion*: "fidelity to humanity and to our times; fidelity to Christ and the Gospel; fidelity to the Church and its mission in the world; fidelity to religious life and to the charism of the institute" (*RHP* 13).

26. The individual religious finds his or her personal apostolic work within the ecclesial mission of the institute. Basically it will be a work of evangelization: striving in the Church and according to the mission of the institute to help bring the Good News to "all the strata of humanity and through it to transform humanity itself from within" (*EN* 18; *RHP*, Intro.). In practice, it will involve some form of service in keeping with the purpose of the institute and usually undertaken with brothers or sisters of the same religious family. In the case of some clerical or missionary institutes, it may sometimes involve working alone. In the case of other institutes, working alone is with the permission of superiors to meet an exceptional need for a certain time. At the end of life, the apostolate will be for many a mission of prayer and suffering only. But at whatever stage, the apostolic work of the individual is that of a religious sent in communion with an ecclesially missioned institute. Such work has its source in religious obedience (cf. *PG* 8 and 10). Therefore, it is distinct in its character from those apostolates proper to the laity (cf. *RHP* 22; *AA* 2, 7, 13, 25). It is by their obedience in their corporate and ecclesial works of evangelization that religious manifest one of the most important aspects of their lives. They are genuinely apostolic, not because they have an "apostolate", but because they are living as the apostles lived: following Christ in service and in communion according to the teaching of the Gospel in the Church he founded.

27. There is no doubt that, in many areas of the world at the present time, religious institutes dedicated to apostolic works are facing difficult and delicate questions with respect to the ppostolate. The reduced number of religious, the fewer young persons entering, the rising median age, the social pressures from contemporary movements are coinciding with an awareness of a wider range of needs, a more individual approach to personal development and a higher level of awareness with legard to issues of justice, peace and human promotion. There is a temptation to want to do everything. There is also a temptation to leave works which are stable and a genuine expression

of the institute's charism for others which seem more immediately relevant to social needs but which are less expressive of the institute's identity. There is a third temptation to scatter the resources of an institute in a diversity of short-term activities only loosely connected with the founding gift. In all these instances, the effects are not immediate but, in the long run, what will suffer is the unity and identity of the institute itself, and this will be a loss to the Church and to its mission.

4. *Prayer*

28. Religious life cannot be sustained without a deep life of prayer, individual, communal and liturgical. The religious who embraces concretely a life of total consecration is called to know the risen Lord by a warm, personal knowledge, and to know him as one with whom he or she is personally in communion: "This is eternal life: to *know* the only true God and Jesus Christ whom he has sent" (Jn. 17:3). Knowledge of him in faith brings love: "You did not see him yet you love him; and still without seeing him you are already filled with a joy so glorious that it cannot be described" (1 Pet. 1:8). This joy of love and knowledge is brought about in many ways, but fundamentally, and as an essential means, through individual and community encounter with God in prayer. This is where the religious finds "the concentration of the heart on God" (*CDm* 1), which unifies the whole of life and mission.

29. As with Jesus for whom prayer as a distinct act held a large and essential place in life, the religious needs to pray as a deepening of union with God (cf. Lk. 5:16). Prayer is also a necessary condition for proclaiming the Gospel (cf. Mk. 1:35-38). It is the context of all important decisions and events (cf. Lk. 6:12-13). As with Jesus, too, the habit of prayer is necessary if the religious is to have that contemplative vision of things by which God is revealed in faith in the ordinary events of life (cf. *CDm* 1). This is the contemplative dimension which the Church and the world have the right to expect of religious by the fact of their consecration. It must be strengthened by prolonged moments of time apart for exclusive adoration of the Father, love of him and listening in silence before him. For this reason, Paul VI insisted: "Faithfulness to daily prayer always remains for each religious a basic necessity. Prayer must have a primary place in your constitutions and in your lives" (*ET* 45).

30. By saying "in your constitutions", Paul VI gave a reminder that for the religious, prayer is not only a personal

turning in love to God but also a community response of adoration, intercession, praise and thanksgiving that needs to be provided for in a stable way (cf. *ET* 43). This does not happen by chance. Concrete provisions at the level of each institute and of each province and local community are necessary if prayer is to deepen and thrive in religious life individually and communally. Yet only through prayer is the religious ultimately able to respond to his or her consecration. Community prayer has an important role in giving this necessary spiritual support. Each religious has a right to be assisted by the presence and example of other members of the community at prayer. Each has the privilege and duty of praying with the others and of participating with them in the liturgy which is the unifying centre of their life. Such mutual help encourages the effort to live the life of union with the Lord to which religious are called. "People have to feel that through you someone else is at work. To the extent that you live your total consecration to the Lord, you communicate something of him and, ultimately, it is *he* for whom the human heart is longing" (Pope John Paul II, *Altotting*).

5. *Asceticism*

31. The discipline and silence necessary for prayer are a reminder that consecration by the vows of religion requires a certain asceticism of life "embracing the whole being" (*ET* 46). Christ's response of poverty, love and obedience led him to the solitude of the desert, the pain of contradiction and the abandonment of the cross. The consecration of religious enters into this way of his; it cannot be a reflection of his consecration if its expression in life does not hold an element of self-denial. Religious life itself is an ongoing, public, visible expression of Christian conversion. It calls for the leaving of all things and the taking up of one's cross to follow Christ throughout the whole of life. This involves the asceticism necessary to live in poverty of spirit and of fact; to love as Christ loves; to give up one's own will for God's sake to the will of another who represents him, however imperfectly. It calls for the self-giving without which it is not possible to live either a good community life or a fruitful mission. Jesus' statement that the grain of wheat needs to fall to the ground and die if it is to bear fruit has a particular application to religious because of the public nature of their profession. It is true that much of today's penance is to be found in the circumstances of life and should be accepted there. However, unless religious build into their

I'ves "a joyful, well-balanced austerity" (ET 30) and deliberately determined renunciations, they risk losing the spiritual freedom necessary for living the counsels. Indeed, without such austerity and renunciation, their consecration itself can be affected. This is because there cannot be a public witness to Christ poor, chaste and obedient without asceticism. Moreover, by professing the counsels by vows, religious undertake to do all that is necessary to deepen and foster what they have vowed, and this means a free choice of the cross, that it may be, "as it was for Christ, proof of the greatest love" (ET 29).

6. *Public witness*

32. Of its nature, religious life is a witness that should clearly manifest the primacy of the love of God and do so with a strength coming from the Holy Spirit (cf. ET 1). Jesus himself did this supremely: witnessing to the Father "with the power of the Spirit in him" (Lk. 4:14) in his living, dying, rising and remaining for ever the faithful witness. In his turn he sent his Apostles in the power of the same Spirit to be his witnesses in Jerusalem, throughout Judea and Samaria and, indeed to the ends of the earth (cf. Acts 1:8). The subject of their testimony was always the same: "Something which has existed since the beginning, that we have heard, and we have seen with our own eyes; that we have watched and touched with our hands: the Word, who is life" (1 Jn. 1:1); Jesus Christ "the Son of God, proclaimed in all his power through his resurrection from the dead" (Em. 1:5).

33. Religious, too, in their own times, are called to bear witness to a similar, deep, personal experience of Christ and also to share the faith, hope, love and joy which that experience goes on inspiring. Their continuous individual renewal of life should be a source of new growth in the institutes to which they belong, recalling the words of Pope John Paul II: "What counts most is not what religious *do*, but what they *are* as persons consecrated to the Lord" (Message to the Plenary Assembly of the SCRIS, March 1980). Not only directly in works of announcing the Gospel but even more forcefully in the very way that they live, they should be voices that affirm with confidence and conviction: We have seen the Lord. He is risen. We have heard his word.

34. The totality of religious consecration requires that the witness to the Gospel be given publicly by the whole of life. Values, attitudes and life-style attest forcefully to the place

of Christ in one's life. The visibility of this witness involves the foregoing of standards of comfort and convenience that would otherwise be legitimate. It requires a restraint on forms of relaxation and entertainment (cf. *ES* 1, par. 2, *CD* 33-35). To ensure this public witness, religious willingly accept a pattern of life that is not permissive but largely laid down for them. They wear a religious garb that distinguishes them as consecrated persons, and they have a place of residence which is properly established by their institute in accordance with common and their own constitutions. Such matters as travel and social contacts are in accord with the spirit and character of their institute and with religious obedience. These provisions alone do not ensure the desired public witness to the joy, hope and love of Jesus Christ, but they offer important means to it, and it is certain that religious witness is not given without them.

35. The way of working, too, is important for public witness. What is done and how it is done should both proclaim Christ from the poverty of someone who is not seeking his or her own fulfillment and satisfaction. In our age powerlessness is one of the great poverties. The religious accepts to share this intimately by the generosity of his or her obedience, thereby becoming one with the poor and powerless in a particular way, as Christ was in his Passion. Such a person knows what it is to stand in need before God, to love as Jesus does and to work at God's plan on God's terms. Moreover, in fidelity to religious consecration, he or she lives the institute's concrete provisions for promoting these attitudes.

36. Fidelity to the mandated apostolate of one's own religious institute is also essential for true witness. Individual dedication to perceived needs at the expense of the mandated works of the institute can only be damaging. However, there are ways of living and working which witness to Christ very clearly in the contemporary situation. The constant evaluation of use of goods and of style of relationships in one's own life is one of the religious' most effective ways of promoting the justice of Christ at the present time (cf. *RHP* 4c). Being a voice for those who are unable to speak for themselves is a further mode of religious witness, when it is done in accordance with the directives of the local hierarchy and the proper law of the institute. The drama of the refugees, of those persecuted for political or religious beliefs (cf. *EN* 39), of those denied the right to birth and life, of unjustified restrictions of human freedom, of social inadequacy that causes suffering in the old,

the sick, and the marginalized: these are present continuations of the Passion which call particularly to religious who are dedicated to apostolic works (cf. *RHP* 4 d).

37. The response will vary according to the mission, tradition and identity of each institute. Some may need to seek approval for new missions in the Church. In other cases, new institutes may be recognized to meet specific needs. In most cases, the creative use of well-established works to meet new challenges will be a clear witness to Christ yesterday, today and for ever. The witness of religious who, in loyalty to the Church and to the tradition of their institute, strive courageously and with love for the defence of human rights and for the coming of the Kingdom in the social order can be a clear echo of the Gospel and the voice of the Church (cf. *RHP* 3). It is so, however, to the extent that it manifests publicly the transforming power of Christ in the Church and the vitality of the institute's charism to the people of our time. Finally, perseverance, which is a further gift of the God of the covenant, is the unspoken but eloquent witness of the religious to the faithful God whose love is without end.

7. Relation to the Church

38. Religious life has its own place in relation to the divine and hierarchical structure of the Church. It is not a kind of intermediate way between the clerical and lay conditions of life but comes from both as a special gift for the entire Church (cf. *LG* 43; *MR* 10). In particular, by being an outward, social sign of the mystery of God's consecrating action throughout life, and by being this through the mediation of the Church for the good of the entire Body, the religious life in a special way participates in the sacramental nature of the People of God. This is because it is itself a part of the Church as mystery and as social reality, and it cannot exist without both these aspects.

39. It was this dual reality that the Second Vatican Council underscored in insisting on the sacramental nature of the Church: at once necessarily a mystery, invisible, a divine communion in the new life of the Spirit; and equally necessarily a social reality, visible, a human community under one who represents Christ the head. As mystery (cf. *LG* 1), the Church is the new creation, vivified by the Spirit and assembled in Christ to come with confidence to the Father's throne of grace (cf. Heb. 4:16). As social reality, she presupposes the historical initia-

tive of Jesus Christ, his paschal going to the Father, his objective headship of the Church he founded and the hierarchic character which proceeds from that headship; from his setting up of a variety of ministries which aim at the good of the whole Body (cf. *LG* 18, cf. *MR* 1-5). The twofold aspect of "visible social organism and invisible divine presence intimately united" (*MR* 3) is what gives the Church "her special sacramental nature by virtue of which she is the visible sacrament of saving unity" (*LG* 9). She is both subject and object of faith essentially transcending the parameters of any purely sociological perspective even while she renews her human structures in the light of historical evolutions and cultural changes (cf. *MR* 3). Her very nature makes her at once "universal sacrament of salvation" (*LG* 48): a visible sign of the mystery of God, and hierarchical reality: a concrete divine provision by which that sign can be authenticated and made efficacious.

40. The religious life touches both aspects. The founders and foundresses of religious institutes ask the hierarchical Church publicly to authenticate the gift of God on which the existence of their institute depends. By doing so, the founders and those who follow them also give witness to the mystery of the Church, because each institute exists in order to build up the Body of Christ in the unity of its diverse functions and activities.

41. In their origins, religious institutes depend in a unique way on the hierarchy. The bishops in communion with the Successor of Peter form a college that jointly shows forth and carries out in the Church-sacrament the functions of Christ the head (cf. *MR* 6, *LG* 21, *PO* 1, 2, *CD* 2). They have not only the pastoral charge of fostering the life of Christ in the faithful but also the duty of verifying gifts and competencies. They are responsible for coordinating the Church's energies and for guiding the entire People in **living in the world as a sign** and instrument of salvation. They therefore have in a special way the ministry of discernment with regard to the manifold gifts and initiatives among God's people. As a particularly rich and important example of these manifold gifts, each religious institute depends for the authentic discernment of its founding charism on the God-given ministry of the hierarchy.

42. This relationship obtains not only for the first recognition of a religious institute but also for its ongoing development. The Church does more than bring an institute into being. She accompanies, guides, corrects and encourages it in its fidelity to its founding gift (cf. *LG* 45) for it is a living element in her

own life and growth. She receives the vows made in the institute as vows of religion with ecclesial consequences, involving a consecration made by God himself through her mediation (cf. *MR* 8). She gives to the institute a public sharing in her own mission, both concrete and corporate (cf. *LG* 17; *AG* 40). She confers on the institute, in accordance with her own common law and with the constitutions that she has approved, the religious authority necessary for the life of vowed obedience. In short, the Church continues to mediate the consecratory action of God in a specific way, recognizing and fostering this particular form of consecrated life.

43. In daily practice, this ongoing relation of religious to the Church is most often worked out at diocesan or local level. The document *Mwtuae Relationes* is entirely devoted to this theme from the point of view of present-day application. Suffice it to say here that the life and mission of the People of God are one. They are fostered by all according to the specific roles and functions of each. The unique service rendered by religious to this life and mission lies in the total and public nature of their vowed Christian living, according to a community founding gift approved by ecclesiastical authority.

8. *Formation*

44. Religious formation fosters growth in the life of consecration to the Lord from the earliest stages, when a person first becomes seriously interested in undertaking it, to its final consummation, when the religious meets the Lord definitively in death. The religious lives a particular form of life, and life itself is in constant ongoing development. It does not stand still. Nor is the religious simply called and consecrated once. The call of God and the consecration by him continue throughout life, capable of growing and deepening in ways beyond our understanding. The discernment of the capacity to live a life that will foster this growth according to the spiritual patrimony and provisions of a given institute, and the accompanying of the life itself in its personal evolution in each member in community, are the two main facets of formation.

45. For each religious, formation is the process of becoming more and more a disciple of Christ, growing in union with and in configuration to him. It is a matter of taking on increasingly the mind of Christ, of sharing more deeply his gift of himself to the Father and his brotherly service of the human

family, and of doing this according to the founding gift which mediates the Gospel to the members of a given religious institute. Such a process requires a genuine conversion. The "putting on Jesus Christ" (cf. Em. 13:14, Gal. 3:27, Eph. 4:24) implies the stripping off of selfishness and egoism (cf. Eph. 4:22-24, Col. 3:9-10). The very fact of "walking henceforth according to the Spirit" means giving up "the desires of the flesh" (Gal. 5-16). The religious professes to make this putting on of Christ, in his poverty, his love and his obedience, the essential pursuit of life. It is a pursuit which never ends. There is a constant maturing in it, and this reaches not only to spiritual values but also those which contribute psychologically, culturally and socially to the fullness of the human personality. As the religious grows toward the fullness of Christ according to his or her state of life, there is a verification of the statement in *Lumen Gentium*: "While the profession of the evangelical counsels involves the renunciation of goods that undoubtedly deserve to be highly valued, it does not constitute an obstacle to the true development of the human person but by its nature is extremely beneficial to that development" (LG 46).

46. The ongoing configuration to Christ comes about according to the charism and provisions of the institute to which the religious belongs. Each has its own spirit, character, purpose and tradition, and it is in accordance with these that the religious grow in their union with Christ. For religious institutes dedicated to works of the apostolate, formation includes the preparation and continual up-dating of the members to undertake the works proper to their institute, not simply as professionals, but as "living witnesses to love without limit and to the Lord Jesus" (ET 53). Accepted as a matter of personal responsibility by each religious, formation becomes not only an individual personal growth but a blessing to the community and a source of fruitful energy for the apostolate.

47. Since the initiative for religious consecration is in the call of God, it follows that God himself, working through the Holy Spirit of Jesus, is the first and principal agent in the formation of the religious. He acts through his word and sacraments, through the prayer of the liturgy, the magisterium of the Church and, more immediately, through those who are called in obedience to help the formation of their brothers and sisters in a more special way. Responding to God's grace and guidance, the religious accents in love the responsibility for personal formation and growth, welcoming the consequences of this response which are unique to each person and always unpredictable.

ble. The response, however, is not made in isolation. Following the tradition of the early fathers of the desert and of all the great religious founders in the matter of provision for spiritual guidance, religious institutes each have members who are particularly qualified and appointed to help their sisters and brothers in this matter. Their role varies according to the stage reached by the religious but its main responsibilities are: discernment of God's action; the accompaniment of the religious in the ways of God; the nourishing of life with solid doctrine and the practice of prayer; and, particularly in the first stages, the evaluation of the journey thus far made. The director of novices and the religious responsible for those in first profession have also the task of verifying whether the young religious have the call and capacity for first and for final profession. The whole process, at whatever stage, takes place in community. A prayerful and dedicated community, building its union in Christ and sharing his mission together is a natural milieu of formation. It will be faithful to the traditions and constitutions of the institute, and be well inserted in the institute as a whole, in the Church and in the society it serves. It will support its members and keep before them in faith during the whole of their lives the goal and values which their consecration implies.

48. Formation is not achieved all at once. The journey from the first to the final response falls broadly into five phases: the pre-novitiate, in which the genuineness of the call is identified as far as possible; the novitiate which is initiation into a new form, of life; first profession and the period of maturing prior to perpetual profession; perpetual profession and the ongoing formation of the mature years; and finally the time of diminishment, in whatever way this comes, which is a preparation for the definitive meeting with the Lord. Each of these phases has its own goal, content and particular provisions. The stages of novitiate and profession especially, because of their importance, are carefully determined in their main lines by the Church in her common law. All the same, much is left to the responsibility of individual institutes. These are asked to give details concretely in their constitutions for a considerable number of the provisions to which common law refers in principle.

9. *Government*

49. The government of apostolic religious, like all the other aspects of their life, is based on faith and on the reality of their

consecrated response to God in community and mission. These women and men are members of religious institutes whose structures reflect the Christian hierarchy of which the head is Christ himself. They have chosen to live vowed obedience as a value in life. They therefore require a form of government that expresses these values and a particular form of religious authority. Such authority, which is particular to religious institutes, does not derive from the members themselves. It is conferred by the Church at the time of establishing each institute and by the approving of its constitutions. It is an authority invested in superiors for the duration of their term of service at general, intermediate or local level. It is to be exercised according to the norms of common and proper law in a spirit of service, reverencing the human person of each religious as a child of God (cf. *PC* 14), fostering cooperation for the good of the institute but always preserving the superior's final right of discerning and deciding what is to be done (cf. *ET* 25). Strictly speaking, this religious authority is not shared. It may be delegated according to the constitutions for particular purposes but it is normally *ex officio* and is invested in the person of the superior.

50. Superiors do not exercise authority in isolation, however. Each must have the assistance of a council whose members collaborate with the superior according to norms that are constitutionally established. Councilors do not exercise authority by right of office as superiors do, but they collaborate with the superior and help by their consultative or deliberative vote according to ecclesiastical law and the constitutions of the institute.

51. Supreme authority in an institute is also exercised, though in an extraordinary manner, by a general chapter while it is in session. This again is according to the constitutions, which should designate the authority of the chapter in such a way that it is quite distinct from that of the superior general. The general chapter is essentially an *ad hoc* body. It is composed of *ex officio* members and elected delegates who ordinarily meet together for one chapter only. As a sign of unity in charity, the celebration of a general chapter should be a moment of grace and of the action of the Holy Spirit in an institute. It should be a joyful, paschal and ecclesial experience which benefits the institute itself and also the whole Church. The general chapter is meant to renew and protect the spiritual patrimony of the institute as well as elect the highest superior and councilors, conduct major matters of business and issue

norms for the whole institute. Chapters are of such importance that the proper law of the institute has to determine accurately what pertains to them whether at general or at other levels: that is, their nature, authority, composition, mode of proceeding and frequency of celebration.

52. Conciliar and postconciliar teaching insists on certain principles with regard to religious government which have given rise to considerable changes during the past twenty years. It laid down clearly the basic need for effective, personal, religious authority at all levels, general, intermediate and local, if religious obedience is to be lived (cf. *PC* 14; *ET* 25). It further underlined the need for consultation, for appropriate involvement of the members in the government of the institute, for shared responsibility, and for subsidiarity (cf. *ES* II, 18). Most of these principles have by now found their way into revised constitutions. It is important that they be so understood and implemented as to fulfill the purpose of religious government: the building of a united community in Christ in which God is ecught and loved before all things, and the mission of Christ i* generously accomplished.

Mary, joy and hope of religious life

53. It is especially in Mary, Mother of God and Mother of the Church, that religious life comes to understand itself most deeply and finds its sign of certain hope (cf. *LG* 68). She, who was received immaculate because she was called from among God's people to bear God himself most intimately and to give him to the world, was consecrated totally by the overshadowing of the Holy Spirit. She was the Ark of the new covenant itself. The handmaid of the Lord in the poverty of the *anawim*, the Mother of fair love from Bethlehem to Calvary and beyond, the obedient Virgin whose "yes" to God changed our history, the missionary hurrying to Hebron, the one who was sensitive to needs at Cana, the steadfast witness at the foot of the cross, the centre of unity which held the young Church together in its expectation of the Holy Spirit. Mary showed throughout her life all those values to which religious consecration is directed. She is the Mother of religious in being Mother of him who was consecrated and sent, and in her *fiat* and *magnificat* religious life finds the totality of its surrender to and the thrill of its joy in the consecratory action of God.

III. Some fundamental norms

The revised Code of Canon Law transcribes into canonical norms the rich conciliar and postconciliar teaching of the Church on religious life. Together with the documents of the Second Vatican Council and the pronouncements of successive Popes in recent years, it gives the basis on which current Church praxis regarding religious life is founded. The natural evolution necessary for ordinary living will always continue, but the period of special experimentation for religious institutes, as provided by the *Motu Proprio Ecclesiae Sanctae* II ended with the celebration of the second ordinary general chapter after the special chapter of renewal. Now the revised Code of Canon Law is the Church's juridical foundation for religious life, both in its evaluation of the experience of experimentation and its looking to the future. The following fundamental norms contain a comprehensive synthesis of the Church's provisions.

I. Call and consecration

§1. Religious life is a form of life to which some Christians, both clerical and lay, are freely called by God so that they may enjoy a special gift of grace in the life of the Church and may contribute each in his or her own way to the saving mission of the Church (cf. *LG* 43).

§2. The gift of religious vocation is rooted in the gift of baptism but is not given to all the baptized. It is freely given unmerited: offered by God to those whom he chooses freely from among his people and for the sake of his people (cf. *PC* 5).

§3. In accepting God's gift of vocation, religious respond to a divine call: dying to sin (cf. *Rm.* 6:11), renouncing the world and living for God alone. Their whole lives are dedicated to his service and they seek and love above all else "God who has first loved us" (cf. *1 Jh.* 4:10; cf. *PC* 5 and 6). The focus of their lives is the closer following of Christ (cf. *ET* 7).

§4. The dedication of the whole life of the religious to God's service constitutes a special consecration (cf. *PC* 5). It is a consecration of the whole person which manifests in the Church a marriage effected by God, a sign of the future life. This consecration is by public vows, perpetual or temporary, the latter renewable on expiry. By their vows, religious assume the observance of the three evangelical counsels; they are consecrated.

rated to God through the ministry of the Church (can. 607 and 654); and they are incorporated into their institute with the rights and duties defined by law.

§5. The conditions for validity of temporary profession, the length of this period and its possible extension are determined in the constitutions of each institute, always in conformity with the common law of the Church (can. 655-658).

§6. Religious profession is made according to the formula of vows approved by the Holy See for each institute. The formula is common because all members undertake the same obligations and, when fully incorporated, have the same rights and duties. The individual religious may add an introduction and/or conclusion, if this is approved by competent authority.

§7. Considering its character and the ends proper to it, every institute should define in its constitutions the way in which the evangelical counsels of chastity, poverty and obedience are to be observed in its own particular way of life (can. 598, par. 1).

II. Community

§8. Community life, which is one of the marks of a religious institute (can. 607, par. 2), is proper to each religious family. It gathers all the members together in Christ and should be so defined that it becomes a source of mutual aid to all, while helping to fulfill the religious vocation of each (can. 602). It should offer an example of reconciliation in Christ, and of the communion that is rooted and founded in his love.

§9. For religious, community life is lived in a house lawfully erected under the authority of a superior designated by law (can. 608). Such a house is erected with the written approval of the diocesan bishop (can. 609) and should be able to provide suitably for the necessities of its members (can. 610, par. 2), enabling community life to expand and develop with that understanding cordiality which nourishes hope (cf. *ET* 39).

§10. The individual house should have at least an oratory in which the Eucharist may be celebrated and is reserved so that it is truly the centre of the community (can. 608).

§11. In all religious houses according to the character and mission of the institute and according to the specifications of its proper law, some part should be reserved to the members alone

(can. 667, par. 1). This form of separation from the world, which is proper to the purpose of each institute, is part of the public witness which religious give to Christ and to the Church (cf. can 607, par. 3). It is also needed for the silence and recollection which foster prayer.

§12. Religious should live in their own religious house, observing a common life. They should not live alone without serious reason, and should not do so if there is a community of their institute reasonably near. If, however, there is a question of prolonged absence, the major superior, with the consent of his or her council, may permit a religious to live outside the house of the institute for a just cause, within the limits of common law (can. 665, par. 1).

in. Identity

§13. Religious should regard the following of Christ proposed in the Gospel and expressed in the constitutions of their institute as the supreme rule of life (can 662).

§14. The nature, end, spirit and character of the institute, as established by the founder or foundress and approved by the Church, should be preserved by all, together with the institute's sound traditions (can. 578).

§15. To safeguard the proper vocation and identity of the individual institutes, the constitutions of each must provide fundamental norms concerning the government of the institute, the rule of life for its members, their incorporation and formation, and the proper object of the vows (can. 587). This is in addition to the matter referred to in III, par. 14.

§16. The constitutions are approved by competent ecclesiastical authority. For diocesan institutes, this is the Local Ordinary; for pontifical institutes, the Holy See. Subsequent modifications and authentic interpretations are also reserved to the same authority (can. 576 and 587, par. 2).

§17. By their religious profession, the members of an institute bind themselves to observe the constitutions faithfully and with love, for they recognize in them the way of life approved by the Church for the institute and the authentic expression of its spirit, tradition and law.

IV. Chastity

§18. The evangelical counsel of chastity embraced for the Kingdom of heaven is a sign of the future life and a source of abundant fruitfulness in an undivided heart. It carries with it the obligation of perfect continence in celibacy (can. 599).

§19. Discretion should be used in, all things that could be dangerous to the chastity of a consecrated person (cf. *PC* 12; can. 666).

V. Poverty

§20. The evangelical counsel of poverty in imitation of Christ calls for a life poor in fact and in spirit, subject to work and led in frugality and detachment from material possessions. Its profession by vow for the religious involves dependence and limitation in the use and disposition of temporalities according to the norms of the proper law of the institute (can. 600).

§21. By the vow of poverty, religious give up the free use and disposal of goods having material value. Before first profession, they cede the administration of their goods to whomsoever they wish and unless the constitutions determine otherwise, they freely dispose of their use and usufruct (can. 668). Whatever the religious acquires by personal industry, by gift, or as a religious, is acquired for the institute; whatever is acquired by way of pension, subsidy or insurance is also acquired for the institute unless the proper law states otherwise (can. 668, par. 3).

VI. Obedience

§22. The evangelical counsel of obedience, lived in faith, is a loving following of Christ who was obedient unto death.

§23. By their vow of obedience, religious undertake to submit their will to legitimate superiors (can. 601) according to the constitutions. The constitutions themselves state who may give a formal command of obedience and in what circumstances.

§24. Religious institutes are subject to the supreme authority of the Church in a particular manner (can. 590, par. 1). All religious are obliged to obey the Holy Father as their highest superior in virtue of the vow of obedience (can. 590, par. 2).

§25. Religious may not accept duties and offices outside their own institute without the permission of a lawful superior (can. 671). Like clerics, they may not accept public offices which involve the exercise of civil power (can. 285, par. 3; cf. also can. 672 with the additional canons to which it refers).

VII. Prayer and; asceticism

§26. The first and principal duty of religious is assiduous union with God in prayer. They participate in the Eucharistic sacrifice daily insofar as possible and approach the Sacrament of Penance frequently. The reading of Sacred Scripture, time for mental prayer, the worthy celebration of the Liturgy of the Hours according to the prescriptions of proper law, devotion to the Blessed Virgin, and a special time for annual retreat are all part of the prayer of religious (can. 663, 664 and 1174).

§27. Prayer should be both individual and communitarian.

§28. A generous asceticism is constantly needed for daily conversion to the Gospel <cf. *Poenitemini*, II-III, 1, c). For this reason, religious communities must not only be prayerful groups but also ascetical communities in the Church. In addition to being internal and personal, penance must also be external and communal (cf. *CDm.* 14; cf. *SC* 110).

VIII. Apostolate

§29. The apostolate of all religious consists first in the witness of their consecrated life which they are bound to foster by prayer and penance (can. 673).

§30. In institutes dedicated to works of the apostolate, apostolic action is of their very nature. The life of the members should be imbued with an apostolic spirit, and all apostolic activity should be imbued with the religious spirit (can. 675, par. 1).

§31. The essential mission of those religious undertaking apostolic works is the proclaiming of the word of God to those whom he places along their path, so as to lead them towards faith. Such a grace requires a profound union with the Lord, one which enables the religious to transmit the message of the Incarnate Word in terms which today's world is able to understand (cf. *ET* 9).

§32. Apostolic action is carried out in communion with the Church, and in the name and by the mandate of the Church (can. 675, par. 3).

§33. Superiors and members should faithfully retain the mission and works proper to the institute. They should accommodate them with prudence to the needs of times and places (can. 677, par. 1).

§34. In apostolic relations with bishops, religious are bound by canons 678-683. They have the special obligation of being attentive to the magisterium of the hierarchy and of facilitating for bishops the exercise of the ministry of teaching and witnessing authentically to divine truth (cf. *MR* 33; cf. *LG* 25).

IX. Witness

§35. The witness of religious is public. This public witness to Christ and to the Church implies separation from the world according to the character and purpose of each institute (can. 607, par. 3).

§36. Religious institutes should strive to render a quasi-collective witness of charity and poverty (can. 640).

§37. Religious should wear the religious garb of the institute, described in their proper law, as a sign of consecration and a witness of poverty (can. 669, par. 1).

Xt Formation

§38. No one may be admitted to religious life without suitable preparation (can. 597 par. 3).

§39 Conditions for validity of admission, for validity of novitiate, and for temporary and perpetual profession are indicated in the common law of the Church and the proper law of each institute (can. 641-658). So also are provisions for the place, time, program and guidance of the novitiate and the requirements for the director of novices.

§40. The length of time of formation between first and perpetual vows is stated in the constitutions in accordance **with** common law (can. 655).

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§41. Through their entire life, religious should continue their spiritual, doctrinal and practical formation, taking advantage of the opportunities and time provided by superiors for this (can. 661).

§42. It belongs to the competent ecclesiastical authority to constitute stable form of living by canonical approval (can. 576). To this authority are also reserved aggregations (can. 580) and the approval of constitutions (can. 587, par. 2). Mergers, unions, federations, confederations, suppressions, and the changing of anything already approved by the Holy See, are reserved to that See (can. 582-584).

§43. Authority to govern in religious institutes is invested in superiors who should exercise it according to the norms of common and proper law (can. 617). This authority is received from God through the ministry of the Church (can. 618). The authority of a superior at whatever level is personal and may not be taken over by a group. For a particular time and for a given purpose it may be delegated to a designated person.

§44. Superiors should fulfill their office generously, building with their brothers or sisters a community in Christ in which God is sought and loved before everything. In their role of service, superiors have the particular duty of governing in accordance with the constitutions of their institute and of promoting the holiness of its members. In their person, superiors should be examples of fidelity to the magisterium of the Church and to the law and tradition of their institute. They should also foster the consecrated lives of their religious by their care and correction, their support and their patience (cf. can. 619).

§45. Conditions for appointment or election, the length of term of office for the various superiors, and the mode of canonical election for the superior general are stated in the constitutions according to common law (can. 623-625).

§46. Superiors must each have their own council, which assists them in fulfilling their responsibility. In addition to cases prescribed in the common law, proper law determines those cases in which the superior must obtain the consent or the advice of the council for validity of action (can. 627, par. 1 and 2)ⁱ

§47. The general chapter should be a true sign of the unity in charity of the institute. It represents the entire institute and when in session exercises supreme authority in accordance with common law and the norms of the constitutions (can.

€31). The general chapter is not a permanent body; its composition, frequency and functions are stated in the constitutions (can. 631, par. 2). A general chapter may not modify its own composition but it may propose modifications for the composition of future chapters. Such modifications require the approval of the competent ecclesiastical authority. The general chapter may modify those elements of proper law which are not subject to the authority of the Church.

§48. Chapters should not be convoked so frequently as to interfere with the good functioning of the ordinary authority of the major superior. The nature, authority, composition, mode of procedure and frequency of meeting of chapters and of similar assemblies of the institute are determined exactly by proper law (can. 632). In practice, the main elements of these should be in the constitutions.

§49. Provision for temporal goods (can. 634-640) and their administration as well as norms concerning the separation of members from the institute by transfer, departure or dismissal (can. 684-704) are also found in the common law of the Church and must be included, even if only in brief, in the constitutions.

Conclusion

These norms, based on traditional teaching, the revised Code of Canon Law and current praxis, do not exhaust the Church's provision for religious life. They indicate, however, her genuine concern that the life lived by institutes dedicated to works of the apostolate should develop ever more richly as a gift of God to the Church and to the human family. In drawing up this text, which the Holy Father has approved, the Sacred Congregation for Religious and for Secular Institutes wishes to help those institutes to assimilate the Church's revised provision for them and to put it in its doctrinal context. May they find in it a firm encouragement to the closer following of Christ in hope and joy in their consecrated lives.

From the Vatican, on the Feast of the Visitation of the Blessed Virgin Mary, May 31, 1983.

Sacred Congregation For Religious
and For Secular Institutes

Official Presentation of The New Code of Canon Law

Revered Brother Cardinals and Bishops;

Your Excellencies, Members of the Diplomatic Corps to the Holy See;

Distinguished Professors and Students of the Pontifical Universities and Ecclesiastical Faculties;

Beloved Sons and Daughters!

1. I greatly desired today's meeting to make *the solemn presentation of the new Code of Canon Law* and thus officially begin the journey, certainly not short, but — as we all hope — orderly and rapid, which it must travel in the Church, in service of the Church.

This is therefore an important occasion, since it places in line of correspondence, that is, in direct relation with the importance itself of the *Corpus*, reviewed and updated, containing the norms and of general canonical legislation. And I would also like to add that the occasion is even more significant since, following yesterday's religious ceremony, during which the Sacred College of Cardinals was opportunely completed with the addition of eighteen new Cardinals, there are happily gathered here many of our brothers and distinguished pastors.

To all of you who are assembled here and by your very participation lend today's gathering great importance and representative value, I wish to express warm thanks which is meant to be, and is, a sign of esteem, consideration, communion, and mutual consolation in our respective cultural, ecclesial and social commitments. Whether your work is carried out here in Rome, at the See of Peter, or whether it takes place in nearby or far-off regions, to each and every one of you I very much wish now to address a respectful, affectionate greeting, in the knowledge

that in Rome, not only as the "Mother of Law", but also and above all as centre of the Church, built on Peter (cf. Mt. 16:18), no one is ever a stranger or far away, but everyone — I say everyone — is "at home", almost within a beloved household, *Roma patria communis!* (Rome, the common homeland).

What is law in the Church?

2. The law of the Church: already by signing the Apostolic Constitution *Sacrae Disciplinae Leges* last 25 January, I had the occasion to take up again and examine a customary reflection of mine about an expression, only apparently simple, in which is summarized the function which the law as such, even in its external formulation, has in the life of the *societas sui generis* founded by Christ the Lord to continue his work of salvation in the whole world, throughout the centuries:

"... go, therefore, and make disciples of all the nations.

Baptize them ...

Teach them to carry out everything.

I have commanded you ..." (Mt. 28:19-20).

What — we ask ourselves — is law in the Church? Does it respond to the perennial and universal mission which these sublime words of the Gospel assign, in the persons of the Apostles, precisely to the Church? Does it conform to its genuine nature as People of God on their journey? And why law in the Church? What purpose does it serve?

3. A first answer to this may come from the consideration of history. In saying this, I am not referring only to the now two-thousand-year-old history of the Church, during which, in so many centuries of tireless work and confirmed fidelity to Christ, there is discovered among other outstanding elements the existence of an *uninterrupted canonical tradition* of prestigious doctrinal and cultural value, dating from the earliest origins of the Christian era up to the present, and of which the Code, promulgated today, constitutes a new, important and wise chapter. No, I am not looking only at this, but, going back in time, I am referring to *the history of the People of God in the Old Testament*, when the covenant pact of the God of Israel took the form of precise cultic and legislative regulations, and the man to whom the role of mediator and prophet between God and his people was entrusted, that is, Moses, at the same time became its legis-

lator. It is precisely since that time, that is, since the Covenant of Sinai, that the connection between *foedus et lex* (covenant and law) appears, slowly taking on progressive importance.

Take note: even according to ancient Israel (and this will be even more true of St. Paul), *the grace of God precedes the law* and also exists apart from it (cf. Ex. 20:2; Deut 7:7-9; cf. also Gal. 3:15-29; Rom. 3:28; 4:22), so much so as to be manifested continually as pardon for transgressions (cf. Deut. 4:31; Is 1:18; 54:8). In any case, however, the bond of love persists between the Lord and Israel, sanctioned by the mutual commitment of God, who promises, and of the people, who are pledged to fidelity. It is a question of a bond which must find expression in the witness of daily life, through the observance of the Commandments (cf. Ex. 24:3), entrusted by God himself to Moses to communicate them to the people. From all this arose a juridically and liturgically ordered typical way of life which lent unity and cohesion to that people in its communion with God.

Laws and commandments were considered a munificent gift from God, and their observance true wisdom (cf. Sir. 24) ; and even if — as is known — a series of infidelities and betrayals was their return for such a lofty position, nevertheless the Lord never failed to be faithful to his pact of love and through the prophets did not fail to remind his people to respect that same pact and observe the laws (cf. Hos. 4:1-6; Jer. 2). But there is more: he also gave a glimpse of the possibility, rather, the opportunity and the urgency, of an internalized observance, announcing that he would inscribe his law in their hearts (cf. Jer. 31:31-34; Ez. 36:26-27).

In this relationship between *foedus and lex* and, especially, in the aforementioned accenting of the "religion of the heart", there was already an anticipation of new times, these too previously announced and already matured, according to the divine plan.

Example of Jesus

4. Jesus arrives, the new Moses, supreme mediator and legislator (cf. 1 Tim. 2:5), and suddenly the climate improves and is purified. And if in the programmatic Sermon on the Mount he proclaims that he has not "come to abolish the law and the prophets... but to fulfil them" (Mt. 5:17), he also immediately gives a new status to, or better, infuses a new spirit into the law's precepts: "It was said by your forefathers ...

but I tell you" (cf. Mt. 5:21-48). Claiming full power for himself, valid both in heaven and on earth (cf. Mt. 28:18), he transmits it to his Apostles. Power — note carefully — both universal and real, which is in relation to a legislation having love as its general commandment (cf. Jn. 13:34). And he himself is the first to offer example of that love in its greatest dimension by laying down his life for his brethren (cf. Jn. 15:13). He asks love of his Apostles and disciples, rather, the permanence in love, telling them that such "permanence" depends on the observance of his commandments (cf. Jn. 15:10). After his Ascension he sends the Holy Spirit to them, and through this gift the law — precisely as the ancient prophet, had foretold (cf. Joel 3:1-5) — finds its seal and strength in the heart of man.

Such a perspective still holds true for all believers: moved by the Spirit, they are able to establish in themselves this new order, which Paul calls the law of Christ (cf. Gal. 6:2) : that is, Christ lives in the hearts of the faithful in a communion through which each one establishes in himself the mystery of the charity and the obedience of the Son. In this way, the connection between *foedus* and *lex* reappears, and the faithful, joined to Christ in the Spirit, have not only the strength, but also the facility and the joy of obeying the commandments.

We find confirmation for all this in the *first Christian communities*, established in the East and the West by the Apostles and their immediate disciples. Here, for example, is St. Paul who, with the authority received from the Lord, gives orders and regulations that in the individual local Churches everything should take place with the necessary discipline (cf. 1 Cor. 11:2; 14:40; Col. 2:5).

From the Middle Ages

5. Built upon the foundation of the Apostles and the Prophets (cf. Eph. 2:20), the Church of Christ — the Church of Easter and Pentecost — soon began its pilgrimage in the world, and it is very natural that over the course of the centuries emerging needs, practical necessities and experiences which gradually developed in the combined exercise of authority and obedience, in a rather distinct variety of circumstances, brought about within it as an *historical and living reality*, a complex of laws and norms, which as early as the beginning of the Middle Ages became a broad and organized canonical legislation. In this regard, among the many deservedly famous figures of cano-

nists and jurists, allow me to mention at least the monk Graziano, author of the *Decretum* (*Concordia Discordantium Canonum*), whom Dante places among the wise spirits in his Paradise, in the company of St. Albert the Great, St. Thomas Aquinas and Peter Lombard, praising him because "his work so helped Loth courts / That it gives pleasure here in paradise" (*Paradiso* X, verses 104-5).

Motives for legislation

6. But, skipping subsequent events up to the codification of 1917, it is fitting to pass now from the historical perspective to the *properly theological and ecclesiological* one in order to rediscover — on the basis of what the Second Vatican Council taught us — the deepest and truest motives for ecclesiastical legislation: the need to modify particular regulations, in fact, is matched by the Church's innate need to have its laws — in the present just as in the past. Why? In Christ's Church — the recent Council repeated — alongside the spiritual and internal aspect there is the visible and external one; in the Church there is unity, if it is as true as it is that this is one of its fundamental characteristics, but such unity, far from excluding, is composed of and is intertwined with the "*variety of the members and functions*" (cf. Const. *Lumen Gentium*, nos. 7-8).

In effect, the Church, People of God and Body of Christ, was not indiscriminately founded only as a messianic and eschatological community "subject to its Head" (ibid., no. 7), but "as a visible structure" and "constituted and organized as a society" (ibid., no. 8), it was built on rock (cf. Mt. 16:18), and was divinely enriched by the Lord himself with "hierarchical gifts" (cf. Const. *Lumen Gentium*, no. 4), and various institutes, which are to be effectively considered its constitutive elements. In short, the Church, in its living unity, is also a visible structure with precise functions and powers (*sacra potestas*).

Therefore, although all the faithful live in such a way that "they share a common dignity from their rebirth in Christ, have the same filial grace and the same vocation to perfection, and possess in common one salvation, one hope and undivided charity" (ibid., no. 32), nevertheless, this general and mystical "equality" (ibid.) involves the above-mentioned "variety of members and functions", so that "thanks to the appropriate means of visible and social union" (ibid., no. 8), the divine constitution and the organic "disequality" of the Church are manifested. It is necessary to say therefore that "not only is the People of God

made up of different peoples, but even in its inner structure it is composed of various ranks. This diversity among its members arises either by reason of their duties ... or their situation and way of life" (ibid., no. 13).

Twofold and public

7. This "variety of members" is certainly of *divine law*, and in effect, "the distinction which the Lord made between sacred ministers and the rest of the People of God" (ibid., no. 32) implies a twofold and public way of living in the Church.

From this also follows the other "diversity": that "of functions" or social functions, since "the whole body, mutually supported and upheld by joints and sinews, achieves a growth from this source which comes from God" (Col. 2:19) : "not all the members have the same function" (Rom. 12:4).

Hence, although all the Christian faithful share in the kingly, prophetic and priestly function of the Head, nevertheless the clergy and the laity receive distinct functions according to their social activity, functions regulated and safeguarded through the will of Christ by "sacred law" (*ius sacrum*), in such a way that the common good of the whole Church may be provided for.

From this — I am speaking about the intimate reality of the Church — according to that diversity of members and functions, spring the rights and duties corresponding to individual persons or to the same groups, which the Church, moreover, except for divine and natural law, has taken care to regulate by issuing laws and precepts according to circumstances, that is, according to the needs or demands of times and places.

We know, exactly, that the visible body of the Church, subject to Christ its Head, over the course of the centuries has developed, spreading in visible integrating parts, that is — according to Council language — in "several groups, organically united, which preserving the unity of the faith and the unique divine constitution of the universal Church" (*Lumen Gentium*, no. 23), are rightly called "particular Churches", in each of which "is truly present and operative the one, holy, catholic and apostolic Church of Christ" (Decree *Christus Dominus*, no. 11).

Right of citizenship

8. So, beloved brothers, it is from this wonderful ecclesial reality, invisible and visible, one and at the same time multiple, that we must regard the *ius sacrum*, which is in force and ope-

rates within the Church: it is a perspective which evidently transcends the merely historical-human one, even if it confirms and strengthens it.

If the Church-body of Christ is an organized structure, if it includes in itself the stated diversity of members and functions, if "it reproduces itself" in the multiplicity of the particular Churches, then so tightly woven in it is the fabric of their relations that *the law is already there*, it cannot help but exist. I am speaking about law understood in its globality and essentiality, even before the specifications, derivations or applications of a properly canonical order. Consequently, the law is not conceived as a foreign body, nor as a now useless superstructure, nor as a residue of presumed temporal claims. Law is innate to the life of the Church, to which it is, in fact, extremely useful: it is a means, a help, and is also — in sensitive questions of justice — a protection.

To explain the new Book which is being presented today, there is not, therefore, the simple and, in short, contingent consideration that many years have gone by since far-off 1917, when my predecessor Benedict XV, of venerated memory, promulgated the Code of Canon Law which has remained in effect up to the present. There is rather first of all the reason that *law has its place in the Church*, has the *right of citizenship* in it.

Naturally — how can it be denied? — the reason already mentioned also remains valid, that is, that since that year *a whole world*, both because of the Council's contribution and because of the progress of studies, as well as psychologically, there has been as much change inside the Church as outside it. Above all — it is worthwhile recalling — there has been the Second Vatican Council, which introduced emphases and approaches, at times new and innovative, in not a few areas, and not only — as I have said up to now — in ecclesiology, but also in the pastoral and ecumenical fields, and in the confirmed missionary commitment. Who does not know, for example, that pastoral activity is rightly understood today according to a broader and more clearcut view that, as it is open to the contribution of the laity, actively sought with strict theological motivations, so it makes use of specific instruments, such as psychology and sociology, and is more firmly linked to liturgy and catechesis? And in reference to the activity of Catholic missions, was not the impression, almost of happy rediscovery, felt when the Council authoritatively established that "the Church is missionary *by its nature*" (*Ad Gentes*, no. 2)?

Because of the lack of time, I must unfortunately limit myself to mentioning only certain things; but it is certain that the *conciliar postulates*, just as the *practical directives* marked out for the ministry of the Church, find in the new Code *exact and precise counterparts*, sometimes even verbatim. I should like only to invite you, by way of example, to place side by side Chapter II of *Lumen Gentium* and Book II of the Code: common to both, identical rather, is the title: *De Populo Dei*. It will be — believe me — a rather useful comparison, and the *exegetical and critical comparison* of the respective paragraphs and canons will be illuminating to whoever wishes to make a more careful examination.

For all these reasons, it is easily understood how the statement-question posed by me at the beginning may receive an answer and a fully positive answer. The *legitimate place* due to law in the Church is *confirmed and justified in the measure in which it conforms to and reflects the new spiritual and pastoral climates*: in serving the cause of justice, the law must always be more and better inspired by the law-commandment of charity, being enlivened and vitalized in it.

An ideal triangle

9. This is the true meaning of the canonical reform, brothers, and the new text which has put it into effect is judged in this way. A *journey literally a generation long* has just drawn to a conclusion, since exactly twenty-four years have passed since the first announcement of the Council.

How many times should I express gratitude? I already did so in the mentioned Document of Promulgation, but I want to renew this sentiment publicly, above all recalling the memory of the revered Cardinals Pietro Ciriaci, who began the work, &nd Pericle Felici, who looked after its progress up to last year. I then recall the Secretaries of the Pontifical Commission, Mons. Giacomo Violardo, subsequently Cardinal, and Father Raimondo Bidagor of the Society of Jesus. Next I recall and thank the Pro-President of the Commission, Mons. Rosalio Castillo Lara, and Mons. Willy Onclin, along with all the other members of the Commission itself, cardinals, bishops, officials, as well as the consultants and experts, all of whom in various measure, with an exemplary "collegial spirit", cooperated among themselves in the less-than-easy work of editing, right up to the final draft.

Today I present this book containing the new Code, the fruit of thorough studies, enriched by such a breadth of consultations and collaboration, to you and, in your persons, I officially consign it to the whole Church, repeating to everyone Augustine's *Tolle, Lege* (*Confessiones VIII*, 12, 29; P.L. 32, 762). I consign this new Code to the pastors and to the faithful, to the judges and the officials of the ecclesiastical tribunals, to the male and female religious, to the male and female missionaries, just as to the scholars and students of Canon Law. I offer it with confidence and hope to the Church, which is now approaching its third millennium: beside the book containing the Acts of the Council there is now the new Code of Canon Law and this seems to me to be a very valid and significant combination. But above and before these two books must be placed, *as the summit of transcendent eminence*, the eternal Book of the Word of God, whose centre and heart is the Gospel.

In conclusion, I would like to draw before you, as an indication and reminder, as an ideal triangle: at the top, there is Sacred Scripture; on one side, the Acts of the Second Vatican Council, and on the other, the new Code of Canon Law. And in order to go back in an orderly, coherent fashion from these two books, drawn up by the Church of the twentieth century, up to that supreme and undeniable vertex, *it is necessary to pass* along the sides of such a triangle, without oversights or omissions, respecting the necessary cross-roads: the whole Magisterium — I mean — of the previous Ecumenical Councils and also (omitting, of course, the expired and abrogated norms) that heritage of juridical wisdom which belongs to the Church.

May the People of God, aided by these essential parameters, in this way proceed securely on its journey, witnessing with the lively confidence of the first Apostles (Acts 2:29; 28:31; 2 Cor. 3:12) Jesus Christ the Lord and the eternal message of his Kingdom* of "justice, love and peace" (Preface of the Solemnity of Our Lord Jesus Christ, King of the Universe). My blessing to everyone.*

JOHN PAUL II

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/In Introduction to Sacramental Law of the New Code

Introduction

The main *purpose* of this lecture, as I gathered from the organizer, is to *provide <a> way for a better understanding of the sacramental law in the new Code; specifically in Book IV.* My role then is not to comment on the 415 canons; but to introduce you to them. For this reason, I took the liberty of changing the title of the lecture to: *An Introduction to the Sacramental Law of the New Code.*

The *means* however to be used, the approach indicated for the understanding of the sacramental law is this: *identify the underlying theology of the sacramental norms.* This would mean then that I am not expected to identify the sacramental laws but rather to point out and explain *what and hoio the salient features of sacramental theology* of Vatican II are reflected in the pertinent section of the new Code.

Division

Given these parameters, I intend, time permitting, to touch upon the following points:

1. General Introduction
2. Directive Criteria in the Preparation of Book IV
3. Significant Innovations
4. Conclusion: comparison with the 1917 Code on this matter

1. General Introduction

1.1. *Source.* — The "newness" of the sacramental norms as contained in the Code actually goes back to 1963. *The Consti>tution on Sacred Liturgy* even then laid down in detail what should be the object of canonical revision in the area of the sacraments.

"In the passage of time however, there have crept into the rites of the sacraments and sacramentals certain features which rendered their nature and purpose far from clear to the people of today; hence, some changes have become necessary to adapt them to the needs of our own times. For this reason, the Sacred Council decrees as follows concerning their *revision*." (SC n. 62)

And it continues in ten additional numbers (nn. 63-78) listing down the various elements to be adapted in terms of language, the catechumenate, the rites of various sacraments and sacramentals. From this source came the new rituals, the different important documents of the Pope and of the Apostolic See in general, and in a real sense, the sacramental laws of Book IV of the new Code.

1.2. *Title*. — In the 1917 Code, the sacramental laws are to be found under the general rubric *De Rebus*; in the new Code, the sacramental discipline is under a new heading *De Munere Sanctificandi Ecclesiae*. This change is not only verbal — it indicates a deep shift in understanding the sacraments.

The 1917 Code viewed the sacraments primarily as *means* to be correctly used by ministers and received by the faithful in view of certain salvific effects. Since the sacraments are neither persons nor processes, they were placed under the rubric of *De Rebus* (C. 726: "Res de quibus in hoc libro agitur quaeque totidem *media* sunt ad Ecclesiae finem consequendum...").

On the contrary, a principal conciliar achievement was changing this perspective and viewing the sacraments primarily as *mysteries of faith, the actions of Christ and his Church, sacred signs showing forth and making present the grace of the Holy Spirit* (cf. SC 7 and 59). But above all, the Title *De Munere Sanctificandi Ecclesiae* focuses on the Church and the task of sanctifying. Although Book IV practically contains norms on the sacraments, we are advised from the very outset in *Canon 88*,¹ that the sacraments should be viewed in their *ecclesial* and *christological* dimensions. More concretely they should be considered in the context of the Sanctifying Office of the Church.

1.3, *Content of Book IV*. — The content of Book IV is distributed into *three* parts: after the *preliminary canons* (canons 834-839) : *Part I — The Sacraments*; *Part II — The Other Acts of Divine Worship*, and finally, *Part III — The Sacred Places and Times*.
"

Even a superficial comparison between the content of the 1917 Code and of the new will bring out the fact that many canons and titles in the 1917 Code were excluded from the new-Code. There are several reasons for this. *One* is that liturgical laws as such generally remain outside the scope of the Code as provided for in *Canon 2*. A *second* reason is the decision of the commission to retain only those liturgical norms that are needed for the proper ordination of the worship and for the fostering of the external dimension of the Church. Since the entire liturgical discipline of the Church after Vatican II has been gradually issued and implemented, there is no reason why they should be repeated in the Code. And *finally*, some canons of the 1917 Code were omitted either because they are concerned with matters that are best provided for by particular laws, or because they do not strictly deserve the character of law; they can therefore be the object of particular ordinations by competent organs of the Church.

What then is the guiding consideration in the selection of the content of Book IV? A clear presentation and safeguarding of the three dimensions of the sacramental reality:

- 1) that the celebration be truly the sacraments given by Christ to the Church and not the fantasy of a minister or a group; (SC 21)
- 2) that in the measure the law can assure it, the celebration be for the individual recipients a sign of sanctification and the expression of true worship; thus the concern for the proper disposition of the subject; (SC 11)
- 3) that its celebration be truly a "manifestation of the authentic nature of the Church", at the same time that it builds it because celebrations belong to the whole body of the Church and manifests and affects it. (SC 26)

1.4. *Format*. — Each sacrament in the 1917 Code uses these categories in developing every sacrament: *minister, subject, matter, form*, etc. The new Code, reflecting the post-conciliar rituals, follows a new organizing principle: a) *celebration* of the sacrament; b) *ministers* and offices in the celebration and c) the *recipients* of the sacraments. These disparities do not seem to be simple technicalities but rather bespeak quite different perspective on sacramental ministry.

The perspective of the 1917 Code tends heavily on the *accurate observation* of prescribed liturgical rites in accord with the

Tridentine canon (Sess. VII, can. 13). This concern is at the root of giving prominence to the minister in the ordination of the norms. The new Code, while not excluding the need for fidelity to the prescribed rites (c. 846), gives singular importance to the celebration of the sacramental rites as meaningfully as possible for the believing community. *Sacrosanctum Concilium* reminds pastors of souls: "In order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper disposition, that their minds be attuned to their voices, and that they cooperate with heavenly grace lest they receive it in vain. Pastors of souls must, therefore, realize that, when the liturgy is celebrated, something more is required than the laws governing valid and lawful celebration. It is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the life and enriched by it." (n. 11) For this reason, the central focus of the new Code in developing the norms on each sacrament is the *celebration*.

2. Directive Criteria in the Preparation of Book IV

The ten *Principles Guiding the Revision of the Code of Canon of Canon Law*, approved by the Synod of Bishops on October 1967 are an obligatory source of understanding the new Code. They are, perhaps, the most practical and logical means of understanding the new Code. We should therefore briefly examine how faithfully the principles were followed in Book IV.

Of the ten principles, we can certainly exclude the *seventh* and the *ninth*. These do not concern the sacraments directly since they are about the order of the procedure for the defense of the rights and the revision of the penal code.

First Principle: The juridical character of the Code. The principal and essential end of canon law, is to define and protect the rights and obligations of each man in relation to other men and in relation to society insofar as this can be done by the Church and insofar as it pertains to the worship of God and the salvation of souls. Compliance with this principle is evident all throughout Book IV, but most especially in canons 834-848 where we have the careful and concise ordinations as to the rights and duties of the faithful and the ministers in receiving or in celebrating the sacraments.

Second Principle: The best possible coordination between the internal and external forums is to be sought in order to avoid altogether, or at least to reduce to a minimum, any conflict. This is necessary, in a very particular way, in the arda of the sacraments. *Canon 966* should be understood in the context of this second principle. Under the 1917 Code, canon 872, the priest needs, in order to be able to validly absolve sins, the power of jurisdiction or governance. Instead, he would need the *faculty to exercise* the power to absolve which was received through ordination. See also cann. 976, 985, 1029, 1030, 1039.

Third Principle: Introduction of ways to promote pastoral care. This is evident in those norms which give the local bishops the opportunity to use their discretion. To a certain extent, this is true also with those norms giving this same allowance to the individual ministers. Norms in Book IV are generally suffused with spiritual unction.

Fourth Principle: The incorporation of Special Faculties into the new Code. This is most evident in the number of faculties of the Ordinary to dispense from impediments and from irregularities. And should there be other cases not explicitly mentioned, *canon 87* practically gives the diocesan bishops unlimited faculty to dispense under very generous conditions.

Fifth Principle: Principle of subsidiarity. This is also reflected in the provisions giving the faculty to the Episcopal Conferences, to the Ordinaries, and to the ministers themselves to prescribe particular norms in relation to the administration of the sacraments.

Sixth Principle. Defense of the Rights of Persons. The sacramental norms include provisions regarding the right of the faithful to receive the sacraments and also the right to a good reputation and to the discretion of the confessor (cf. can. 982).

Eighth Principle: Territorial arrangement in the Church. This has been followed but up to a limited degree only.

Tenth Principle: A New Systematic Arrangement of the Code. As for Book IV, it is entirely for the Sanctifying office of the Church. Various chapter titles are modified; others were totally changed, while a good number are new.

S. *Significant Provisions*

I shall limit myself to the significant innovations of Book IV, particularly those of general interest. We will divide these new norms into three parts: 1) New Provisions in the Preliminary Canons (cann. 834-839); 2) New Provisions in the General Canons on the Sacraments (cann. 840-848); 3) New Elements in Each Sacrament.

As we explain the new provisions, we will at the same time point out the underlying theology of the norm.

3.1. *In the Preliminary Canons* (cann. 834-839)

These canons present to us the concrete way in which the Church fulfills her sanctifying office. We are told in *Canon 210* regarding the principal obligation of every faithful to seek holiness and to assist in the promotion of that holiness in the Church; further, *Canon 211* regarding the obligation of all the faithful to work for spreading the divine plan of salvation. The Church, the Body of Christ, is tasked by Christ to lead men to truth by teaching and to holiness by sanctifying. *Canon 212* provides the juridical ordinances on how the Church exercises her power of teaching. These preliminary canons (834-839) present to us the concrete way in which the Church exercises her task of sanctification.

Values. — The importance of these norms is fundamental and far-reaching.

1o *In relation to the right of the faithful:* here the Church offers apt means to the faithful to be able to realize their obligation and exercise their rights to the means of sanctification.

2o *In relation to the nature of the Church:* she is the Mystical Body of Christ, and the universal sacramental sign of salvation, even in her structure. Therefore her laws acquire, in a certain sense, a quasi-sacramental value.

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3o *In relation to the general goals of the law:* "salus animarum" as indicated here in a more explicit way.

4o *In relation to the peculiarity of canon law;* they are laws found in a very special society in which a dual element of human-fallibility and divine-infallibility exists.

Theological Content. — Paul VI used to say that today it is impossible to make canon laws without theology. In this sense, we have seen that one of the criteria for legislative norms was to give theological foundation to canon laws. In these sections we have the basic theological elements of the entire sacramental legislation. These are, among others, the following:

1o. *Liturgy is the exercise of the priestly office of Christ that the Church actualizes.* Three functions of the liturgy are mentioned: (1) signifying sanctification with signs; (2) causing it (3) exercising the public worship. This public worship proceeds from and is founded on faith. And this faith is born and is nourished by the word and work of the ministers. At the same time, common priesthood is best realized in public worship.

2o. *Public worship is rendered to God:* but (1) in the name of the Church, (2) by legitimately constituted persons, and (3) through the actions approved by the authority. These approved actions (1) belong to the whole ecclesial body, (2) are participated in by every single faithful according to the various orders and variety of functions; (3) and thus to be completed by the community and moderated by the competent authority. Who are these authorities? *Canon 838* says the Holy See, Episcopal conferences, diocesan bishops, each at their proper levels.

3o. The Church exercises its sanctifying office in other ways, other than strictly liturgical, v. gr. by beseeching God that the Christian faithful be sanctified in truth and in the works of penance and charity, (c. 839)

3.2. *In the General Norms on the Sacraments* (can. 840-848)

1) *Coordination of the Sacraments of Christian Initiation* (can. 842.2)

The importance of this canon consists in the phrase: "full Christian initiation". In other words to be fully incorporated

into the life of the Risen Christ and of His Body, the Church, a person should receive the three sacraments of initiation. This norm finds its basis in various documents of Vatican II, v. gr. AG 14; PO 2: (SC 71) While no one may receive other sacraments unless he has first received baptism; baptism alone however does not fully incorporate a person to Christ and the Church. The Sacraments of initiation realize that full incorporation at different levels and at different stages. This full but gradual incorporation is most manifest in a unified celebration of the three sacraments, especially at Easter or Pentecost, but the reality is equally present in the more common case when the sacraments are celebrated separately at different stages of the Christian life.

2) "*Communicatio in sacris*" with some sacraments (can. 844)

This canon incorporates post-conciliar directives on conditions under which a Catholic minister may administer the sacraments to faithful of other communions or under which catholics may receive the sacraments from ministers of other communions. It modifies the stringency of canon 731.2 of the 1917 Code.

The *remote* source of this law is the orientation of Vatican II as regards the rapport with other Christians by insisting more on the common elements than those that separate. Vatican II also urges the working together in prayer, in the common search, in the admission of the respective errors of the past (cf. UR 4). The more *immediate* sources however are the *Orientalium Ecclesiarum* 27, Ecumenical Directory, 42-47, 55 and the June 1, 1972 *Instruction on the Admission of Other-Christians to the Eucharist in Particular Cases*, nn. 4-5.

The *norms* are as follows:

a. *The Catholic faithful:*

- a) can receive the sacraments of reconciliation, eucharist, and of Anointing of the Sick from a minister exist validly.
- b) *conditions:*
 - * necessity or authentic spiritual advantage
 - * that the danger of error or indifferentism is avoided
 - * physical or moral impossibility to have a Catholic minister (par. 2)

b. *The Catholic Ministers:*

- a) They can lawfully administer the three above-mentioned sacraments to Christians of the separated Oriental Churches, on condition that:
 - * they ask for it on their own accord
 - * and that they are properly disposed.
- b) They can do the same for members of other churches which, in the judgment of the Apostolic See, are in a situation concerning these sacraments equal to that of the Orientals, (par. 3)
- c. The Catholic Ministers lawfully administer the same also to the other separate Christians:
 - a) in danger of death or if in some other serious need in the judgment of the diocesan bishop or if the Episcopal Conference urges it;
 - b) with the following conditions:
 - * they cannot approach a minister of their community;
 - * they ask on their own accord for the sacraments ;
 - * they manifest the catholic faith on these sacraments.
 - * they are properly disposed (par. 4).

N.B. A reciprocity exists between the Catholic and the Orientals on this matter. There is no similar reciprocity between catholic christians and those of other christian confessions.

3) *Holy Oils*

The question concerns the sacraments of baptism, confirmation, Holy Orders, and of the Anointing of the sick.

While in the 1917 Code, one could use only olive oil, whether for catechumens, for confirmation, for the sick. Under the new Code "the minister must use oils pressed from olives *or from other plants...*" (c. 847.2). The first step towards this new norm had been the provision of the Apostolic Constitution "Sacram Unctionem Infirmorum" of 30 November 1972. Amoi';

these revisions is that for the anointing of the sick, one could use olive oil or depending on the circumstances, oil extracted from *other plants*.

Observe two things: first, canon 847 does not carry anymore the clause of the Constitution: "depending upon the circumstances," second, the oil should be extracted either from olive or from *other plants*.

Conclusion

To better appreciate the new Code on this particular section on the Sanctifying Office of the Church, a comparison with the Code of 1917 would be helpful. In this way, we will see how different were the times which gave birth to these two codes.

1) In the Code of 1917, the dominant perspective is more individualistic, coherent with the vision of the sacraments as "means of sanctification of the subject". In the New Code, the underlying perspective is more ecclesial, fruit of an enrich vision of the sacrament the celebration of which manifests and constructs the Church and where sanctification and workshop are aspects of the same reality. From this, greater consideration is given to the discipline and participation of the people even though special ministries other than the ordained ministry.

2) In the Code of 1917, the prevailing concern is the validity and lawfulness of the administration of the sacraments. In the New Code, learning from Vatican II, care is given not only that the laws relating to the validity and lawfulness be observed, but also and principally *the concern* that the faithful participate consciously, actively and fruitfully in the celebration.

3) The normative of the Code of 1917 is grounded on the ideal of uniformity considered as belonging if not to the existence, at least to the perfection of the Christian religion. In the New Code, the eminent concern is that the celebration be faithfully realized, but at the same time it can also be assumed as its own by each territory, and consequently adopted to their mentality and traditions.

4) In the Code of 1917, almost everything is presided by an iron-clad centralization which has its postridentine roots by the interpretation that was given to it at that period. In the New Code, the local heirarchy, individually or as a group, is also incorporated in its legislative function.

5) In the Code of 1917, a socio-pastoral frame of Christianity is noticeable; faith and a good preparation and presupposed, so with a general desire to receive the sacraments; children can be baptized without requiring guarantee for a posterior Christian education. In the new Code, there is much more concern regarding the faith and its disposition in the subject.

6) In the Code of 1917, there is hardly any semblance of fin ecumenical concern. In the New Code, the ecumenical sensitivity is evident throughout the pages.*

LEONARDO LEGASPI, O.P., D.D.

* The author gave this lecture to the Bishops who attended the seminar on the Revised Code of Canon Law sponsored recently by the Faculty of Canon Law of the University of Santo Tomas.

CASES AND INQUIRIES

1. MANUALE PAROCHORUM

May I inquire whether you have any plan to revise and update the *Manuale Parochorum*, which you published in 1960? Twenty three years have passed and no new updated edition has come out. At present we, parish priests, have no reference book where to find whatever norms apply now in our ministry- The promulgation of the new Codex would be a good occasion to revise our *Manuale Parochorum* according to the new legislation. It will be a great help to us parish priests.

A Parish Priest

For your information the revised edition of the *Manuale Parochorum* is now very much in progress and we hope that before November 27 of this year, the date for the effectivity of the New Codex, it will be off the press. We did not deem it expedient to do so earlier. You know that since the Vatican II many new laws came out in a rather experimental way, in order to prepare for the final revision of the Church's new Codex. To have updated the *Manuale Parochorum* during those years would not have been practical. The new Codex offers us now a legislation which will endure for many years. Rest assured, therefore, that the updated *Manuale Parochorum* will come out very soon. It will be, we hope, a great help to parish priests, as you say. It will be in English, the language all the parish priests know.

EXCELSO GARCIA, O.P.

2. THE SIN THAT CRIES OUT TO HEAVEN

In his talk on the evils of abortion nowadays, our speaker, in order to emphasize the gravity of this crime, time and again repeated that abortion is one of the sins that cry out to heaven. This expression gave rise to a discussion among the students of our Study Club. These are the two points on the question:

Is it not, we have been taught that all sins without exception cry out to heaven? Why the severe expression of condemnation of the crime of abortion? Apart from abortion aren't there also nowadays, other sins that cry out to heaven?

A Student

Our questioner is right in his observation that all sins without exception cry out to heaven. Indeed, all sins, by definition, are deliberate offenses to God, willful violation of his will, which is expressed in his commandments. Thus, all sins entail an intrinsic, direct order towards God. True, God is love, but God is justice too. And justice demands retribution either here on earth or in the other life. In this sense, all sins do cry out to heaven.

From Holy Scriptures, we learn of some sins of great gravity that compel God, so to say, to intervene and to inflict exemplary punishments. In the Bible we find four crimes that are said to cry out to heaven. They all refer to offenses against the very constitution of human life and of social conduct.

Here they are:

1. *Murder.* And here, abortion, being the most heinous of all kinds of murder, we do understand how strongly the speaker in your Student's Club inveighed against it. The stern words of God to Cain: *"What have you done? Listen to the sound, of your brother's blood, crying out to me from the ground that has opened its mouth to receive your brother's blood at your hands"* Gen. 4:10-11. How desirable it would be if all lovers, young and old, and all workers in hospitals and clinics kept the echo of these words perennially repeated with Divine Accent.
2. *The oppression of orphans and widows.* From the olden times of the Old Testament, God prided himself as the Father of orphans and widows: *"You must not be harsh with the widow, and with the orphan; if you are harsh with them, they will surely cry out to Me, and be sure that I shall hear their cry; my anger will flare and I shall kill you with the sword; your wives will be widows, and your children orphans"* Ex. 22:22.

3. *The oppression of workers by retention of their just wages.* After the widow and the orphan, God is the Father of the destitute. Being the Creator and Master of all the world's goods, He has generously provided for the needs and conveniences of all, and He has fixed a social function to all, even to individual property. Thus, he imposes to all proprietors: *"You shall not oppress a hired servant who is poor and needy... you shall give him his hire on the day he earns it... lest he cry against you to the Lord, and it be a sin to you"* Deut. 24:14-15.
4. Last but not least, *the fourth sin that cries out to heaven is the sin of Sodom.* Unfortunately, this crime has become so prevalent nowadays. This crime properly called sodomy carries all the burden of shame and abomination accumulated through the centuries. The fact is that the ultrapermissiveness of modern society, step by step, yes, yet most relentlessly, did away with the stern traditional norms of conduct statutorily prescribed in the Penal Codes of nations and so, the statutory offense went unpunished.

From this first step, laxity grew to the point that the men called homosexuals, after losing their inhibition as 'security risks status', gradually gained acceptance in society, even to the point of being elected to public office with the consequent scandals even in the international scene.

The crime of Sodom nevertheless possesses these days the same kind of disorder against nature as it always did throughout history, from the days of the Holy Patriarch, Abraham, with the added aggravation that the sinful cities have multiplied by leaps and bounds. As for the gravity of sodomy, its cry to heaven, the words of the Holy Writ are irreplaceable:

"Then the Lord said, 'Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry which may come to me'" Gen. 18:20-21. Thus, the Lord in heaven came down to intervene, and the punishment of Sodom was exemplary indeed. And now, the punishment of God in our homosexual lands, is far more exemplary, if only we compare calamities caused by all venereal diseases with the particular inclusion of the last pest, herpes.

Ironically, the new scourge is called "*The Gay Plague*". The scientists in medical call it AIDS (Acquired Immune Deficiency Syndrome). By this acronym, they indicate the terrible effect of the mysterious sickness of which they confess to know nothing about except that it originates from the homosexuals' unbridled perversion. Oh, yes, they know the; high degree of contagion and that it is a greatly lethal sickness that makes it more dreadful than all other venereal diseases including herpes. From a reliable source, read this: "... as of last week, there were 1,641 victims of AIDS, including 644 deaths since it was first identified as a disease in the U.S." (Time, July 4, 1983)

The tragedy here referred to is a kind of mental blindness of the sufferers. They look for the remedy not in the stopping of the cause which is their unbridled sexual perversion, but in the adventures of medical research.

QUINTIN M. GARCIA, "Q.P."

The Beatas of Butuan

I am writing this on the spot where once the "old Butuan" was located. It is a place where immediately before and at least during the first 40 years of the 1600s "instant conversion" supposedly took place. This had been documented on the spot by Fr. Pedro Chirino S.J. (1604) and by Fray Luis de Jesus (1681) as found in the chronicles of his Recoleta confreres working here.

Now, I have a public confession to make: for about two years I have been in love.... not just with "a" woman, but with TWO! Both are "taal" (real) Butuanas as they say it here. One is named Clara and the other Isabel. Someone who has known them in his own way will describe Clara as "very beautiful and very rich". And that's true. She died however in 1639 and Isabel in 1646. Both have been buried less than 5 Kms. from here.

Their story can be found in a book of 1681 of which only one copy exists in the Philippines and very few elsewhere. It is safely kept, in very good condition, in the loving care of the Staff of the Lopez Memorial Museum in Pasay City. The author is Fray Luis de Jesus, Recoleta and early chronicler of his Order. The title is *Historic/ General de los Religiosos Descalzos, etc.* The book has one chapter on Clara Caliman and another on Isabel. Both have been included in the mentioned chronicles of the Recoletos because they belong to the first remarkable fruits of the Recoletos' apostolate which started in Butuan in 1622 and lasted till 1875.

The first systematic evangelization of Butuan was undertaken by the Jesuits Valerio de Ledesma and Manuel Martinez (1596). The first church of Butuan was blessed on September 8, 1597. In 1604 Father Pedro Chirino S.J., the Jesuit Visitor has a few pages loaded with praise of "the good conduct of the Christians at Butuan". However, this Jesuit mission station did not last long because shortage of personnel forced the Order to concentrate elsewhere. In 1604 when the Muslims had raided Dulag in Leyte and taken Fr. Melchor Hurtado, S.J. captive to Cotabato, the latter met in captivity a remarkable

Christian convert from Butuan, Diego Inongan "discipulo del Padre Valerio de Ledesma" whose unwavering faith Hurtado describes after his ransom in a letter to his Superior dated October 6, 1604.

In 1622 the Recoletos were entrusted with the spiritual care of Butuan. Clara Caliman and Isabel were born during the Jesuit era (Clara perhaps a little earlier) and were baptized as adults by the pioneering Recoletos, Clara in 1623. Luis de Jesus mentions that they were given the habit of "Beata or Mantolata" by Fray Jacinto de San Fulgencio; Clara, when he was "prior of the convent at Butuan" and Isabel, "when he was Vicar-Provincial of that province."

Thanks to some information obtained from the Superior of the San Sebastian Convent in Manila, I can put a few dates in the lives of the two Beatas. Fray Jacinto was prior at Butuan from 1629 till 1631 and that places Clara's investiture between those years. He was Vicar-Provincial from 1638 till 1641 between which years Isabel received the habit. Their husbands must have died respectively before 1629 and 1639 approximately, because Fray Jacinto invested them "after their husbands had died", probably at least one year after. As said before: Clara died in 1639 and Isabel in 1646.

The Beatas were not religious Sisters living in a community. We might call them "Tertiarias" who devoutly dedicated their lives to christian perfection and service to the local church and her apostolate. Naturally, their spirituality was closely patterned after that of the local religious Order of which they became some kind of an extension.

Here follows the story of the two Beatas of Butuan, Clara Caliman and Isabel. The pages about Isabel are taken from the translation in Blair and Robertson, Vol. 36, pp. 109-112. Those about Clara are my own translation of the text from the Lopez Museum.

I. CLARA CALIMAN

In the town of Butuan there lived a most beautiful and very wealthy native woman, named Caliman, at the time when our Religious went up and down the banks of its river, announcing to its inhabitants the Evangelical Word in order to draw them out of their idolatries and spiritual blindness. She gave herself

without restraint to the pleasures of the flesh, thus becoming a trap of Satan because with her beauty she managed to ensnare many souls.

However, as another Magdalene, wounded with the arrows of the words of Christ, Caliman experienced a change in her heart, after having heard our Religious preach against lewdness, as they emphasized the brief duration of worldly pleasures, which appear so sinful to reasonable men, are very displeasing to God and merit the punishment of eternal torments.

An invitation of Our Lord were the words of His minister, to which this native woman responded faithfully. She could repeat with St. Augustine, whom afterwards she was to take for her Father: "Lord, Thou didst call me, speak louder to me and break the padlocks with which my ears were locked."

The Lord gave her a deep understanding of her sinful life; he warned her that true happiness can only be found in following Jesus Christ. Like a thirsting deer she ran to the waters of baptism, after preparing herself with copious tears and deep contrition resulting from the horror caused by her guilt. She manifested her desire to our Religious who unceasingly thanked God for such a successful cast of the Gospel-net.

With solemn publicity she decided what day she was going to be baptized so as to give an example to the others who were astonished hearing a doctrine that was so new to them. On the eve before her baptismal day Caliman distributed large amounts as alms and she freed many slaves whom she had held in tyrannical possession. To the church she gave a generous donation for beautification and ornamentation. With such disposition she came to the fount of Grace.

The Religious baptized her in the admiring presence of many people who came to witness a rare example of penance in her who before had been notorious for her scandalous and impudent life. Caliman took the name of Clara, a name that pointed to the fruit of the sacrament which she had received. From a somber cesspool of darkness she was transformed into clarity and into a resplendent Temple of the Holy Spirit.

Since she was spiritually reborn Clara began to take good care of her life from that moment. She read devotional books that had been translated into her mother tongue. With deep fervor she cared for the Temple. She wished to be instructed

very extensively in the Mysteries of our Holy Faith. She meditated on them and for this reason God filled her abundantly with great consolations in order to attract her. For such is the manner used by the Divine Majesty to bring souls close to Him. Clara went on growing in virtue and wished to become still closer to the Lord Whom she had come to know. She asked that they would accept her as a Beata or Mantelata since her husband had already died. This was not easily granted to her but it cost her many supplications, pleas and tears. By the delay which it took she proved her spirit and constancy.

This was a wise procedure of our Religious and it should be followed by all in the matter of newly converted. St. Paul indicated this already in his letter to his disciple Timothy. St. Gregory the Great explains his words, pointing to the caution that should be taken into account with novices in the Faith, so as to make them climb in the state of perfection:

"We know", he says, "that no load should be placed on the walls of buildings before they have dried; when standing without load they will not collapse due to a burden they were unable to carry. Trees that have recently been cut are not good for construction purposes; being still green they will warp, with considerable damage to the building."

Because of this, Clara's request to be given the habit of a Beata was postponed till her perseverance would be obvious. But after finding that every day she became more studious in self-correction and virtue, the Father Provincial of the province of San Nicolas in the Philippines gave permission to accept her.

On the appointed day Fray Jacinto de San Fulgencio, Prior of the convent at Butuan gave her the habit in the presence of a large number of people. Clara was crying with happiness. The devout Christians praised the Lord; the pagans, astonished at such great change in that woman, became contrite and this disposed them to receive the faith of Jesus Christ.

From then on, she dressed in coarse cloth instead of the fineries which she used previously after her fashion; she put on a tunic of thick serge instead of soft skirts. She mortified herself with a penitential chain covered with sharp points; the sight of it was already horrifying. Daily she flagellated herself intensely. She fasted regularly till her death eating only some kind of vegetables. She used to tell her confessor that God had been so merciful to her that she did not feel tired

or thirst, although these must have affected her much. Aware of her previous bad and licentious life, all the penance which she inflicted upon herself at present, seemed insignificant to her. Such were the effects of the heavenly Light that reflected in her soul.

She was very devoted to prayer and contemplation. At sunrise she was already in the convent-church. Everyday she stayed motionless and in kneeling position in front of the main-altar during 4 hours, absorbed in the meditation of Christ's passion. Aside from that she attended completely the Divine Office with unusual devotion. She was given permission to receive Communion three times a week and her eyes were filled with tears when she received the Divine Bread. From this her spirit drew great upliftment and radiated with the fire of love.

Unceasingly she engaged in works of charity by helping the poor in their needs. She visited the sick, comforted them with pious words, served them food with her own hands, and although she was a woman of high standing, she did not wish that her servants would do the cooking. She herself performed all the most humble work because she believed that she served Christ in the poor. While she was still engaged in those works of charity, the time to eat her meal of vegetables would come; after that she would return to the convent-church for the Vespers. She remained there till sunset engrossed in fervent prayer. Thereafter she went out to attend to the sick and the poor. If she came across somebody who was dying, she assisted and strengthened him with Christian thoughts. For this purpose she had some prayers written in a book and these she read with great tenderness to imprint them in the soul of the one in agony so as to enkindle his spirit with the love of God and contrition for his sins. In this way she prepared the dying for certain salvation. When finding a dead person, she took care of enshrouding the body while she herself donated the shroud as an alms. Personally she composed the body, without granting *herself reprieve for any kind of work, because she desired by-all means to engage in acts of charity to please her Spouse Jesus Christ.*

Clara was a rare example of virtue however deep Satan had made her stumble before. She became so much respected that everybody behaved well in her presence. When our Religious discovered this they told her to go to the meeting places where the Indians gathered for their games, so that at the sight of her there would be no disturbance or misbehaviour.

She had her land divided into three parts (as has been said of St. Joachim and St. Anne). One part she used for the benefit of the church and convent; another part to help the poor and the third part she designed for the support of her household.

For 16 years after her conversion, with holy perseverance unwavering, she lived this kind of life; then, strongly founded in perfection and already well-prepared, God wished to take her to Him.

Gravely ill, she asked for the sacraments of the Church and received them all with singular devotion and happiness. And while uttering sweet words to Jesus her Spouse, she gave up her spirit.

II. ISABEL

One of our Beatas, named Isabel, passed to the better life this year in the village of Butuan in the Philippines. We know nothing else about her except that she was converted to the Faith by our preaching when they entered that province. The Lord illuminated her so that she should leave the darkness of their idolatries, and she was baptized and given the name of Isabel. She produced great fruit in a short time, for the hand of God is not restricted by time. Seeing her so useful in the Mysteries of the Catholic Religion, our Religious sent her to become a coadjutor (lay worker or apostolic worker) and mother of many souls whom she reduced to the Faith and catechized, thus gaining them for the Church.

She was sent to the villages where the devil was waging his fiercest war and deceiving by his tricks, so that she might oppose herself to him by her exemplary life and the gentleness of her instruction. She established her school in a house in the village to which the young girls resorted. With wonderful eloquence she made them understand that the oath of their vain superstitions would lead them astray and explained the rudiments and principles of the Christian doctrine. At her set hours she went to the Church daily, and the people gathering, she instructed the stupid ones, confirmed the converted and enlightened the ignorant. And all this with so much gentleness of words that she captured the hearts of her hearers. To this she joined a modesty and bearing sweetly grave, by which she made great gain among the as yet uncultured people.

Since so copious results were experienced through the agency of Isabel, both in the reformation of morals and in the many who were converted from their blind paganism, the Fathers sent *her* to preach in the streets and open places where the people gathered to hear her — some through curiosity and others carried away by her wonderful grace in speaking. By such means many souls were captured and baptized, for she was a zealous worker and apostolic helper in that flock of the Lord. She also entered the houses of the obstinate ones who did not come to hear her in the streets. There, with mild discourses and full of charity she softened their hearts and inclined them to receive the Faith.

After some years of apostolic life, her husband died. Upon being freed from; the conjugal yoke, she decided to be a Beata. Fray Jacinto de San Fulgencio, at that time Vicar Provincial of that province gave her our habit of Mantelata or Beata. Very intelligent and experienced in the road to perfection, she recognized that now her obligation to make herself useful was stricter, that she must live a better life and employ the God-given talents for the benefit of her neighbor.

One cannot easily imagine the diligence with which she sought souls, drawing them from the darkness of heathendom. She had the spirit comparable to that of a man. The Lord whose cause she was advancing, aided her, for the service she had been doing satisfied the Lord.

She finally saw the whole province of Butuan converted to the Faith of Jesus Christ, for which she very joyfully gave thanks. She retired and gave herself to divine contemplation, for she thought that she ought to get ready to leave the world as she had devoted so much time to the welfare of her neighbor. She sought instruction from Sister Clara Caliman (whose life we have written above) and imitated her in her penitences, her fastings and her mode of life, so that she became an example of virtue.

For long hours Isabel prayed devoutly; she visited and served the sick; exhorted them to do repentance for their sins and to bear their sorrows with patience. She devoted herself so entirely to these works of charity that according to

the judgment of our Fathers (who governed that district) it would be preferable not to allow her respite from them. They built a hospital for the poor and sent her to care for them. She sought the needy whom she often carried on her shoulders. So great was her charity! She cared for their souls by giving them opportunity for the reception of the sacraments; and for their bodies by applying the needed medicine. She solicited presents and alms and did all this with a cheerful and calm countenance, which indicated the love of God burning in her heart.

Her hour came during those occupations and she fell grievously ill. She knew that God was summoning her and begged for the sacraments of the Church. And having received them with joy, she surrendered her soul to the Lord.

PETER SCHREURS, M.S.C.

HISTORY

the dommmicans in pangasinan

11. MANAOAG:

Manaoag was the fourth town founded and accepted by the Dominicans in the province of Pangasinan and the only one whose ministration they resumed after the Revolution not only because the property of lot and buildings was theirs but also, and above all, because of its religious and sentimental value, since Manaoag has been blessed with the sanctuary of Our Blessed Lady of the Rosary and it has been, and still is, a center of pilgrimages.

For the sake of clarity we shall divide its history into two periods: (1) From the arrival of the Dominican Fathers up to the Philippine Revolution (1605-1898); (2) From the Philippine Revolution to our times (1901-1983).

First Period: From the arrival of the Dominicans to the time of the Philippine Revolution (1605-1898).

Location, Etymology and acceptance by the Dominicans. —

Manaoag is situated on the right bank of the Angalacan river and at the foot of a picturesque range of hills, known in the local dialect by the name of *pogalo* or *pogaro*.

It is bounded on the north, with a slight deflection to the east, by Pozorrubio at a distance of 10 kms.; on the east by Binalonan at 13 kms.; on the southeast by Urdaneta at 10 kms.; on the southwest by the new town of Mapandan at 9 kms.; and on the west by San Jacinto at 7 kms.

Manaoag comes out from the root-word *taoag*, which means "to call", having the active particle *man* placed before, and which, when united to the root-word through special modality of the Pangasinan dialect, results into the suppression of the

letter *t*. According to an old tradition the town was given this name, because — so they say — Our Lady of the Holy Rosary, whose image is venerated there with a special devotion as Patroness of the whole Province, seems to be calling and drawing the people towards her.

It owes its origin to the zeal of the Augustinian missionaries who evangelized the province, although quite thinly and sporadically, during the last two decades of the 16th century. According to Father Gaspar de San Agustín the Augustinians took upon themselves the evangelization of Manaoag, where they founded a church under the advocacy and patronage of St. Monica, which they soon attached as a "visita" to the convent of Lingayen.²

However, in view of the fact — adds Father Diego Aduarte — that Manaoag was too far from Lingayen — a journey in those days of three days by river and two by land — and that the Dominicans had already made their third foundation in Mangaldan, which is much closer to Manaoag, the Augustinians willingly surrendered its ministration in the hands of Diego de Soria, bishop of Nueva Segovia who, in turn, entrusted it to the spiritual care of the Dominicans, his confreres. These accepted the offer and placed in Manaoag Father Juan de San Jacinto, an enterprising religious and indefatigable labourer in the vineyard of the Lord.⁸

Church, convent and cemetery. —

The Igorots and Negritoes living in the neighbouring hills were a constant nuisance to the inhabitants of Manaoag and, to keep them off through the spiritual means since the temporal

¹ SUAREZ, RAIMUNDO, O.P., *Apuntes curiosos sobre los pueblos de Pangasinan*, MS. in APSR, Section "Pangasinan", Vol. 7, Doc. 15a, Fol. 211; *Libertas*, "Manaoag", martes. 28 de noviembre de 1899.

² SAN AGUSTIN, GASPARD DE, O.S.A., *Conquistas de las Mas Filipinaa* (1565-1615), Edición, introducción, notas e índices por Manuel Merino, O.S.A., Consejo Superior de Investigaciones Científicas, Madrid, 1975, p. 690.

³ ADUARTE, DIEGO, O.P., *Historia de la Provincia del Santisimr. Rosario de Filipinas, Japdn y China*, Zaragoza, 1693, p. 311.

Although the Dominicans accepted Manaoag "de facto" in 1605, it was not accepted "de jure" until the next year of 1606 when the Provincial Chapter entrusted its care to the Fathers of Mangaldan. Two years later, that is, in 1608, its official acceptance appears again in the Acts of the Provincial Chapter, and the Chapter of 1610 raised it to the status of "Vicaria" with a "Vicar" of its own in the person of Father Tomas Gutierrez, with Father Luis Garcia as his assistant. (Cfr. *Acta Capitulum Provinciale*, I, pp. 62, 71, 74).

ones were lacking, Fr. Juan de San Jacinto thought of building a chapel and dedicating it to Our Lady of the Rosary. Its inauguration was enhanced with the baptism of many adults and within⁴ few months there was not a single pagan left in the town.

This, or a succeeding church, must have been of light materials, for as Father Aduarte states in his *History* "the roof of the church and house was of nipa shingles."⁵

In the closing years of the 17th century Fr. Diego Ballesteros, who was Vicar of Manaoag since 1696, considered the plan of transferring the church to the place that it originally occupied, that is, to the west of the Balocuin, near the site of the actual cemetery, on the explanade where the Augustinians had built and dedicated a chapel to St. Monica. And with the backing of the townspeople he began to execute his plan by gathering first class materials and putting up a beautiful wooden church.

However, a miracle proved that such a plan was not acceptable to Our Lady, because at dawn of the day of its dedication and transfer of the Image, the men sent ahead by the priest to make the final preparations saw with immense surprise that the whole structure — made of the best timber of the local forests and supported by thirty nine wooden posts (*harigues*) — had suddenly vanished, leaving behind no trace whatsoever except four pillars or columns of a miniature shrine (*templete*) where they were preparing to place provisionally the image of Our Lady.⁶

In 1701, a Spaniard, Captain Gaspar de Gamboa, domiciled in Manila but a resident of Lingayen at that time and a Dominican tertiary, out of his great devotion towards Our Blessed Lady, began the construction of a church for the town and people of Manaoag, which later on June 8, 1722, he donated to the Dominican order by a deed of donation *inter vivos* done before the Alcalde Mayor of Pangasinan, Gaspar Sanchez Bernardo de Quiros, and in the presence of his wife Dona Agata Yangta.

**Ibid.*, p. 311.

Ibid., p. 642, col. 2.

«RODRIGUEZ, MARIANO, O.P., *Historia de Nuestra Senora de Manaoag*, Manila, Tip. del Colegio de Sto. Tomas, 1913, pp. 122-126. Father Rodriguez makes responsible for the historicity of this extraordinary event a manuscript paper which must have existed in the archives of the convent of Manaoag- and disappeared during the Revolution of 1898, together with many other old and valuable documents.

On April 13, 1733 Dona Agata, in her name and in the name of her husband, already deceased, validated this donation which was made with her verbal consent but without her signature, and this was needed since the church had been built with their common savings.

The result of the splendid generosity of Gamboa and his wife was a cute but beautiful church, although a little small for Manaoag's growing population, with its adjacent belfry, both of brick. It was accepted by the Provincial Chapter of 1722.⁸

Together with the church and the convent the Gamboa couple built and donated an "humilladero", that is, a small chapel or hermitage, erected near the site of the present cemetery. Its purpose was to place there the Image when it was taken out of the church across the Baloquin river during solemn processions or rogations. It was later abandoned, and its bricks taken one by one⁹ by the townspeople or by pilgrims as mementoes or souvenirs.

As it was to be expected this church underwent some major and minor repairs and improvements through the decades that followed. One of them was the changing of the tile roofing into nipa shingles, and again into tiles, which lasted until 1872 when the whole roof was made of galvanized iron sheets.¹⁰

Then the 1880 earthquake struck causing deep cracks in the two higher storeys of the belfry that had to be demolished for reasons of safety. The church remained intact this time. Soon after, due to the fast growth of population in Pangasinan and neighbouring provinces and to the increase of pilgrims motivated by the tireless zeal of three active "Vicars", namely Frs. Benito S. Fraga, Agustin Gallego and Hilario del Campo, it was found necessary to enlarge the church donated by Gamboa or built in its place an altogether new temple. After mature deliberations the Fathers opted for first out of respect to the last will of the pious donors.

It was decided, therefore, to enlarge the existing church by adding to it a wide and long transept and a new sanctuary,

⁷ RODRIGUEZ, *Op. cit.*, pp. 126-133.

⁸ SUAREZ, *hoc. cit.*, *Acta Capitulum Provincialium*, II, 132.

⁹ RODRIGUEZ, *Op. cit.*, pp. 132-133.

¹⁰ SUAREZ, *hoc. cit.*

so that the main altar and the image of Our Lady would not have to be moved out of their place.¹¹

Work was begun in 1882 but did not progress significantly for some years due to the extraordinary thickness of the walls and the depth of their foundations. The townspeople and the pilgrims generously contributed with their labour or donations. The walls were nearing to their intended height when the catastrophic earthquakes of March 16, 1892 struck. After the tiemors, the walls of the church presented deep cracks in several places and its facade had fallen forwards towards the outer patio. As a result, it was deemed necessary to demolish the whole of the Gamboa church.¹²

The Image was placed first in the lobby of the Convent, later in the chapel of the cemetery and finally in a *camarin* that Father Hilario del Campo, Vicar of Manaoag at that time, built for it, using the lumber of the ruined church.¹³

By the year 1896 the walls of the new church were thought to be high enough to proceed to the placing of the roof. However, the advent of the Philippine Revolution that created first in the Tagalog provinces and later in the rest of the Archipelago's a state of instability and uncertainty deterred Father Jose Ma. Puente, successor of Father del Campo, from continuing the works.¹⁴

In May 10th, 1898, when the Tagalog provinces were still at peace after the pact of Biak-na-bato, the insurgents of Pangasinan assaulted Manaoag and put to the torch the provisional chapel or *camarin*, which burned completely together with three unlucky sacristans and the jewelry of Our Lady that had been accumulated for almost three hundred years. The Image, however, escaped unscathed because it had been removed before-hand and thrown into a nearby ravine, perhaps by the revolutionaries themselves who wanted to carry it off as a trophy of their expected victory. From there it was rescued by the "volunteers" of Manaoag who killed five revolutionaries on the spot, plus fifty five who fell elsewhere in the town.¹⁵

u RODRIGUEZ, Op. cit., 141-145. According to this plan, the throne of the image of Our Lady was to remain on the very spot where today the priests say Mass for the people, on a new altar constructed in or about 1976, right under the cupula in the center of the transept.

la *Ibid.*, pp. 147-154.

TM *Ibid.*, p. 154.

w *Ibid.*, p. 160.

TM *Ibid.*, p. 160.

In the month of June the Spanish sovereignty in the Philippines seemed to be on the verge of a total collapse, and in Pangasinan many of the "volunteers" either went over to the side of the Revolution or withdrew to Dagupan on orders of Comandant Ceballos to defend along with some hundreds of Spanish soldiers the last remaining stronghold of Spain in the province. On their way to Dagupan the volunteers of Villasis, Pozorrubio and Manaoag escorted the image of Our Lady, which was transferred there by the Dominican Fathers, where they ail arrived on June 27.¹⁸

After the surrender of Dagupan (July 22) the people of Manaoag claimed the image of their beloved Lady and, with due authorization of the Filipino military authorities, took it back to their town, where the Dominican Fathers found it again, although most poorly sheltered without nich, altar and temple, on their return three years later.

The large convent, which today serves as a school, was rebuilt by Father Hilario del Campo after the earthquakes of 1892. He also put up the fence that marks out and protects the Fathers' property.¹⁷

The cemetery

To the west of the town and on the right side of the road leading to San Jacinto, located on a high ground, still stands the cemetery formerly erected by Father Augustin Gallego. It occupies the same site where the Augustinian Fathers erected the first chapel, dedicated to St. Monica. Its present chapel, already roofed in 1900 with galvanized iron sheets, and the several rows of niches, is the work of the already mentioned Father Hilario del Campo.¹⁸

The lineage of Our Lady and its cult

The origin of the image of Our Lady of the Rosary of Manaoag is not known, although it seems to be rather old. It is life-size, and the face and hands of Mother and Child are of ivory and in both an enchanting majesty and beauty is reflected.

ⁱ*Ibid.*, p. 101-104; See also: HEBRERO, ULPIANO, O.P., *Nuestra Prision en poder de los Bevolucionarios Filipinos*, Manila, Imprenta del Colegio de Sto. Tomas, 1900, pp. 569-571.

¹⁷RODRIGUEZ, pp. 104-105.

¹⁸ *Libertas*, *hoc. cit.*

According to the daily *Libertas*, the Lady possessed before the Philippine Revolution magnificent vestments and a gradious float of silver, which was burned by the revolutionaries on May 10, 1898.

Its main feast, which was also the official feast-day of the Province, was, and still is, celebrated on the week following Whitsunday, and it was attended not only by the people of Manaoag and Pangasinan but also by many pilgrims from the neighbouring provinces, to such an extent that in some years more than 30,000 people gathered there together. And many others also flocked to the Lady outside of that day to look for solace in their trials or to thank her for the favours that they had received from her.¹⁹

Manaoag, a frontier town

Manaoag, for the fact that it had as its neighbours the Igorots, was a frontier town, like Mangaldan, San Fabian and others. While some times enterprising missionaries issued forth from it to carry the good news to the neighbouring infidel tribes, ?t other times it had to bear the brunt of their attacks. Of these, there are two recorded instances, which prove how sorry must have been the lot of the Manaoag's townsfolk in the early decades of the evangelization.

On one occasion, when Father Tomas Gutierrez was its Vicar, a host of infidels armed with arches and ignited arrows, suddenly fell upon Manaoag, and sixty Christians, who were without weapons and deadly afraid, sought shelter in a house where, having fallen on their knees, begged God's mercy with loud cries that were heard by the enemies. These attempted to go up to the house and could not, but had to retreat from the middle steps of the stairway without knowing who prevented them. Not being able to carry out their evil intentions — that is, to cut their heads and carry them off — they set the house on fire. It entirely burned and the sixty men appeared all dead but intact, without any burn, on their knees, forming a circle. "In this way", comments Father Peguero, "God freed them but not from the fire. Such are His judgments." "Others," adds Father Peguero, "went to the church and there God rescued them miraculously, compelled by the prayers of Father Tomas Gutierrez. And, although the enemy attempted to put it to the

is *Ibia*,

torch and shot more than five hundred ignited arrows, neither the church nor the house of the Father caught fire."²⁰

In the other instance, which took place much later, that is in 1676, the chiefs of Manaoag were in fault. On this occasion, angered because a chief Igorot was cheating them in their commercial dealings with low caract gold, they assaulted his house, wounded him badly, killed his wife and children and carted away as much gold as they could lay hands on. The Igorot had cheated death by throwing himself into a ravine. Later, he gathered his followers, entered Manaoag and killed some of the offenders.

We do not know how the whole affair ended. We know, however, that the Vicar, fearing further reprisals, was in constant state of alarm and even thought of transferring the images and valuables to San Jacinto.²¹

Roads and bridges

Manaoag was linked with its neighbouring towns with good roads. The road leading to San Jacinto, which was kept most of the time in good condition on Manaoag's side, was opened by Father Gaspar de Castro in 1773, and to this time also belongs the bridge of brick built over the Baloquin river at the entrance of the town proper. Its arch was destroyed by an earthquake and replaced a little later by a structure of wood and bamboos, and so it was in 1900.²²

Father Ramon Fernandez, the famous Parish Priest of Mangaldan and founder of Binalonan, opened in the years 1838-1840 a road from Manaoag to the latter town, cutting across two thick and impenetrable forests, which were called "the big forest" and "the small forest". Later, Father Hilario del Campo rectified it by making it pass along the northern side of the church. This road, which must be equivalent in part or in whole to the present one, first went across the Angalacan river, and farther on over a creek named Mabalobolok until it reached the town of Binalonan.

²⁰ PEGUERO, JUAN, O.P., *Compendio historial de la Provincia del SS. Rosario de Filipinas, y lista de las barcadas que han llegado a esta Provincia*, MS in APSR, Section "Historia de Provincia", Vol. 7, Fol. 15v. Father Aduarte in pp. 642-43 of his *History* reports this same incident, adding several details that attest to the miraculous intervention of God's mercy in behalf of the defenceless natives who took shelter in the church.

²¹ PAZ, JUAN DE. O.P., *Consultas*, MS in APSR., Section "Consultas". Vol. 4, Fol. 309.

²² *Libertas, hoc. cit.*

In 1891, another road leading to Urdaneta, was added to these two. However, not being yet well paved, it turned almost impassable during the rainy months.

Then Father Jose Misa, while being Parish Priest of Manaoag, put up a strong wooden bridge over the Angalacan. It was, unluckily, swept away by the big flood of 1845, that is, the same which washed off the costly and famous bridge of Mangaldan, as already stated.²⁸

The town and people of Manaoag as "Libertas" saw them in 1900,

The church and convent of Manaoag are located on top of a low hill, which commands a good view of the town. On its northern side there lies the hilly terrain of the Pugaros, and on the south is bathed by the Angalacan river, both being covered or surrounded with thick vegetation. The town proper consisted in 1900 of four main streets, all starting from the public square, whose names were: Santo Rosario, Santa Filomena, Santo Nino and San Jose. Farther beyond, hidden in the midst of all kinds of trees, are found the barrios of Babasit, Baritao, Pantal, Pao, Tebuel, Santa Lies, Laoac, Talogtog, Sapang, Lebuet, Lipit, Panagra, Maliedem, Damilian, Licsi, Lilemaan and Maocat, besides many houses that were, and still are, along the highways; as is the custom in Pangasinan.²⁴ Its streets, which were 12 yards wide, were paved with fine sand and kept clean; and its houses, constructed of wood, were beautified with threes and ilower-plants grown in their compounds.²⁵

Manaoag has the reputation of being a wealthy town, and its people are peace-loving and very addicted to the Sanctuary and to the Virgin that baar the name of their town. With the pilgrims they are hospitable.²⁶

Second Period: From the Philippine Revolution until the present (1898-1983)

The Return of the Dominican Fathers to the Shrine of Our Lady of Manaoag

On 27 January, 1901, the zealous and active Dominican tertiary, Rev. Mariano L. Pacis, a priest of the secular clergy, took charge of the spiritual administration of the town of Mana-

²² *ibid.*

M RODRIGUEZ, *Op. cit.*, p. 83; *Libertas, hoc. cit.*

²⁵ *Ibid.*

²⁶ *Ibid.*; CAJIGAL, TEODULO, O.P., "Breve reseña de Manaoag" in *Huellas Dominicanax*, No. 14, Julio-Agosto, 1972. pp. 177-180.

oag, which, in spite of its rank of parish, lacked a convent and a church. The convent, which had been the abode of the Dominican fathers before the Revolution, now served as the quarters of the American forces stationed in the town. The church had been reduced to rubble by earthquakes. The *camarin* built by our fathers after the great earthquake of 1892 had been destroyed by the revolutionists. The image of the Lady of the Rosary, after its return from Dagupan, was sheltered in a makeshift hut of bamboo and straw. Fr. Pacis built for it a little chapel, the pavement of which was of brick, the timbers of palm trees and the roof of bamboo and nipa. Soon the Dominicans returned to provide a more worthy shrine for the miraculous image.²⁷

Among the first matters taken up by the new curate on assuming the care of Manaoag was that of interesting the Dominican Province in the restoration of the shrine. In mid-April, 1901, Frs. Cipriano Pampliega, Mariano Revilla and Fr. Jose Bartolo, former spiritual ministers in Pangasinan, were commissioned to carry out the wishes of Fr. Pacis. At the beginning they had to live in a humble house, with all manner of discomforts. Then they occupied another slightly bigger one, until the convent was finally evacuated by the American garrison. At this juncture the fathers considered the rebuilding of the shrine. A brigade of workers, under their immediate direction, laboured so strenuously and assiduously that the reconstruction was completed in time for the festivities of April, 1906. The suppression of the transept, for reasons of economy, made the church disproportionately long, somewhat dark and tunnel-like looking.

New improvements were made on the building in 1912. The floor of the church was paved with cement tiles, the ceiling was made of wood, the interior walls and the facade were replastered, and a room was added above the sacristy, behind the main altar, which was called Our Lady's dressing room.²⁸

The Holy See Entrusts the Dominicans with the Parish of Manaoag

On 16 March, 1891, the Fr. Provincial, Santiago Paya, on behalf of the Dominican Province, had renounced the property

²⁷*Acta Capituli Provinciae Sanctissimi Rosarii Philippinarum ... anni 1906*, Matriti, Typis Gabrielis Lopez del Horno, 1906, p. 30. On April 12, 1901 Frs. Jorge Arjol, Mariano Revilla and Jose Bartolo, duly authorized and strongly recommended by Msgr. Placido L. Chapelle, Archbishop of New Orleans and Apostolic Delegate in the Philippines, returned to Manaoag (Cfr. APSR, MSS, Section "Pangasinan", Vol. 8, Doc. 12).

as RODRIGUEZ, *Op. cit.*, pp. 328-334.

Of all the convents and parochial churches administered by the Dominicans throughout the vast territory of the diocese of Nueva Segovia, in favour of the bishop, with the one exception of the shrine of Our Lady of Manaoag. This exception was made in deference to the pious will of the late Gamboa, who had bequeathed it as a legacy to the Province with the exclusion of all other persons, and also because of the special love that the Order had for 'that temple dedicated to the Virgin of the Holy Rosary. Bishop Jose Hevia Campomanes, on his part, had no difficulty in recognizing the right ownership vested in the Province over the shrine, independently of whether it was annexed to the parish, or not.

Soon Fr. Pads was succeeded by the Rev. Manuel Corrales, who for some time caused serious troubles to our fathers. The behaviour of the new parish curate created a tense situation, which could be satisfactorily solved only by the Superiors in Manila working in understanding with the bishop and the Holy See. In 1912, as a result of negotiations between the interested parties, the ecclesiastical governor of the diocese, Rev. Antonio Maria Padilla, and Fr. Buenaventura Garcia Paredes signed an agreement in virtue of which Fr. Corrales retained the title of parish curate, but renounced the administration of the parish in favour of the Dominicans in consideration of a certain share in the parochial revenues. Many years later as a result of new negotiations between Fr. Serapio Tamayo and Fr. Pedro Rosa, on behalf of the Dominicans, and the Most Rev. Pedro J. Hurth, bishop of Vigan, the Sacred Congregation of the Council installed the Dominican order in perpetual possession of the parish of Manaoag "ad nutum Sanctae Sedis" that is at the discretion of the Holy See (15 January, 1926).²⁹

Solemn Coronation of the Image of Our Lady of the Rosary of Manaoag

Fr. Mariano Rodriguez, then vicar of the shrine and steadfast devotee of the glories of the Virgin of the Most Holy Rosary elevated a petition to His Holiness Pope Pius XI requesting the

²⁹ AGUADO, PETRONILO, O.P., *Cronica de la Provincia del Santisimo Rosario de Filipinas*. (1914-1922, MS in APSR, Section of "Cronicas", Vol., pp. 281-285; SANTAMARIA, ALBERTO, O.P., *Crdnica de la Provincia del Santisimo Rosario de Filipinas, desde 1922 hasta 1926*, MS in APSR, Section of "Cronicas", Vol. pp. 322-329. Regarding the surrender of whatever properties, attached to the parishes, the Dominican Corporation owned in Pangasinan and the Cagayan Valley (Nueva Vizcaya excepted) in exchange for the full ownership of the Sanctuary of Manaoag, see: APSR, MSS, Section "Pangasinan" Vol. 8, Doc. 9.

canonical coronation of the image of Our Lady. Bishop Hurth and Fr. Tamayo, Prior Provincial at the time, joined in the request. On 12 August, 1925, His Holiness granted the petition through the Sacred Congregation of Rites.

From the day the rescript was received, the fathers at Manaoag worked tirelessly, with the enthusiastic cooperation, of both the clergy and the people of the diocese, in the preparation of the festivities. They reminded the faithful, by means of leaflets distributed throughout the diocese, that, in keeping with the expressed wishes of the Holy Father, it was their duty and privilege to contribute with gold and jewels to the making of the crowns for the Virgin and the Child.

Members of the Hierarchy and representative groups of both the secular and regular clergy graced with their presence the happy occasion.

At 7 o'clock in the morning of the 21 April, the day chosen for the solemn ceremony of the coronation, the Most Reverend bishop, accompanied by the secular and regular clergy, proceeded processsionally to the main altar, and thence escorted the blessed image to the stage erected in front of the facade of the church. H. E. the Archbishop of Manila celebrated the pontifical mass. When the moment, for the crowning arrived, the bishops in pontifical vestments arrayed themselves in a semicircle around the Apostolic Delegate, who had been invited to perform the ceremony. The sponsors, who had occupied a place of honour at the mass, advanced to the center of the stage bearing the crowns for the Virgin and the Child on salvers of gold and silver to be blessed by the Apostolic Delegate. The crowns were then laid on the brows of Our Lady and the Child by the papal representative and the archbishop of Manila respectively. This long-awaited climax was greeted by the delirious acclamation of the people who overflowed the plaza, filled the neighbouring houses, balconies and rooftops, and even clung on to the branches of trees.

This outstanding event, besides exhibiting a homage of filial devotion to Our Lady of the Rosary and evincing a clear proof of the Catholic faith of the Filipino people, contributed to a notable increase of religious fervour, manifested in part by a more numerous affluence of pilgrims to the shrine.⁸⁰

30 SANTAMARIA, *Op. cit.*, Fols. 30-91, 93-94, 336-338; *Acta Cwitiuti Provinciae Sanctissimi Rosarii Philippinamm... anni Domini 1926*, TM&illae, Typis Collegii Sancti Thomas, 1927, pp. 15-17.

Construction of the Transept and Dome of the Church of Manaoag

The work of reconstruction and embellishment of the church was far from finished. In 1931, Fr. Andres Duque, curate-superior of the shrine, presented to the Dominican authorities in Manila a plan endorsed by the Manaoag Dominican community, which would enhance the appearance of the church. The plan, as finally approved by the superiors of Manila, included a transept crowned by a polygonal dome of wood lined with galvanized iron and broader windows to let in more light. The walls of the proposed transept had already been built formerly at the close of the 19th century, but they had no roof and were separated from the church by another wall. It thus became necessary to raze the walls that divided the transept from the church nave. The transept was then covered with a roof, and the whole rounded off with a polygonal dome of wood lined with sheets of galvanized iron. The enlargement of the transept windows let in more aid and light. These improvements enhanced the beauty of the edifice and gave it more variety. However, its tunnel-like appearance could not be entirely remedied. All this work was completed in 1931 and 1932.³¹

Vicissitudes of the Dominicans in Pangasinan During the Liberation

The Japanese invasion in 1914 caused no trouble to the Dominicans in Manaoag, since there was scarcely any fighting in the province. The American landing in the Gulf of Lingayen in January, 1945, was quite another story. The alarm and agitation experienced by the community of Manaoag made those days unforgettable.

The morning of 6 January dawned with a large number of warships and transports covering the Gulf of Lingayen and giving the appearance of a floating jungle. About 6 a.m. the American forces Jet loose the most intense naval and air bombardment in the history of the Philippines. This exhibition of military might was, however, unnecessary and a waste, since the Japanese had earlier abandoned the zone, convinced perhaps of the futility of putting up any resistance.

siyiLLALBA, MAXIMO, O.P., *Construccipn del cruccro de Nuestra Senofa del Rosario de Manaoag*, MS in APSE, under Section "Pangasinan"; Vol. 8, Dec: 29.

On 9 January, the Americans landed at 10:30 a.m., and occupied the towns along Lingayen gulf. Once in firm possession of the coastal region extending from Lingayen to San Fabian, the American forces initiated the advance to Manila towards the south, and to the Benguet mountains towards the west. The liberating forces marched well protected by bombing squadrons that paved the way for their advance.

Manaoag's turn came on the 9th. By the number of bombs that landed on the convent and the church, the Americans must have believed that the place was a focus of Japanese resistance. The truth was that there were no Japanese soldiers in Manaoag either. Some fathers from other houses and a number of families from Baguio came seeking refuge in Manaoag. Several of them proceeded to the barrio on the other side of the Anglalan river, while others remained in the convent or in the sacristy.

Among the latter were Fr. Mariano Sanchez and the lay-brother Emilio Orizo, who were hit by a bomb as they were running for cover from the sacristy to a trench dug in the convent's orchard. The hole made by the bomb became the grave in which the remains of the two religious received provisional burial.

Both the convent and the church were extensively damaged from direct hits, or from bombs landed nearby and from machine gun fire. Soon after, the community returned to the shrine, which at first seemed a total ruin. A closer examination disclosed the possibility of repairing it. To this end the Fathers devoted their time and energies during the months that followed, with the Americans helping in part.⁵²

Foundation of the Parochial School in Manaoag

The school was opened in 1947 with the immediate purpose of providing the town children with a religious education. This was why at the beginning only the six years of elementary schooling were offered. Enrollment proved to be far less than expected. The school operated at a deficit as it was impossible to compete with the public school which offered education practically for free.

³² VILLALBA, *Breve relation de los principatcs sucesos acaedidos en elSfWjuario de Manaog*, enero 6, 1944-ewero 39, 1949, MS in APSR, to. dt.

In view of this it was wisely decided to open the High School, which seemed to give better hopes of both economic success and religious education, with the prospects of a much larger enrollment. In 1948, the one year of High School, and in 1949, the second year were offered.

The building erected in 1947 to house the Elementary Department became too small for both the Elementary and the High School. Thus, a new one was begun in 1949, made of wood with its completion the next year the full High School course became possible!

In 1954, a new convent was built to house the Fathers. The vacancy of the old convent made possible the segregation of **tiae** High School boys' and girls; the former remained in the old High School building, the latter began to hold their classes in the old convent.³³ ' >?

Construction of the New Convent

The blessing and inauguration of the new convent adjoining the shrine of Manaoag took place on the festivity of the Assumption of Our Lady. The Superior and the moving spirit behind the works was the Very Rev. Fr. Evaristo Rojo. The Most Rev. Mariano **Madriaga** officiated at the blessing.; The Very Rev. Fr. Vicar, Adolfo Garcia, and a number of fathers from Manila, were present. \

The reasons that decided the fathers of Manaoag to construct a new residence were, on the one hand, the increased enrollment of the parochial school — in 1953 it reached 785, and on the other hand, the bad state of the two buildings which had been constructed on a provisional basis. Something had to be done urgently. The alternatives were either to construct a new school building, or to build a new convent and leave the old convent to the school. The Fr. Superior presented both plans to the Council of the House. After serious thought, the last alternative was chosen. A letter was coursed to the Council of the Province, expounding the reasons for the proposed plan and requesting the authorization for the works. The plan was approved. In October, 1953, Mr. Alberto Guevara, Sr. was chosen as engineer and architect, and Mr. Agustin Gosingeas contractor. The works commenced on 4 January, 1954, and were finished at the close of August the same year.

³³ VACAS, FELIX, *Crónica de la Provincia del Santísimo Rosa/rid 4e Filipinas*, MS in APSR, Section of "Cronicas", (1951-1955), p. 30.

The completely new belfry is placed between the church and the convent. It is 32 meters high from ground level to the tip of the cross that crowns it. Its style follows that the facade of the church. The baptistry occupies the lower part of the belfry.³⁴

Population statistics

Although a comparatively wealthy town, Manaoag was not considered in the Spanish times as a large center of population, and in matters of statistics it certainly lagged behind several other towns, as the reader may infer from the following figures:

1621.....	300 tributes or souls ³⁵
1751.....	1,029 souls. ³⁶
1798.....	1,531 souls. ⁸⁷
1848.....	8,947 souls. ³⁸
1875.....	7,837 souls. ³⁹
1897.....	12,999 souls. ⁴⁰
1918.....	22,279 souls. ⁴¹
1960.....	41,164 souls. ⁴²
1981.....	48,811 total population.
	41,489 Catholic population. ⁴⁸

PABLO FERNANDEZ, O.P.

³⁴ VILLALBA, *Escuela Católica de Nuestra Señora del Rosario-Holy Rosary Academy*, loc. cit.

³⁵ Cfr. APSR, MSS, Section "Ministerios," Vol. 4, Doc. 1, fol. 1.

³⁶ «Informe al Rey nuestro Señor." Año 1751, MSS in APSR. Section "Miscelanea," Vol. 3, fol. 8.

³⁷ "Lista de almas . . . de la provincia de Pangasinan, año 1798", MS in APSR, Section "Pangasinan". Vol. 11, Doc. 20.

³⁸ "Estado general de la Provincia del Santísimo Rosario, con expresión de los religiosos, ministerios y misiones que tiene en Filipinas, etc., perteneciente al año de 1848", *Revista Católica*, Barcelona, Imprenta y librería de D. Pablo Riera, 1850, No. 1850, No. XCI — enero de 1950, p. 467.

³⁹ *Estado General*, Manila, 1875.

⁴⁰ *Estado General*, Manila, 1897.

⁴¹ McLENNAN, MARSHALL S., *The central Luzon plain*, Published by: Alemar-Phoenix Publishing House, Inc., Quezon City, 1980, pp. 367.

⁴² *ibid.*, p. 375.

⁴⁸ 1981. *Catholic Directory of the Philippines*, The Catholic Trade School (Manila), 1916 Oroquieta, Manila, Philippines, p. 183.

ARZOBISPADO DE MANILA

NORMS AND GUIDELINES ON CEMETERIES

Cemeteries are, among Catholics, a sacred place where the remains of the faithful are buried. These places have been traditionally held in reverence. Such reverence is founded on the Christian belief in the resurrection of the body. This tradition of respect towards the graves of the dead has been canonized in the laws of the Church and reflected in the liturgy, specifically in the rites of the blessing of cemeteries.

The following Norms and Guidelines are given in order "to protect and foster the sacred character of these places":

GENERAL NORMS

Can. 1240 — n. 1. Churches should have their own cemeteries wherever this can be done, or they should at least have space in civil cemeteries which are destined for the faithful departed. In either case, they are to be properly blessed.

n. 2. If this indeed cannot be achieved, individual graves should be correctly blessed as often as needed.

Can. 1241 — n. 1. Parishes and religious Institutes can have their own cemetery.

n. Even juridic persons or private families can have their own particular cemetery or burial place to be blessed according to the judgment of the Ordinary of the place.

Can. 1242 — Corpses should not be buried on churches unless it is a question of interring in their proper church the Roman Pontiff, Cardinals of the Holy Roman Church, or diocesan bishops even retired.

Can. 1243 — Particular law is to determine appropriate norms on the discipline to be observed in cemeteries, especially regarding the protecting and fostering of their sacred character.

PARTICULAR NORMS

v:

Sacredness and Identity

1. The burial ground is a sacred place. Hence particular care should be taken to protect and foster its sacred character.

2. Catholic cemeteries must keep their identity as Catholic cemeteries by bearing the name of the titular of the parish where they belong and by the public display of such symbols and saying as express their Catholic and Christian character.

3. Special care should be taken to prevent these cemeteries from being used for purposes other than as a burial place for the faithful who are dead. They should therefore be properly secured, keeping their gates under lock and key and their entrances properly guarded. As far as possible the perimeters of the cemetery must be walled.

Constructions of Niches, Graves, Tombs, Pantheons, etc.

1. Construction of structures inside the cemetery premises should be regulated and not left alone without supervision.

2. As much as possible, structures should be uniform and designs simple. Lavishness and ostentatiousness should be discouraged.

3. Cemeteries must be equipped with a functional chapel where the rite can be performed.

Upkeep and Maintenance

1. The cemetery premises must be kept as clean as possible at all times. The roads and pathways should *be* properly maintained, spare grounds should be planted with decorative plants.

2. Proper personnel should be hired and justly compensated to maintain the premises and keep them clean, as well as supervise the construction of graves, and niches.

3. The parish priest should pay periodical visits to the cemetery to see that the place is properly maintained.

Administration

1. The parish priest under whose jurisdiction the cemetery belongs is the immediate administrator, in behalf of the Archbishop, of the cemetery.

2. As administrator, it belongs to the priest to decide on such matters as sale/lease of cemetery lots, hiring of cemetery personnel, and to exercise general supervision of the lot.

3. The district bishop, in his regular pastoral visitation, should require from the parish priest a report on the status of cemeteries.

4. Recourse to the Chancellor, who is the over-all supervisor of cemeteries, may be made in cases of problems of administrative and legal nature.

Sale/Lease of Cemetery Lots

1. Cemetery lots, graves, niches and depositories may be sold or leased to the faithful, under certain conditions.

2. Sale/lease of lots or their use (graves, niches, depositories) must always be accompanied by a written contract signed by the parish priest and the buyer of the lessee. The contract must contain, among others, the conditions of sale or lease, the lease period, the fees, etc., and other conditions as are stated in the following numbers.

3. Sale of cemetery lots are subject to the following conditions: (a) that the lot is to be used exclusively for burial; (b) no other services but the Catholic rites will be performed in said lot when there is express prior written permission from the parish priest allowing clergymen of other churches to conduct services; (c) all applicable norms of the Church regarding cemeteries and Christian burial are respected.

4. Sale or Right of Use of cemetery lots are subject to the following conditions in addition to the ones stated above: (a) that in case of non-use over a long period of time due, for instance, to exhumation and transfer of the remains, the right

cf use reverts to the parish; (b) the right to use is not transferable in meritorious cases in which case proper and prior authorization must be secured from the parish priest.

5. Lots (graves, niches, depositories) may also be leased subject to the conditions stipulated above.

Fees

1. Rentals, fees, and other charges, must be reasonable.

Record Keeping

1. The parish priest must keep a cemetery book containing such information as the number of cemetery plots, names of purchasers of lots or grantees of their use, time of purchase and other pertinent data.

2. A chart designating the burial plots and the interments in them must also be kept and faithfully up-dated. There should also be a clear indication on the chart of section occupied, blessed.

JOINT PASTORAL LETTER OF THE BISHOPS OF NORTHERN LUZON ON THE OCCASION OF THE INAUGURATION OF THE COMPLETE ILOKANO POPULAR VERSION BIBLE

Dear Brothers and Sisters in Christ:

The Lord has given us a great cause for rejoicing. On February 24, in the Cathedral of Vigan, the complete ILOKANO POPULAR VERSION BIBLE will be inaugurated. For the first time the Good News of both the Old and New Testaments will be available in Ilokano as it is spoken today." This was made possible through the joint efforts of Christians of various Churches and ecclesial Communities working together in the Philippine Bible Society. The Lord is bringing us indeed closer to the goal set by the Second Vatican Council: "Easy access to Sacred Scripture should be provided for all" (DV 22).

We are happy that the work of fifteen years has been completed at a time when we experience everywhere a real hunger for the Word of God. More and more people take to the prayerful reading of Sacred Scripture. Bible sharing in small groups become widespread. Movements, in which the Word is discovered as the source of life filled with the power of the Spirit, in which it is lived as the basis of true Christian life, are spreading fast.

We are also happy that the new Ilokano Bible is published at a time, when the Biblical Apostolate in Northern Luzon is growing through the efforts of John Paul I Biblical Center, located at the Regional Major Seminary of Vigan. We, Bishops of Northern Luzon have assumed the responsibilities over the Center. It is now our action-arm for coordinating and fostering the Biblical Apostolate in our dioceses.

All this is a great cause for joy, for praise and thanks to the Lord. At the same time it calls for a renewed commitment to the Word of God, for greater zeal in its ministry.

In the first place, we, Bishops, your Pastors in Northern Luzon, commit ourselves anew to the Word of God. "Christ's mandate to preach the Gospel to every creature concerns us

primarily and immediately" (AG ;38). Among "our principal duties.... the preaching of the gospel occupies an eminent place" (LG 25), the preaching which "must be nourished and ruled by Sacred Scripture" (DV 21).

Similarly, we urge our priests and seminarians to become more committed to the ministry of the Word. As our co-workers they "have as their primary duty the proclamation of the Gospel... in which they themselves rejoice in the Lord" (PO 4). They should act out of the conviction that "by the Word of Scripture the ministry of the Word takes wholesome nourishment and yields fruits of holiness" (DV 24).

For the same reason, all those who are in some way active in the ministry of the Word will gladly renew their commitment to the Word of God: our pastoral leaders, catechists, ministers in our liturgical celebrations like readers, song leaders, etc. The words of Sacred Scripture should be their daily nourishment — "lest any of them become an empty preacher of the Word of God outwardly; who is not a listener to it inwardly" (DV25).

Likewise all religious are exhorted to commit themselves anew to the Word. In fostering the spirit of prayer, they should "in the first place... take the Sacred Scriptures in hand each day in order to attain the excelling knowledge of Jesus Christ (Phil. 3,8) through reading the divine writings and meditating on them" (PC 6; DV 25).

Finally, our invitation to a real commitment to the Word of God goes to all lay people. Only "by the light of faith and meditation on the Word of God" (AA 4), can they truly be "Gospel-inspired" (EN 70) and capable of penetrating the temporal realities with the "spirit of the beatitudes" (AA 4; GS 72). In particular we would like to single out two target areas for the Biblical Apostolate among the laity:

First of all the family. We endorse the program of the Council of the Laity during this Decade of the Family namely:

- to intensify the prayer-life of every family. .. "through prayer sessions and Bible study /sharing/witnessing" (2nd National Convention and General Council Meeting, June 8, 1980, Recommendation I) ;

— to "establish Family Centers in all parishes for services such as ... bible study and bible sharing" (CLP Regional Congress Northern-General Luzon, June 13-14, 1981, Baguio City)

May soon in every family the Bible and the liturgical readings provide the basis for a family catechesis by which the "little domestic church" becomes ever more "an evangelized and an evangelizing community" (EN 71; CT 47.68; FC 49-62).

The second target group is the youth. There is a need for "preferential option for young people" in our evangelization efforts and programs. We would like to offer them "with zeal and intelligence, the Gospel ideal as something to be known and lived" (EN 72). The growing interest among the youth in the Word of God is a great sign of hope for us.

This renewed commitment, to which we are inviting all of you, is based on a two-fold conviction:

First—that the Word of God is "active and alive" (Hebr. 4:12), capable of "transforming humanity from within and making it anew" (EN 18). Secondly — that the ministry of the Word and the Biblical Apostolate are the center and foundation of our many pastoral activities, able to give to all our renewal programs the necessary inspiration, steam and unity (John Paul II, *passim*).

The Lord calls us to renewal especially during this season of Lent and during the Holy Year, which is about to begin. We trust that "a new surge of spiritual vitality" will come about "from intensified veneration of God's Word" (DV 26) if we heed the Lord's invitation: "reform your lives and believe in the Good News" (Mk 1, 15; Liturgy of Ash Wednesday).

We entrust our hope and concern to Mary, our mother and our model in listening to and in doing the Word of God (Lk 2, 19.51; 8, 19-21; 11, 27-28).

Thanking you for your wholehearted cooperation and your prayers, we impart to you our pastoral blessing.

(Sgd.) **Archbishops and Bishops**
of Northern Luzon
February 11, 1983

Thanksgiving of The Apostolic Nuncio

Your Eminence, Jaime Cardinal L. Sin; Your Excellencies ... Members of the Diplomatic Corps; Father Abbott and the the Benedictine Community; Brothers in the priesthood; Religious Brothers and Sisters; my dear People of God:

It is now time for me to briefly manifest the sentiments that fill my spirit in this occasion, which, through the kind and generous initiative of His Eminence, the Cardinal Archbishop of Manila, Jaime L. Sin, is meant to commemorate the ten permanent years of my stay here in the Philippines as Apostolic Nuncio.

It is obvious that the most spontaneous and pressing sentiment is that of my gratitude to the Lord God for having granted me a considerable length of time to be of service to His Church and therefore to men's souls — in this particular sector of apostolic activity as the Papal Nuncio, and for having guided the circumstances that brought the Holy Father to entrust me the Philippines as my apostolic action-field. For by so doing, he met my sincere wish, a wish which I never hide nor make a mystery to any — that I consider this country, and this local Church as my favorite choice, This is the place from which it would be painful for me to leave, since I feel myself more identified now with the yearnings and the ideals, with the joys and pains of this magnificent people who constitutes the great Filipino family and at the same time, the People of God in their journey towards the eternal destinies decreed by the Father.

To this people, to its various and manifold ecclesial and civil constituents: to the hierarchy, the clergy, the religious and the faithful, the authorities and the citizens — to this people, I wish

** Response given by His Excellency, Msgr. Bruno Torpigliani, H.D., Apostolic Nuncio to the Philippines, at the end of the Mass which A* •//*-
eiated «s main celebrant together with other bishops and priests, on August
3, 1983, to celebrate the tenth anniversary of his arrival in the country.*

to extend my sincere and deepest gratitude for the magnificent hospitality shown to me in every time and in every place for these last ten years. I have been lucky to be able to visit the Philippines, vastly and immensely, "De Aparri hasta Jolo" as a popular Filipino song goes, and in all these corners of the country that I have set foot, I could see the reflections of the wonderful qualities of the Filipino people: their kindness, generosity, hospitality, cooperation. Everyone, I saw even the most simple expressions of life coupled always with that human and Christian warmth, which I consider as an integral constitutive part, more than a simple characteristic of the Filipino personality. To all Filipinos, therefore, I say with all my heart: "Many, many thanks!"

But I wish to address a special word to you, the Church in the Philippines. You have been my teacher and companion in the journey that we took together in our community of life and action. I wish to say that I have continuously known and unceasingly followed the pulse and throb of your life, and I am also aware of your eagerness to work for renewal and development. This is true because I have taken part with your problems, your challenges and triumphs, sharing together your happy moments, as a source of my joy, and your sad hours as as a cause of my pains and anxieties, keeping always the certainty that our Father and Heavenly Pastor is with you, ever¹ guiding you with His Providence, Christ, who formed you as His Church is always present to you with His love ,.... He provides you with strength and courage, associating you to His own life, passion and resurrection... His hands lead you to the final goal, with infinite love and wisdom.

To you, Church in the Philippines, go my affectionate, thoughts like that of a son to his family; you are always present in my heart and in my mind, especially your pastors who welcomed me at my first arrival and introduced me to the realities of your life; those, who in the course of these past ten years, have been called by the Holy Spirit to govern and sanctify you. Those whom the Father has called to Himself to grant them His full, and eternal communion. I especially keep in mind your priests who hold in their consecrated persons, with their generous , enthusiasm of apostolic zeal, with their difficulties, and sometimes with their humiliations, rendering the most priceless service.—•- not always rightly understood .—, to their country and their people. Through them; I have in mind, with particular concern, the great community of the People of God, who

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in the faithfulness to the teachings of their pastors, and in their commitment for the triumph of justice and peace, in the spirit of the Gospel, find the strength and inspiration for personal sanctification and active apostolate.

These, my friends, are my thoughts and sentiments I wanted to share with you in this occasion and during the celebration of the Eucharistic Sacrifice which is the thanksgiving act to God Our Father.

I will not abuse more of your kindness and time, I ask you only two things:

— Forgive me, if in my person and in my activities as Papal Nuncio, you notice deficiencies and shortcomings;

— Accompany me with your prayers in the fulfilment of my representative of the Holy Father in the Philippines. I need your help.

Allow me, finally, to formulate a personal wish: that I may be able to continue still for a long time, here with you; and to be part of your life and to be all together, docile instruments in the hands of God in obeying His sublime Will as we carry out and realize His salvific plans.

To Your Eminence, to the venerated Abbott with the beloved Benedictine community who so generously open to us the doors of this magnificent Church for this celebration and to all here present: TAOS PUSO AKONG NAGPAFASALAMAT SA INYONG LAHAT! MARAMING SALAMAT PO! GOD BLESS YOU ALL.

NEW APOSTOLIC VICARIATE IN MINDORO

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI

ad perpetuam rei memoriam. Qui, Deo volente, hominum euntiarumque Ecclesiarum curam et moderationem obtinemus, laetamur sane cum, novis conditis ecclesiasticis circumscriptionibus, spe optima ducimur fidelium necessitatibus per id aptius eonsuli posse. Quapropter cum Sacra Congregatio pro Gentium Evangelizatione opportune fieri existimaverit si, diviso in Republica Insularum Philippinarum Vicariatu Calapanensi, novus alius excitaretur, volentes Nos eiusdem Congregationis coeptis concedere, re mature perpensa acceptoque voto favorabili eorumque quorum interest, ea quae sequuntur decernimus ac iubemus. A Vicariatu Apostolico Calapanensi quaedam territoria distrahimus ex iisque novum Vicariatum Apostolicum condimus, Sancti Joseph in Mindoro^{OT} appellandum. Novae huius circumscriptionis fines sint iidem qui separant provincias civiles Mindoro Orientalibus et Mindoro Occidentalis denominatas, ita ut novus Vicariatus constet ex parte occidentali Vicariatus Calapanensis, cui vulgo nomen est — West Mindoro —. Cui novo Vicariatui ea omnia iura facimus, onera imponemus quae aliis eiusdem ordinis Ecclesiis. Sacrorum vero administros, quibus ad Nostrum et Apostolicae Sedes nutum Sancti Joseph in Mindoro Vicariatus cura, regimen et administratio continget, enixe hortamur ut, ad gloriam Dei unice respicientes, nihil intentatum omittant ut magis magisque christianae rei fines summa diligentia ac labore proferant. Ceterum volumus ut has Litteras Nostras exsequendas curet Apostolicus in Republica Insularum Philippinarum Nuntius, vel quem ipse delegaverit, dummodo in ecclesiastica dignitate constitutum, factis ad id necessariis agenda rei facultatibus. Cum vero negotium actum fuerit, idem documenta exarari iubebit, eademque sinceris exemplis ad Sacram Congregationem pro Gentium Evangelizatione quam primum mittere curabit. Has vero Litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae per eas decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Datum Romae, apud S. Petrum, die vicesima septima mensis Januarii, anno Domini millesimo nongentesimo octogesimo tertio, Pontificatus Nostri quinto.

fSgd.) Augustinus Card. Casaroli

a Publicis Eccl. negotiis

(Sgd.)

Agnellus Card. Rossi
S. Congregationis pro
Gentium Evangeliza-
tione seu de Propa-
ganda Fide, Praefec-
tus

homiletical notes for advent & Christmas season

The year has its seasons: spring, summer, autumn and winter, or rainy season and dry season. Along these cycles life unfolds and walks towards completion.

The liturgical year has also its seasons: Lent, Passover, Pentecost... and Advent. Along this cycle the Christian life unfolds its different aspects and walks towards completion in God.

With the first Sunday of Advent, we begin a season of hope, of expectation. The word "Advent", derived from the Latin for "coming", implies a kind of arrival for which a welcome is due, like the arrival of an invited guest. Advent is a special season of anticipation:

— *Anticipation* of yet another Christmas, the annual commemoration of God's being born among men. Two thousand years ago, God became present to us in the person of Jesus, the son of Mary. At the fullness of time "the word became flesh and dwelt among us," God touched human flesh and found a home there. Born in Bethlehem, the "town of bread", (Bethlehem means "house of bread") he came to be our nourishment.

— *Anticipation* of Christ's being born anew in our hearts. The Lord continues to come to us today. Through the Sacraments, and in a thousand ways he daily touches our lives to dwell at the center of our hearts to transform us into himself. Every time we answer his call to respond lovingly to each person and event of our life, he is born again within us. He comes today, not just to one

town, but to every home that has a heart to receive him. He still comes as our bread, nourishing us and calling us to become bread for others.

—*Anticipation* of Christ's coming again to this world, though in a different way from his first coming: as Lord of Lords and King of Kings.

Through the centuries Advent has undergone dramatic changes from the year 360, with the first recorded observance, until the present. Pope Leo the Great (440-460) in an Ember Day sermon spoke of an Advent observance in celebration of Christ's coming in time and in the final days. This eschatological view has essential significance to our own Theology of Advent. By the end of the fifth century, however, the Church of Ancient France (Gaul) made a shift of emphasis, to a more Lenten approach: Advent became a six-week observance (40 days) to reflect similar penitential spirit like that of Lent. Through the sixth and seventh centuries, the various shifts and highlighted motifs made for a proper observance became increasingly confused. By the first quarter of the seventh century, the Eastern Church adopted a five Sunday Advent, with the Sunday before Christmas left vacant for the Saturday Vigil Mass for Ember Week ordinations. This custom continued until 1969. In the present liturgy the last three Sundays of ordinary time approach the feast of Christ the King with progressive eschatological themes. This culmination in the feast of Christ the King and then the prophetic call of the Advent journey now reflect the purpose of Advent; The *Roman Calendar* — Text and Commentary writes: "The season of Advent has a two-fold character. It is a time of preparation for Christmas, when the first coming of God's Son to men is recalled. It is also a season when minds are directed by the memorial to Christ's second coming at the end of time. It is thus a season of joyful and spiritual expectation."

For this reason we must be careful in our Advent homilies not to repeat Lent. Advent has a different language altogether. Advent is a season of pregnancy, of restless urging. Advent is Isaiah, John the Baptist, Mary and Joseph, joyful and spiritual expectation.

Many centuries ago, in a series of homilies, St. Bernard described Advent as a sacrament. Of course, Advent is not one of the *Seven Sacraments*. St. Bernard had in mind a wider and deeper meaning of the word sacrament: a depth encounter with the Lord. The many sacraments of our life celebrate the

Lord's continuing presence to us, how he touches us and how we respond to Him. Advent is a special "sacrament" which reminds us that we experience the Lord's presence in three aspects. He has already been present. He is present now. He is coming to be present with us in an even deeper way.

November 27 — First Sunday of Advent

Readings:

Is. 2:1-5: "Come, let us go to the mountain of the Lord, so that we may walk in his paths."

Rom. 13:11-14a: "Our salvation is near."

Mt. 24:37-44: "Stay awake so that you may be ready."

Is. 2:1-5: The prophet Isaiah looks forward to a wonderful future when God would instruct his people and they in turn would walk the earth and peace would characterize relationships among peoples and nations.

Rom. 13:11-14a: Paul also is concerned with the future, but not like Isaiah. His is a time in between the first and the second coming of Jesus. This period of time given us by God is seen by Paul as a preparation; that is why he exhorts us to live honorably: "The night is almost over... let us give up all the things we prefer to do under cover of the dark..."

Mt. 24:37-44: The Gospel, taken from the eschatological discourse in Mt. 24-25, has the tone of expectancy and watchfulness: we know that the Lord is coming but do not know when; it will be like in the time of Noah when people were caught unaware by the flood. The moral is obvious: live then as people who can welcome the Lord at any time and go out to meet him with confidence.



Christmas is at hand. Every year when this time approaches there is a peculiar atmosphere that puts us in the Christmas mood: we start thinking of the parties we are going to attend, the friends we will visit, the gifts we can receive and will prepare. How beautiful this Christmas will be. At least for those who have many parties to attend or many friends to visit, or plenty of gifts to receive; for the others ... who cares?

But the first Christmas was not organized by advertisers or businessmen. It was something organized by God Himself: he thought about it, then he realized it by sending His Son into the world. God thought also about publicity, and sent the prophets to advertise Jesus in advance. Prophet Isaiah said of him: "His coming will be like the dawning of a new day. From Mount Zion he will enlighten our way with his words."

Not everyone paid attention to the message of the prophets. In fact, when Jesus came, very few were prepared to receive him. Today, four weeks ahead of this new coming, God is inviting us to pay attention to Isaiah's words so that we may walk in Jesus' paths and be able to recognize his presence among us. Our salvation is near, says St. Paul in the second reading. There is not much time left. Let us prepare for what is coming.

We are concerned with the future, worried about tomorrow and what will it bring: health, luck, a better job, a bigger salary, vacations. This would be our salvation, we think. But beyond these, who can satisfy our deepest longings for true love, true peace, true sharing? Prophet Isaiah says the Lord will bring all these things with his coming. Let us prepare for it.

Advent reminds us of the coming of Christ. But Christ comes in a thousand different forms, never the same again. As today's Gospel says, we must keep watch not to miss the opportunity of a possible encounter. It would be very sad if we passed our way again without noticing Him. Sad, but it has happened and it may happen again.

December 4—Second Sunday of Advent

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Readings:

Is. 11:1-10: "He judges the poor with justice."

Rom. 15:4-9: "Christ, the hope of all men."

Mt. 3:1-12: "Repent, for the Kingdom of heaven is close at hand."

Is. 11:1-10: The third in a chain of Emmanuel-prophecies (7:14; 9:2-7; 11:1-9). All is not lost for the dynasty of David (Jesse's son) even though it should be reduced to a mere remnant (stump). The ideal David will arise, the messianic bud, full of God's Spirit, manifesting those practical virtues that benefit

the ideal King. To the poor and the helpless he will be understanding and impartial, but to the impious, an avenging judge. Perfect justice will be as close to him as a garment, and his reign will inaugurate universal peace. This is symbolized by the wild and domesticated animals living in harmony. In this new Paradise, the serpent will not be harmful. Evil-doers will be excluded because all will know (that is, carry out) the will of God. And in these blessings, all the nations of the world will share. The final fulfillment of the prophecy pertains to the end-kingdom.

'... *Mt. 3:1-12*: The greatest of the prophets prepares- God's People for the Coming One. John the Baptist is his herald, like the heralds of old announcing the coming of the king and demanding that the roads be straightened out. In this case the preparation is spiritual, straightening out the crookedness of the heart. It is accomplished by metanoia or interior change of heart. Only then can the Messiah-King extend over them the reign of God.

Like Elijah of old (2 Kgs. 1:8), John is the rugged ascetic, but his example draws the crowds like a magnet. He demands repentance, and he excoriates the hypocrisy of those who merely conform exteriorly. Hence his strong language to those who merely conform exteriorly. Hence his strong language to those who were insincere, just like Amos and Hosea did in their days; His apocalyptic wording is replete with graphic metaphors such as ax and root, fire and fan, granary and chaff. No one can presume on rank or file on the Day of the Lord's reckoning. All need metanoia.

John foretells the twofold task of the Coming One: 1) he will immerse (baptizo in Greek) not only into water but into the new Spirit, which will result in a profound transformation such as is brought about by fire. 2) But he will consume with the fire of judgment all those who refuse his purifying and transforming action.

Rom. 15:i-9: At the outset (15:1), Paul is encouraging those strong in the faith to be patient and understanding with those in the community who are weaker. Christ's example ought to suffice: he was exceedingly long-suffering in his dealings with various sorts of persons, including his own disciples, at times so obtuse. Even the examples of patience of the prophets can afford inspiration since they too were intended for the new People of God.

The goal of all Christian striving is peace and harmony in the Spirit of Jesus for the glory of the Father. Although Jesus submitted to a ministry among the Jews with all its requirements, yet his salvific work embraced and benefited all nations, as Paul shows by quoting several passages of the Old Testament. This unifying factor in Christ's saving action ought to be the guideline for the Christian community.



The Human Situation: Recent statistics tell us that four hundred and sixty million people today are starving. One billion cannot work or play, and have no energy or joy, because they lack essential nutrients that provide healthy bodies and give normal strength. They live and go to bed every night with pangs of hunger. Thousands of the hungry die every day.

The Good News: Advent is the time to balance the books: not our financial accounts, but the spiritual accounts where our works of mercy are recorded. How much have we done to help others in their misery and utter need? Christ came two thousand years ago to bring peace and joy to mankind, but when millions are starving and more than that lack the energy to live a normal life, then the Christian world should ask itself what it is doing to build a better world, a world in which the goods of everyone are more equally shared. It is not merely a matter of the richer nations rectifying the situation. Let each Christian take a good look at himself to see how responsible he might be for the needs and sufferings of those in his immediate vicinity or of those over whom he is responsible.

What are the crooked paths that the herald in today's gospel would have us straighten out? They are many and various, but today we will do well to turn our attention to the material goods of life. One crooked path is surely greed, that insatiable striving to accumulate ever greater amounts of money, regardless of whether it is needed or not. Another is waste, a great deal of waste in the form of food, clothing, light, water and luxuries in general. A crooked path is likewise reckless spending on commodities not at all necessary nor even useful for decent living or for our state in life. A further crooked path is the devious transactions and shady projects that bring in plenty of increase of wealth but leave the soul burdened with sin and guilt. A crooked path is finally extravagance in our homes or possessions in general. And all this while millions of our brothers for whom Christ became a Babe and died on the cross die of starvation!

Is not this perhaps one of the reasons why many Christians do not experience the full impact of the Christmas peace on the birthday of him who came to bring peace and the love of God to mankind? Why is it that the celebration of the Birthday of Christ has no lasting effect on their lives? The crooked paths v/ere not straightened out, the spiritual preparation for the renewal in Christ was not made. Much money was spent in Christmas decorations, greeting cards, expensive gifts, but little thought was given to works of mercy for the poor, the needy and the hungry.

On Judgment day, when the King calls all to his throne, he will say to those on his left hand: "I assure you, as often as you neglected to do these works of mercy to one of these least ones, *you neglected to do it to me*". And these will go off to eternal punishment (Mt. 25:41-45). It is on account of sins of omission that many will not attain to life eternal with the blessed. They have enjoyed life of earth to the full with little or no concern for the countless hungry mouths at their gates (Lk. 16:20), the many sick or imprisoned, those shivering with cold in the winter nights till death snuffs out their lives, the homeless and the street-urchins who had no one to care for them. Then it is too late to balance our spiritual books where our works of mercy are recorded. But now it is not too late. "As often &s you neglect to do these things to one of these least ones, you neglect to do it to me!"

Our Response: A man of high standing decided once and for all to discontinue sending the usual greeting cards to relatives and friends, because, he said, after one glance they are thrown away anyway soon after Christmas. Instead, he used the money for a worthier purpose. Perhaps it is not possible to do away with all the customary things in vogue, but is it not possible to reduce the extravagant amount of spending at Christmas time on such ephemeral matters hardly appreciated, and forward that amount saved to worthy causes that help build a better world, and guarantee the Savior's approval for life eternal?

December 8 — Solemnity of the immaculate Conception

Readings:

Gen. 3:9-15, 20: "I will put enmity between your offspring and her offspring,"

Eph. 1:3-6,11-12: "God chose us in Christ before the foundation of the world."

Lk. 1:26-38: "Rejoice, favored one, the Lord is with you."

The Immaculate Conception is the principal patroness of the Philippines. We are reminded of this by our Bishops in their pastoral letter "Ang Mahal na Birhen" (February 1975). Therefore today is for all of us a day of great joy, in which we turn to our Immaculate Mother and sing her praises, asking her help and protection on our country, our parish, our homes and ourselves. But it is also an occasion to enter more deeply into the Mystery of Mary. The Solemnity of the Immaculate Conception is a joint celebration: 1) that of Mary's immaculate conception, 2) of the basic preparation of the Coming of the Savior, and 3) of the *happy beginning of the Church without spot or wrinkle*. It is this third point to which we direct our attention.

Mary is the happy beginning of the Church. In her very person she is the embodiment of the Church. What Mary is, God wants his Church to be. We are the Church. So God wants us to become more and more like his Mother in the salvific work of her Son. It is St. Paul who writes; "Christ gave himself up for the Church, to make her holy.... to present to himself a glorious Church, holy and immaculate, without stain or wrinkle or anything of that sort" (Eph. 5:26f). In alluding to those very words, our Holy Father shows that we, the Church, are to become more and more free from sin, immaculate like Mary. In heaven there is no remnant of sin. All are immaculate. But on this earth there is ever an on-going process toward holiness. That is why there is a continual appeal in the liturgy for metanoia, change of heart, renewal.

Mary is the Mother of Christ, the first Christophor or Christ-bearer. Again, every Christian is to be a Christ-bearer. He is bringing forth Christ in himself by ever closer contact with Christ in thoughts, word and deeds. He is bringing forth Christ in others by means of the sacramental character of his words and deeds, letting the face of Christ shine on others and thus engendering in them an increase of the Christ-life. Mary brought forth Christ physically and bodily, the Church bears him spiritually and sacramentally. To bring Christ to the world is the great mission of the Church and of every one of her members.

Mary is the Virgin-Mother, the Virgin of virgins. Her virginal purity is reflected in the purity of faith that all true

members of the Church profess openly and gladly, despite the many insidious attacks made on it today. After the homily each Sunday and Feastday, the whole body of Christians rises to profess the faith handed down unadulterated from Apostolic times. It is a fact that those who remain close to Mary have always retained the pure faith of their forefathers.

Mary kept in her heart all the things that happened to Jesus while on earth, pondering them in her heart over and over. Who was it that treasured more his sayings, his parables, his exhortations? Who endeavored better to obtain insights into his symbolic wonders and signs? This is what the faithful are doing from Sunday, and from day to day: listening to the word of God or reading it in the scriptures, and pondering over those same deeds and words of Jesus to experience their dynamic influence in their lives. In listening to the introductory remarks of the celebrant at the mass or to the homily, the Christians are walking in the footsteps of their Mother, who did that very thing when her Son spoke to the crowds.

Mary is the Mother of sorrows. Valiantly she stood at the Cross, suffering with her Son and cooperating with him in the salvation of the world. This is likewise the role of the Church: to labor and suffer with Christ for man's salvation. Mary offered him to the heavenly Father at the altar of the Cross, and the faithful offer the same Victim to the Father through their priests at the daily celebration of the Paschal Mystery.

In her Assumption into heaven, Mary has gone on ahead, being taken up body and soul into heaven to lead the way to the rest of the children of God. Our final goal is total blessedness with Christ in glory, and that we will share with our Mother when our life's course shall have come to an end. In all things, Mary is the happy beginning of the Church. It is up to us, the members of the Church, to complete the blueprint of the Marian mystery of the Church. Not only do we rejoice on this day, the solemnity of our Blessed Mother's immaculate conception, but we give her great pleasure by our endeavor to live the life she led on earth, one of total openness to the Spirit of Jesus, one of full conformity to the will of the Father, and one of pure and unadulterated love toward Christ the Lord, the Savior of mankind. God gave her to us as our Mother. She can obtain for all of us what we need to reach our goal.

December 11 — Third Sunday of Advent**Readings:**

Is. 35:1-6a, 10: "God himself will come and save us."
come and save us."

Jm. 5:7-10: "You also must be patient; do not lose heart,
the Lord's coming will be soon."

Mt. 11:2-11: "Are you the one who is to come, or must we
wait for someone else?"

Is. 35:1-6a,10: A buoyant description of liberated Israel returning in a new exodus from the temporary exile of Babylon, but prefiguring in the last analysis a liberation of God's People from spiritual tyranny through the Savior. The "glory of the Lord" which accompanied Israel and brought her back to the Promised Land, prefigures the glory of the Lord to be seen in full in the Incarnate Word (Jn. 1:14), who has become our Savior. He comes to deliver man from all the evils resulting from sin. As Israel of old had every reason to exult and rejoice in her liberation, so all the more the new People of God in the advent of the Savior.

Mt. 11:2-11; The inquiry of John is not merely placed on the lips of his disciples by him for their instruction. John himself can honestly be searching for light. His announcement of the Coming One was one of fiery judgment and retribution (cf. 3:12) in line with many utterances of the ancient prophets. But Jesus was not manifesting anything of the kind. John was not aware that his first Coming was one of humility, pain and death, and only then would he come in judgment

In his response, Jesus refers to the other side of the prophetic picture of the Coming One, given in today's first reading and also in Is. 29:18f; and 61:1. Here he is the One who comes to heal and to impart manifold blessings, above all to the poor in Israel (the anawin). With this in mind, his present ministry ought not prove a difficulty in accepting him (v. 6).

How highly Jesus esteems John is now evident from his eulogy. He is characterized by Jesus as the man of strong principles, the rugged ascetic, the immediate forerunner and herald of the Messiah. No one else enjoyed such a role and such honor. Yet *he functions only as one who prepares*, not as one already possessing the blessings of the Kingdom. When the "mystery of Christ in us" becomes a reality, every member is identified with

Christ, and functions as another Christ for his fellowmen. Only then will the words of Jesus become clear that the least in the kingdom is greater than John.

Jm. 5:7-10: James reminds his readers that the present era is one of patient waiting in preparation for the Lord's Coming. Daily trials and even persecution are to be borne patiently, after the example of the ancient prophets, if they are to merit reward. All impatient grumbling and complaining will receive a different retribution. In prophetic perspective, the Parousia of the Lord is always near as motivation of warning and hope.



The Human Situation: Lenin, the father of Communism, made this statement in his last illness: "I have made a great mistake. Our main purpose was to give freedom to a multitude of oppressed people. But our method of action has created worse evils and horrible massacres. You know that my deadly nightmare is to feel that I am lost in this ocean of blood, coming from innumerable victims. It is too late to turn back now, but in order to save our country, we should have had men, *just ten men, like Francis of Assisi*. With ten such men we should have saved our country". Men like Francis of Assisi! Men who conquer the heart by the example of their meek and holy lives!

The Good News: John the Baptist was expecting a Messiah who would be the fiery avenger of evil, a powerful Messiah-King who would restore Israel's fortunes and deliver the anawin, the poor ones of Israel. Yet, as time went on it became evident that Jesus was doing nothing of the kind. There was nothing of the fiery avenger of evil in his actions, no word of instigation that he was about to lead Israel to her long-awaited triumph. On the contrary, Jesus presented himself in an entirely different fashion. "Learn of me" he said, "for I am meek and gentle of heart" (Mt. 11:29). His great interest was in the common man, his troubles, his ailments, his children. He instructed them about God's reign in their hearts, demanding an interior change of attitudes, and showed them that all commandments were an amplification of the one great commandment of love of God and neighbor.

While the great ones in Israel wondered and chafed, Jesus spent hours and whole days with the poor, the uneducated, the

tax-collectors and those whom the religious leaders despised as sinners. He healed the sick, cured and the handicapped, took interest in children, had time for lepers and beggars. Was this the long-awaited Messiah-king of Israel? Even Nicodemus was perplexed good man of faith though he was. Why does he come in a manner so contrary to all our expectations? (Jn. 3.1).

Why? Because Christ came first of all not to judge mankind and punish evil doing, but to bring salvation, to heal the wounds of mankind. He made it clear to all that God was their Father, and had sent him with a message of love. He was not intent on punishing their transgressions if only they would hearken to his message and receive him. For God is Love. That is why Jesus became man's brother, put his hand on the sick and the possessed, cured the blind and the lame and caressed the children with greatest love. He understood the gnawing emptiness in the heart of the sinner, and welcomed all who came to him with repentant heart. The incarnate Son of God was making known to all men the depth and the breadth and the height of the universal love of his heart, the love that was the perfect image of the Father's love for all men.

Man had a lesson to learn. It is not difficult to steer clear of the common troubles of the poor, to avoid their problems and their distress. One can busy himself with many other seemingly listened to the sinners he had compassion on those in distress. He went out of the way to be available to them. He came for that very purpose: to heal the wounds deep in the heart of man. There would be a glorious Coming, when he would judge the world and render to each his due, but now he was The Savior of fallen, needy man.

Francis of Assisi followed Christ to the letter. He was a savior for his time and circumstances. Lenin was right: if he had had just ten men like Francis of Assisi, there would have been no bloodshed, just a marvellous transformation of poor, needy man into other Christs who were content to toil and suffer like Christ did, and serve their fellowmen in love. Jesus came to heal the world with love. He will come again to judge the world with justice.

Our response: Everyone can ask himself: If he were on earth at the time of Jesus, would he have recognized the Promised Savior in Jesus of Nazareth? Would he have chosen to be in his company, in the midst of his merciful healings, participating in his long-drawn-out labors of preaching and instruct-

ing the crowds, and coming to the aid of the poor who could offer him nothing of this world's goods in return? But this is the real Christ, and this is the genuine Christian.

December 18 — Fourth Sunday of Advent

Readings:

Is. 7:10-14: "The virgin will conceive."

Rom. 1:1-7: "Jesus Christ a descendant of David, is the Sort of God."

Mt. 1:18-24: "Jesus was born of Mary who was betrothed to Joseph, a relative of David."

7s. 7:10-14: King Ahaz, of the royal House of David, was threatened by a coalition-plot of Syria and the Northern Kingdom of Israel to dethrone him (7:6). Isaiah, God's mouthpiece, is sent to confirm his belief in the permanence of the Davidic dynasty, as prophesied by Nathan to David (2 Sam. 7:12-16). David's dynasty was to produce the ideal King, the Messiah. Yet faith in Yahweh is requisite. Ahaz need only ask for a sign in confirmation. But Ahaz places his trust rather in the power of the Assyrians and sends to them for help. Notwithstanding Ahaz' faithless designs, the prophet gives a solemn sign, not merely to Ahaz in person, but to the entire House of David: the messianic prophecy of Nathan stands: the ideal King will inherit the throne of David, and the sign of God's special intervention is the Virgin conceiving the Emmanuel that is "With-us-God!" (implied is: who can withstand us?).

To see Hezekiah, son of Ahaz, as the promised child continuing the dynasty of David, can only be a partial fulfillment of the prophecy. The prophet's eye goes further. In fact, it is most improbable that such a solemn sign would refer to Ahaz's child at all, after his drastic refusal in unbelief. What the prophet's word foretells is the Emmanuel-King born of the Virgin Mother by God's special intervention. Mother and Child are the great sign of salvation for the People of God, as intended by the Holy Spirit. This is the conviction of Mt. 1:22, followed by Christian tradition for centuries. Yet, the sign is given in prophetic perspective and in contemporary molding.

Mt. 1:18-24: The main thrust of this passage is to point out the paternal role which Joseph is to have toward the Child of Mary. The Child is not from the union of the marriage of

Mary and Joseph. This is crystal clear from the wording of w. 16-18 and 25. Yet, he is born *in the married union* of Mary, and Joseph, and so Joseph has a unique relation to Jesus and will even use his paternal right to name him.

The infancy narratives of Matthew are specially chosen for their theological import, and without emphasis on factual details. The doubt of Joseph could be the literary device used by the Early Church to convey the theological reality of the Virgin-Birth of Jesus, and also the fact that the Davidic origin of Jesus stems from Joseph.

In popular etymology, the name "Jesus" means "Yahweh saves" or "Yahweh is salvation". By the wonderful birth of Jesus, God's hand in man's salvation is evident. His is a new birth for all mankind. His role is to be Savior, as was Yahweh's name toward God's People of old. "Emmanuel" is a symbolic name instilling greatest confidence, since it means: "With-us-> is-God!" Matthew sees the Isaian prophecy of 7:14 fully realized in the person of Jesus, who is God incarnate in our midst, and thus Emmanuel in the fullest sense. His birth is unique as befits his person, but it also manifests God's intervention in the salvation of mankind.

Rom., 1:1-7: A solemn opening salutation, in which Paul utilizes the conventional ancient letter writing form, but fills in with deep doctrinal content:

1. *Paul:* a threefold description: *Servant* or slave of Christ that is, one totally given over to his service. *Apostle** the special calling to be his missionary envoy. *Set apart;* the particular designation to preach the glad tidings.

2. *The Good News:* premised of old in the prophetic books. In content, they revolve around the person of Christ, God's Son become our brother as David's descendant. His divinity became manifest through the powerful working of the Spirit within him, but above all through his resurrection.

3. *Paul's commission:* was received directly from Christ (the Damascus encounter). It embraces all nations, to bring them to submit and accept the revelation of God concerning Christ by means of Paul's preaching. The readers (Romans) are among those called to share the call in holiness.

4. *The conclusion of the salutation:* describes the choice gifts of the Spirit flowing from Father and Son: the loving-kindness of the Father in his immense favors (grace) and the phalom-peace won by Christ in his manifold messianic blessings.



The Human Situation,: The Russian novelist Tolstoy tells the story of a peasant in the depth of depression. A friend told him to seek help from the Bible. He agreed somewhat reluctantly, but as he read on, his interest grew. One morning he heard the Lord telling him he would pay a visit to him on the following day. Eager and expectant, the peasant set the table for his promised guest and waited. The only ones who came were peasants: a tramp, a housewife with problems, and a young mother with her infant. At day's end the peasant was disconsolate and murmured: "He never came". But the Lord spoke to him again telling him that he was the tramp, the housewife and the young mother. What he had done to the least of Christ's brothers and sisters, he had done to Christ.

The Good News: When Joseph in obedience to the angelic mesage, welcomed Mary into his home, he also welcomed her Child in great faith. He is the model for all subsequent believers who welcome the same Child of Mary in faith, even though he is hidden from their eyes. Jesus living in Mary is the archetype of Jesus living in every member of the Church. He who receives even a little child in his name, receives Christ. And whatever is done to the least of his brothers, is done to him. And whatever we neglect to do to the least of his brothers, we neglect to do to him (Mt. 25:40-45).

As the Birthday of the little King draws near, what better way to prepare for it and celebrate it than to reach out and welcome Christ in the persons of all whom we daily contact: our relatives and acquaintances, especially those with whom we find it rather difficult to get along. In faith we reach out to welcome Jesus in the person of the maid, the chauffeur, and all those who work for us one way or another. We reach out to welcome Christ in those who are over us and those who are subject to us. In faith we show them respect and love, for Christ lives in them. At times it will perhaps take much courage and prayer to reach out and welcome Jesus in those for whom we feel no natural inclinations. But our hope of glory is the mystery of "Christ in us" (Col. 1:27), and genuine Christian virtue consists precisely in this that see in all others Christ the Lord.

St. Joseph grew daily in the knowledge and affection for the great mystery that is the Person of Christ whom he had welcomed to his little home. Only gradually did he come to know in depth the implications of the mystery. So too the Christian grows in the knowledge and appreciation of the mystery "Christ in us". He realizes more and more that deep down in the heart of every Christian Jesus is accomplishing his salvific work, and extending the blessings of his Paschal Mystery. The peasant in Tolstoy's story did not recognize Christ in the visitors that came to his home, but he really was there. Many seek to find Jesus amid much pomp and noise and he is not there. They will find him if they firmly believe that he really lives in the heart of every baptized person, and desires to live in the hearts of all men, regardless of creed or belief. It is for us to reach out and find him, welcome him, and treat him with respect, love and hospitality.

Our response: There are many ways to reach out and find Christ. You may suffer some setbacks, some rebuffs, but in the end the Babe of Bethlehem will smile at you from the depths of men's hearts and make you experience his all-embracing love. You can give him no better birthday gift than endeavoring to reach out and find him where he really is: in the hearts of his brothers and sisters.

December 25 — The Solemnity of Christ's Nativity

Readings: (Mass During the Pay)

Is. 52:7-10: "All the ends of the earth shall see the salvation of our God."

Heb. 1:1-6: "In our own time, God speaks to us through his Son."

Jn. 1:1-18 (or 1:1-5, 9-14): "The Word was made flesh, he lived among us, and we saw his glory."

Is. 52:7-10: The prophet exults to hear the glad tidings of salvation for Zion, deliverance from Babylonian exile, announced by the herald, and taken up by the watchman on Jerusalem's ruins: Yahweh himself has shown his power. He himself is her redemption and her salvation for all the world to see. That this prefigures the coming of Christ as Savior of all God's children is evident.

Jn. 1:1-18: The prologue of St. John's Gospel is a sublime hymn which prefaces the Gospel proper, and introduces the main

themes of the subsequent chapters: The Word-made-flesh, Light and darkness, Life, new birth, witness. It can be conveniently divided into three waves of thought (1-5, 6-13, 14-18) which climax in the third.

A. *First Wave*: The divine Word in his personal relations: 1-5.

1. *"Word"*: manifestation of the divine mind, perfect image of the Father who speaks. He is personal, divine, eternal, yet distinct from God (the Father). This is clear in v. 18. The opening verses contrast with the opening verses of Genesis.

2. *Architect of the universe* (v. 3) : Through him; not as a subordinate instrument, but as the Wisdom-plan of the Father's mind, the blueprint for all creation. Through this Wisdom, God continues to reveal himself in the works of man.

3. *Source of divine life* for man (v. 4) : for he himself is the Life (14:5). He shares his life with men by revealing his being to them (as Light).

4. *Savior of mankind* (v. 5) : Darkness signifies the powers of evil, and men estranged from God. The conflict between Light and darkness issues in favor of the Light who is always victorious. In his Light, men see the Way.

B. *Second Wave*: The divine Word rejected or accepted: (6-13).

1. *Witness to the Light*: John the Baptist is the lamp showing forth the Light. The Light was to be accepted through the witness of men. John is the first mentioned, but the witness theme runs throughout the gospel. To bear witness was the entire reason of the Baptist's call.

2. *The Light not acknowledged*: By his coming into the world, the divine Word became the Light for all men. But men were blinded by the darkness. One can note here a tinge of sadness in the Evangelist's hymn.

3. *The Light rejected*: His own People who had been prepared for centuries for his coming reject him (developed in 3:19ff and 12:27).

4. *The Light received* (12-13) ; Those who accept him for what he really is (believe in his name) are enabled to share his divine life by a rebirth in God. The triple negative excludes a natural birth from all angles, and denotes a spiritual birth, virginal in character, modelled on Christ's virgin-birth. A hint

at the spiritual motherhood that will be proclaimed in 19:26. (Jerusalem Bible has the singular verb here and refers the birth to Christ's).

C. *The third wave.* The divine Word in fullest manifestation.

1. *The Splendor of the Incarnate Word.* Word-made-flesh is the marvel of the Incarnation. Jesus is both God and man. The fact stands out clearly all through the gospel, but its theological explanation was left for the Church to clarify as time went on.

Made his dwelling: literally pitched his tent: an allusion to the Tabernacle of old, a transitory manifestation of God's presence. Now God in his Son has entered man's very flesh and blood, to dwell with man permanently. He is one of us! The glory rested over the Tabernacle, a symbol of God's presence, but the fullness of God's presence is now evidenced in the words and deeds of Jesus. He is filled with enduring love (grace and truth) of an eternal covenant.

2. *His supereminence* is born witness to by the Baptist (v. 15). He is eternal.

3. *Source of ever*y blessing* (v. 16f). The gifts of God's love in the old covenant were partial and limited. In Christ they are complete and enduring.

4. *Revealer* of God's intimate Being. As Son, he is closest to the Father, in the union of interpersonal love, and he alone can reveal God to us. The community on earth ought to be modelled on this communion of love.

Heb. 1 :1-6: These opening verses of the letter to the Hebrews describe Christ, the Son of God, as the climax of all revelation. He completes in his person that which many prophets had supplied in part. He is both the exemplary cause of the universe, being God's Wisdom-plan for the entire creation, as well as its rightful heir, for all was made for his sake. He is the perfect image of the Father in all his glory, and he holds all things in existence by his mighty power. Having accomplished his Paschal Mystery, he was exalted to the Father's throne far above all other created intelligences. A series of psalm passages bears this out. It is highest pedagogy for the liturgy to give this exalted picture of Christ on this day when he is a Babe in his Mother's arms.

Fr. Angel Aparicio, O.P.
Fr. Bernard S. LeFrois, S.V.D.

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