

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN



OUR LADY OF FATIMA
IN MANILA
Editorial

THE HOLY SEE AND PEACE
Augustinus Card. Casaroli

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FOR RELIGIOUS
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EDITORIAL

Our Lady of Fatima in Manila

Almost all newspapers put in their headlines the recent visit of the Pilgrim Virgin's image, the Our Lady of Fatima, to Manila. Some two million people venerated at Luneta the white and blue image of the Queen of the World.

During the mass participated by the impressive crowd, His Eminence Jaime Cardinal L. Sin called for the re-dedication of the Filipinos to Mary. With the re-dedication was the petition that our country would overcome the present difficulties (socio-economic and moral). In so doing, the Cardinal just expressed the sentiments of all devotees of Our Lady present as well as those who could not join the evening veneration.

Our hope of deliverance from the present difficulties through Her intercession is founded on the fact of history. For Mary's love for the world had helped it get out of extreme difficulties which it had undergone as a result of modern ideas ignoring fundamental Christian values — Cardinal Sin said.

Yes, as a nation we have implored Mary's assistance. Now, what would She have asked us? Our Lady would have asked us not so much of those red carpets, golden beads, lighted candles or garlands of flowers but the willingness to continuously convert all our hearts — starting from the highest ecclesiastical and civil leaders down to their last followers — to Her Son, Jesus, i.e., to live a new life in Christ's grace granted by the Church on the occasion of the newly ended Jubilee Year. This is what the Pilgrim Virgin of Fatima expects from the catholic faithful and from all Christians. After all, She is the "Mary of all Christians" praying for the world's order and peace.

FEATURES

The Holy See and peace^{*}

I have been asked to speak on this occasion about the Holy See and peace.

1. I am pleased to accept this task, although — I must confess — with some misgivings.

So much has been said about peace, everywhere, and for so long, in so many different situations, in so many different ways and in so many tones, that one can reasonably fear sounding, to say the least, not very original in approaching a theme that has been so widely explored and about which it seems difficult to say something that has not already been said again and again.

Much is also said about the declarations and actions of the Holy See with regard to peace, in favour of peace, particularly because of the powerful consensus evoked by the words and actions of the person who has occupied the See of Peter for the past five years, Pope John Paul II.

But the question of peace and war is so important and is so relevant — today especially — with its pressing weight of fear, and involving such hopes and anxieties for millions and millions of men and women everywhere, that it can never appear trivial when it is approached with the seriousness that it deserves. I mean when it is not treated in a rhetorical or one-sided way, but objectively and with an effort to be concrete, as befits a subject that is of vital importance for people everywhere and for the whole of humanity. Fine words and lofty sentiments are not enough. What is required is clarity of mind and firmness of will (even though it must be recognized that not even these are always sufficient to put an end to war and to ensure peace: not always sufficient, it is true, but always indispensable).

^{*} On Friday 18 November, St. Ignatius Church in San Francisco hosted a ceremony in which an honorary Doctorate in Literature was conferred on the Secretary of State, Cardinal Agostino Casaroli, by the Jesuit University of San Francisco. On the occasion Cardinal Casaroli delivered the following address which, he said, was a personal essay of synthesis, and consequently of a strictly personal nature.

I wish, therefore, to avail myself of the opportunity which this pleasant and significant encounter offers me in order to explain, in some way, the present position of the Holy See with regard to the question of peace and war as it presents itself today, with an immediacy and dramatic urgency that no epoch of the ancient or more recent history of the human race has ever known, or perhaps even approached.

There is no need for me to emphasize that what I have to say is not an official statement of the Holy See's position but strictly elements already publicly known.

Three lines of development

2. The work of the Holy See in the area of peace and war follows essentially three lines of development:

1) a doctrinal approach, on the level of the moral teaching which the Catholic Church — as indeed other Christian Churches and communities — considers to be among her specific and most fundamental tasks and duties;

2) the influencing and orientation of public opinion, particularly among Catholics, by means of a constant call to reflection, prayer, and the proper use of the rights and opportunities of citizens to act, individually or collectively, in favour of peace (as in other fields in which politics, in the widest sense of the word, are linked to morality);

3) by direct action addressed to the decision-making centres of Governments and International Organizations, both as a recognized moral force of worldwide extension, and as occupying a legitimate place in the international Community. This latter element makes it possible for the Holy See, in direct contact with the parties involved and always from the moral point of view in which it is competent, to enter into concrete questions regarding peace and war. These questions are always difficult and complex, even when it might appear that they affect only "minor" problems, as it were.

Papal pronouncements regarding peace

3. The documents in which the Holy See and, more directly, the Popes, have expressed their thoughts regarding peace are quite numerous. Not all of them are of the same level or im-

portance from the point of view of what I have called the doctrinal approach.

To limit ourselves to our own times, beginning, that is, from the pontificate of Pius XII, one may recall his Christmas Radio-Messages in which he sought to outline, somewhat systematically and in spite of the lapses of time between them, a consistent "doctrine of peace", in response to the new situation brought about by the Second World War and the post-war period, with its corresponding developments in terms of political tensions and new weapons.

One might say that the clear analyses of Pius XII and his repeated appeals, which were certainly not without profound emotion, were somewhat overshadowed, at least in the mind of the man in the street, and also in worldwide public opinion, by the luminous, warm, and at the same time serene clarity of the words of Pope John XXIII, especially in the Encyclical *Pacem in Terris*, the twentieth anniversary of which occurred this year.

The pontificate of Paul VI is particularly rich in doctrinal insights and developments, with numerous public and diplomatic interventions in favour of peace in a world increasingly exposed to the danger of forgetting the horrors of the last War and of being carried away by the logic which, in spite of the declared willingness to disarm, has led progressively to an increase of opposing stockpiles of weapons, extravagant both in quantity and quality.

As well as remembering that the signature of Paul VI is the first to appear at the foot of the great Pastoral Constitution *Gaudium et Spes* of the Second Vatican Council, one recalls his Speech to the General Assembly of the United Nations on 4 October 1965; the Encyclical *Populorum Progressio*, with its well-known affirmation that "development is the new name for peace"; the various messages and homilies for the annual World Day of Peace, which he instituted to awaken consciences and to encourage people to want to serve peace. These have followed each other at the dawn of each new year since 1 January 1968. The annual meetings with the Diplomatic Corps accredited to the Holy See often gave him the opportunity to return to this theme, which is so closely linked to the very nature of diplomatic activity. His last great intervention against the spectre of war was the solemn Message which he sent to the General Assembly

of the United Nations convened in Special Session on Disarmament, on 27 May 1978. Little more than two months later, Paul VI reached the end of his hardworking earthly existence.

His successor — Pope John Paul II — after the short interval of the pontificate of John Paul I — has taken up and carried forward Pope Paul's intense doctrinal activity and concern for the cause of peace.

As Paul VI did, the present Pontiff too has addressed the General Assembly of the United Nations, in October 1979. On the occasion of the Second Special Session on Disarmament, in June 1982, he sent a long Message which he had carefully reflected upon. Just like Paul VI, he too speaks to the entire human family on the occasion of the annual World Day of Peace.

His visit to Hiroshima and Nagasaki, in February 1981, presented him with a singular opportunity to admonish the whole world solemnly against the danger of a nuclear holocaust. John Paul II has also endeavoured to stimulate the consciences of the men and women of science regarding their responsibility in this field, and he has made use of, and continues to make use of, the valuable contribution of their experiences and ideas. It is sufficient to recall here the very recent discourse on 12 November to the Pontifical Academy of Sciences, in which the Pope requested "in this so very grave moment of history... the charity of wisdom which builds peace".

4. If we now try to extract from this vast "literature" the essential and basic lines of the position of the Holy See in the matter in question, we can, in my opinion, summarize them in a number of fundamental points which, in turn, would then, naturally, need to be accurately defined and developed:

- 1) Peace is a supreme good for humanity.
- 2) Peace is necessary.
- 3) Peace is possible.
- 4) Peace is a duty.
- 5) Peace has various indispensable premises or conditions.

In particular, true peace cannot even be built without true justice, in which the immense resources of the world are utilized

for all peoples and for the good of humanity, instead of being — diverted for constructing weapons.

6) Closely connected to the problem of peace, there is the question of the build-up of weapons. The arms race and the level that weapons have reached in various parts of the world, with particular reference to the major Powers with their respective alliances, represent:

a) an evil (especially with regard to the use of human potential and material resources), and

b) a grave danger to peace.

7) The problems raised by nuclear weapons require a separate and absolutely urgent consideration. They call for a particularly exhaustive and serious examination of a whole range of general and specific moral questions which these weapons pose for the human and Christian conscience. In effect, the concern of the Popes during the past decades — and they are not alone in this — has been deeply marked by the emergence of this new situation which raises questions about the traditional doctrine concerning war. This has not made them forget the problems arising out of the existence of other particularly cruel harmful weapons, such as chemical, bacteriological and biological armaments.

8) There is, therefore, a clear moral obligation incumbent on everyone, to the extent of each one's respective responsibilities, to make every effort to achieve real disarmament, progressively but without delay, especially in the area of nuclear weapons. The Popes hope that this disarmament will be complete, on the part of all nations, in a way, obviously, that is balanced and mutually guaranteed through the necessary systems of control.

9) The problem of nuclear and non-nuclear disarmament, while it is of primary importance and urgency, cannot — in fact — and should not — in principle — be considered as a question unto itself. By itself it does not offer a complete answer to the problem of peace, which has much wider implications and requirements. Nor does it have any real possibility of success if, in the first place, other means than those of conflict cannot be found to resolve the questions that divide or will divide peoples and nations. Speaking more generally, dis-

armament cannot be achieved if international relations are not based on mutual trust and cooperation leading to the elimination, or at least the gradual lessening, of the gap between the rich and poor countries, favouring the development of all peoples, members of the great human family, inseparably bound to each other and interdependent in good as in bad.

Praised as inspiring

5. Without claiming to cover every point, I believe that this brief outline describes fairly adequately the essential line of thought that is to be found in the teachings and declarations of the Popes closest to us in time.

The doctrinal and practical approaches of John XXIII, Paul VI and John Paul II in the area of peace, disarmament and international cooperation have been and are still the object of many positive judgments coming from various quarters, some times even from quarters opposed to each other.

The teaching of these Popes, which has been respectfully received by millions and millions of persons including non-Catholics, has been repeatedly acknowledged and praised by statesmen and politicians as a great "inspiration".

We may ask ourselves whether they also find it sufficiently "realistic".

"Realism" is a word that can have different meanings and interpretations. Those who are concerned primarily with the moral aspect of the problem and who rightly consider that this aspect prevails over all others, have an almost instinctive fear of this word: as if "realistic" tended to be in contrast not only with a sentimental and ethereal idealism but also with a just recognition of the supremacy of moral values in judgment and in consequent actions.

It would be wrong to assert, in an *a priori* and indiscriminate way, that politicians, statesmen and others responsible for public life, who are confronted daily by the reality of difficult and complex problems, including those that refer to the security of their respective countries, and who in this sense are almost "condemned" to a strict and watchful realism, are less sensitive to moral exigencies and accept the idea, which was in vogue at one time but which today no one would explicitly support, that

moral norms apply to the individual while States are governed exclusively by the rule of self-defence and victory in the "struggle for existence."

It is understandable, at any rate, that they should experience a certain, sometimes unspoken, perplexity, with respect to the affirmation that in spite of whatever difficulties, it is always possible to maintain peace and avoid war. Or, what is the same thing, that the necessary conditions for reaching peace are capable of being achieved.

In a well-known passage of the Encyclical *Pacem in Terris*, four values arising out of the requirements of the moral law in relations between peoples and States are enunciated and developed: truth, justice, effective solidarity, and freedom. These values have been reiterated and further developed by the successors of John XXIII. It is certainly true that, were these conditions to be realized, a peaceful and harmonious co-existence would be ensured on the international plane. But how can it be achieved that peoples and States which are different from each other in race, history, power and interests, will always and everywhere observe these moral norms, in such a way as not to destroy the *tranquillitas ordinis* according to Saint Augustine's well-known definition of peace. Justice, the first condition for peace among nations — *Opus iustitiae pax!* — itself becomes a source of conflict when the arrogance of one State to another elicits a justified reaction on the part of the offended party.

An impartial authority

6. John XXIII was well aware of the difficulty. And he indicated a solution in the establishment of "universal public authorities in a position to take efficient action" (no. 137), "with sincere and effective impartiality" (no. 138).

The establishment of "some universal public authority acknowledged as such by all, and endowed with effective power to safeguard, on behalf of all, security, regard for justice, and respect for rights" was recommended by the Second Vatican Council (*Gaudium et Spes*, 82) and by Paul VI in his Address to the United Nations (no. 3). This idea represents, as it were, a permanent aspect of the views of the Holy See and of the Catholic Church — and not only of them — on the question of peace.

But such a solution seems for the moment to be far away and difficult to achieve. Nor should it be forgotten that even

when a higher authority is established, such as the power of the State in a country, this higher authority of itself is not always capable of preventing disputes among citizens and social groups, or even sometimes of preventing a revolt against the authority of the State itself. Nor does the activity of the various International Organizations, including the United Nations, which nevertheless enjoy the confidence and support of the Holy See, seem sufficiently effective. Consequently the problem of what can be done in a situation in which the fulfillment of the conditions that can ensure peace between the different States or blocs of States is left to the good will of the parties involved and to their capacity or incapacity to resolve their differences peacefully, still remains in all its acuteness.

Precisely because of these difficulties, which too often seem insurmountable, the persuasion that military action is lawful when necessary for the "defence of the just rights of peoples", as *Gaudium et Spes* phrases it (no. 79), has not yet been abandoned. This is the classical "just war" theory, the principles of which are often useful for discerning various aspects of the problem, and which the Holy See considers it cannot *in principle* condemn absolutely and unconditionally, until such time as mankind develops some other effective means of safeguarding justice in relationships between peoples.

In principle, I have said, and under strict conditions, to which the Popes, since the beginning of the First World War, have not ceased to draw attention with increasing insistence. In particular it is necessary in every case to try all possible, sincere, tenacious and generous efforts to arrive at a peaceful solution, also with the help of allies and existing international mechanisms. It is required too that there be a proportion between the good to be defended and the evils of war in the concrete circumstances of each individual case.

7. This latter condition has become more relevant in relation to the constant progress made in the development of new systems of weapons. This is especially so in the case of nuclear weapons, with their tremendous capability of inflicting destruction and suffering lasting long after the actual moment of armed conflict. This fact, confirmed by the tragic experience of Hiroshima and Nagasaki and the statements which science itself has made with a forcefulness that impresses even more than the legitimate emotional response of millions of people around the world, arouses fear and appeals to our sense of responsibility. All of which, as I have already indicated, obliges us to make

a profound revision of traditional principles of evaluation, a revision which takes into account the difficulty — many would say, the practical impossibility — of controlling those immense forces which man succeeds in releasing, but which he seems incapable of containing and regulating according to his wishes and according to the dictates of his conscience.

Other forms of war

8. The specific problems raised by nuclear weapons and the terror caused by their rapid and progressively more menacing development, in a race that appears to have no foreseeable end, have almost made us forget the horror of other weapons and other wars. Such wars have followed one another in many parts of the world since the end of World War II, causing increasing slaughter and destruction.

Not only are these situations totally unjust towards the people caught up in them, they are also extremely dangerous. A limited war, in fact, especially in certain strategic points around the globe, could give rise to a widening series of involvements leading eventually to a regional or even worldwide conflict.

In any case, it is understandable that the fear produced by the ever more menacing line-up of nuclear armaments capable of destroying so much life on the face of the earth, or at least in vast regions of the earth — as at present, for example, in Europe — is much greater than the fear produced by other means of destruction and death which by comparison appear less terrifying in extension and consequences.

Scientists warn about the consequences of a nuclear conflict. Churchmen anxiously examine the many moral questions that the possible use of these weapons poses for man's conscience, from the merely human as well as the religious and Christian points of view. Mass movements are organized against the nuclear threat. Politicians and people in government ask what can be done.

The Holy See, for its part, has not ceased to give attention to these complex questions (without overlooking either the questions posed by other kinds of weapons, such as the bacteriological and biological weapons already mentioned).

General consensus

9. The positions of Pius XII, John XXIII, of Paul VI and John Paul II repropose, one could say, on a higher level both quantitatively and qualitatively, the principles that apply to all weapons, especially the most dangerous among them.

While maintaining as an essential point of reference what the Second Vatican Council solemnly declared, that "any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself" (*Gaudium et Spes*, 80), the effects and consequences of a nuclear war are always such as to exclude even the hypothesis of recourse to them. It would really be a type of collective murder-suicide, notwithstanding the efforts made to limit the harm and consequences, by making the nuclear arms more precise and more limited in their effects.

On this point there seems to exist a general consensus. There also seems to be a general agreement that nuclear weapons, used once for the first time to win a prolonged war, given that science and technology have put them in the hand of nations or alliances opposed to each other, may now be produced and stock-piled, not in order to be used, but to prevent or forestall their use by the other side. There are those who think that nuclear weapons have marked the end of the epoch of war: War with a capital "W" at least, if not of "limited" wars. Not wanting to face collective suicide, mankind will be forced to seek the path of co-existence, perhaps of peace.

Notwithstanding this thesis, or these hopes, there remains the grave human and moral problem of the danger that these weapons, because they exist, will at some point be used.

And there remains the problem, no less serious from the moral point of view, of how to react when one side becomes the object of a nuclear attack: does one respond and "defend oneself" with the same "suicidal" arms?

And how does one behave in the case of an attack with overwhelming conventional weapons, or even with genocidal biochemical or bacteriological weapons?

Science is not to blame

10. The spectre of a possible transition from "deterrence" to actual use includes other hypotheses as well.

These seem to appear less and less improbable as tension grows in international relations and as more countries and opposing blocs feel that their security or the values that they consider vital are jeopardized.

The ensemble of these questions is the object of serious and concerned examination and discussion, not only on the part of men and women in politics, of experts, and of public opinion, but in particular of moralists and of entire Bishops' Conferences in different parts of the world.

Humanity hopes and dreams of being free from the nightmare of a nuclear holocaust that threatens, as if in revenge, those who have violated the mysterious secrets of matter's innermost composition, releasing its unimagined forces.

The mass demonstrations continually taking place in so many parts of the world, even if they are sometimes affected by unilateralism and unjustified oversimplification, correspond nevertheless to people's deepest feelings.

We all know that science is not to blame for the present situation. Science is to be admired and encouraged in its conquests. It is man's abuse of these conquests that is at fault.

More than a question of physical forces, no matter how terrible their unleashing, it is a moral question: a question of wisdom and of will.

11. That is to say, man, who is free and who is the master of his own decisions, in spite of the conditioning that he receives from the forces or the resistances of the physical world that he finds himself living in, is the one who can and who must decide his own future and the future of the earth that has been given to him as his home.

Man: a being who is small and yet immense, weak and yet capable of dominating forces immeasurably greater than himself! Man: the king of the universe!

The Popes tirelessly recall and emphasize this sovereignty, against the recurring temptations to a more or less explicit abdication from a dignity which is at the same time an almost frightening responsibility.

But when one says "man" one is really saying "men", millions, tens of millions of men and women, organized in ethnic

and political groupings differing from one another and too often at odds.

A common responsibility is divided among them.

There thus returns the problem of how one can ensure a common harmony of wills, in order to avoid a common destruction.

Bearing in mind the real possibilities available, mankind does not seem to have, for the moment, any other choice than between the path of agreement and the path of fear, or of "deterrence".

The atomic weapon is precisely considered the typical and most effective weapon of "deterrence" existing today.

There are many who do not hesitate to attribute to it the "merit" of having prevented, for almost four decades, the outbreak of a new world conflict.

In reality, the nuclear weapon, had it remained the monopoly of a single Power, would have enabled this Power to exercise uncontested dominion over the world. Having come into the possession of others as well, it destroys any dream of absolute predominance, except perhaps over an earth reduced to a desert, and it may be an encouragement to seek some reasonable agreement.

Naturally, the nuclear threat is not the only means of deterrence: but it does seem to sum up, and raise to a sort of symbol, the other means which, from the earliest days of man's turbulent living in society, have in their various forms been a part of our history. In its radical nature, this threat emphasizes the essential irrationality of a relationship between individuals and peoples based not on the dominance of law and justice — which are often on the side of the weakest — but on the dominance of force, which, no less often, assists those who are in the wrong, or who wish to oppress others as in the saying recorded in the Book of Wisdom (2:11): "But let our might be our law of right for what is weak proves itself to be useless".

The Popes and the Church are of course in favour of a mode of life based upon a mutual commitment to sincere respect for law and justice. But, in view of a reality that unfortunately seems a long way from being capable of change, they recognize that one cannot condemn recourse to a not indiscriminate deter-

rence, as a means for trying to defend one's own security and to resist unjust aggression, and in the meantime to prepare to change the situation which for the moment justifies the use of deterrence.

Everybody knows the statement of Pope John Paul II in his Message to the Second Special Session of the General Assembly of the United Nations on Disarmament:

"In current conditions 'deterrence' based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable".

Ascending spiral of costs and dangers

12. This statement is of a general nature, and, with regard to the actual ways of exercising this deterrence, one has to have recourse to the familiar principles of moral teaching: taking into due consideration what is at stake, that is to say the values that may be endangered and which have to be protected.

In itself, deterrence does not require a mathematical "balance" of forces of terror, because deterrence can prove to be effective also in some other way. But in practice balance is being sought today, by both the blocs that divide humanity, as an element considered necessary. On the other hand, the principle of balance, political or military, is a classical one in the relationships between States and alliances; and any attempt to destroy the balance to one's own advantage is interpreted as a sure sign of a desire to oppress.

But, as Pope Paul warned in his Message to the First Special Session of the General Assembly of the United Nations on Disarmament:

"The logic underlying the search for the balances of forces impels each of the adversaries to ensure a certain margin of superiority, for fear of being left at a disadvantage".

This logic leads not to real balance but to a successive imbalance—or at least to a fear of imbalance—which, in the quest for a restoration of balance, fosters an ascending spiral which creates growing costs and growing dangers.

At any rate, in the papal teaching, deterrence cannot be considered "an end in itself". It has an essentially provisional

nature, and so to speak, an instrumental one. As well as serving in the meantime to avoid the worst, it also has to serve to give time for seeking agreement and understanding, which represent, not only on the moral level but also on the level of the true interests of peoples and of humanity, what I would call the "realistically ideal" condition for human existence in society. It is an ideal that one must make every effort to get ever closer to.

13. In the eyes of the Popes, agreement has two purposes. The first, which one could call a negative one, without this definition in any way detracting from its vital importance, is the elimination or at least the limitation of the means which enable men to wage war and which in some way can be an encouragement to war; in other words, disarmament.

The declarations and exhortations of the recent Popes on this subject are, in number and warmth, one of the most eloquent proofs of their concern for the prevention of bloody conflicts between peoples.

The insistent invitation and exhortation to sincere dialogue, without surrendering to exhaustion or discouragement, mainly concern this first condition for forestalling dangers to peace. The most recent example is the Letter of 26 October last which Pope John Paul II addressed to the President of the United States of America and to the Chairman of the Presidium of the Supreme Soviet of the Soviet Union, in order to urge them not to desist, in spite of the grave difficulties, from the Geneva talks on the reduction of strategic weapons (START) and on intermediate nuclear forces (INF). The Holy See, while remaining on the strictly religious and moral level proper to it, just as it had supported the Treaty for Nuclear Non-Proliferation and had acceded to the same, is now taking part in the preparatory meetings for the Conference on Confidence and Security Building Measures and Disarmament in Europe, which is to be held in Stockholm in January 1984.

But as well as this "negative" purpose, indeed — in a wider historical view — above and much more than this, the Holy See looks to the positive aspects of peace, which, in the words of the Second Vatican Council, "is not the mere absence of war" (*Gaudium et Spes*, 78).

The space created by the hoped-for absence of war must be filled by cooperation for human well-being and progress, backed

by the energies and resources thus saved, but backed especially by the generosity and spirit of self-sacrifice of which mankind has so often given such splendid examples on the field of battle.

Winning true peace demands no less valour and commitment than winning a war.

The progress of all peoples, a more just and constructive relationship between the developed and the developing nations, between North and South, between States with different political and social regimes — these are the objects of attention and action on the part of the Holy See. In this spirit, the Holy See wished to be a party with full rights and responsibility of the Helsinki Conference on European Security Cooperation.

14. We all know the difficulties of dialogue, whether for disarmament, for seeking political solutions for the problems dividing the peoples, or for ensuring harmonious international cooperation. The complexity and difficulty of the problems which are almost inextricably interwoven and which touch upon vital rights and interests, deep feelings and strongly rooted convictions, constitute an obstacle that too often can appear in practice unsurmountable.

On the other hand, dialogue requires sincerity, frankness, a spirit of understanding, firm and patient openness, and generosity, as Pope John Paul II recalled in the Message for the 1983 World Day of Peace. Above all it requires each side to succeed in having confidence in the other side's frankness and good will: something, at least today, which seems almost unattainable, also by reason of invincible ideological differences.

In order to facilitate dialogue between Governments, much can certainly be done by the support, or pressure, of public opinion, itself trained to understand and be generous to others, sensitive to the needs of those with least resources, and not closed up within nationalistic egoism or racial and cultural prejudices.

Hence the importance of education for peace: a task of primary importance, both individual and social. The Popes have always made this one of the main concerns of their Magisterium — which is directed beyond ecclesiastical frontiers to all those capable of listening to the voice of conscience that this Magisterium wishes to interpret. It has likewise always been part of their ministry to the sons and daughters of the Church. Since,

in the last analysis, what will matter is that people are educated to become peacemakers, it is imperative that peace studies be even more developed in all centres of higher learning, in particular in Catholic colleges and universities, and that peace research become more and more an integral part of the commitment and contribution that Catholics make in the academic community.

Dialogue often needs mediators: not always, of course, in the technical sense that this word has in international law.

The Holy See, for its part, does not shrink from the duty of offering its help, in accordance with its specific nature and possibilities.

Interest in the cause of peace is so vital that neither difficulties nor disappointments can stop the Holy See in its desire to serve humanity or individual countries.

"Nothing is lost by peace..."

15. What I have tried to say fails to convey the profoundly religious and almost "prophetic" tone that distinguishes the interventions of the Popes in the field of the problems of peace. Nor does it render the profound emotion that accompanies their efforts to set forth, with the rigour of truth and the warmth of their pastoral charity, the demands of the moral conscience and the divine law, the principles that must rule the relationships between individuals, between social classes, peoples and States. It likewise fails to convey the almost painful tension of having to reconcile justice, fundamental human and national rights, freedom and dignity, with the need to safeguard peace, especially in the state the world finds itself living in, in the nuclear age. There is, in fact, a real change of direction in the age-old history of humanity, faced today with the danger of its own self-destruction.

From the anguished warning of Pope Pius XII at the beginning of World War II: "Nothing is lost with peace, everything can be lost with war", to the cry of Pope Paul VI before the General Assembly of the United Nations: "No more war, war never again!"; from John XXIII's impassioned defence of peace to the insistent appeals of Pope John Paul II against the nuclear peril and on the need for constructive dialogue between peoples and the leaders of the nations — all of this tells us how

the universal desire for peace finds an echo and a voice in the hearts of the Popes. Peace: "most ardently in every age all people have longed for it" — these are the first words of the Encyclical *Pacem in Terris*.

This desire finds particular expression in their insistent invitation to prayer: peace is, in fact, a "gift of God".

But since this gift is "entrusted to us" (Message for the World Day of Peace 1982), the Holy See is equally insistent in appealing to the concrete responsibilities of all.

The Holy See reminds everyone that it is not enough to problem loudly the general desire for peace; it is also necessary to cooperate in creating the conditions that make peace possible.

To everyone, particularly to believers, the Popes and the Church do not cease to address the pressing appeal to "conversion". They warn that hatred, injustice, conflicts and wars are the "social" fruit of man's departure from the moral order willed by God, or in other words they are the fruit of what in Christian language is called sin.

Over sin there is victory: the Redemption. There is a victor: Christ the Redeemer.

It is Christ whom the Popes, and the Church of which they are the first servants, wish everyone to know, in every clime, in every continent. It is Christ whom they wish everyone to listen to and to follow.

For they know that, as he is the life of the world, he is also "the Prince of Peace" (Is 9:5); indeed, he is "our peace" (Eph 2:14): "the one desired by all the nations" (Haggai 2:8 Vulgate).

"Convince Men at Arms to Welcome the Plea for Peace"

John Paul II *

1. Immaculate!
Mother of God and of men!
The City of Rome greets you today in this historic place.
2. We come to you during the Holy Year of the Redemption,
to venerate the stupendous work
that the Most Holy Trinity has accomplished in you,
in the birth of Christ, Redeemer of the world and your Son:
During the Holy Year we thank God for you —
first among the Redeemed:
for you — among all the children of Adam — preserved
from original sin.
3. O Mary! — Be the Mother of our liberation from every evil:
from the evil that overburdens man's conscience,
and from that evil which always more threateningly
obstructs the horizon of our century.
4. You are the light of the first Advent!
You are the morning star that precedes the coming
of the Messiah.
Now that the Church and mankind are approaching the end
of the second millennium of Christ's coming —
be for us the light of this new Advent,
be its morning star,
so that darkness does not surround us!
5. Precisely at the end of the second millennium
there accumulate on the horizon of all mankind
enormously threatening clouds, and darkness falls
upon human souls.

* Published in *L'Osservatore Romano*, 19 December 1983.

6. Intervene, O Mary, and speak,
with your mother's persuasive voice,
to the heart of those who decide the destinies of peoples,
so that through dialogue
they might find the ways for honourable and just settlements
of the conflicts that oppose them.
Convince men at arms in the various parts of the world
to welcome the plea for peace,
which rises to them from the tormented
and defenceless populations.
7. O Mary, revive in everyone's heart
the sense of human solidarity
towards those who, deprived of essential goods,
are dying of hunger;
those who, refugees from their homeland,
seek refuge for themselves and their families;
those who, left without work, see their own tomorrow
dangerously threatened.
8. O Mary, protect the candour of innocence
in today's children, who will be the men and women
of the future millennium.
In your Immaculate Conception you reflect with particular
splendour the Light that came into the world: Christ the Lord.
May this Light lead us toward the future!
Mirror of justice!
Queen and Mother of peace!
"Salus Populi Romani!"
Be with us now always and at the hour of our death,
Amen.

Mary of All Christians

By

Guillermo Tejon, O.P.

CONTROVERSIAL MARY *

Is not his mother called Mary? (Mt. 13:55)

Gone are the days when Protestants despised Catholics as 'Popish idolaters' and Catholics countered with a loud, "You, heretics, enemies of Mary!" A great gap still divides them, but open hostility has practically disappeared, except perhaps in the attitude of some narrow-minded and proselytizing sects and cults, which can hardly be called Protestant, and in the mind of some ignorant Catholics.

Not all Protestants object to everything about Mary. True, some of them consider her as merely the biological instrument through which Christ was given to the world; but there are others who hold her in high regard, and still others who have churches dedicated to her and who even pray to her. However, in general, all of them disapprove of the two latest Catholic dogmas on Mary: the Immaculate Conception and the Assumption. In this they are joined by not a few Orthodox, otherwise great lovers of the Madonna. As a matter of fact, the Orthodox and a number of Protestants believe in the truth contained in those two dogmas, especially that of the Assumption, but they do not see why they have to be proclaimed dogmas instead of just being left to the faith and devotion of the individual Christian and the local churches. Of course, here we move on wider ground. The definition of a dogma is intimately connected with another bone of contention between Catholics and non-Catholics, namely, the Primacy of the See of Rome and the Infallibility of the Pope. So Mary has become the victim, not only of different biblical and theological interpretations, but also of contradicting views on Ecclesiology.

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I do not intend to write a treatise on Mariology nor to engage in a discussion on the circumstances that in past centuries caused Christians to go separate ways, often to the point of sharply confronting one another. This is the age of Ecumenism, and since Ecumenism is a serious effort on the part of Catholics, Protestants and Orthodox to arrive at unity in the Faith, I would like to base my reflection on a broad ecumenical premiss: the fact that we are all Christians, followers of Jesus of Nazareth and preachers of his Gospel.

I use the term 'Mariology' in an ecumenical perspective. Catholic Theology has always made it clear that Mariology is but a part of Theology, the science that studies God, and in Christianity, Christ. Protestants understand this, but when they look at popular manifestations of Catholic Marian piety, they frequently conclude that such is not the case, and that in reality Catholicism considers Mariology independently of Christology. To obviate this difficulty, Orthodox theologians usually avoid the term 'Mariology' altogether.

The purpose of this study is to meditate on the figure of Mary and on what she means to us, Christians. To do this we have to take into account the books of the New Testament as well as the tradition of the Church; not only because tradition gives meaning and life to the Faith, but also because it was tradition that gave us the Scriptures.

When I say 'tradition' I mean not just the tradition of the first centuries of the Church, but also the tradition of the early days of the Protestant Reformation, which insofar as it refers to Mary was lost in subsequent theological development.

Referring specifically to the Gospels, the figure of Mary has to be studied, not only in the Gospel of Mark (as some Protestants seem to do) or of Luke (the favourite of many Catholics) but also of Matthew's and John's. Each evangelist had his own particular purpose in mind when writing the Gospel. As a result, he emphasized one point or another, depending on what he was trying to teach. For a complete Theology of Christ, and therefore of Mary, we need the four Gospels, which complement one another.

A Christian is one who accepts Christ as Saviour and tries to follow his teachings. Mary, as the 'Mater et Discipula' (Mother and Disciple) can teach us many things about the Christian Faith, not with lectures but with the example of her life. If so often we bring to mind the great personages of the

past, especially those of the Bible, in order to learn from them, why shouldn't we try to learn from Mary? Mary's motherhood is her highest title, but as St. Augustine says, her greatest merit lies in the fact that she was a faithful disciple, and it is from the example of her discipleship that we learn the most.

A Christian is a pilgrim, always in search of Christ and of the Truth that he brought to the world. In this quest, he is led by the Holy Spirit, and he hopes that the salvation that he has initially found in this life will one day come to completion in heaven. In this context, Mary, 'a sign of salvation', can be regarded as the figure and type of every Christian.

The blessed Virgin practised and exemplified in her life, the actions characteristic of all virtues. Other saints are known for certain special virtues, one was humble, another pure, another merciful; as Saint Nicholas whose examples of mercy and kindness are so well known; but the Blessed Virgin shone forth in the example of every virtue; for in her you find the one glorious example of humility, "Behold the handmaid of the Lord"; and as a result. "The Lord regarded the humility of His handmaid"; the example of her virginity, "since I know not man"; and the example of every virtue, as is clear from her holy life and conduct. (St. Thomas Aquinas)

She is also the prototype of the pilgrim Church which, like Mary, has to be virgin and mother.

As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ. For in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother. (Vatican II — Constitution on the Church, 63)

Being the mother and the disciple of Christ, Mary cannot but exude Christ. The English Anglican preacher Hugh Latimer expressed this idea beautifully in a sermon on January 18, 1548:

As the saffron-bag that hath been full of saffron, or hath had saffron in it, doth ever after savor and smell of the sweet saffron that it contained, so our Blessed Lady, which conceived and bare Christ in her womb, did ever after resemble the manners and virtues of that precious babe that she bare.

We should therefore look up to Mary for inspiration in our Christian life. As the Final Report of the Anglican-Roman Catholic International Commission says,

We further agree in recognizing Mary as a model of holiness, obedience and faith for all Christians. We accept that it is possible to regard her as a prophetic figure of the Church of God before as well as after the Incarnation.

MARY'S CALLING

Peace be with you! The Lord is with you and has greatly blessed you! . . . You will become pregnant and give birth to a son, and you will name him Jesus. He will be great and will be called Son of the Most High God. (Lk. 1:28, 31-32)

The Jewish nation lived in expectation. A Messiah had been promised, and although not all agreed on what kind of Messiah he was going to be, all awaited his arrival. The Man-Messiah had of course to be born of a woman. All Jewish girls were possible candidates. One of them, named Mary, from Nazareth, was chosen.

When the Messiah was announced to Mary, he was spoken of as far greater than all the expectations and dreams of countless generations had imagined him to be. He was to be an extraordinary man all right, a powerful prophet; but he was also to be the Son of the Most High God. Mary was selected for the most sublime job for which a human has ever been chosen. In Jesus the divinity and the humanity were blended into one. The Godhead provided the divinity, Mary the humanity. Thus Mary was brought into a very intimate relationship with the Holy Trinity: with the Father, who adopted her as a privileged daughter, with the Son whose mother in his human form she became, and with the Spirit who, as God's power, accomplished in her the wonderful mystery of the Incarnation. St. Gregory Palamas calls Mary "the boundary between the created and the uncreated."

Mary was prepared for her role as mother by the Lord himself. Filled with the Holy Spirit, she was declared full of grace. She was made holy from the beginning.

No one has to tell us that something has gone wrong with our human nature. We experience it every minute of our lives. All men long for the original innocence and integrity, for the restoration of that beautiful and perfect relationship between peoples and between this world and God. *Eden*, with all it implies, is a dream in every man's heart.

Mary was given *Eden* on earth, although not in its totality: Eden insofar as it meant holiness and sinlessness, not insofar as it precluded the 'consequences' of the original sin, like suffering, death, struggle in life, effort to grow in the Faith and in the knowledge of God, etc.

To be a saint is to be incorporated into Christ as Saviour, to receive the fullness of salvation in him: in this life through grace and after death through a perpetual and unbreakable union with the divinity. We too are highly favoured, because in us the divinity of Christ and our humanity are united; we too have been adopted into God's family and are called children of the Father. We are also full of grace, for Jesus is with us and his Spirit dwells in us. What was given to Mary is given to us: only, to her, it was given on a much higher degree. It is in this context that the dogmas of the Immaculate Conception and the Assumption have to be placed and understood: the former prepares Mary for the long journey ahead in life and for her difficult mission, the latter brings to a full and ultimate realization the initial grace and holiness that she received at conception.

However, in all this we must make sure that things are not brought out of perspective. Mary's choice as mother, the fullness of grace given to her, her immaculate conception and bodily assumption into heaven and everything else in her life, was the Lord's gift to her. She did not deserve to be the Mother of God, she was chosen gratuitously; she did not attain sinlessness by her own efforts and did not reach assumption through her own merits. Mary was a daughter of Adam, and therefore like all other human beings, in need of redemption. It was through Christ her son that Mary achieved salvation. Immaculate Conception means redemption by exemption or immunity from sin. Without Jesus Mary is nothing. Christ is the Saviour, Mary is the instrument chosen by God to give the Saviour to us. Mary is the Mother, and she is also the Disciple of Christ. She is the first of the redeemed, the first-fruits of redemption, the first Christian. We think of her

as the foremost of all those who have shared in, and who still enrich the communion of saints. (Dr. Albert C. Outler)

As Paul VI says in *Mariæ Cultus*, 25:

In the Virgin Mary everything is relative to Christ and dependent upon him. It was with a view to Christ that God chose her to be the all-holy Mother and adorned her with gifts of the Spirit granted to no one else.

Mary herself was very much aware of this. Her *Magnificat*, a song of freedom and liberation — a song of particularly inspirational value in these times of 'Theology of Liberation', 'Women's Liberation', 'Church of the Poor', and 'Human Rights' — is also a song of thanksgiving. Mary praises the Lord for the mercy shown her and for the mercy shown to all those who suffer under the oppression of sin or any other form of evil.

First, she sings with a joyous heart of the grace and blessing which the merciful Lord has shown to her.

Second, she sings of the blessing and great and wonderful work which God continually does for all men in all the world; namely, that he takes mercy on the miserable and meek, that he raises the lowly and enriches the poor. Again, that he puts to nought the wisdom of the proud...

Third, she sings of the proper and highest; namely, that God has visited and redeemed Israel through his only Son Jesus Christ. (Martin Luther)

We praise the Lord for the wonders he worked in Mary, we rejoice with her and we hope and pray that we may be given a share in them.

MARY'S RESPONSE

"I am the handmaid of the Lord. May it happen to me as you said." (Lk. 1:38)

One of the things that can be said for the good Lord is that he created man in freedom and that he has always respected that freedom. He does not force things upon us: he just offers them to us. His hand reaches out to us, but we have to extend ours so that both hands are joined in a bond of friendship and love.

When Mary received the message from the Lord, it must have sounded to her like incredible and impossible news: To be the mother of someone who would be the Son of God; and without the help of man? She asked how that could be, and she was given an explanation. But the explanation was too general and did not answer all the questions that could be asked. Still, Mary understood the basic fact: the Lord wanted her to collaborate on a project of the utmost importance for his people. In

other words, she discovered the will of God for her. The moment she understood that, she did not hesitate any longer: "May it happen to me as you said."

Mary's fiat is a whole sermon on the Will of God and on man's response to it. Her fiat was a yes with all the consequences, among them one that must have loomed in her mind as inevitable and ominously imminent: "What is Joseph, what are people going to think when they discover that I am with child?" We know of Joseph's reaction. But the Lord, who sometimes calls to painful sacrifices, never abandons those who generously answer 'fiat' and he intervened by giving Joseph an important role in the project.

However, this was just the beginning. The initial fiat was only the start of a long road that was not clearly outlined, a road from an implicit but real awareness to an explicit consciousness. Mary started to walk in expectant faith, always discovering new aspects in the mystery of the personality of her son, new purposes in her unique vocation, new demands upon her role as the mother of Jesus. She soon finds herself travelling to Bethlehem and giving birth away from home, finding out that her son is worshipped by some and persecuted by others, and emigrating to Egypt in order to save his life. Later she settles in Nazareth where, just like any other mother, she takes care of her growing child. Eventually he leaves home and becomes an itinerant and controversial preacher, a powerful prophet. People speak in favor of and against him. In the end his enemies prevail and he is condemned to die on a cross.

All throughout Mary's life, the mystery of Jesus' conception by the power of the Most High, the mystery of that Son who was the Son of God, kept unfolding before her eyes, every day turning a new page in the book of her life. As she had done at the time of the Annunciation, she tried to understand: "Mary remembered all these things and thought deeply about them." (Lk. 2:19)

As she walked further along the road, as she understood better, in her heart Mary kept saying 'fiat': May it happen to me as you said. The Will of the Father became her rule of life, and her life a living fiat. And thus she, who already was Jesus' mother according to the flesh, became a 'mother', a 'sister', a 'disciple' according to the spirit, like all those who do the Father's Will: "Whoever does what God wants him to do is my brother, my sister, my mother." (Mk. 3:35)

When we receive our Christian vocation we do not understand everything about it. We have to accept it in principle, and all throughout our lives we are expected to grow in the Faith, to make efforts to discover the Will of God in all situations, to ponder things in our heart, to learn, to keep saying, "Fiat, may it happen to me as you said."

To be in communion with Mary means that we have within the family one who shows us what it means not to draw back when God addresses us, what it means to listen to the Word of God, to take it into our life, our body, our body politic, to cherish the Word, and to give that Word, to share it, for the life of the world. (Protestant Church History Professor Dr. John A. Ross Mackenzie)

More than that. Although Mary's fiat was her personal response to the Lord, in many ways it was our fiat, and this makes us feel closer to her and to the mystery of her motherhood.

But by the same impulse she gives us up with herself to the action of God. For it is not in her personal name only that Mary has answered. St. Thomas tells us that her assent was given "loco totius humanae naturae," in the name of the whole human race. In her Amen resound all the amens which will rise from earth into heaven. At this unique moment mankind welcomes in Mary its Saviour and accepts the offered Union. (Cardinal Léon Josef Suenens)

Sermons in Solitary Confinement is a book written by Richard Wurmbrand, a Presbyterian minister who for three years was kept incommunicado in a cell thirty feet below ground in communist Bucharest. One of the sermons is entitled *A Christian Encounters Gabriel*. In it Wurmbrand speaks of a fellow prisoner, a good Christian called Gheorghe whose mind, tortured and in anguish, wanders into 'his holy or perhaps crazy-dance'. An angel addresses to him the familiar words "Hail, Gheorghe, full of grace. God is with thee, Blessed art thou." Gheorghe questions him: "To whom are you sent?" and the angel answers: "To you, Gheorghe." Considering himself unworthy of the message, Gheorghe tries hard to get rid of what he considers an importune temptation; but in vain. Wurmbrand continues:

But the angel — it was Gabriel — remained. How insistent angels are! Then something was conceived in this Christian as in Mary in times past (or perhaps he only discovered what

had long been there). There quickened in this Christian the germ of a new life which would give him in the future the power to overcome where he had been defeated in times past. He knew that he would be able to bear things more painful than death, even the worst of mockeries. Since that experience, the Christian lives no more. Christ lives in him. He lives only to nurture this new life, to raise up in all good the author of all virtue. What a responsibility! Like Mary, it is his task to bring to maturity the very king of heaven,

LED BY THE SPIRIT

The Holy Spirit will come upon you, and God's power will rest upon you. (Lk. 1:35)

Protestants accuse Catholics of having substituted Mary for the Holy Spirit in their Christian life, expecting her to perform in them the work of sanctification which is the Spirit's prerogative. In a sense they are right. Mariology and popular Marian devotion gained new pre-eminence in the Catholic Church at a time when Pneumatology was on the wane. Sound theology and authentic mystical life never accepted such substitution or intentionally promoted it; still, it is a fact that in recent centuries not enough attention was paid to the action of the Holy Spirit in daily Christian living. I still remember the days when preachers, paraphrasing Acts 17:23, referred to the Holy Spirit as the 'unknown God'.

However, Catholics are not the only ones to beat their breasts. Most Protestant denominations have likewise ignored the Spirit, their emphasis being almost exclusively on Christ; and the Pentecostal tradition, which certainly has kept the devotion to the Holy Spirit alive, has done it at the expense of Jesus and, of course, in complete oblivion of Mary.

In recent times, and to a great extent as a result of the ecumenical movement, the Holy Spirit has been 're-discovered' by Catholic popular piety. This is a welcome development, which I am sure is very much to the liking of Mary, for her life does not make sense nor can it be understood without the Spirit.

'Led by the Spirit' is a phrase which in the Gospels refers to Christ; but the evangelists might as well have applied it to his mother Mary.

When Mary asked Gabriel, "How can this be?", the angel answered: "The Holy Spirit will come upon you, and God's power will rest upon you." Thus the Holy Spirit became Mary's partner in the great work of the Incarnation.

In reality, Mary never walked alone. Since the moment of her immaculate conception, the Spirit of the Lord accompanied her, doing in her the great things that Jesus was later to attribute to the Paraclete when he promised him to the disciples: being her guide, her inspiration, her strength, her companion and teacher.

In the Incarnation Mary opens up totally and completely to the action of God, puts herself trustfully in his hands and lets God's Spirit take over in her life. She becomes the listener, ever-attentive to the voice of God and to the promptings of the Spirit. Step by step she is led from beginning to end until the great day of Pentecost when she shares the outpouring of the Spirit with the disciples. Schillebeeckx, who calls Mary's fiat "a priceless jewel of trustful faith in Yahweh", notes that Mary did not reply to the angel, "Yes, I accept, I will", but simply declared herself to be the handmaid of the Lord, ready to do whatever he wanted her to do. And he goes on to explain:

A reply such as "Yes, I accept" seemed to her too ambitious. Indeed, to be more exact, it simply did not occur to her to reply in such a way. In mystic simplicity, she merely said, "May it be so," or "May it be accomplished in me." In this, Mary showed her absolute receptivity, her completely free and open attitude — "He who is mighty has accomplished great things in me."

The Spirit accompanied and sustained Jesus during his pilgrimage on earth; the Spirit accompanied and sustained Mary in her life. The same Spirit, given to us in Baptism, is a continuous source of spiritual life in us. Rather than letting our theology and devotion to Mary interfere with that, let us learn from Mary's example and think of her as an instrument that brings us to the Spirit.

St. Athanasius said boldly: "The Word took flesh in order that we could receive the Holy Spirit." Jesus sent the Spirit to the disciples in order to give them the new life that he won for them through his death and resurrection. He is therefore, a messenger, an instrument of the Spirit. And Mary, who by the action of the Spirit gave us Jesus, also becomes the Spirit's agent.

May your Son grant that in the imitation of your own holiness, we may also be made capable by the grace of the Holy Spirit of conceiving the Lord Jesus in the depths of our souls; and that once conceived, we may never lose him. (Erasmus — to Our Lady of Walsingham).

The Nicene Creed, accepted universally throughout Christendom, proclaims: "By the power of the Holy Spirit he was born of the Virgin Mary, and became man." Christians in general believe in the virgin birth, at least in the sense that Jesus was conceived without a human father; but not all believe in the perpetual virginity of Mary. Nonetheless, virginity can teach all Christians something very important. The biological is only one aspect of virginity; the spiritual (total acceptance of God) and the apostolic (total commitment to the cause of the Lord) are far more important dimensions. To be real 'wholeness', virginity has to be fully involved, and therefore has to grow into a spiritual and apostolic motherhood or fatherhood, based on a love that is never demanding but ever giving. Spiritually and apostolically, the Church and all Christians are expected to be virgin. Mary's total acceptance of and total surrender to the Will of God sets the example for us.

The virgin birth is the negation of the last possible claim that humankind has reached out in some way to claim God. It is the action of pure receptivity. And, as such, it is the final rejection of the humanistic, secular religion of modernity. (Presbyterian minister Donald Dawe)

We should welcome Mary as a gift of the Spirit to us:

The experience of Mary is one of the most precious gifts of the Spirit. She is a charism of the Spirit in person. From her I learn to believe more purely, to discern the Spirit more clearly, to listen to the Word more intently, and to await more creatively the hour of the Lord's coming. (Catholic Charismatic leader Fr. George Montague)

Therefore, let us pray to her, who was full of Spirit, to lead us to the Spirit:

I beg of you, oh, I beg of you, Holy Virgin, that I may have Jesus from that Spirit through whom you bore Jesus. Through that Spirit may my soul receive Jesus through whom your flesh conceived the very same Jesus. By that Spirit let me know Jesus whereby you yourself were given to know, to have in your care and to give birth to Jesus. In that Spirit let me in my

lowliness speak wonderful things of Jesus, for in that Spirit you confessed yourself to be the handmaid of the Lord, desiring it should be done to you according to the words of the angel. in that Spirit may I love Jesus whom you, from now on, adore as Lord but gaze on as Son. (St. Ildephonsus of Toledo)

STABAT MATER

Standing close to Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. (Jn. 19:25)

"If anyone wants to come with me, he must forget himself, carry his cross and follow me." (Mt. 16:24). This is a stern condition laid down by Christ, without which there can be no true discipleship. The reason is obvious: if salvation was achieved through the cross, Christ's followers have to accept the cross. And Mary, the first Christian and disciple, accepted it fully.

Jesus' life can be summarized as a continuous 'going up to Jerusalem'. He uses the expression on several occasions in the Gospel, and the expression means much more than just going up to the city: it means that Jesus' life was a long preparation for that final 'hour', when he came to Jerusalem for the last time, to be offered as a new Passover on the altar of the cross.

Simeon blessed them and said to Mary, his mother, "This child is chosen by God for the destruction and the salvation of many in Israel. He will be a sign from God which many people will speak against, and so reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart. (Lk. 2:34-35)

One can almost imagine the expression on Mary's face upon hearing these dramatic words: surprise, fear, anguish?... It must have taken her a whole life-time to grasp the full meaning of the cross of her son; but the other cross, the one that as mother and disciple she had to carry, she met soon enough.

A cross was to be misunderstood by her relatives on the mystery of the Annunciation; a cross the flight into Egypt; a cross to have to struggle day after day in poverty to run a household and to educate her son; a cross to lose the boy Jesus in Jerusalem; a cross (if tradition bears this out) to be left a widow; a cross to see her son leave home and become an itinerant

preacher, always worrying about him and eagerly awaiting news of him, hearing that he had enemies who were bent on his destruction; a cross to realize that Jesus did not belong to her exclusively but to the world ("Who is my mother, who are my brothers?" — Mk. 3:33) and to hear him declare that his mission on earth was not dependent on family ties but on the Father's will: "Didn't you know that I had to be in my Father's house?" (Lk. 2:49)

We do not portray the authentic figure of Mary when we make sugar-coated images of her or imagine her living in continuous idyllic bliss. Indeed, she experienced great joys and satisfactions in life, and without any doubt for a while she shone in the glow of her son's popularity. But she had to face up to the realities of a life that was far from easy. A mother is always near her children, though she may be physically away from them; and if the big word in the life of Jesus was the cross, so it was in the life of Mary. Her life was also an uninterrupted going up to Jerusalem.

St. Augustine said long ago: *Qui creavit te sine te non salvabit te sine te* (he who created you without your help will not save you without your cooperation). This means that, although objectively the whole of the human race was redeemed by Christ's death, subjectively and de facto redemption has to be brought to each individual. But in order to benefit from Christ's redemption a man has to believe in him and to accept salvation from him; in other words, he has to cooperate with him. In this sense we can say that a man becomes 'co-redeemer' with Christ in his own salvation, and since a Christian is expected to be a witness to the Truth, an apostle, he also becomes 'co-redeemer' with Christ in the salvation of others. Likewise, if we are all 'mothers' and 'sisters' and 'brothers' of the Lord, that is, his family, it follows that like in any other family we have to care for and help one another. This is the great basis for that wonderful principle of faith known as the Communion of Saints. By praying for one another and by sharing with one another the good things they do, Christians become, so to speak, 'co-mediators' with Christ. Of course, the 'co' here admits of degrees and is not to be understood in terms of equality with Christ, but in terms of proximity to, love for and identification with the only true Redeemer and Mediator, Christ the Lord. St. Paul expresses his own readiness to share in the suffering of Christ for the salvation of the world with the following words:

And now I am happy about my sufferings for you, for by means of my physical sufferings I am helping to complete what still remains of Christ's sufferings on behalf of his body, the Church. (Col. 1:24)

Now, since Mary as mother and disciple was closer to Christ than anybody else, she deserves more than any other Christian the titles of Co-Redemptrix, Co-Mediatrix, Queen of Martyrs and *Socia Passionis* (partner of Christ in his suffering).

In spite of the real differences between Catholics and Protestants on such theological issues as 'redemption', 'merit', 'communion of saints' — which no doubt in many ways determine their different attitude towards Mary — it seems that at least in the reality of daily Christian living, the problem is to some extent semantic, resulting from a mutual misunderstanding of the terms used by both sides. After all, Protestants as well as Catholics proclaim that Christ is the only Saviour, Redeemer and Mediator, that in order to attain salvation we have to accept him in faith, and they all preach Gospel morality and pray for one another.

Mary, who totally identified herself with the Suffering Servant, can lead us to the Cross of her Son and help us understand the real meaning of redemption. Perhaps no other piece of Christian literature has expressed so movingly Mary's role in all this as the *Stabat Mater*, that beautiful medieval hymn, so well loved by Catholics and Protestants.

*At the cross her station keeping,
stood the mournful mother weeping,
close to Jesus to the last.*

*Through her heart, his sorrow sharing,
all his bitter anguish bearing,
now at length the sword had passed.*

*Oh, how sad and sore distressed
was that mother highly blessed
of the sole begotten One!*

*Christ above in torments hangs,
she beneath beholds the pangs
of her dying glorious Son.*

*Is there one who would not weep,
whelmed in miseries so deep,
Christ's dear Mother to behold?*

*Can the human heart refrain,
from partaking in her pain,
in that mother's pain untold?*

*Make me feel as you have felt,
make my soul to glow and melt
with the love of Christ, my Lord.*

*Holy Mother, pierce me through,
in my heart each wound renew
of my Saviour crucified.*

*Let me share with you this pain.
who for all our sins was slain,
who for me in torments died.*

SHE CARES

They have no wine! (Jn. 2:3)

We do not know whether the lack of wine at the Cana wedding was noticed by Mary or whether it was brought to her attention by someone who obviously trusted her. But we do know that, like a solicitous mother, Mary immediately tried to do something about it.

She does not remedy the situation herself; rather, she brings the matter up before her son, and she does it in a way which shows her familiarity with and complete confidence in him: she just whispers into his ear, "They have no wine!" Jesus' answer, "You must not tell me what to do, my time has not yet come" does not put her off at all; on the contrary, it strengthens her faith in the Son's willingness to help. And she does something else: she prepares the ground for the miracle. Gathering the attendants, she tells them: "Do whatever he tells you." And in this way, Jesus 'advanced' his time and performed the first miracle of his life. I wonder how many other miracles were performed in later years, and ever since, throughout the centuries, at Mary's suggestion!

A mother always cares, not only for her children, but also for those who associate with them: in-laws, friends, etc. The Gospels do not tell us much about Mary and the Apostles; but

being her Son's disciples and friends, I feel that somehow she treated them as family. If Jesus ever brought them to her house in Nazareth, I am sure that she went out of her way to serve them.

In the film *Jesus of Nazareth* Franco Zeffirelli captures this idea vividly at the time of the crucifixion. The Roman centurion allows Mary and Martha to approach the cross; but when Mary Magdalene tries to do the same, the centurion questions her: "Who are you?" Taken aback by the unexpected and direct question and firm in her decision to reach the cross of the Master, she answers: "I am one of the family". The centurion does not accept the answer at first value, and turning to Mary asks: "Is that right?" Mary who, according to Zeffirelli, had never seen the Magdalene before, looks at her understandingly, and replies: "Yes! She belongs to us." This is fiction, of course, but were it not, would it be a lie or a meaningful parable? Hadn't Jesus spoken of a new family composed of those who, doing the will of the Father, became his mother, brothers, sisters? . . . Mary had come a long way since the day of the Annunciation. She now understood the mission assigned to her son much better and saw things in a clearer light. She now knew and accepted the fact that her son did not belong to her but to the world, especially to those who welcomed him as teacher. Actually, Jesus was to make this still more explicit a few moments later.

Jesus saw his mother and the disciple he loved standing there; so he said to his mother, "He is your son." Then he said to the disciple, "She is your mother." From that time the disciple took her to live in his home. (Jn. 19:26-27)

Christian tradition has always seen in John, not just John the son of Zebedee, but humanity. In Mary's case, having a child meant giving a child to the world; and she, who had said her fiat in the name of mankind, is now given as mother not only to John, but to all of us. Likewise, when John welcomes Mary and takes her to his home, he does so in the name of all of us, even if at the moment he is not fully conscious of it. If Jesus did not belong exclusively to Mary, why should Mary belong exclusively to Jesus? These are the reasons why Christians have taken Mary to their hearts and call her *Mother*; these are the reasons that motivated Pope Paul VI to declare Mary *Mother of the Church*.

The feminine and maternal quality of goodness, and therefore of God, is now being seriously considered in Anthropology

and Theology. In the Old Testament God's love for his people is often portrayed as the love of a bridegroom for his bride, and in later rabbinic literature it is likened to a mother's love for her son. In a sense, Mary who through the mystery of the Incarnation became an associate of the Trinity in the work of redemption, comes to reinforce God's 'motherly' love for us.

However, Catholics should beware of the false interpretation that sometimes is given to Mary's role as mother and intercessor. To make a sharp distinction between the Son as the stern and implacable Judge and Mary as the symbol of mercy and forgiveness, to imagine Mary shedding bitter tears at the feet of Jesus and ever in anguish over the fate of the world... is inadmissible. Mercy and forgiveness are the Lord's prerogatives. Mary is there, as she was at Cana, to point out a need, to extend a helping hand, to show her maternal care, or rather God's maternal care for us; never to administer justice and dispense mercy.

On the other hand, I find very unrealistic the theory of some Protestants who say that Mary was just a biological instrument through which Jesus was given to the world, and that her role as mother ended with the birth and growth of Jesus. Having completed his mission on earth, Jesus sent the Spirit to carry on his work. This however did not put an end to the redeeming role of Jesus, He is still the Saviour, and de facto saves through his Spirit. Similarly, Mary continues to be the mother of the now risen and glorious Lord. And if Mary is still the mother of the Lord, why should she cease to care for the family of the Lord, for her family? Why can't a disciple approach Mary with a need and why can't she whisper into the Son's ear: "He has no wine", he needs faith, he is sick!... If she collaborated with the Son's work while on earth, why can't she continue to do so in heaven?

Blaise Pascal, mathematician, scientist, theologian and apologist, wrote in his testament:

First, as a good Christian, Catholic, Apostolic, Roman, the suppliant has recommended and recommends his soul to God, whom through the merits of the precious blood of our Saviour and Redeemer Jesus Christ may it please him to pardon his faults and to join his soul, when it shall leave this world, to the number of the blessed, imploring to his end the intercession of the glorious Virgin Mary and all the saints in paradise.

Does not every child in the world expect to find in his mother, love, understanding, mercy, compassion, protection? And what man forgets his mother, just because he has grown up, or because she is dead?

She still stands before us, through the witness of Scripture, as the Mother who bears and protects her Son. Just as in her womb and in her home she bore and protected her Son from the forces of a despising society and a murderous king, she now bears and protects the mystery of his being in our midst. Without her the redemptive mystery of her Son is lost. With her it is received with joy. (Presbyterian minister Donald Dawe)

If we are proud of our earthly mother, so was Jesus of his; and we should be proud that his mother is also our mother.

*That he who wore the thorny crown,
and tasted death's despair,
had a kind mother like my own,
and knew her love and care.*

(John Wesley, founder of Methodism)

Doesn't the fact that Jesus was obedient to his mother (Lk. 2:51) suggest something?

JESUS AND MARY

They went into the house and when they saw the child with his mother Mary, they knelt and worshipped him. (Mt. 2:11)

Thus, the Magi. They found Mary and Jesus and they worshipped not Mary, but 'him', namely, Jesus. Thus all true Christians who understand the true relationship that exists between Jesus the Saviour and his mother Mary, the instrument chosen by God to give us the Saviour.

This is an aspect of Mariology where there is much appearance of confusion in popular Catholic pietism and of gross Protestant misinterpretation of Catholic Theology. Sometimes simple devout Catholics pray in ways that give the impression that to them Mary is more important than Jesus. Expressions like "Mary, command your Son to grant me this favour" may be well-intentioned but theologically they are totally unorthodox, and they sound heretical and idolatrous to Protestants. Both Catholics and Protestants should reflect upon this: the former

to make sure that their devotion to Mary is always Christocentric and the latter to exert a greater effort to understand Catholic Theology.

Like the Magi, Christians worship the Lord, and the Lord alone. But, also like the Magi, whenever a Christian finds Jesus he also finds Mary. Mary is there as mother, as someone important, as the one offering Jesus to us.

In human history, the mother of an illustrious personage is always held in reverence. She always shares in the glory of the son, and owing to the influence that a mother's character bears on the lives of her children, she is given some of the credit for the son's successes.

The more we think of Jesus the more we want to know about his background, his family etc., and inevitably we come across Mary. If Jesus is the Word Incarnate, we have to remember that he was incarnated in the womb of Mary. To separate Jesus from Mary is to disincarnate him, to turn him into an abstract idea, and perhaps to run the risk of Docetism, a heresy that taught that Jesus was not a real man but only a spirit under human form.

As long as the veneration, which we direct to the Lord Jesus Christ, remains without the echo of the blessing granted by God to the mother of Jesus Christ, we may have to live with the suspicion of being not serious in our attention to the one mediator, Jesus Christ. He may become a timeless idea which we call "Jesus." (Lutheran theologian Hans Asmussen)

The presence of Mary reminds us that Jesus is the son of a woman, that he is a real man, one of us. The removal of Mary might lead people to think of Jesus as only the Son of God. God as Father and Mary as Mother are inseparable from the figure of Jesus, of course with the corresponding difference in importance: God as the primary and divine source, Mary as the secondary and human source; God as the fountain of all graces and salvation, Mary as the one made full of grace by the Lord and the first to receive salvation through the Son she bore. At the same time, the presence of Mary reminds us that Jesus is the Son of God. Much of the exaggerated devotion to Our Lady that evolved in the Middle Ages came as a counter-balance to an exaggerated devotion to the humanity of Christ. The Virgin Birth (Jesus born of a woman by a direct creative action of God) is a constant reminder that Jesus is not only humanity but divinity as well.

The early Protestant Reformers (Luther, Calvin, Zwingli, etc.) spoke strongly against what they considered excessive in Marian devotion, but they did not deny Mary their love and veneration. Their followers, however, embarking on a course which Donald G. Daw describes as "from disfunction to disbelief", slowly and throughout the centuries banished Mary from their lives. Today many Protestants are beginning to reconsider their attitude towards Mary and to realize that without her the figure of Christ remains incomplete. Contrasting the tenderness of Catholic devotion with the comparative severity of Protestant Christianity, Dr. Laighton Pullan, a Protestant theologian, writes:

I have ventured to speak strongly about some existing corruptions in the Church of Rome. But having so spoken, I say that the meanest Roman Chapel in England is nearer to God than the finest temple where they preach any sham German Jesus.

To forget Mary is to forget Christ. Henry Newman wrote before his conversion to Catholicism:

There is this broad fact the other way; that if we look through Europe, we shall find, on the whole, that just those nations have lost their faith in the divinity of Christ, who have given up devotion to His Mother, and that those on the other hand, who have been foremost in her honour, have retained their orthodoxy.

The Orthodox Church venerates with special devotion two icons which, put together, constitute a whole treatise on Mariology. One of the icons is called *Theotokos* (the Mother of God) and it represents Jesus in the arms of his mother: Jesus coming to us through Mary. The second icon is called *Deisis* (God's Manifestation) and it shows Christ sitting on a throne, while to his right hand stands Mary and to his left John the Baptist, with their heads bowed and their hands raised in intercession. Here the Mother of God and the Forerunner of the Lord are seen as members of the Church, receiving salvation from Christ, and at the same time interceding for us, especially Mary who is given the honour of standing at Jesus' right hand.

John the Baptist repeatedly said that he was not the Messiah, and insisted that he had to diminish so that Jesus might grow; yet, the Lord praised him as the greatest of prophets. Mary never tried to replace Jesus. She knew that her fiat was but an extension of and a participation in that great fiat of

Jesus, "Here I am to do your will, O God, just as it is written of me in the book of the Law" (Heb. 10:7). She was, and she still is, the bearer of Jesus. Nothing could be further from Mary's mind than to be her Son's rival; and nothing is further from Jesus' mind than to feel jealous of his mother's glory. Mary is ever-present in the Church to help, to show the way, to lead Christians to Jesus. Catholic Liturgy makes this very clear by ending all its prayers with "Through Jesus Christ our Lord," even prayers said in liturgies celebrated in honour of the Blessed Virgin Mary.

In the same way that we try to identify ourselves with Christ and offer him to the Father in the Eucharist, we try to identify ourselves with Mary and offer her to the Son.

Remember, O Lord... especially the holy and glorious Mother of God, Mary ever-Virgin; by her prayers have mercy on us all, and save us for the sake of the Holy Name, which we invoke. (From an ancient Eastern Anaphora)

*What shall we offer Thee, O Christ,
who for our sakes hast appeared on earth as man?*

*Every creature made by Thee offer Thee thanks:
the angels offer Thee a hymn,
the heavens, a star,
the magi, gifts,
the shepherds, their wonder,
the earth, its cave
the wilderness, a manger;*

And we offer Thee — a Virgin Mother.
(Orthodox hymn at Christmas Vespers),

To find Mary is to discover a brighter light in Christ.

So it was by reflecting upon the Lord's mother, by honouring her among her son's people and coming to see her as Mother, I found her prayers which I requested throwing light into corners of human experience which had hitherto been dark. And, contrary to what the polemic of centuries said, my devotion did not lead to diminished trust in Christ but to an enhanced understanding of what it means to acknowledge Him as the Lord of all time. (Evangelical minister John de Satgé)

Meditating on the wonders that the Lord has worked in Mary, one cannot help exclaiming

*If Mary be so wonderful,
what must her maker be?*

And to express the hope that similar wonders may be worked in us:

*Ave Maria! thou whose name
all but adoring love may claim,
yet may we reach thy shrine;
For He, thy Son and Saviour, vows
to crown all lowly lofty brows
with love and joy like thine.*

(19th century Anglican writer John Keble)

To Jesus through Mary? To Mary through Jesus? Both expressions make perfect sense if understood in the right way.

"PIROPOS" FOR THE LADY

You are the most blessed of all men. (Lk. 1:42)

Mary was still an unknown young girl when she was first given the reverence due to her status as the Mother of the Lord. The praise came from the lips of Elizabeth, but it was prompted by the Holy Spirit. "You are the most blessed of all women", said Elizabeth; and then she added, recognizing her own unworthiness: "Why should this great thing happen to me, that my Lord's mother comes to visit me?" Mary's greatness is openly proclaimed here, and the reason for such greatness is given: "Blessed is the fruit of your womb" (Lk. 1:42-43). Mary humbly agrees: "From now on all people will call me blessed." Why? Again because of the presence of the Lord: "Because of the great things the mighty God has done for me." (Lk. 1:48-49).

The echo of Elizabeth's words has resounded in the Church throughout the centuries. Enamoured of their Lady, Catholics and Orthodox have called Mary all the beautiful things they could think of. Litanies of titles given to Mary are numerous and long. The litany usually connected with the Rosary is only one of many. There are many others, some of them dating from the first centuries of Christianity.

Protestants frown upon all this. And they give their reason, which to them is valid enough. Presbyterian minister Richard Wurmbrand says: "I would never consent to call Mary "Queen of heaven", "Leader of the angelic hosts", "Queen of the Church", "Queen of Mankind" and so on, because I would not like to leave God unemployed."

If that were the case, I would be the first one to object. But that is not the case at all. No one intends to leave God unemployed. What Catholics and Orthodox do is to extol the wonders that the Lord has done in Mary and to proclaim their love for her in terms as imaginative and expressive as possible. Nobody has ever objected to the love letters in which a young man imagines 'his love' to be all the beautiful things under the sun put together. Poets are not refrained from following their inspirational muse and artists feel free to use their creative imagination in the choice of settings for their compositions. Should feelings, imagination, sentiment be completely left out of religious life and piety? The fact is that, starting with the 4th century St. Ephrem Syrus — called the 'lyre of the Holy Spirit' — the beautiful figure of Mary has never failed to attract poets, painters and mystic troubadours.

Perhaps what we have here are not only two opposite theological and devotional traditions (the Protestant and the Catholic-Orthodox) but also two types of people with a different psychology and attitude towards life: the fun-loving, easy-going, artistic and sentimental Mediterranean temperament, and the more serious, reserved, hardworking and puritanical northern character. To what extent this has influenced their different attitudes towards Mary (and conversely, how their religious attitudes have come to influence their character) is worth studying.

The *piropo* (a flattering compliment) is part of the culture of some Latin countries. It is also an art. No young lady would take offence at a good *piropo*; and given the right circumstances, she might feel disappointed at not attracting any. On the contrary, a *piropo* in a northern country would be out of context and might even be regarded as an insult.

Protestants need not be too anxious about *piropos* in honour of our Lady. They are simply expressions of love. When a Catholic calls Mary 'Queen of Heaven' he does not mean that the Lord has been dethroned and that the Lady has taken over. He simply means that the Mother has been given a very special share in the Kingship of the Son, as the Apostles were promised,

and indeed all of us expect to be given, although in a smaller degree, according to the words of Jesus: "You will eat and drink at my table in my Kingdom, and you will sit on thrones to rule, over the twelve tribes of Israel." (Lk.22:30). As Augustus Cuppens said in his hymn to Our Lady of Flanders, "Love gave her a thousand names."

Many of the titles given to Mary are expressions or ideas taken from the Bible and attributed allegorically to her; for instance, 'Ark of the Covenant' (the Ark allegedly contained a jar of the life-saving manna, and Mary carried in her womb the life-giving Jesus). Other expressions follow the biblical typological interpretation that was so popular in the early centuries of Christianity. Thus when Jacob of Serugh, a Syrian writer of the 5th/6th century, writes, "Through Eve's disobedience came death and disrepute, through Mary's words, Life, Light and Victory", he does not mean that it was Mary's fiat that really brought about the salvation of the world, but that, acting upon that fiat, the power of God formed the body of Christ in the womb of that woman who showed willingness to cooperate with his plan of redemption. This is nothing new, really. In Rm. 5:12-19 St. Paul himself established the Adam-Christ typology: Adam's disobedience brought death, Christ's obedience, life; and yet no one has ever accused Paul of putting Adam and Christ on the same level. Everybody premises the interpretation of this passage on the fact that Adam was just a man and Christ was God-man.

Some of the expressions used by Protestants in relation to Mary would not stand a close scrutiny either. For instance: "If I am invited to dine with the Sovereign of this realm, I am not content to dine with the Prime Minister, far less with a lady-in-waiting." Really, the mother of a king may or may not be called Queen Mother, but she is never a mere lady-in-waiting!

However, after this friendly piece of advice to our Protestant brothers, let us, Catholics, give ourselves another piece of advice, and let us take it seriously. If Protestants misinterpret our beliefs, it is not always their fault. Very often it is the result of the wrong impression we give them. Do we clearly understand the meaning of the titles given to Our Lady? Do we place novenas, feasts, processions, etc. in honour of Our Lady in their proper Christocentric perspective? Are we not too prone to believe in apparitions and supernatural manifestations? Don't we sometimes speak of particular devotions (the Rosary, the Scapular, etc.) as 'essentials' to the Faith? Why are local shrines and statues sometimes allowed to enter into ridiculous 'competition' with one another? ... There is much room for

reflection here. The Church has spoken very clearly in this respect, and Catholics should heed her voice.

Let them [theologians and preachers] assiduously keep away from whatever, either by word or deed, could lead separated brethren or any other into error regarding the true doctrine of the Church. Let the faithful remember moreover that true devotion consists neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God, and we are moved to a filial love towards our Mother and to the imitation of her virtues. (Vatican II — Constitution on the Church, 67)

Some practices need special consideration. We cannot approve, for instance, of the presence of several images of Mary in the same house, chapel or church — even parish churches — with their devotees extolling the power of their statues over the others as if they were rivals. Medals, scapulars and votive candles are by their very nature religious symbols and manifestations of spiritual trust and candid devotion. However we see a danger connected at times with their use, when people consider them as magic talismans, a kind of anting-anting for mere material or bodily protection. We warn our faithful against a thirst and easy acceptance of visions and visionaries with the concomitant dangers of paying a less than prudent credulity to strange announcements, threats or promises. We are seriously concerned about the abuse in some places, where the so-called faith-healers use the popularity of the devotion to Mary under one or other of her titles to persuade the simple people that their faith-healing power comes from her or through her intervention. (Catholic Bishops' Conference of the Philippines — *A Pastoral Letter on the Blessed Virgin Mary* (1975), n. 79).

Few Catholic writers can equal St. Bernard in his lavish praise of Our Lady. Yet, he wants us to be true to the Truth of the Gospel in our veneration of Mary: "The honour of the Queen requires only truthfulness, the royal Virgin has no need of false honour, over-endowed as she is with true titles of honour and adorned with the crown of many glories."

MARY: AN ECUMENICAL APPROACH

Then the apostles went back to Jerusalem... They entered the city and went up to the room where they were staying... They gathered frequently to pray as a group, together with the

women and with Mary the mother of Jesus and with his brothers.
(Acts 1:12-14)

Peter, John, James, Andrew etc.: the disciples of the Lord, the friends of Jesus. I often wonder what they thought of Mary, that humble woman from Nazareth, who was the mother of the one they had accepted as Teacher and Messiah. Did they ask her about herself and her family? Did she tell them about the angel Gabriel, about Bethlehem and Egypt and Simeon's prophecy? Were they ashamed of themselves in her presence because at the hour of trial they had run away while she had been there, at the foot of the cross? Were they inspired by her fortitude and faith? Did she try to encourage them during those anxious hours between the Passion and the Resurrection? . . . We shall never know. But certainly, being the Mother of their Lord, they must have revered her and held her in honour.

However, one thing is worth emphasizing here: Mary is there, with them! At the foot of the cross she had identified herself with her dying Son; now she identifies herself with the small group of the disciples, with the incipient Church. And she shares their faith and their hopes; they pray together. Before the Ascension the Lord had told the disciples to stay in Jerusalem, and there to "wait for the gift I told you about, the gift my Father promised" (Acts 1:4), that is, the gift of the Holy Spirit. And in expectant faith, they prayed together: the apostles, the women, and Mary!

What the Holy Spirit meant to the apostles at this stage is difficult to fathom. Probably they just had no idea about him; but Mary knew better. The Holy Spirit was not new to her. He had been promised to her at the Annunciation. He had accompanied her since the first moment of her existence, making her holy from the beginning and bringing about the virginal conception and birth. She had felt his presence all her life, and she had also been a witness to how the same Spirit had led her Son. Did she expect the Spirit of the Most High to work in the disciples wonders similar to those he had worked in her?

Then the Spirit descended upon all the believers assembled in prayer, and upon Mary. The Pentecostal experience deepened her understanding of the entire plan of salvation, increased her religious appropriation of Christ's redemption and ushered her into the last stage of her spiritual life.

With the coming of the Holy Spirit the Church of Christ is established. And here it is worth noting that in spite of

Mary's pre-eminence, it is not she but Peter who takes the lead, it is the apostles who are considered the pillars of the Church, it is the Name of Jesus, not Mary's name, that is announced to the crowds. When Christians speak of the Church, they refer to the Church of Christ built upon the apostles, of which Mary is a member.

Mary is holy. Mary is blessed. Yet the Church is greater than she is. What reason do I bring? Mary is part of the Church. She is a holy member of the Church; she is the holy member; she is the member above all other members; but she is still one member of the whole body. And if a member is part of the whole body, the body is certainly greater than that member. The Lord is the head, and the whole Church is the head with its members. How shall I put it? It is a divine head we have. It is God we have as our head. (St. Augustine)

Although Mary was not given any part in the hierarchical and sacramental organization of the Church, Christians everywhere feel that she, as "the member above all other members", has a decisive role to play in their ecumenical dialogue. What can break the heart of a mother more than to see her children estranged from — or worse, at war with — one another? In the glory of heaven Mary cannot suffer, but if she could, she would be in constant agony over a Church that is divided and which, instead of being a witness to the world, is frequently a seed of confusion and a scandal.

Pope John XXIII placed the Vatican Council under Mary's protection. The Council did not put Mary up on a pedestal all by herself, but right in the middle of the Church, with the People of God. No separate document on Mary was issued. She was included in the Dogmatic Constitution on the Church, Chapter 8. Without any doubt, that is the right place for her: she belongs to and in the Church as an essential part of it. Where else could the Mother of the Founder of the Church be, but in the Church of which her Son is the head? If the Church is the concern of Christ and of the apostles, it is also the concern of Mary.

All Christian denominations are awakening to this fact, and to the potentials that Mary's presence and action can have on the ecumenical effort in which all of them are interested.

Instead of being a cause of division among us, Christian reflections on the role of the Virgin Mary should be a cause of rejoicing and a source of prayer. (Max Thurian, from Taizé)

It seems to me that our Lady stands in the life of her Son's people as a gracious hostess, making one free of large rooms which hitherto had been closed or dark and forbidding. She is supremely fitted to do this, being wholly one of us and wholly yielded to God, the Mother of God who through grace is the daughter of her Son. May evangelicals who rejoice in her Son's Gospel take their proper share in calling her 'blessed', who accepted so fully that grace by which they live. (Evangelical John de Satgé)

How is it possible to affirm our oneness with other Christians for whom a Marian piety and theology are so important, if our own position remains one of either confusion or indifference? I believe a reconceptualization is not only needed but possible. It takes its point of departure in the theology of Karl Barth whose reflection on Mary stands as a great witness to her place in Christian faith and life. I should like to advance a thesis on Mary Eternal Bearer of Christ. (Presbyterian Donald Dawe)

The words of Christ in the Johannine passion, 'Woman, behold thy son', legitimately allow us to think of Mary as the Mother of the Christian family, the Church — the Church which is left on earth to be the community of the Holy Spirit and a home for all men. If we want to draw theologically precise distinctions, we must leave her there. Yet, like all creatures and more than most, she should point us to God. And for too long God has been thought of as a man. If the influence of our mothers, their self-denying love, their bearing with us and yearning over us is so great, how much more must God guard us and care for us and give himself to guide, sustain, protect, and save us? (Methodist minister Gordon S. Wakefield)

The mere existence of Mary is enough for Christians to gather around her.

To use a somewhat paradoxical approach, I would say that if nothing else were revealed in the Gospel than the mere fact of Mary's existence, i.e., that Christ, God and man, had a mother and that her name was Mary, it would have been enough for the Church to love her, to think of her relationship with her Son, and to draw theological conclusions from this contemplation. Thus, there is no need for additional or special revelations; Mary is a self-evident and essential 'dimension' of the Gospel itself. (Orthodox theologian Alexander Schmemmann)

Speaking at the world council of theologians in Brussels in September 1970, Cardinal Léon Suenens said:

I have no more idea than you do when the hour of restored unity will come. Probably Christians of my generation are destined, like Moses, to view the Promised Land only from afar. However, if I read the signs of the times correctly, that hour is drawing near. The star which led the wise men to Bethlehem is shining in the sky. Pilgrims in search of unity are already on their way. Once in a while the star disappears and they have to check their route on the map. But the indications are that Bethlehem is close... Perhaps our pilgrims, like the magi before them, will first find the mother, and then the child. It is hard to imagine a homecoming of children long separated from one another, without envisaging a mother to welcome them at the door and take them to the Lord.

The ecumenical dialogue has to be conducted in faith, in humility, in openness to the Spirit, 'pondering things in the heart', in prayer: just like Mary! Pure speculative theology will not be enough. Such theology has in many instances led Catholic writers and preachers to exaggerations and has caused Protestants to drift away from Mary. Discussing the dogma of the Assumption, Archimandrite Kallistos Ware writes: "The mystery of the blessed Virgin's final glorification is not to be regarded as a further truth added to the truths already found in Scripture. Rather, it is the fruit of the assimilation of those Scriptural truths under the inspiration of the Holy Spirit; and as such it is accessible only to 'those who are within'."

Who are those who are 'within'? Those who study Christ and the Gospel in a prayerful way, who worship the Lord and who bring Mary into their liturgy, who sit at the feet of Jesus the Teacher to learn from him the Truth, and who remember how Mary did the same, and strive to follow her example. Faith is nourished in prayer: *Lex orandi, lex credendi*. May Mary join our prayer, as she joined the prayer of the apostles in the upper room, and may she inspire us to fully understand and totally commit ourselves to bringing about Christ's last wish on earth — which is also the wish dearest to her heart: "May they be one, so that the world will believe that you sent me". (Jn. 17:21)

And if we ourselves must recognize that we shared responsibility for the division, and today pray for a new unity in love and in truth, could we not hope that you, Mother of Christ, will pray together with us? (John Paul II)

The Seminary Should Be A House of Study, of Discipline and of Prayer

by **MOST REV. BRUNO TORPIGLIANI, D.D.**

Apostolic Nuncio to the Philippines

It is a special pleasure for me to have been able to accept your kind invitation. Fathers and seminarians, I am happy to join you all in offering our prayers to God that he will watch over and protect this House, and that with his Holy Spirit he will guide and direct those who are here to prepare themselves for the priesthood. Since that is the purpose of the Seminary, I should like to say a few words in particular to you, the seminarians, because it is for you that this Seminary has been established.

But it has been established and it exists not only for you, the seminarians. It exists for the Church, to provide priests for the Church, and especially for the Church in the Philippines. So, dear seminarians, by your presence here you are already linked in a special way to the Church. In the words of the Holy Father, Pope John Paul II, when he addressed seminarians and professors at the Urban College in Rome last year: "You belong to the Church, you are the Church. You, especially, the students, are being formed in exacting study, orderly discipline and continual prayer, in order to work so that the Church may spread more and more... your life is connected and united with the life of the whole Church." With these words, the Holy Father makes it clear that students for the priesthood are already in a special relationship with the Church and that they are to prepare themselves to render special services to the Church and the people of God. The Pope also underlines three of the principal elements of that preparation, namely, exacting study, orderly discipline and continual prayer. Let us, therefore, briefly consider what is the meaning of these three parts of your preparation for the priesthood.

The Pope mentions firstly the element of study. And he says that it is exacting study, that is, serious and concentrated

study. This means that the seminary must be a place of study and of learning. You are attending the courses given by the Dominican Fathers and from them you will receive instruction in the theological sciences and other aspects of the Church's teaching. But your learning must be continuous as you must then do your own private and personal study, by reading and repeating what your professors have taught you. This you should do everyday because in order to be good and effective priests, you must know accurately and in detail the teachings of Christ and of the Church. As you know, a person who wishes to become a doctor must complete a very intensive course of study and training and, until he has done this, he is not considered qualified to give medical advice or help. Similarly, a priest must have a wide and detailed knowledge of all that concerns our faith and religion, before he can be considered ready to give spiritual advice and assistance to the faithful. The basis of this knowledge, of course, is to know about God, and our relationship with God. This you will learn from your courses in theology, and from your reading of theology textbooks. Likewise, it is important to have a very deep knowledge and love of God's Son, Jesus Christ, and this you will develop by continuous reading and study of the Gospels and of Scripture. Then you must learn to know and love the Church, founded by Jesus Christ, because you are to be future ministers of that Church. You must learn about the Church's organization, institutions and laws, and you must learn very carefully about the Mass, the Sacraments and the liturgy. Without the knowledge of all this, without this learning, you cannot be really a good and worthy priest because, when you are ordained priest, you also, at the same time, become a teacher. Remember that Jesus Christ said to his apostles: "Go . . . teach all nations, commanding them to do all things that I have taught you". As priests, therefore, you will not only be celebrating the Eucharist and administering the Sacraments, but you will be responsible for ensuring that the people are instructed in the knowledge of God, and that the message of salvation and the forgiveness of sin is brought to everyone. For all this, a deep learning and knowledge is necessary, and the time that you spend here should be devoted as fully as possible to your studies. This is your responsibility to the Church and to the people who will be entrusted to your pastoral care.

You will therefore, as already noted, be teachers of your people: teachers, just as Jesus was and as were the Apostles. Teachers — but of what doctrine? Naturally, of the doctrine of the Gospel: the doctrine which concerns God and his plan

of salvation. If you go outside that, you will run the risk of betraying your people, who do not expect you to be their political or social teachers, and much less leaders or advocates of revolutions, who think that by violent means will be found solutions to the ills which oppress humanity. Faced with certain situations which afflict your people, you may be tempted or invited to be the standard bearers of violent rebellion, thus making even more difficult and remote the desired remedies, and totally betraying your ministry and your mission. Whatever may be said, and whatever may be put forward as the truth, Jesus totally condemned violence, even when it was a question of facing situations which appeared to justify violence, such as the forced occupation of Palestine by foreign soldiery, or as when he himself was the object of physical violence in the Garden of Olives: "Whoever takes the sword shall perish by the sword". Teachers, yes, but teachers of personal and public sanctity which, if present in individuals and in society, would sweep away injustice, oppression and every kind of tyranny.

The second element of formation for the priesthood which was underlined by the Holy Father in the speech I mentioned is that of orderly discipline. Discipline comes through the application of the rules of the seminary and by the obedience of the seminarians to those rules. Why, you may ask, should there be rules and discipline in a seminary? The answer is quite simple because the life of a priest is a life of discipline. A person does not become a priest to have an easy life, to be free of worry and problems, or to gain respect and honor. On the contrary, a priest must be prepared to sacrifice himself in many ways: he must accept fully the authority and teaching of the Church, he must obey his immediate superior, who is the Bishop of the Diocese, and he must accept the fact that he should be available to the people who are in his care at all times.

All of this means that in the priest's life there must be discipline, and since discipline must be learned, it is during your years here that you will acquire the habit by obeying your superiors and by following the rules of the House. In this way, when you become a priest, you will be prepared to live a life of faithfulness to the Church and as a true follower of Jesus Christ who became obedient unto death.

Sound Christian obedience lies at the heart of a good seminary formation. Mere imposition of rules does not assure the virtue of obedience. Because obedience is a virtue — a free response of each person to Christ as represented in legitimate authority — it must be formed patiently in a climate of mutual trust and respect. For the whole education of the future priest it is of the highest importance to show the spirit of obedience and active responsibility as correlated to one another. Both have to be seen in the light of the mystery of unity and demand from those in authority and those under it in a fraternal spirit of generous self-denial.

And finally, the third element of formation for the priesthood which the Pope mentions is that of continual prayer. It is not necessary, I am sure, to explain to you why continual prayer is part of a seminarian's life and formation. A priest is called to be another Christ, and it is for this that the seminarian must prepare himself. This can be done only through prayer, both by personal prayer and meditation, and by the community prayers of the Seminary. Your prayer, assisted by your spiritual reading and by the advice of your spiritual directors, will bring you to a close knowledge of and love for Jesus, which you in turn will communicate to the faithful when you will be ordained. When the Holy Father was in Cebu City last February 1981, you may remember that he told the seminarians that "you must always keep Jesus before your eyes; he is the real reason why you are in the seminary". In other words, what the Pope is saying is that you are in the seminary to become like Jesus, and to do this you must give much time to prayer, so that gradually, you will come to know Jesus well and, knowing him, you will try to be like him. Jesus came on earth to call all people to holiness and to salvation. The priest is a sharer with Jesus in this work of bringing the people to him, and must, therefore, be himself a sharer likewise in the holiness of Jesus. This you can be through daily prayer, attendance at Mass and reception of the Sacraments of the Eucharist and Penance.

So, to conclude, we can see that the Seminary should be a house of study, of discipline and of prayer. But, you might say, this means that our lives here will be very strict, serious

and unpleasant. Not at all, I assure you. Study, prayer and discipline do not in any way exclude the spirit of happiness, of joy and friendship which should also be present here. The joy of knowing that you are answering God's call will always be present in your life, a joy that grows as you look forward to ordination and the exercise of the priestly ministry. The time you spend in this Seminary is a time of happy preparation for being able to bring God's grace and consolation to the faithful. Remember, as I said earlier, you are part of the Church. You are a part of God's plan to bring the message of salvation to his people. This is something to rejoice in, as you prepare yourselves to be what I know you want to be, holy priests of the Church. The Church awaits your ordination to the priesthood, your Bishops await your cooperation in the priestly ministry, and the people await the graces which will come through your ministry. I ask you to prepare well to fulfill these expectations, and I assure you of my prayers that God's Spirit will be with you each day, forming you ever more closely to Jesus Christ.

May this Seminary flourish every day and give the Philippines dedicated Christ-like priests and shepherds of souls. Our Lord and our Blessed Virgin Mother bless you all.

JUBILEE CELEBRATIONS FOR RELIGIOUS

Bruno Torpigliani, D.D.*

As you gather this morning for your own liturgical celebration of the Jubilee Year of redemption, I would like to offer you a few thoughts for reflection on those words which we have just read in the gospel: "It was not you who chose me; it was I who chose you." In these words there is found the mystery of the vocation — or call — to the religious, consecrated life. They are the affirmation that there are certain people whom God wants, in order that his plan of salvation and redemption be carried out. Just as Jesus Christ called the twelve apostles and called also other disciples — men and women — who were cooperators in his ministry, so the church, charged with effecting that same ministry, works through the human agency of men and women who are called by Christ, chosen by him to lead a life consecrated to his service.

Today's celebration, indeed the year-long observance of the Jubilee of our redemption — as decreed by the Holy Father — focuses our attention on the central, essential factor in Christ's ministry and in the church's ministry, namely, that it is a ministry of redemption and salvation. All of us who have consecrated our lives to God in the priestly or religious life are ministers of Christ's redeeming work and, by our lives, we help to apply the merits of Christ's saving life and death to the souls of those who are entrusted to our care in whatever capacity and in whatever form the religious life takes — priest, teacher, nurse, counsellor, etc.

But in order to effectively carry out that task of bringing the redemption into the lives of others we must be deeply aware of, and sensitive to, its significance both in itself and in our own lives. This two-fold significance was very clearly expressed by the Holy Father in the document in which he proclaimed the holy year, with these words, "All those who have responded to the divine election by obedience to Jesus Christ, by being sprinkled with his blood and becoming sharers in his resurrec-

* Delivered on February 25, 1984 at the Manila Cathedral.

tion, believe that redemption from the slavery of sin is the fulfillment of the whole of divine revelation, because in it there comes to pass what no creature could ever have thought or done: that the immortal God in Christ immolated himself on the cross for man and mortal humanity rose again in him. They believe that the redemption is the supreme exaltation of man, since it makes him die to sin in order to make him a sharer in the very life of God. They believe that all human existence and the whole history of humanity receive fullness of meaning only from the unshakable certainty that 'God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life'."

In these words of the Holy Father we find the expression of that two-fold significance of the redemption: its profound, mysterious significance in itself — "something no creature ever have thought or done" — and its significance or application in our lives, that is, in the lives of all who are born into this life — for the redemptive act of Christ did not exclude one single member of the human family. The call to salvation, therefore, is addressed to all. Foretelling his death on the cross, Jesus said, "I, if I am lifted up, will draw all things to myself." In other words, the plan of redemption was a perfect act: perfect by reason of him who effected it, who was at once both God and man, and perfect by reason of its universality. It was perfect too in that it was not forced on anyone; it respected that greatest gift which God had given to man — the gift of free will. Man, in other words, was left free to accept or to reject God's love and God's pardon. Each one, in the innermost depths of his or her conscience, feels the call to salvation and must make the choice about the answer that is to be given. The redemptive act of Christ was, we said perfect, and in itself it cannot be frustrated or diminished. It can however be lessened or weakened in its particular application to the individual, if one's response to God's call and to God's grace is less than whole-hearted; it can even be rendered valueless in the individual's regard if one rejects completely that grace of redemption and that call. That indeed would be a tragedy, with the dreadful consequence of separation from God for eternity.

And it is precisely to invite all to reflect on the possibility of that danger that the Holy Father proclaimed the Jubilee Year of redemption in which particular emphasis is laid on the need for each one to acknowledge the sins in one's life, and to seek pardon and forgiveness in the sacrament of penance — the sacrament of reconciliation.

But if the call is addressed to everyone, does it have particular significance for those in religious life? It is certainly the intention of the Holy Father that it should have; he made this very clear when, on February 2 last, the feast of the Lord's presentation in the temple, he presided at the Special Jubilee Year celebration for the members of the religious communities in Rome. In his homily on that occasion, the Holy Father invited the religious to accompany in spirit Mary and Joseph as they enter the temple with the Infant Jesus. In the temple there were two persons whose lives were toally dedicated to God — Simeon and Anna. Anna had for many years lived in the temple, fasting and praying; Simeon, moved by the spirit, went there on that day. Does not this remind you, the Pope asked the religious, of that inspiration which once moved you to go — as it were — to the temple to offer yourselves to God? And the Pope confirmed that it is, indeed, the same inspiration; because every move, every impulse towards God, towards sanctity, comes as a result of inspiration by the same Holy Spirit — that spirit by whose guidance you took the first steps on the road to sanctity by entering the religious life.

And so today, when you renew in your heart your religious profession, recall that interior inspiration of the Holy Spirit which was at the beginning of your religious life. Recall how that inspiration first manifested itself, how it may have been hidden for a time, but then returned, and eventually was consolidated until you recognized in it the distant, but clear voice of God, and the call to be associated with Jesus Christ in sharing his life of obedience to the will of the Father, thereby, continuing his salvific mission on earth. And as you do recall that initial inspiration, do so with gratitude in your heart — that it has continued to grow within you, that it has matured into the full flower of the religious life which so enriches the life of the church — because it is a reflection of the life of Jesus Christ.

In the same address to religious on February 2 last, the Holy Father gave special emphasis to one way in which the religious life must reflect the life of Christ. Referring again to the Lord's presentation in the temple, He recalled the words of Simeon who prophesied that the child was "destined to be a sign that will be opposed" — a sign of contradiction. In other words, Jesus himself and his teachings would be seen as the opposite to the ways, the values and the measures of the

world. This is the challenge of the life of Christ, and the challenge to all who wish to follow Him — to be His reflection. But the Holy Father urged the religious to generously accept that challenge, "Receive Christ," he said, "Receive Christ who is the sign of contradiction! That contradiction is inscribed in your vocation. Do not seek to remove it or eliminate it: this contradiction has a redemptive significance! The salvation of the world is achieved precisely because of this contradiction, of which Christ was the sign. And you too, in receiving Christ, are the manifestation of this salvific contradiction. It cannot be otherwise, for it is in the name of salvific contradiction that there is inscribed on your religious vocation the threefold profession of poverty, chastity and obedience". The world, the Holy Father concluded, "has need of the authentic contradiction of the religious consecration, as the unceasing leaven of the salvific renewal."

These words of the Holy Father, therefore, are a call to all religious to be part of the salvific work of Christ, to accept in their own lives to the fullest possible extent the redemption won for us by Christ's sacrifice, and to manifest that acceptance by professing and living the religious vows, in a way that will lead others also to open their hearts to receive the grace of redemption.

I join you, therefore, today in praying that this celebration of the Jubilee year of redemption will be a source of renewed awareness of God, of the importance of remaining united with God; awareness too of Christ the Son of God who reveals Himself in religious profession, of the Holy Spirit whose inspiration was the source of your vocation and whose guiding, sustaining care keeps the vocation alive. It is in the name of God, Father, Son and Holy Spirit, that you will renew the vows of your vocation — and I know that you will do so — with the disposition of Mary, Mother of Jesus, when she presented Him in the temple: the disposition of complete oblation and openness even to that sword which would pierce her soul. May she be with you always as you follow in the footsteps of her son.

Sanctions in the Church

INTRODUCTION

The first thing that strikes us on reading BOOK VI of the New Code of Canon Law while comparing it with BOOK V of the 1917 Code is its shortness: out of 220 canons the new Code contains only 89.

Another thing that is noticeable is the change of the title: not anymore *De Delictis et Poenis*, but DE SANCTIONIBUS IN ECCLESIA. This new title reflects better the contents of Book VI, because it deals not only with Delicta et Poena, but also with Penances, and so it is more appropriate to use the new general term: DE SANCTIONIBUS.

Following the dogmatic and pastoral principles of Vatican II this book has been simplified and rendered more pastoral. It contains two parts with 6 titles in the first part and 7 in the second.

The order of the titles and chapters follows a better order: penal law and penal precept, subject, kinds of penalties, application of penalties, cessation, penalties for particular offenses.¹

I. GUIDING PRINCIPLES

Following the Documents and spirit of Vatican II the Synod of Bishops — 1967 — approved 10 *guiding principles* for those working on the renewal of the Code of Canon Law.

¹ OUTLINE OF BOOK VI cc. 1311-1399

Part I. *Offenses and Punishments in General* cc. 1311-1363

Title I The Punishment of offenses in general

Title II Penal Law and Penal Precept

Title III Those subject to Penal sanctions

Title IV Penalties and other Punishments

Chapter 1 Censures

Chapter 2 Expiatory Penalties

Chapter 3 Other Punishments

These principles have been incorporated in the Preface of the new Code.²

Some of them have inspired and guided — in a particular manner — the renewal of penal laws. They will help us in understanding the spirit of the new canons.

1. *Better coordination between the two FORI*

This is the second guiding principle of 1967.³ It asked for a better coordination between the two fori — internal and external — in order to avoid or minimize the existing conflicts.

The Schema of 1973 sent for consultation had limited *all penal laws* to the external forum, and in order to better distinguish the two fori they proposed to abolish the prohibitions or receiving the sacramental absolution of sins (proper of the excommunication and interdict of the 1917 Code). The norms forbidding the reception of sacramentals were also omitted.

In the actual text and in the 1980 Schema, the excommunicated and also the interdict cannot receive the Sacraments of Penance, Eucharist and Anointing of the Sick, he must be absolved from the censure if he wants to receive those sacraments.

The distinction of the two fori has not been applied as it was planned. Nevertheless he who incurs in censures may receive the sacramentals (cc. 1331, 1332), participate in the indulgences, suffrages and public prayers of the Church.⁴

Title V The Application of Penalties

Title VI The Cessation of Penalties

Part II Penalties for Specific Offenses cc. 1364-1399

Title I Offenses against Religion and against Unity of the Church

Title II Offenses against Ecclesiastical Authority and against the Freedom of the Church

Title III The Illegal Seizure of Ecclesiastical Functions and offenses in Exercising such Functions

Title IV The offense of Deception

Title V Offenses against Particular Obligations

Title VI Offenses against Human Life and Freedom

Title VII General Norm

² Praefatio, pp. XXI-XXIII.

³ Praefatio, p. XXI, n^o. 2: "Inter forum externum et forum internum, quod Ecclesiae proprium est et per saecula viguit, existat, coordinatio, ita ut conflictus inter utrumque vitetur".

⁴ Which was forbidden in c. 2262 of CIC 1917.

However the integrity of the internal forum is safeguarded because when a censure forbids the celebration of the sacraments or to put an act of governance, the prohibition is suspended any time that it is necessary for the good of the faithful in danger of death. And also when it is a *censure latae sententiae not yet declared*, a faithful — for any just reason — can ask a sacrament, sacramental or an act of governance (c. 1335).

2. Pastorality

According to this principle,⁵ the new Code must respect, not only, justice, but also a sound equity which is the fruit of goodness and charity. Consequently the canonical norms should not impose penalties were instructions, exhortations, suggestions and other helps seem sufficient to obtain the end of the Church.

The new canons not only do not contradict any document of Vatican II, but they express faithfully the pastoral principles of the same council.

There is a great space for mercy: pastoral reasons have been encouraged; the dignity of the person and its own rights have been safeguarded. Because of this the Code does not talk anymore of *poenae vindicativae*, but *poenae expiatoriae* following St. Augustine (21 De Civ. Dei, 13). It also does not talk anymore of *criminal process*, but of *penal process*. Before the imposition of a penalty all pastoral procedures should be exhausted (c. 1341); and by particular law or particular precept grave penalties cannot be imposed, like expulsion from the clerical state (c. 1317).⁶

3. Subsidiarity

This principle presupposes legislative unity: the general principles of law should be the same for all.⁷ Canon law should

⁵ Praefatio, p. XXI, no. 3: "Ad curam pastorem animarum quam maxime fovendam, in novo iure, praeter virtutem iustitiae, ratio habeatur etiam caritatis, temperantiae, humanitatis, moderationis, quibus equitati studeatur non solum in applicatione legum ab animarum pastoribus facienda, sed in ipsa legislatione, ac proinde normae nimis rigidae seponantur, immo ad exhortationes et suasiones potius recurratur, ubi non adsit necessitas stricti iuris servandi propter bonum publicum et disciplinam ecclesiasticam generalem".

⁶ To inflict those penalties there is to be followed a real process (cc. 1717-1731).

⁷ Praefatio, p. XXII, no. 5: "... Hoc principio, dum unitas legislativa et ius universale et generale servantur, convenientia etiam et necessitas

be the same for the whole Church in the general principles, in the fundamental institutions. But it demands a greater independence and autonomy in the particular legislations.

Regarding the general norms about delicts and penalties in *genere* and the penalties in particular, they are very general and can be complemented by penal laws promulgated by other ecclesiastical legislators. Nevertheless the general principles should be kept by all local churches and each one cannot create a penal law completely new. At the same time many things are left — in the new Code — to particular legislators regarding penalties on particular delicts. The new Code — in Book VI — says 22 times when speaking of certain crimes, *iusta poena puniatur*, instead of establishing the penalty.

4. *Reduction of the number of penalties*

It is a consequence of the previous principle.⁸ If the local churches and the Superiors can give general norms and general precepts — in a more ordinary way — it is logical that the penalties in the common law should be reduced. The principle is clear: the number of penalties should be reduced, and Superiors should seldom use them.

Penalties —generally— should be *ferendae sententiae* and imposed only in *foro externo*. Penalties *latae sententiae* should be reduced to few cases, and for the most grave crimes.

Nevertheless there is the possibility on the part of the Superior of inflicting other penalties —besides the cases stated in the Code or in other laws— but only:

- when there is a particular seriousness of the violation, and
- there is an urgent need to preclude or repair scandal (c. 1399).

II. PART I. OFFENSES AND PUNISHMENTS IN GENERAL

This first part: Offenses and Punishments in General, is very much reduced. Definitions have been eliminated; there is

propugnatur providendi utilitati praesertim singulorum institutorum per iura particularia et per sanam autonomiam potestatis executivae particularis illis agnitam . . .”

⁸ Praefatio, p. XXIII, n^o 9: “Circa ius coactivum, cui Ecclesia tamquam societas externa, visibilis et independens renuntiare nequit, poenae sint generatim ferendae sententiae, et in solo foro externo irrogentur et remittantur. Poenae latae sententiae ad paucos casus reducantur, tantum contra gravissima delicta irrogandae”.

no notion of any kind of censure, the canons specify immediately the effects they produce in those who incur in them.

Title I. THE PUNISHMENT OF OFFENSES IN GENERAL

There are only two canons in this title.

In the first canon it is enunciated the principle which affirms the right of the Church "nativum et proprium" to coerce Christian offenders by means of penal sanctions (c. 1311). While canon 1312 enumerates the penal sanctions in the Church:

- medicinal penalties or censures,
- expiatory penalties,
- penal remedies and penances.

Title II. PENAL LAW AND PENAL PRECEPT

Penalties are ordinarily *ferendae sententiae*; *latae sententiae* only when the law or precept state it *expresse* (c. 1314).

Canon 1316 is a precise application of the principle of subsidiarity. Local legislators can establish their own penal laws. However, as far as possible there is supposed to be uniformity in the same city or in the same region. But they should do it only when it is necessary "to provide suitably for ecclesiastical discipline. Dismissal from the clerical state, however, cannot be established by particular law" (c. 1317).

Nevertheless "a legislator should not threaten *poenae latae sententiae* unless perhaps against certain particular and treacherous offences which can result in rather serious scandal and cannot be effectively punished by means of *poenae ferendae sententiae*" (c. 1318). We can see how the legislator tries all means and ways to avoid the imposition of *poenae latae sententiae*. He wants to use first all other means, and he wants to instill the same mentality on the inferior legislators.

The legislator wants to help the delinquent and so "if a law is changed after an offense has been committed, the law which is more favorable to the accused is to be applied". But "if the second law abolishes the first law or at least its penalty, the penalty immediately ceases" (c. 1313).

The new Code has given more precise norms regarding *penal precepts*. Canon 1319, 1 tells us that through a penal

precept penalties can be threatened: "To the extent that one can impose precepts in the external forum by virtue of the power of governance, to that same extent one can also threaten determinate penalties through a precept," except of:

- perpetual expiatory penalties (c. 1319,1),
- dismissal from the ecclesiastical state (c. 1317),
- indeterminate penalties (c. 1319,1).

Penal precept is different from *penal decree*, which is the act of declaring or inflicting a penalty outside a judicial process (c. 1342).

We have to apply here to penal precepts also what we have said about penal laws: Recourse to penal precepts should be made only after mature consideration and when necessary.

Title III. THOSE SUBJECT TO PENAL SANCTIONS

1. *Imputability*

"No one is punished unless the external violation of a law or a precept committed by the person is seriously attributed to that person by reason of malice or culpability" (c. 1321). However "unless a law or a precept provides otherwise, a person who has violated that law or that precept through a lack of necessary diligence is not punished" (c. 1321,2).⁹ Nevertheless the imputability is presumed whenever an external violation has occurred (c. 1312, 3.).

2. *Circumstances*

In this title the legislator shows a lot of understanding towards the delinquent. Included in this title are many subjective circumstances that may affect the responsibility of the subject and so *exempt* him from the penalty or the legislator should *temper* the penalty or *substitute* it with a penance.¹⁰

⁹ Canon 1389,2 is an exception: "a person who through culpable negligence illegitimately places or omits an act of ecclesiastical power, ministry or duty which damages another person should be punished with a just penalty".

¹⁰ Even the 1917 Code had provisions in this regard: "Penalties should be decreed with due proportion to the crime, taking into account imputability, scandal, and damage; hence not only the object and gravity of the

(a) "Considered *incapable* of committing a crime are those *habitualiter* deprived of the use of reason, even if they have violated a law or precept while appearing to be sane" (c. 1322).

(b) The following are *exempted* from penalties although they have violated a law or precept:

- 1) a person who has not yet completed the sixteenth year of age;¹¹
- 2) a person who without any fault of his or her own was unaware that he or she violated a law or precept; inadvertence and error are equivalent to ignorance;¹²
- 3) a person who acted out of physical force in virtue of a mere accident which could neither be foreseen nor prevented when foreseen;¹³
- 4) a person who violated the law or precept out of grave fear, even if only relatively grave, or out of necessity or out of serious inconvenience unless the offense is intrinsically evil or verges on harm to souls;¹⁴
- 5) a person who for the sake of legitimate self protection or protection of another has acted against an unjust aggressor with due moderation;¹⁵
- 6) a person who lacked the use of reason with due regard for canons 1324,1,2^o and 1325;
- 7) a person who without any fault felt that the circumstances in 4 or 5 were verified.

(c) The penalty established by law must be tempered or instead of the penalty a *penance should be applied* in the following cases (c. 1324) if the offense was committed:

law should be considered, but also the age, knowledge, education, sex, condition, and state of mind of the delinquent, the dignity of the person offended or of the delinquent himself, the end intended, the place and time of the crime, whether the delinquent acted under the influence of passion or grave fear, whether he repented of the crime and tried to avoid its evil consequences and other such considerations" (c. 2218,1).

¹¹ Before according to c. 2230 of the 1917 Code only impuberes were exempted: men below 14, women below 12. Now the law is the same for all.

¹² The canon mentions that ignorance should be *inculpabilis* to be exempted.

¹³ *Vis physica* is also more general, the new Code does not have the words: *quae omnem adimit agendi facultatem*.

¹⁴ Even if the crime committed out of grave fear is done against ecclesiastical authority the penalty is not incurred.

¹⁵ The tutela includes not only self-defense, but also the defense of another person.

- 1) by a person with only the imperfect use of reason;
- 2) by a person who lacked the use of reason due to drunkenness or another similar mental disturbance which was culpable;
- 3) in the serious heat of passion, which does not precede and impede all deliberation of mind and consent of will and provided the passion itself had not been voluntarily stirred up or fostered;
- 4) by a minor who had reached sixteen years of age;¹⁶
- 5) by a person who was forced through grave fear, even if only relatively grave, or through necessity or serious inconvenience, if the offense was intrinsically evil or verged on harm to souls;
- 6) by a person who for the sake of legitimate self protection or protection of another has acted against an unjust aggressor but without due moderation;
- 7) against one gravely and unjustly provoking it;
- 8) by one who erroneously yet culpably thought one of the circumstances in c. 1323, nn. 4 and 5 was verified;
- 9) by one who without any fault or his/her own was unaware that a penalty was attached to the law or precept;
- 10) by one who otherwise acted without full imputability as long as there was grave imputability.

3. Power of the Judge

The judge can:

(a) *diminish the penalty latae sententiae* "if any other circumstance exists — apart from those mentioned in c. 1324,1 — which would be such as to lessen the seriousness of the offense;" (c. 1324,2),

(b) *increase the penalty — in ferendae sententiae penalties* — in the following cases:

- 1) to a person who after condemnation or after a declaration of a penalty still commits an offense so that he is prudently presumed to be in continuing bad will in light of the circumstances;

¹⁶ A person who has completed his *eighteenth year* of age is considered to be a *major*; below this age, he is a *minor*. (c. 97,1)

- 2) to a person who has some established rank or who has abused authority or office in order to commit the offense;
- 3) to an accused who, although a penalty has been established against a culpable offense, had foreseen what was to happen and in no way took the cautions which any diligent person would have employed to avoid what was to happen (c. 1326,1),

c) *add another penalty or penance*, if the penalty is *latae sententiae*, only in the cases mentioned in c. 1326,1 (c. 1326,2).

The legislator accepts the possibility (c. 1327) of a *particular law* establishing other circumstances *exempting from, mitigating or increasing* imputability above and beyond those in canons 1323-1326, either by way of a *general norm* or for *individual offenses*. The same thing can be done in a *precept* for a *poena praecepto constituta*.

4. *Conatus delicti*

In comparison with the old canons 2212, 2213, the new norms regarding *conatus delicti* are so mild that in reality the actor can remain immune from any penalty, and be punished only with *penances* or *penal remedies*. "A person who has done or omitted something in order to commit an offense but has not complete it for reasons beyond his or her control is not bound by the penalty stated for a completed offense unless the law or precept provides otherwise" (c. 1328,1).

5. *Delictum frustratum*

If a person omits or does something when those acts or omissions are of their own nature conducive towards the execution of an offense,

- a) if the delinquent spontaneously ceases from the execution of the offense he does not incur in any penalty;
- b) if he does not cease: a penal remedy or a penance can be imposed;
- c) if however, scandal or some serious injury or danger has occurred the delinquent can be punished with a just penalty, but it is to be lighter than that which is established for a completed offense (c. 1328,2).

6. *Complicity*

Complicity could be physical or moral; the old canon 2209,1 had a variety of degrees of complicity and consequently of penalties. The new canon 1329 does not make any difference between physical or moral complicity. It has two parts. If the penalties established against the principal author are:

- a) *ferendae sententiae*: those who concur through common conspiracy to commit an offense and who are not expressly named in a law or a precept are subject to the *same penalties, to other penalties of the same type, or to penalties of lesser severity*;
- b) *latae sententiae*: accomplices who are not named in a law or in a precept incur an automatic penalty attached to an offense when the offense would not have been committed without their efforts, and the penalty is of such nature that it can be inflicted upon them; otherwise they can be punished with *ferendae sententiae penalties*.

The last canon of this title — c. 1330 — is new and states that if the crime consists in “some declaration or of some other manifestation of will, teaching or knowledge is not considered completed if no one perceives such a declaration or manifestation”.

Title IV. PENALTIES AND OTHER PUNISHMENTS

This title has three chapters each one dealing with a different kind of penalties:

1. Censures
2. Expiatory penalties
3. Other Punishments

1. *Censures*¹⁷

Only 5 canons take the place of 31 canons of the 1917 Code. There are three kinds of censures — the same as before — : excommunication, interdict, suspension.

¹⁷ Canon 2241,1 of the 1917 Code gives the meaning of censure: “est poena qua homo baptizatus, delinquens et contumax, quibusdam bonis spiritualibus vel spiritualibus adnexis privatur, donec, a contumacia redicens, absolvatur”.

a) *Excommunication*.¹⁸ Canon 1331 enumerates what is forbidden to an excommunicated:

1. to have any ministerial participation in celebrations of the Eucharistic Sacrifice or in any other ceremonies whatsoever of public worship;
2. to celebrate the sacraments and sacramentals, and to receive the sacraments;
3. to discharge any ecclesiastical offices, ministries, or duties whatsoever, or to place acts of governance.

There is not anymore the distinction between *excommunicatus vitandus* and *tolerandus*.¹⁹ The excommunication does not impede a person to receive the *sacramentals*. The prohibitions of the old canon 2262,1 by which the excommunicated is excluded from *suffrages* and *indulgences* do not exist anymore.

However if the excommunication has been an *imposed* or *declared* one: (c. 1331,2)

1. if the accused wishes to act against the prescriptions of paragraph 1,1 he or she is to be prevented from doing so or the liturgical action is to stop unless a serious cause intervenes;
2. the accused invalidly places acts of governance which are only illicit in accord with the norms of paragraph 1, n°3;
3. the accused is forbidden to enjoy privileges formerly granted;
4. the accused cannot validly acquire a dignity, office, or other duty in the Church;
5. the accused cannot make his or her own the revenues from any dignity, office, duty, or pension which he or she may have in the Church.

b). *Interdict*.²⁰ Only personal interdict exists; *general* and *local* interdict have been abolished. An interdict person is forbidden: (c. 1332)

¹⁸ "Excommunicatio est censura qua quis excluditur a communione fidelium" c. 2257,1 — 1917 Code —

¹⁹ 1917 Code, c. 2258, 1.

²⁰ "Interdictum est censura qua fideles, in communione Ecclesiae permanentes, prohibentur..." (Code of 1917, c. 2268, 1).

1. to have any ministerial participation in celebrations of the Eucharistic Sacrifice or in any other ceremonies whatsoever of public worship;
2. to celebrate the sacraments and sacramentals, and to receive the sacraments.

But if the interdict has been *imposed* or *declared*: if the accused wishes to participate in the Eucharistic Sacrifice he or she is to be prevented from doing so or the liturgical action is to stop unless a serious cause intervenes. He is not deprived of the sacramentals and of ecclesiastical burial.

c) *Suspension*.²¹ It affects only clerics and forbids: (c. 1333,1)

1. either all or some acts of the power of orders;
2. either all or some acts of the power of governance;
3. the exercise of either all or some rights or duties which are attached to an office.

However if the censure forbids the celebration of the sacraments and sacramentals or the placing of an act of governance the prohibition is suspended:

1. whenever it is necessary to look after the faithful who are in danger of death;
2. And if the *latae sententiae* censure is not a declared one, the prohibition is also suspended whenever a member of the faithful requests a sacrament, a sacramental, or an act of governance; this can be done for any just cause whatsoever (c. 1335).

It can be stated in a law or a precept that a suspended cleric cannot validly place acts of governance after a condemnatory or declaratory sentence. Nevertheless a prohibition never affects:

1. the office or the power of governance which are not subject to the power of the superior who establishes the penalty;
2. the right of a dwelling place if the accused has the right by reason of his office;

²¹ "Suspensio est censura qua clericus officio vel beneficio vel utroque prohibetur" (Code of 1917, c. 2278, 1).

3. if the penalty is *latae sententiae*, the right to administer goods which perhaps pertain to the office of the suspended cleric himself.

And a suspension which forbids the collection of revenues, a stipend, pensions, or any other such thing carries with it the obligation to make restitution for anything illegitimately collected even in good faith (c. 1333,4).

2. *Expiatory Penalties*²²

As we have already mentioned, the new name reflects better the nature of these penalties. Only *three canons* deal with expiatory penalties instead of the 20 of the previous code. There is no more distinction between:

- common vindictive penalties (Code of 1917, cc. 2291-2297), and
- vindictive penalties peculiar to clerics (Code of 1917, cc. 2298-2305).

The new Code has only the expiatory penalties mentioned in canon 1336 and they will be applied according to the condition of the delinquent.

The expiatory penalties — by common law — are enumerated taxative, and are the following: (c. 1336,1)

1. a prohibition against living or an order to live in a certain place or territory;
2. deprivation of power, office, duty, right, privilege, faculty, favor, title or insignia even honorary;
3. a prohibition against exercising what is enumerated under n° 2, or a prohibition against exercising them in a certain place or outside a certain place; which prohibitions are never under pain of nullity;
4. a penal transfer to another office;
5. dismissal from the clerical state.

²² "*Poenae vindicativae illae sunt, quae directe ad delicti expiationem tendunt ita ut earum remissio e cessatione contumaciae delinquentis non pendeat*" (Code of 1917, c. 2286).

Nevertheless faculty is given to particular legislators to establish other expiatory penalties which may be more in accordance with local circumstances of particular regions (c. 1336,1).

Following the principle of diminishing the *poenae latae sententiae* canon 1336,2 establishes which penalties can be *latae sententiae*, and are:

1. prohibition to exercise the power, office, duty, right, privilege, faculty, favor, title or insignia even honorary;
2. prohibition against exercising them in a certain place or outside a certain place.

There is no such penalty as deprivation of power of order, but only the prohibition against exercising the order or against exercising some acts of order. There is likewise no such penalty as a deprivation of academic degrees (c. 1338,2). Also among the expiatory penalties are not mentioned anymore the suspension and interdict, so it means they are only censures (c. 1336). Infamy and the privation of ecclesiastical burial are abolished as expiatory penalties. The penal transfer of the episcopal see or of a parish and the penalty of privation of sacramentals have also been abolished.

3. Other Penalties

There are only *two canons* instead of the previous eight. The first canon (c. 1339) deals with the *penal remedies* which are only: *admonishment* and *rebuke* (*monitio et correptio*), and not anymore precept and vigilance.

Canon 1340 explains what kind of *penance* can be imposed to the transgressor — in *foro externo* — : some work of religion piety, or charity.

Title V. THE APPLICATION OF PENALTIES

1. General principle

The first canon (c. 1341) of this title gives a general principle: to apply the penalties when all other means have failed:²³

²³ There is a relation with c. 1954 of the 1917 Code.

"Only after he has ascertained that scandal cannot be sufficiently repaired, that justice cannot be sufficiently restored, and that the accused cannot sufficiently be reformed by fraternal correction, rebuke and other ways of pastoral care, should the Ordinary then provide for a judicial or administrative procedure to impose or to declare penalties".

It shows the maternal care of the Church in the application of penalties. The legislator wants the conversion of the sinner and delinquent; the penalties are only means to reach that end, to re-establish justice and repair scandal.

All means should be exhausted not only before inflicting the penalty but also before proceeding judicially or administratively for the infliction or declaration of the penalty. The means are: fraternal correction, rebuke, or other pastoral ways.

2. Application

The general norm is that *penalties* should be imposed or declared following a judicial or administrative procedure (c. 1341). *Penal remedies* and *penances*, however, can be applied by a decree in any case whatsoever (c. 1342,1).

Canon 1342 allows the judge to inflict the penalty per *decretum extra iudicium*, via extra-judicial-administrative, when the normal process cannot be followed. However, there are certain clear limitations: Perpetual penalties cannot be imposed or declared by a decree. Neither can penalties be so applied when the law or the precept which establishes them forbids their application by a decree (c. 1342,2).

The word used is *decretum* and not *praeceptum*, to designate the act by which penalties are inflicted or decreed outside the judicial process.

3. Powers of the Judge

The law gives certain discretionary powers to the judge but they are limited by the circumstances of the guilty person and the gravity of the crime.

The judge can according to his conscience and prudence:

- a) *temper* the penalty or *impose a penance in its place*, if a law or a precept leaves to the judge the power to apply or not to apply a penalty (c. 1343);
- b) and even if a law may employ words which are preceptive, the judge can:
 - 1. *postpone* to a more opportune time the infliction of a penalty if it is foreseen that greater evils will occur from an overly prompt punishment of the accused (c. 1344,1);
 - 2. *refrain* from imposing the penalty, or *impose a lighter penalty*, or *employ a penance* if the accused has reformed and scandal has been repaired, or if the accused has been or will be sufficiently punished by civil authority (c. 1344,2);
 - 3. *suspend* the obligation to observe an expiatory penalty if it was the person's first offense after having led a praiseworthy life and if the need to repair scandal is not a pressing concern. In such a situation, however, it is understood that if the accused should again commit an offense within the time period set by the judge, the person should pay the penalty required for both offenses unless, in the interim, time had run out for initiating a penal action for the first offense (c. 1344,3);
- c) *use other punishments* when the delinquent was not in the perfect use of his mental faculties due to fear, need, passion, etc. (c. 1345);
- d) *abstain from inflicting any penalty* if the rehabilitation of the offender can be better provided for otherwise (c. 1345);
- e) *diminish the poenae ferendae sententiae* when the delinquent has committed several crimes and the penalties would be too many (c. 1346).

4. Limitations

The following limitations are all in favor of the delinquent:

- a) a censure cannot be inflicted validly unless the delinquent has been admonished and given a certain time to repent (c. 1347);

- b) in case the penalty is *indeterminata*, the judge cannot impose perpetual penalties; and also he should not impose grave penalties — censures — unless for serious reasons (c. 1349);
- c) if a cleric is punished he should not be deprived of his means of living unless he is dismissed from the clerical state, and even in that case the Ordinary should help him (c. 1350).

5. *Suspension of the Penalty*

A penalty binds the accused everywhere — c. 1351 —, however sometimes the same delinquent can consider himself not obliged to observe the poena. This may happen in two cases:

- a) should a penalty prohibit the reception of the sacraments or sacramentals, the prohibition is suspended as long as the accused is in danger of death (c. 1352,1);
- b) the obligation to observe a poena latae sententiae which has not been declared and which is not notorious in the place where the offender is living is totally or partially suspended in as much as the person cannot observe it without danger of serious scandal or infamy (c. 1352,2).

Finally the appeal or recourse from judicial sentences or from decrees which impose or declare any penalty has a *suspensive effect* (c. 1353).

Title VI. THE CESSATION OF PENALTIES

The norms are very much simplified. Abolished are the censures reserved to the Ordinary, and to the Holy See *special* and *specialissimo modo*.²⁴

In the common law only *five* penalties are reserved to the Holy See; the reservation is to be interpreted strictly (c. 1354,3).

1. *Competent authority*

The competent authority to absolve from penalties is:

²⁴ Cfr. c. 2245 of 1917 Code.

a) if the penalty is an inflicted — *ferendae sententiae* — or declared one, the following can remit the penalty established by law, as long as it is not reserved to the Apostolic See:

1. the Ordinary who set in motion the trial in order to impose or declare the penalty or who has imposed or declared it by decree personally or through another;
2. the Ordinary of the place where the offender lives, after consulting with the Ordinary mentioned above, unless this is impossible due to extraordinary circumstances (c. 1355,1).

b) if it is a *poena latae sententiae* established by law but not declared (and not reserved to the Apostolic See), it can be remitted by:

1. the local Ordinary:

- for his own subjects,
- for those who are living in his territory,
- for those who committed the offense there;

2. any Bishop in the act of sacramental confession (c. 1355,2);

c) The following can remit an inflicted — *ferendae sententiae* — or automatic — *latae sententiae* — penalty which was established by a precept not issued by the Holy See:

1. the Ordinary of the place in which the offender is living;
2. the Ordinary who set in motion the trial for the purpose of imposing or declaring the penalty; or
3. the Ordinary who imposed or declared it by decree personally or through another (c. 1356,1).

d) The *excommunication* and *interdict latae sententiae* which have not been declared can be remitted by any confessor but:

- only in the internal sacramental forum; and
- if it would be hard on the penitent to remain in a state of serious sin during the time necessary to recur to the competent superior (c. 1357,1).²⁵

²⁵ There is not anymore the extraordinary case of the old canon 2254, 3 in which if the recourse to be superior be morally impossible the confessor can absolve without imposing the obligation to recur to the superior.

e) *Undeclared censures latae sententiae* not reserved to the Holy See can be remitted by:

1. the canon penitentiary, both of a cathedral church or a collegial church;
2. the priest appointed by the Bishop where there is no chapter.

They can do it only:

- in the sacramental forum,
- to members of the diocese even outside the territory,
- to outsiders within the diocese.

The faculty cannot be delegated to another (c. 508).

f) *All censures*, even those reserved to the Holy See, can be remitted — in danger of death — by any priest (c. 976).

However, after they recovered, those absolved in accord with canon 976 from an inflicted or declared censure or one reserved to the Holy, are bound to make recourse to the superior (c. 1357,3).

2. *Conditions*

The remission of a censure cannot be granted unless the offender has withdrawn from contumacy (c. 1347,2); and at the same time it cannot be denied to a person who withdraws from contumacy (c. 1358,1). But the remission of a penalty will be invalid if it was extorted through grave fear (c. 1360).

3. *Manner*

A remission *in the external forum* should be given in writing, unless a serious cause persuades otherwise. Care should be taken that a petition for remission or the remission itself not be made public, unless in a situation in which it would be advantageous to protect the reputation of the accused or it would be necessary to repair scandal or damage (c. 1361,2,3).

4. *Prescription*

The possibility of criminal action is extinguished by a temporal prescription of *three years*, unless it is a question of:

- a) offenses reserved to the Sacred Congregation for the Doctrine of Faith; or
- b) offenses mentioned in:
 - c. 1394: marriage of a cleric or religious of perpetual vows;
 - c. 1395: clericus concubiniarius...
 - c. 1397: qui homicidium patrat...
 - c. 1398: qui abortum procurat...

which have a prescription of *five years*. (c. 1362)

Temporal prescription starts on the day the offense was committed or, if the offense is a continuous or habitual one, on the day when it ceased (c. 1362,2).

An action to execute a penalty is extinguished through temporal prescription if the person accused had not been notified of the judge's executive decree mentioned in canon 1651, within the time limits mentioned in c. 1362, computed from the day on which the condemnatory sentence passed into closed judgment. The same norms are valid — *servatis servandis* — when the penalty was imposed through an extra-judicial decree (c. 1363).

III. PART II. PENALTIES FOR SPECIFIC OFFENSES

This second part has only seven titles. Here we are able to see that penalties have been reduced to the minimum, especially the poenae latae sententiae.

The distinction between poenae latae sententiae reserved to the Holy See *speciali modo*, or *specialissimo modo* has been abolished. The new Code mentions only penalties reserved to the Holy See and consequently only the Holy See — or those with special faculties — can absolve from them.²⁶

The canons of this second part are only 35 instead of 102 of the 1917 Code.

Of the crimes enumerated in this Book VI, 22 are punished with *iusta poena*, which means indeterminate; regarding other crimes the code says that the delinquent *puniri potest*.

²⁶ There are no more latae sententiae penalties reserved to the Ordinaries. In the 1917 Code there were several excommunications reserved to the Ordinary: canons 2319, 2323, 2343, 2350, 2385, 2388.

1. *Excommunicatons latae sententiae reserved to the Holy See*

- a) One who throws away the Sacred Species, or for any evil purpose steals them or keeps them (c. 1367).
- b) Anyone who lays violent hands on the Roman Pontiff (c. 1370; c. 1397).
- c) One who absolves or pretends to absolve his accomplice in a sin of impurity (c. 1378).
- d) A Bishop who consecrates anyone as Bishop without an Apostolic mandate, and the one who is consecrated (c. 1382).
- e) A confessor who violates directly the seal of confession (c. 1388,1).

2. *The following are the interdict latae sententiae*

- a) One who lays violent hands on a Bishop (c. 1370,2; c. 1397).
- b) One who has not been raised to the order of priesthood if he pretends:
 - to celebrate the Eucharistic Sacrifice,
 - to hear sacramental confession (c. 1378,2).
- c) Anyone who falsely makes to superiors a juridical accusation of solicitation against a confessor (c. 1390,1).
- d) A religious perpetually professed, not a cleric, who attempt to contract marriage even if only civilly (c. 1394).

3. *Suspensions latae sententiae — for clerics —*

- a) Anyone who lays violent hands on a Bishop (c. 1370,2; c. 1397).
- b) One who has not been raised to the order of priesthood attempts to celebrate the Eucharistic liturgy (c. 1378,2, n° 1).
- c) One who cannot give a valid absolution, attempts to do so, or hears confessions (c. 1378,2).

- d) One who receives ordination from one who is not his Bishop without dimissorial letters incurs ipso facto in suspension from the order received (c. 1383).
- e) Anyone — cleric — who falsely makes to ecclesiastical superiors accusation of solicitation (c. 1390,1).
- f) A cleric who attempts to contract marriage even if only civilly (c. 1394,1).

4. *Excommunications latae sententiae*

- a) An apostate from the faith, a heretic, or a schismatic (c. 1364,1).
- b) A person who procures a successful abortion (c. 1398).

5. *Crimes that demand a poena ferendae sententiae — iusta poena —*

- a) Offenses against Religion and against Unity of the Church:
 - 1. Those guilty of prohibited participation in sacred rites — *communicatio in sacris* — (c. 1365).
 - 2. Parents or those who substitute for parents who hand their children over to be baptized or educated in a non-catholic religion (c. 1366).
 - 3. A person who commits perjury while asserting something or promising something before an ecclesiastical authority (c. 1368).
 - 4. Those who through writings, or other media of social communications seriously attack good morals, blaspheme... stir up hatred or contempt against the Church (c. 1369).
- b) Offenses against Ecclesiastical Authority and against the Freedom of the Church:
 - 1. A person who brings physical force against a cleric of religious out of contempt for the faith, the Church, ecclesiastical power, or ecclesiastical ministry (c. 1370,3).

2. A person who teaches a doctrine condemned by the Roman Pontiff or by an Ecumenical Council...; and a person who does not comply with the legitimate precepts or prohibitions of the Apostolic See, of the Ordinary, or of the Moderator and who, after a warning persists in disobedience (c. 1371).
 3. A person who publicly either stirs up hostilities or hatred among subjects against the Apostolic See or against an Ordinary... (c. 1373).
 4. A person who joins an association which plots against the Church (c. 1374).
 5. The person who profanes a movable or immovable sacred thing (c. 1376).
 6. Whoever alienates ecclesiastical goods without the proper permission (c. 1377).
- c) The Illegal Seizure of Ecclesiastical Functions and Offenses in Exercising such Functions:
1. A person who — outside the cases mentioned in c. 1378 — pretends to administer a sacrament (c. 1379).
 2. Whoever illegally seizes an ecclesiastical office (c. 1381,1).
 3. A person who illegitimately makes a profit from Mass stipends (c. 1385).
 4. A person who gives or promises something so that someone who exercises a function in the Church should illegitimately do or omit something; likewise, the person who accepts such gifts or promises (c. 1386).
 5. An interpreter — or the other persons mentioned in c. 983,2 — who violate the secrecy of confession (c. 1388,2).
 6. A person who through culpable negligence illegitimately places or omits an act of ecclesiastical power, ministry, or duty which damages another person (c. 1389,2).

d) Offenses against Particular Obligations:

1. A cleric who has committed an offense against the sixth commandment of the Decalogue and when such an offense is committed with force or threats or publicly or with a minor below the age of sixteen (c. 1395,2).
2. Whoever seriously violates the obligation of residence which is attached to an ecclesiastical office (c. 1396).

6. *Crimes that may be punished*

1. Persons who impede the freedom of ecclesiastical ministry, election, or power, or who impede the legitimate use of sacred goods or of other ecclesiastical goods, or who grossly intimidate an elector, the elected, or the person who exercises ecclesiastical ministry or power (c. 1375)
2. Outside the cases mentioned in canons 1378-1383, a person who illegitimately carries out a priestly function or another sacred ministry (c. 1384).
3. A person who furnishes an ecclesiastical superior with another caluminous denunciation of an offense or who otherwise injures the good reputation of another (c. 1390,2).
4. — A person who fabricates a false document, changes, destroys, or conceals an authentic document, or uses a false or changed document;
 — a person who uses another false or changed document in an ecclesiastical matter;
 — a person who states a falsehood in a public ecclesiastical document (c. 1391).
5. Clerics or religious who practice trade or business against the prescriptions of the canons (c. 1392).
6. A person who violates the obligations imposed on him by a penalty (c.1393).

CONCLUSION

We have seen in a general way this Book VI. As we have stated at the beginning, the Church has tried to manifest — in a special way in this Book VI — her maternal care for the good of her children.

Penalties — in the mind of the legislator — should be the last recourse to bring back the delinquent.

I would like to end with the words of canon 2214,2 of the 1917 Code. This canon is not anyone in our new Code, but its spirit is permeating the new canons of Book VI, and so Superiors and Bishops should keep these words always in mind.

“Bishops and other Ordinaries should remember that they are shepherds and not slave-drivers, and that they must rule over their subjects as not to domineer over them but to love them as sons and brothers; they should endeavor by exhortation and admonition to deter them from wrongdoing lest they be obliged to administer due punishment after faults have been committed. Yet if through human frailty their subject do wrong, they must observe the precept of the Apostles, and reprove, entreat, rebuke them in all patience and doctrine; for sympathy is often more effective for correction than severity, exhortation better than threats of punishments, kindness better than insistence on authority. If in view of the seriousness of a crime there be need of punishment, then they must combine authority with leniency, judgment with mercy, severity with moderation, to the end that discipline, so salutary and essential to public order, be maintained without asperity, and that those who have been punished may amend their ways, or if they refuse to do so, that others may be deterred from wrongdoing by the salutary example of their punishment”.

JOSE LUIS BERNACER, SDB

LITURGY

SA PAMAMAGITAN NI HESUKRISTO KASAMA NG ESPIRITU SANTO

— Observations on a Prayer-Conclusion —

H. J. Graf, SVD*

In the celebration of the Mass we use now for more than a year the complete Roman Missal in an officially approved Tagalog translation.¹ So it seems to be time to look a little more carefully, a little more critically at this translation, and give reasons for a better rendition of one or the other word or expression so that it may be inserted in a new edition to be made at some later date.

The present pages want to single out the longer prayer conclusion in the Tagalog Missal. In opening prayers directed to the Father, the Latin prayer conclusion which the Roman Church uses from the time of Arianism on, is: "*Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.*"² Originally, the prayer conclusion had been a simple "*Per Christum Dominum nostrum.*" Why has it been enlarged? It was in reaction to the Arian heresy which, from the early fourth century on, denied the true divinity of our Lord Jesus Christ.³ This means, for all practical purposes, that in the longer prayer conclusion the Latin word *Deus* is a confession of Christ's deity.

In view of this historical insight it will not come as a surprise to anyone when he sees that modern versions of the Roman Missal render the long Latin prayer conclusion as a forceful

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¹ *Aklat ng Pagnimisa sa Roma* (1981).

² *Missale Romanum*. Editio typica altera. Typis Polyglottis Vaticanis, 1975: Institutio generalis Missalis Romani, n. 32, p. 35.

³ J. A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development*. Translated by F. A. Brunner. Vol. I (New York, Benziger Brothers, Inc., 1950), 381-383. — Th. Klauser, "The Position of Christ in the Prayers of the Liturgy." in Id., *A Short History of the Western Liturgy* (London: Oxford University Press, 1969), 30-32.

profession of Christ's divinity.⁴ In Spanish the conclusion of the opening prayer is: "Por nuestro Señor Jesucristo, tu Hijo, que vive y reina en la unidad del Espíritu Santo *y es Dios* por los siglos de los siglos."⁵ The Italians pray in the Post-Vatican II liturgy: "Per il nostro Signore Gesù Cristo, tuo Figlio, *che è Dio*, e vive a regna con te nell' unità dello Spirito Santo per tutti i secoli dei secoli." Also the French emphasize the divinity of Christ when they pray: "Par Jésus Christ, ton Fils, *notre Seigneur et notre Dieu*, qui règne avec toi et le Saint-Esprit, maintenant et pour les siècles des siècles."

Originally, the translators of the version for the German speaking countries were of the opinion that they could leave the word *Deus* untranslated.⁶ They thought that it was sufficiently taken care of by *Dominum*. But a number of urgent requests from the field demanded the explicit reinsertion of *Deus* in view of neo-Arian errors of our days. Otherwise, they argued, the accusation could be made that "silence means consent" (*qui tacet consentire videtur*).⁷ Therefore, they ask in the German speaking countries at the end of all opening prayers⁸ that their petition be directed to the Father "durch Jesus Christus, deinen Sohn, *unseren Herrn und Gott*, der in der Einheit des Heiligen Geistes mit dir lebt und herrscht in Ewigkeit."

Typical for these four translations is that the Latin word *Deus* is seen in close connection with *Filium tuum*. All four

⁴ R. Kaczynski, "Der Ordo Missae in den Teilkirchen des roemischen Ritus," *Liturgisches Jahrbuch* 25 (1975); 99-136, ad loc. 121.

⁵ The Argentinian version is slightly different; it retains, however, the same emphasis on Christ's divinity: "Por nuestro Señor Jesucristo, tu Hijo, *que siendo Dios* vive y reina contigo en la unidad del Espíritu Santo por los siglos de los siglos."

⁶ *Deus* remained untranslated in two earlier translation of the Roman Missal. The *Missal na Pang-araw-araw*, translated by Fr. Excelso Garcia, O.P., (Maynila: Limbagan ng Pamantasan ng Santo Tomás, 1967) has the following conclusion: "Sa pamamagitan din ni Jesucristong Panginoon namin, na nabubuhay at naghaharing kasama Mo sa pakikiisa sa Espíritu Santo magpasawalang hanggan." The *Sakramentario* published by Catholic Trade Inc., Manila, 1978, renders the conclusion in the following way: "Alang-alang sa Anak mo, si Jesucristong Panginoon namin, nabubuhay at naghaharing kasama mo at ng Espíritu Santo magpasawalang hanggan."

⁷ J. Wagner, "Die neue Messordnung auf deutsch," *Gottesdienst* 9 (1975) 100 f.

⁸ Against the assertion in *Notitiae* 18 (1982) 372 that the short ending is used "in many instances in the German *Messbuch*" for opening prayers, it must be said that the long conclusion has always been retained. Occasionally, for typographical reasons, only the opening line is given, namely: "Darum bitten wir durch Jesus Christus," which clearly means the long conclusion. The short conclusion is different: *barum bitten wir durch Christus unseren Herrn*." A similar solution is used in the ending of prayers in the British Divine Office.

versions make their petition through Jesus Christ, the Son, who is at the same time *our Lord and God*. They place their emphasis on the true divinity of the Son, our Lord Jesus Christ. This is a natural result of the anti-Arian intention which led to the expansion of the ancient Roman prayer conclusion.

In view of the preceding explanation, and considering these four modern translations, destined for many countries in Europe and America,⁹ we turn now to the English version as found in the liturgical books, translated by the *International Commission on English in the Liturgy*. Here we must say that, as a translation it is not correct. According to both *The Sacramentary* and *The Liturgy of the Hours* we pray: "We ask this through our Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever."

At the same time we hasten to add that, from a *dogmatic point of view* this text is obviously correct. But the emphasis of the Latin original is christological, while that of the ICEL-translation is trinitarian: it states that Father, Son and Holy Spirit are the *one God* in three Persons. According to the intention of the unknown person(s) who gave us the long prayer conclusion, this is to be, at the same time, a profession of faith. It is to state that Jesus Christ is our Mediator, our High Priest. As such he is not a mere man; he is also true God.

Why in the new Tagalog Missal was the reference to the divinity of Christ omitted in its prayer conclusion? Why has it chosen to replace it with the wording: "*Sa pamamagitan ni Hesukristo kasama ng Espiritu Santo magpasawalang hanggan*"? This was done in first place to have a uniform prayer conclusion for the opening prayer as well as the prayer over the gifts and the prayer after communion. Fr. A. Chupungco, OSB, explains the very wording chosen.¹⁰ What he says is, without any doubt, correct. This is also shown in the version of the prayer conclusion approved by Rome for the countries where Portuguese is spoken. There the opening prayers are concluded with the words: "*Por nosso Senhor Jesus Christo, vosso Filho, na unidade do Espirito Santo.*"

But we live in the Philippines, and not in Portugal or Brazil, where Portuguese is spoken. We live in a situation which

⁹ The Spanish versions are also used in Latin America, while the French text is used in the French speaking parts of Canada and Guiana.

¹⁰ A. J. Chupungco, *Towards a Filipino Liturgy* (Manila: Benedictine Abbey, 1976) 67, quoted extensively by R. Vidal, "Notes on the Tagalog Translation of the Roman Missal," *Notitiae* 18 (1982) 369 f.

may not be that of Portugal or Brazil. Today theologians and liturgists speak and write so often of contextualization and acculturation. Thereby they mean what is also sometimes called indigenization of both theology and liturgy.¹¹ It is the claim of the present little article that our Philippine situation does not only recommend a clear reference to the divinity of Christ in the official prayer conclusion, but demands it. — Why?

We are confronted by a new type of Arianism in the aggressive form of the propaganda of the Manalistas who call themselves "Iglesia ni Cristo." F. G. Elesterio begins his treatment of the Christology of the Manalistas with the words "Considered as the really fundamental issue between the Iglesia and the traditional Christian churches is the teaching of the former that Christ is only a man and in no way God."¹² For them Jesus Christ is merely an adopted son of God, a man elevated by God above other human beings. Also Protestants consider the Christology of the Iglesia ni Manalo as infected by Arianism.¹³ In such a theology there is obviously no place for the Trinity nor for the hypostatic union. For the followers of Felix Manalo our Lord Jesus Christ is not equal in essence to the Father, he is not the second Person of the Trinity who assumed a human nature in his incarnation.

It is well known that Manalo's followers do not want to have anything to do with Ecumenism. Aggressively they try to make proselytes, to turn away our simple faithful from their true faith. In such a situation it is our duty to tell our people in what the doctrine of the Catholic Church differs from that of the Manalistas, especially concerning the person and the work of our Lord Jesus Christ.

In such a situation we are obliged to stress the true and proper divinity of our Lord Jesus Christ. In such a situation it is imperative to retain in a translation of the Roman long prayer conclusion the assertion that Jesus Christ is our Lord

¹¹ A. J. Chupungco, OSB, *Cultural Adaptation of the Liturgy* (New York/Ramsey: Paulist Press, 1982).

¹² F. G. Elesterio, *The Iglesia ni Kristo: Its Christology and Ecclesiology*, Cardinal Bea Studies, V (Manila: Ateneo de Manila University, 1977) 32. See the impressive bibliography on this topic, pp. 199-200.

¹³ A. J. Sanders, *A Protestant View of the Iglesia ni Cristo* (Quezon City: Philippine Federation of Christian Churches, 1962), 42.

and God (cf. Jn. 20:28), while the new Tagalog version omits even the reference that Jesus Christ is our *Lord*. Is not the norm of prayer to establish the norm of belief?¹⁴ The early Church reacted forcefully against the Arianism of its own time. The same reaction deeply affected the life and the piety of the early medieval Church, especially in Spain.¹⁵ It should affect our own life as Catholic Christians and that of the people entrusted to our care.

¹⁴ *Indiculus Gratiae* (from between AD 435 and 442) redacted probably by Rosper of Aquitaine, a disciple of St. Augustine (Denzinger-Schoenmetzer) 246 (*ut legem credendi lex statuat supplicandi*).

¹⁵ J. A. Jungmann, "The Defeat of Teutonic Arianism and the Revolution in religious culture in the Early Middle Ages," in: Id., *Pastoral Liturgy* (New York: Herder & Herder, 1962) 1-101. See especially the section *Christ our God*, 38-47.

CASES AND INQUIRIES

1. MASS "PRO POPULO"

The 1917 Codex prescribed in canon 466, § 1 that the parish priest is bound to apply the mass "pro populo" in accordance with the norm of canon 339, which stated that the Bishops have the obligation of applying the mass "pro populo" on all Sundays and Holidays of obligation, those suppressed included. The days of obligation have been restricted here in the Philippines, so that besides Sundays only the New Year, the Immaculate Conception and December 25 are Holidays of obligation, the other Holidays of obligation mentioned in canon 1247 for the whole Church having been suppressed. I don't know what is the norm of the new Codex, since I have not seen it yet. May I ask therefore on what Feastdays the parish priest should apply the mass "pro populo": on the days mentioned in canon 1247 of the 1917 Codex or on those observed in the Philippines?

A Parish Priest

This question was discussed some time ago by canonists. Some held the view that the list of Holidays of precept given by the Codex for the whole Church should serve also for the parish priest's obligation to apply the mass "pro populo", even in regions where some of those days were suppressed. The intention of the Holy See in reducing those days was to reduce the difference existing between the Church and the State in observing different Holidays. Many faithful found great difficulty in observing a Holiday which was not considered by the State as such. They had to work as any other day in the week. In reducing the number of Holidays no consideration whatsoever was given to the offering of the mass "pro populo" in the days that were suppressed. The mass could perfectly be offered on those days by the pastors for the people entrusted to them, even if the faithful were dispensed from the obligation to hear mass and not to work. Others, however, sustained that the suppression of those days should be understood for both the faithful and the parish priests. If some days were suppressed

as Holidays of obligation for a region, the parish priests of that region should be considered as dispensed from the obligation of applying the mass "pro populo" in the same way that the faithful were dispensed from the obligation of keeping those days as Holidays. No distinction whatsoever was made by the Holy See in the reduction of Holidays.

The question, however, was solved by the S. Congregation for the Clergy on July 25, 1970, through the Decree "Literis Apostolicis", where it was stated:

"The obligation to apply the mass *pro populo* binding the pastors of souls, must be fulfilled on all Sundays and besides on Holidays of obligation *which are observed in the region*, the rescripts granted up to now restricting such obligation remaining in force."

It is clear, therefore, that the parish priests must apply the mass "pro populo" on Sundays and on the Feastdays that are to be observed in the Philippines only, not on the days enumerated in canon 1247 of 1917 Codex.

In the new Codex, there will be no problem whatsoever on the matter, since canon 534 states:

"After he has taken possession of his parish, the parish priest is bound to apply the mass "pro populo" each Sunday and on Holidays of obligation *in his diocese*."

Thus, since November 27 of 1983 the parish priest is bound to apply the mass "pro populo" on Sundays and those Feastdays only that are to be observed with obligation in the proper diocese.

Our consultant could easily have solved his doubt if he would have acquired the new *Codex* or a copy of the *Manual for Parish Priests* where the problem is clearly solved.

2. CIVIL MARRIAGE AND CANONICAL MARRIAGE

Carol, a Catholic businessman, knew Evelyn, a Catholic nurse, when he was confined in a hospital. Won by her attention and kindness, he married her canonically in May 1975. After becoming pregnant and living together for 6 months, Evelyn found out that Carol had married Felisa in 1970 and Tessie in 1973, in a civil marriage. Carol never admitted having been married, even if Evelyn presented him a photostatic copy of his two marriages. Hence, Evelyn separated from him at the end of 1975. Out of pity Evelyn accepted him again and they resumed their marital life and had one more child. In 1978 they separated again and Carol became a protestant. He married Mary in 1980 in the Protestant Church and apparently they live happily. Evelyn is now courted by a physician working in the hospital and seems to be inclined to marry him. Her conscience, however, is not at ease, and she has asked me the following questions:

1. *Can she marry the doctor courting her now?*
2. *Was her canonical marriage to Carol in 1975 valid?*
3. *Were not Carol's civil marriages in 1970 and 1973 still subsisting when Evelyn married him in 1975, rendering consequently their canonical marriage null and void from the beginning?*
4. *Considering Carol's life, is it not possible that he intended to cheat her too?*
5. *What are the possibilities of getting an annulment of their canonical marriage in the ecclesiastical tribunal?*

A Newly Ordained Priest

We will answer the questions of our Consultant in the order he puts them:

1. Evelyn cannot marry the physician courting her now. She is validly married to Carol and as long as her marriage to

him is not declared null and void by the ecclesiastical tribunal or dissolved by Carol's death, she cannot marry again, because her marriage is indissoluble.

2. Her canonical marriage was perfectly valid before God and before the Church. Carol's two civil marriages to Felisa and Tessie were not valid, since civil marriage for Catholics is not valid. They were not an obstacle for the validity of her canonical marriage.

3. Carol's first civil marriage to Felisa in 1970 was a valid civil marriage before the State, though before God and the Church it was null and void. Catholics cannot validly get married civilly. They are bound to get married according to the canonical form within the Church. Any other marriage than the one performed in the Church is invalid for them. Carol's civil marriage with Tessie in 1973 was null and void even civilly, because Carol was validly married civilly (not canonically) to Felisa. Subsisting this valid marriage before the civil law, no other civil marriage can be admitted. So, Carol's marriage to Tessie was invalid, even civilly.

Thus only Carol's marriage to Felisa was still subsisting civilly when Evelyn married him in the Church. Since for Catholics civil marriage is invalid before God and the Church, it was not an impediment to get married validly before the Church. Her marriage with Carol in the Catholic Church was perfectly valid and it is indissoluble.

4. The fourth question is more difficult and we cannot give a clear and definite answer. Considering Carol's behavior, it is easy to detect that he is not a normal person. The fact that he has contracted marriage four times is an indication that he has no concept of the marriage dignity nor of the obligations of the married state. This could have some influence in the marital consent given when he married Evelyn canonically. A psychologist perhaps might give us some light as to the kind of consent given by Carol in his marriage to Evelyn. The new Codex has a provision to this effect. Canon 1095 reads: "The following are incapable of getting married:

- 1);
- 2) those affected by a serious defect of discretion of judgment on the rights and duties essential to marriage to be given and accepted; 3) those who cannot assume the essential obligations of marriage due to causes of psychical nature."

In the future, therefore, cases similar to that presented by our consultant will be judged according to the foregoing norm.

5. In our present Codex there is a norm which perhaps can be applied to our case. It is contained in canon 1086, which reads: "If any or both parties exclude with a positive act of the will marriage itself or the right to the conjugal act or any of the essential properties of marriage, contracts marriage invalidly."

Carol's behavior is an indication that he did not take marriage seriously. Moreover, it seems that he never married with the intention of binding himself to a valid marriage and its obligations. Whether he excluded positively marriage or its obligations, is not easy to say, but there is a great probability that his marriage with Evelyn was invalid because of defectuous consent on his part.

We would like to call the attention of our Consultant to the misconception he has on annulment of marriage and the competence of the ecclesiastical tribunal. No ecclesiastical tribunal may annul any valid marriage. Its competence is to see whether a marriage can be declared null and void from the beginning, due to a substantial defect at its celebration. This is not to annul the marriage.

EXCELSO GARCIA, O.P.

DOCUMENTATION

APPOINTMENT OF MSGR. PACIANO B. ANICETO

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili fratri, PACIANO B. ANICETO, hecternus Episcopo titulo Uoensi atque Auxiliari Praesulis Tuguegaraoani ad Ecclesiam Ibanam translato, salutem et Apostolicam Benedictionem. In hac beati Petri Cathedra divino consilio constituti omnium Ecclesiarum spirituali bono atque regimini cura diligentissima nitimur providere. Cum apte igitur esset providendum Cathedrali Sedi Ibanae vacanti post obitum Henrici Byrne bo. me., tu, Venerabilis frater, idoneus Nobis es visus cui huiusmodi officium committeremus. Tuam enim novimus pastoralium rerum peritiam, quam haud minimam adeptus es praesertim in obeundo munere Auxiliaris sacrorum Tuguegaraoani Antistitis. De consilio igitur Venerabilis fratris Nostri S.R.E. Cardinalis Praefecti Sacrae Congregationis pro Episcopis, Apostolica Nostra usi protestate et vinculo solvimus prioris Sedis titulo Uoensis itemque officio, quod diximus, atque ad diocesim IBANAM transferimus, omnibus datis iuribus congruisque pariter impositis obligationibus. Ab iteranda autem catholicae fidei professione te eximimus, contrariis nihil obstantibus; iusiurandum tamen fidelitatis erga Nos et Successores Nostros dabis, teste quovis Catholico Episcopo, formulamque adhibitam ad Sacram Congregationem pro Episcopis mittes, sueto more signatam sigilloque impressam. Mandamus praeterea ut hae Litterae Nostrae in cleri populiue tui notitiam perferantur; quos hortamur ut te libenti animo accipiant tibiue vero diligentissime pareant. Pro te denique, Venerabilis frater, supernorum donorum copiam poscimus, quibus suffultus Christifideles istius Nobis dilectae dioecesis valeas pascere omni adhibita sapientia, prudentia et amore. Datum Romae, apud S. Petrum, die vicesimo mensis Octobris, anno Jubilaei reparatae salutis millesimo nongentesimo octogesimo tertio, Pontificatus Nostri sexto.

AUGUSTINUS CARD. CASAROLI
a publicis Eccl. negotiis

LAURUS GOVERNATORI
Proton. Apost.

APPOINTMENT OF MSGR. DIOSDADO TALAMAYAN

JOANNES PAULUS
EPISCOPUS SERVUS SERVORUM DEI

dilecto filio DEODATO TALAMAYAN, hactenus rectori lycei "de Aparri" in urbe Tuguegaraoana, electo Episcopo titulo Oirensi et Auxiliari archidioecesis Tuguegaraoanae, salutem et Apostolicam Benedictionem. Constat hac nostra aetate, ob mutatas societatis civilis et religiosae condiciones atque auctum christifidelium numerum, Episcopos multiplicatis gravari laboribus et hac de re saepius in dies ab Apostolica Sede adiutores petere, quo expeditius et fructuosius catholicorum sibi creditorum bonum prosequantur; quorum postulationes decet et iuvat Nos exaudire, volentes simul eos nimis levare difficultatibus. Cum igitur Venerabilis Frater Theodulfus S. Domingo, Archiepiscopus Tuguegaraoanus, eadem motus causa, Nos Episcopum Auxiliarem poposcisset, libenti animo petitionem admisimus. Quoniam autem, dilecte fili, ex iis quae de te acceperamus, collegimus posse te digne illo munere fungi — namque ingenio, virtutibus, doctrina et studio catholicae religionis praeditus inde Nobis innotueras — non dubitavimus ideem tibi credere. Quapropter, in consilium adhibitis Venerabilibus Fratribus Nostis S.R.E. Cardinalibus negotiis Sacrae Congregationis pro episcopis praepositis, ex Nostra Apostolica potestate te Episcopum creatum auxilio damus Archiepiscopo Tuguegaraoano, titulo insignitum vacantis Ecclesiae Oirensis, iuribus factis quae Apostolicae Litterae "Ecclesia Sanctae" describunt, Motu Proprio datae die VI mensis Augusti anno MCMLXVI. Quod autem ad tuam attinet Episcopalem ordinationem, sinimus eam accipias extra urbem Romam servatis liturgicis normis, non ante tamen, quam fidei professionem feceris et ius iurandum dederis fidelitatis erga Nos et Nostros in hac Apostolica Sede Successores, teste vel Episcopo ordinaturo vel alio sacro Praesule. Quorum actuum formulas postea quam primum ad Sacram Congregationem pro Episcopis mittes ex more signatas et impressas sigillo. Si cogitaveris, denique, dilecte fili, quanta res sit ipsi Deo operam dare, dulce tibi erit nec laboribus, nec viribus nec tibi parcere, ut eius consilio obsecundes, qui vult hominibus uti in perficiendo opere salutis. Datum Romae, apud S. Petrum, die vicesimo mensis Octobris, anno Domini millesimo nongentesimo octogesimo tertio, Pontificatus Nostri sexto.

AUGUSTINUS CARD. CASAROLI
a publicis Eccl. negotiis

LAURUS GOVERNATORI
Proton. Apost.

HISTORY

The Dominicans in Pangasinan

BAYAMBANG

It's Origin

The present town of Bayambang was originally known by both the names of Malunguey or Baluguey. Its first site was to the west of the present town. In 1614, it was entrusted as a "visita" to the spiritual care of the Vicar of Binalatongan (today San Carlos). The Provincial Chapter of 1619 accepted it as one of the vicariates of the Order and was placed under the patronage of St. Vincent Ferrer. Father Raimundo Vásquez was its first Vicar. In succeeding years, its church and convent, both of wood, were transferred to a place called Bayambang, and and in the Acts of the Provincial Chapter of 1741 it already appears under its present name of Bayambang.¹

Its Name and Location

Bayambang, its people say, derived its name from the Pangasinan word *bayang bayang*, that is, the scarecrows which the farmers place in their fields to scare away the *anuyais* and other birds which are destructive to their ripe or ripening crops.²

"The town is located on the right bank of the Agno river, to the left side of the Manila-Dagupan railroad, at the foot of some low hills, and at 15° 50' north latitude, in the province of Pangasinan. It is bounded on the north by Malasiqui which is 14 kms. away; to the east by Alcala and Moncada, 19 and 18

¹ *Acta Capitulum Provincialium* . . . I, 88, 113; II, 267.

² Suarez, *op. cit.*, fol. 194.

kms. away respectively; to the south by Camiling which is 15 kms. distant; and to the west by Urbiztondo, 21 kms." This is how a Dominican Father who wrote in *Libertas* in 1900 under the Pseudonym of Saluyot, described the geographical location of Bayambang.³

Ecclesiastical Buildings

The church and convent of Malunguey, certainly the convent, were transferred on an unknown date to Bayambang, where Manuel Mora saw and described them in the visit he made to the town in 1804. The convent, he said, was old and leaning. And the church which was of wood consisted of three naves. It was old, humid, and dilapidated. For this reasons, steps were being taken at that time before the ecclesiastical and civil authorities to build a church and a convent of bricks. However, the people of Bayambang, as Father Mora remarked, were not specially inclined to undertake communal works.⁴

Its second convent and church, as Father Suárez described them in 1869, were both of mortar and stone and roofed with galvanized iron sheets. Previously, they had tile roofs but, due to the earthquake of 1863, they were so extensively damaged that it became imperative to strip them of the tiles.

The foundations of the church had been laid by Father Manuel Sucías, who had been parish priest of Bayambang from 1813 to 1824. If his plan had not been discontinued, the church would have been, when completed, one of the best in Pangasinan, i.e., a structure of a composite order with fluted columns. As it is, it does not follow any specific architectural style. In the original plan it was to have a transept, but its walls, already built, were demolished in order to avoid the additional labor and expenses of building a dome on them.⁵

The Fathers who directed and supervised the gradual construction of the church of Bayambang were, besides the already mentioned Father Sucías, Frs. Juan Alvarez del Manzano (1833-35), Joaquín Flores, and Benito Foncuberta (1836-1840). However, the construction proceeded very slowly due to the uncooperativeness of the townspeople, until their successor, Fr. José Ibáñez (1840-47), inspired them to work to such an extent

³ *Libertas*, Año I, No. 132, Jueves, 14 de diciembre de 1899.

⁴ Mora, *op. cit.*, fol. 77v.

⁵ Suárez, *loc. cit.*

that when he left for Spain in 1847, the walls of the church with its transept were already high enough to be roofed.

It was during the term of Father Ibáñez that the barn-like structures that served as a church and the convent were burned. Without such a setback, this Father, who was very active, might well have finished the construction of the church. But as things were, he had to dedicate his energies and funds to rebuilding the convent, so that he might have a place to live in. He raised its walls up to the roof, giving it a new interior division. What is worthy of note is that all its doors and windows were a single piece of wood, all taken from the trunk of an enormous narra tree that Father Manzano had ordered to be cut down during his stay in Bayambang.

One of Father Ibáñez' successors, Father Raimundo Barceló, covered the already finished walls of the church with a roofing, but lowered the unfinished walls of the transept, building two sacristies in its place.⁶

Towards the year 1856 church and convent fell again a prey to fire, and Father Barceló rebuilt them once more, keeping the original plan and division of the convent. The only difference this time was that he roofed the church with tiles, (which he himself had to remove some time later, as already stated, after the 1863 earthquakes).⁷

The walls of the church were of polished square stones that had been hewn and transported from a quarry located on the other side of the Agno river on the way to Camiling.⁸

Father Feliciano Martín, the last Dominican Parish Priest of Bayambang, was finishing the construction of a new stone-fenced cemetery when the Philippine Revolution forced him to leave the town on June 14, 1898.⁹

Statistics

As we have done with the preceding towns, we offer to our readers the population statistics of Bayambang, showing a steady increase, starting from the year 1751. Its name already

⁶ Ocio, *Compendio*, pp. 574, 620, 668, [53], 699; Suárez, *loc. cit.*

⁷ Ocio, *op. cit.*, pp. 740-741; Suárez, *loc. cit.*

⁸ *Ibid.*, fol. 194v.

⁹ González, *op. cit.*, p. 70.

appears in the statistics of 1621, but the name of the ministering priest and the number of tributes or souls are not indicated therein.

| | |
|------------|----------------------------|
| 1751 | 929 persons ¹⁰ |
| 1800 | 2,643 souls ¹¹ |
| 1820 | 2,625 souls ¹² |
| 1848 | 4,541 souls ¹³ |
| 1876 | 9,070 souls ¹⁴ |
| 1896 | 14,444 souls ¹⁵ |

TELBANG

So far we have described extant towns founded or accepted by the Dominicans long ago, which have survived the changes and vicissitudes of time, and some have prospered to such a degree as to be today the pride of the province of Pangasinan. Now, we come to deal with a "town" that apparently never

¹⁰ "Informe al Rey nuestro Señor," Año 1751, MS in APSR, Section "Miscelánea," Vol. 3, Fol. 8.

¹¹ "Número de almas del obispado de Nueva Segovia, año 1800," MS in APSR, Section "Cagayan," Vol. 18, Doc. 26.

Here are some interesting statistics and information about Bayambang, passed down to us in 1804 by Father Mora, and which we also wish to share with our readers:

"This town of Bayambang consists in this year of 1804 of 696 ½ tributes of the natives, and one and a half of *mestizos de Sangley*; all in all, 698. Those born in the said town from May 23, 1803, when it was visited by Msgr. Blaquier, until December 16th of 1804, have been 227; the deceased are 153 of which 60 are infants, and the rest adults; the marriages 26. And we must not forget that from the last days of 1803 until December of 1804 there has been a widespread famine and poverty. Towards the west, on the opposite bank of the river (Agno) there are many *Negritos* or *Aetas* who usually make some killings. Among them there is one or another baptized Christian. The water of the river is very good for drinking and for bathing. In the next town of Malasiqui they also drink from it (Fols. 77v-78).

¹² "Número de almas dela provincia de Pangasinán, obispado de Nueva Segovia, año de 1820, MS in APSR, Section "Pangasinan" (Estadísticas), Vol. 12, Doc. 39.

¹³ *Revista Católica*, enero de 1849, p. 467. The population used to be exclusively of Pangasinanes until about the middle of the 19th century when the Ilocano immigration began to flow in (Suárez, *loc. cit.*).

The townspeople were leaving partly in the town proper, many along the highways leading to Camiling and Malasiqui, and about a third scattered in the barrios over the rice-fields and farms (Suárez, 194v).

¹⁴ *Estado de almas*... Manila, 1876.

¹⁵ At the start of the Philippine Revolution in 1898, Bayambang was inhabited by 14,444 souls according to the parochial census, with the exclusion of a floating population of Chinese and merchants who were attracted by the flourishing trade going on in barrio

reached the stage of a town but remained civilly a settlement and ecclesiastically a *visita* of Bayambang, although for some years, due to a relative abundance of Religious personnel, it enjoyed the status of *vicaría* with a priest of its own. All circumstances considered, Telbang might be called a "satellite" of Bayambang. Of it no trace remains today. It is even difficult to locate its geographical position on the map of Pangasinan.

Its Origins and Brief History

Telbang is mentioned for the first time in the Acts of the Provincial Chapter of 1614.¹⁶ It was placed under the jurisdiction of the Vicar of Malunguey in 1619.¹⁷ This arrangement — excepting the years when Malunguey did not have a resident priest, for in such an eventuality both were entrusted to the Vicar of Binalatongan — was followed until 1686 when Telbang was raised to the status of *Vicaría*, having Paniqui and Camiling (in present day Tarlac province) as its dependencies.¹⁸ However, in or around the years 1700 it reverted to its former status of *Visita* of Malunguey due without doubt, to the serious shortage of personnel that the Province of Our Lady of the Rosary began to experience in those years.¹⁹ In 1761, it was raised again to the category of *Vicaría*, according to an *Expediente* which is still preserved in the Dominican archives.²⁰ It is very informative and for this reason we wish to summarize it here.

Some pertinent information on Telbang as reflected in the above-mentioned archival document

From this document we may safely conclude that Telbang was situated on the left side of the Agno, near the mountains of Zambales, on a high and hilly ground, close to the river

Bautista. A good deal of the native population lived along the important street linking the town proper with the railroad station, while Bautista was becoming a cosmopolitan center peopled by Spaniards, Englishmen, Chinese, Pangasinanes, Ilocanos, Pampangos, etc. Besides Bautista, Bayambang counted such barrios as Bagnono, Nalsian, Nandacan, Asin, Poponto, Oaca, Hermosa and others of lesser importance (Cfr. *Libertas*, loc. cit.).

¹⁶ *Acta Capitulum Provinciale* . . . I, 88.

¹⁷ *Ibid.*, 108.

¹⁸ *Ibid.*, p. 386.

¹⁹ *Ibid.*, II, 6.

²⁰ "Año de 1761. Traslado auténtico del *Expediente* formado a consulta del alcalde mayor de la provincia de Pangasinán, por la representación que le hicieron los naturales del sitio de Telbán, doctrina del pueblo de Bayamban, sobre que se les concediese ministro de Doctrina, por los fundamentos que expresaban" (Cfr. APSR, MSS, Section "Pangasinán," Vol. II, Doc. 14. Fols. 158-170).

Telbang and not very far from another river, then named Tolongmaeteng, that descended from the Zambales mountain ranges.²¹

In order to go to Bayambang to hear Mass on Sundays and feastdays the inhabitants of Telbang had to pass through a Negrito-inhabited area, walk over difficult trails, traverse thick forests and wade or cross by *banca* fast flowing rivers or creeks, like the aforementioned Tolongmaeteng and most especially during the rainy season.²²

For this reason, in 1760, the *Gobernadorcillo*, the *cabezas de barangay* and the chief residents, petitioned the high ecclesiastical and civil authorities, through the *Alcalde Mayor*, Francisco Morales de Mozarave, and the Vicar Provincial, Father Andrés Maléndez, to be provided with a resident priest. Their request, however, was turned down on the ground that Telbang, being a settlement not exceeding one hundred tributes, was not entitled to a missionary priest supported from the Royal coffers.²³

Still they insisted on the grounds that the existence of the settlement contributed to keeping the road leading to Manila clear of inimical Negritos; that its soil produced all that was needed for their sustenance; that, with the presence of the missionary, some infidels might be converted to the faith.²⁴

But all was in vain until the Dominican Provincial, Father Antonio Kalonge, came to their rescue, waving almost all official support and assuming, in the name of the Province of Our Lady of the Rosary, the financial burden of supporting a priest. This help was in addition to one hundred Pesos and two hundred sacks of rice, a bell, a chalice, a chasuble, the furnishings of the priest's house and other accessories.²⁵

Although the high ground of Telbang — added Father Kalonge as a support to his offering and petition — was not very apt for the cultivation of rice, it was, on the other hand, blessed

²¹ "Expediente sobre las erecciones de los pueblos, o sitios, de Panlaguit y Telbán, provincia de Pangasinán" (Cfr. APSR, MSS, Section "Pangasinan," Vol. II, Doc. 10, Fols. 194v).

²² *Expediente* (as above in footnote 5), Fols. 159, 161, 162.

²³ *Ibid.*

²⁴ *Ibid.*, Fol. 169.

²⁵ Cfr. "Traslado autentico del Expediente . . .," Fol. 168v.

with abundance of fish from the river that bore the same name as the town. It had good lumber from its forests, plenty of game of deer and wild carabaos, enough fields for their plantations and a lively trade of wax with the Negritos.²⁶

Father Kalonge's generosity soon bore fruit, for in 1761, as Father Ocio attests, there was a Dominican with the title of *Vicar* ministering to the people of Telbang.²⁷

When the chiefs of Telbang asked for, and finally obtained, a *Vicar*, they were undoubtedly far from thinking that four years later, that is, in 1764, their settlement would be no more. It was burned down by the troops sent by Simón de Anda y Salazar from Pampanga to quell the Palaris revolt. Of their wooden church and convent there remained after the burning only a few stumps. The inhabitants were rendered homeless and hungry, and were dispersed over central Pangasinan.²⁸

After that fateful year the name of Telbang totally disappeared from all statistical records and the Capitular Acts.

Inroads of the Negritos into Christian lands

As we have seen in the description of the towns of north-eastern Pangasinan, the Igorots and Aetas were to them a constant nuisance, and something similar was also experienced in the western settlements facing the mountains of Zambales. It is a fact that these enemies were in bygone times more numerous and more aggressive than they are today, and that they lived not only in the mountains but also in the neighbouring plains until the Christians either decimated them with their superior weapons or pushed them back into the mountains. This

²⁶ *Ibid.*, Fol. 167v.

²⁷ *Monumento Dominicano*, p. 77. Here are his words: "Telbang, its ancient "visita" is now aggregated to this town (i.e. Bayambang). In 1761 it had a *Vicar* of its own and its patron saint was St. John the Baptist. It was located to the west of Bayambang on the other side of the Agno river." However, in the Acts of the 1763 Chapter it is still entrusted to the *Vicar* of Bayambang (Cfr. *Acta Capitulum Provinciale* . . . , II, 432). Its population in 1751 was 574, that is, a little more than one hundred tributes or as many families (Cfr. "Informe al Rey nuestro señor. Año 1751, MS in APSR, Section "Miscelanea," Vol. III, Fol. 8. For a brief but well written summary on Telbang, see also: Rosario Mendoza Cortés, *Pangasinan, 1572-1800*, University of the Philippines Press, Quezon City, 1974, pp. 120-122.

²⁸ *Ibid.*, Fol. 157.

problem seems to have ended only in the second half of the 18th century. Among the many examples of their inroads and the consequent Christian reaction we shall pick up only one as reported by the Augustinian historian Father Casimiro Díaz.

A Governor General, Don Gabriel de Cruzalaegui, wishing to put an end to the inroads of the Negritos, who were spreading fear and terror in the towns to the west of Tarlac and Pangasinan — Telbang and Malunguey included — killing many travellers and carrying off their heads, organized a punitive expedition consisting of Spaniards, friendly Zambals, Pangangos and Merdicas (these were descendants of some people from the Moluccan island of Ternate, who had followed their Spanish masters to the Philippines in 1662 and settled in Maragondon, Cavite). Besides he instructed the *Alcaldes Mayores* of Pangasinan and Cagayan to send their best troops, which would operate alongside the forces of Martín de León, over-all leader of the expedition.

Unluckily, after some initial successes, they had to withdraw due to a pestilence that greatly reduced their numbers and, as a result, the expedition had to be recalled. Telbang was too open to such attacks because, as we have already seen, it was situated on the western side of the Agno, an area where the Negritos roamed almost at will at that time.²⁹

PABLO FERNANDEZ, O.P.

²⁹ Blair & Robertson, XLII, 269-270.

SANCTITY IN THE PHILIPPINES

By Fr. Pablo Fernández, O.P.

The Holy Missionary in Ivana

The Dominicans in the Philippines attempted on three occasions to start the evangelization of the Batanes islands, and three times they failed. They first tried in 1686 when Father Mateo González, a missionary in the Babuyan islands, landed in Basay (Batanes) with two companions. But due to lack of good housing facilities and unhealthy drinking water, he soon died.

Father Juan Bel, who succeeded him in a second attempt in 1719 also died three years after his arrival, for probably the same reasons. A third attempt, by another group of Dominicans in 1754-56 ended with the untimely death of two of them in Calayan while the others fell sick and had to withdraw to Cagayan.

These three successive failures which cost several lives emboldened rather than disheartened other Dominicans who again tried a fourth time in 1783 — this time under the protection of the Spanish government. This fourth attempt was such a success that by 1800 almost all the people of Basay (the main island of the Batanes group), and the adjacent islands of Sabtang and Ivuhus had embraced the Catholic faith — about fifteen thousand of them.

Through the years, the self-sacrificing pioneer missionaries, Frs. Baltasar F. Calderón and Bartolomé Artíguez, and their successors founded the present towns of Basco (1784), Ivana (1784), Mahatao (1796), Sabtang (1845) and Mayan (1855). We will focus our interest only on Ivana, where Fr. Fabián Martín preached the Gospel, lived an outstandingly holy life, and taught the people the ways of civilization.

Though belatedly, we wish to pay our tribute of admiration to this model missionary on the occasion of the second centennial of the evangelization of Batanes, fittingly celebrated last year (1983).

Birth, Education and Mission

Fr. Fabián Martín was born in Herrín de Campos, in the Spanish province of Palencia, on January 20, 1817. He studied in the School of Latin of Paredes de Nava, then in the conciliar Seminary of Cuenca, and finally at the Dominican convent at Ocaña. In these institutions he showed the clear evidence of a brilliant intellect and extraordinary virtue.

By human standards, he was the kind of person who would have naturally pursued a career in high level administration. But Providence had other plans. Due to the dearth of missionary personnel, he was assigned to the distant and humble town of Ivana where he became vicar in 1844. It was here where he lived the rest of his life. When he died in 1878, he left behind him the fruits of an uncommon apostolic life.

The Civilizer

When Fr. Fabián arrived in Ivana, the women were scantily clad. They wore *tapis*. It covered from the waist down to the knee, but left the right leg almost bare up to the thigh. The men, on the other hand, wore the *bahag* (G-string). It was only when they attended Mass that they wore trousers.

Fr. Fabián was determined to change all that by making his spiritual children learn to live in Christian modesty. By word of mouth he instructed them to be modest. By his charity, he distributed alms to the deserving poor so that they could buy clothes to wear like the Christian women in Luzon. He taught the men to wear trousers and shirt everyday instead of only when going to church.

He also discovered that the people lived with a plethora of superstitions which had been handed down from their pagan ancestors, and which were still propagated by tricky old women. He saw what damage these pagan practices and beliefs could do to the people's spiritual life as well as to their pockets. He was determined to uproot all of these superstitions.

The Builder

In Batanes the overland communication between the towns, and between these and their barrios, was always difficult due to the mountainous contour of the terrain and the craginess of

the coastland. Moreover, the creeks, although almost dry during the hot months, often became flooded and impassable during rainy weather. Therefore, in spite of limited resources, the missionaries had to build the roads and bridges needed to facilitate communication and travel so that the new christians could perform their religious duties regularly.

We have no documentary evidence of any roads opened by the Dominican missionaries in Ivana. But historical records attest to several bridges built by them, as for example: two bridges constructed in Ivana by Fr. Fabián Martín, one six and the other eight meters high over water level, and both of mortar and stone.

Ivana had two dependencies: San Vicente on the north, and San Antonino de Uyugan on the south-east. Having observed how the children of San Vicente were often absent from school during the rainy season due to a swelling brook, he solved the problem by constructing there a bridge in the years 1858-1860.

He improves church and convent

The first church of Ivana was built probably in the years 1784-1785 on a site in the barrio of San Vicente, of makeshift materials which did not last long. However, later the main bulk of the population was transferred to its present location, where a more durable church was built towards the year 1800. This eventually turned out to be the largest and best constructed church in Batanes. In 1850, Fr. Fabián found it necessary to shorten it in the area of the sanctuary, and the discarded portion remained roofless for more than half a century, but its walls were still in good condition in 1900.

Fr. Fabián improved it by raising its walls, building a new facade, adding a choir loft, changing its original wooden beams and raising its roof. He also added a sacristy. He reinforced its walls which were already starting to weaken — in the year 1878 with buttresses.

It was reserved for Fr. Fabián Martín to give the convent a more imposing look by adding to its facade an upper corridor, supported by a six-arch arcade, which was topped by a stone balustrade. He built for the boy servants a room facing the backyard of the convent.

The Educator

A missionary intellectually so gifted as Father Fabián could not overlook in his apostolic program the instruction of the youth, and so in 1846-1849, he erected two school buildings for both sexes separately, with a concrete flooring, wooden posts and partitions, and a roof of thickly bundled grass called *cogon* in most dialects of the Philippines and *carrizo* in Spanish. He also provided with schools the *visitas* of San Vicente and San Antonino.

This priest was particularly concerned with the intellectual education of children, whom, being generally poor, he also provided with books, pens, ink and stationery and even clothes so that they could attend classes decently clad. He also instructed the school children to plant *ubi*, *camote*, corn and wheat, and their produce was shared by the children themselves and the school.

Initiator of the Beaterios?

We do not know certainly who was the founder of the *Beaterios* attached to the Dominican order in Batanes. All we know is that they constitute a unique institution in the Philippines.

The saintly Fr. Vicente del Riesgo (†1724) had previously laid the groundwork for a Beaterio in Fuga, Babuyan, which flourished only as long as he lived and directed it. Perhaps later the missionaries of Batanes adopted or imitated his idea.

If we do not know with certainty who founded the Beaterios of Batanes, we can venture that they probably came into being under the impulse and guidance of either of the two great missionaries of mid-nineteenth-century Batanes: Frs. Fabián Martín and Antonio Vicente.

The Beaterio of Ivana was in all likelihood founded by Fr. Fabián Martín. There he gathered together some women, mostly orphans of both parents, who chose to give themselves more completely to God away from the cares of the world and the solitudes of family life.

The *beatas*, as these women were called, made a living by sewing, embroidering and tilling a small garden plot. They were and continue to be good living examples of virtue and

industriousness to their fellow Ivatans, and followed a schedule of devotional exercises. Some of them learned Spanish and even taught in the local schools whenever the regular teachers were absent.

Fr. Fabián Martín provided the *beatas* of Ivana with a loom imported from Ilocos, which for a time proved useful to them. In the end, however, it broke down, and nobody was found in the Islands of Batanes who could repair it.

His virtuous and apostolic life

A stickler for silence, he imitated his Father St. Dominic who spoke only either with God or about God. Every afternoon he used to spend one hour in adoration of the Blessed Sacrament.

He was most charitable towards his flock. There was scarcely anyone in Ivana who did not receive aid of one kind or another from him, as Fr. Félix Serrano, his successor, testifies.

As he had a perfect command of the local dialect and was extremely zealous in the salvation of souls, he proved tireless in teaching catechism, assiduous in preaching the truths of salvation and in explaining the Gospel with such solid arguments and with such vivacity of imagination that he seemed sometimes to move his listeners to the point of tears.

He established the Third Order of St. Dominic on June 29, 1853,¹ as well as the Confraternity of the Holy Rosary, the Living Rosary, and used to celebrate the feasts of Dominican Saints with a solemn high mass.

Another achievement of his tireless zeal was the transfer to the town of Ivana of the folk dwelling in the hamlet of Huhmuren who were thus more easily catechized and could readily receive the sacraments and attend Mass.

¹ The Third Order of St. Dominic took such deep roots in Batanes, especially in Ivana, that the prominent men in this town at the close of the century and almost all school teachers were Dominican tertiaries.

The Writer

Ivana had not only builders among its missionaries, but writers as well, although little has been published of what they wrote.

However, the one who truly excelled as a prolific writer and translator into Ivatan was Fr. Fabián Martín. Upon reaching Ivana, he soon acquired a good command of the dialect, and with the passing of time he was to prove himself to be not only a fluent but also an elegant writer in it, as is shown by the following titles — and some others perhaps — which he either authored, translated, edited or summarized for the benefit of the pious: *Pláticas Doctrinales*, an explanation of the *Creed*, *Our Father* and *Beatitudes* (these prayers were recited by the people chorally in church, especially by the children); *Bible History*; *Visits to the Blessed Sacrament*; *Examples from the Glories of Mary*, of St. Alphonsus; *Meditations* of Venerable Luis de Granada; the *Moral Maxims and Sermons*, translated from the *Arte Pastoral* of Father Planas, from the beginning of Advent till the fifth Sunday after Easter.

His death and eulogy

When the news of his death on July 20, 1878, was announced, it spread like wildfire and the entire townspeople of Ivana flocked in throngs and paid their last respects to their beloved Father and Pastor. During the funeral services the church was so filled that some even climbed up the confessionals or the pulpit to get a last glimpse of the mortal remains of their beloved Fr. Fabián, about whom the following eulogy was left us by Fr. Serrano: "The very Reverend Father Fabián Martín returned his body to the earth, but the fame of his name and virtues is still present and lingers in the odor of sanctity, passing from generation to generation, for the honor and glory of God and luster of our Order."

SOURCE: Serrano, Félix, OP, "Islas Batanes, Pueblo de San José de Ibaná, 1888, en San José de Ibaná, 22 de noviembre de 1888" (MS in APSR, Section "Batanes," Vol. 3, Fol. 138).

HOMILETICAL NOTES

MAY: by Rolando dela Rosa, O.P.

JUNE: by Herman Mueller, S.V.D.

May 6, 1984 — 3RD SUNDAY OF EASTER

Readings:

Acts 2:14-28

1 Pet 1:17-21

Lk 24:13-25

Gospel Reading: The account involves two disciples (one of whom was Cleopas) who are abandoning the Christian journey to God. Leaving Jerusalem, they are going to a village named Emmaus, seven miles distant from Jerusalem.

As the disciples are going their way, they are discussing everything that had happened. Later, they would spell out what these things were and how they perceived them. During their discussion Jesus drew near to them and went along with them. The disciples, however, do not recognize him. In fact their eyes were prevented from recognizing him. Jesus, then, joins in their discussion and explains the meaning of scriptures as regards the Christ.

Arriving at Emmaus, they invite Jesus to the meal and recognized him at the breaking of the bread; and on their return to Jerusalem, they, too, were greeted by the apostolic proclamation of Jesus' resurrection.

The story literarily is framed by the *theme of recognition*. It tells how the disciples move from not being able to recognize Jesus to their recognition of him in his absence as a historical personage.

The body includes two distinct sub-units: a) *a dialogue narrative, which is situated on the way to Emmaus*; and a b) *meal narrative, which is located at Emmaus itself in the disciples' home*.

The *dialogue narrative* is introduced by Jesus who, 1) inquires into the subject of the disciples' conversation: 2) by the disciples' questioning response concerning the stranger's ignorance of the events; and 3) Jesus' request that they tell him about these events.

The *disciples' response proceeds in three stages* focusing on: a) how wonderful things had been; b) how hopeful they themselves had been; and c) how their hopes had been recently rekindled.

This triple statement is balanced by a return to immediate reality as they now saw it: a) how Jesus' story ended in disaster; b) their former hopes were dashed; and c) their recent glimmer of hope was disappointed.

Jesus now responds: As he had done during his historical life, he teaches the disciples and shows them how the events concerning him were scripturally founded. Jesus' life, death and resurrection (glorification) are thus according to the scriptures.

We now come to the second part, the *meal narrative* where Jesus draws the disciples out, and this time into inviting him, a stranger, into their house. *The time is important.* It is at sundown that the christians are gathered for their assembly and the breaking of the bread.

Jesus, the guest, then assumes the role of host, takes bread, blesses, breaks it and gives it to them. The scene evokes Jesus' last supper which links it to the christian assembly for the breaking of the bread. *Jesus himself is a participant and the host at the christian meal.*

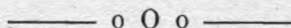
In sharing Jesus' meal, the two disciples accept the attitude which was his as he entered into the passion. With this, their eyes are finally opened and they recognize him, even as he vanished from their sight.

Upon Jesus' disappearance, the disciples reflect on what has occurred. They become aware that their exploration of the scriptures and their reflection with Jesus on his life and death had had its effect.

The disciples experience is the source of gospel proclamation. The good news they had received must be shared with the community, which they think is still struggling with the same discouragement which had been theirs. They consequently

return immediately to Jerusalem, only to be greeted by the apostolic proclamation of Jesus' resurrection. The Lord had already appeared to Simon Peter, the first one to be called and the one who had denied Jesus had returned to strengthen his brothers. Luke had thus outlined the necessary conditions for the christian mission and shown how it was grounded in the apostolic teaching and Peter's primary experience of the risen Lord.

A summary is then presented of the disciples' own story and the whole narrative in terms of "what had happened on the road and how he was known to them in the breaking of the bread".



Doctrinal Indicative:

1. We are constantly searching for meaning. But our search ends in the recognition that Christ is the ultimate meaning of life.
2. In times of trials, Christ does not offer us fleeting comfort, but the strength to bear it.

Moral Imperative:

1. When we find ourselves walking in a meaningless alley of life: a "boulevard of broken dreams", like the road to Emmaus (where the disciples walked "towards the sunset", with their dreams shattered), let us not fail to recognize that in that same road we can encounter our Saviour — Jesus.
2. When we suffer a setback in any enterprise or undertaking, Christ leads us on to discover a new perspective, widening our horizons to be able to understand the events that happen in our lives. Let us always walk *with* him.

3. The disciples' experience is the source of Gospel proclamation.
3. Pope Paul VI once said that people would rather listen to witnesses than to teachers; and if ever they listen to teachers, it is because those teachers are likewise witnesses. Let us not only teach, let us be witnesses of Christ's transforming power, of his boundless love.

May 13, 1984 — 4TH SUNDAY OF EASTER

Readings:

Acts 2:14, 36-41

1 Pet 2:20-25

Jn 10:1-10

Gospel Reading: The Gospel deals with the theme of Jesus as the "shepherd of the people".

Still in an atmosphere of conflict, Jesus describes himself as a messianic leader of his people by means of an image which would have been very familiar to his audience. He is the messianic shepherd and a leader for Christian disciples. John describes Jesus as leading out and going before his people as a shepherd. This image often describes the guidance, care and companionship God offers not only to his people but also to the individual.

The image of the shepherd is not only a parable, a figurative word-picture which needs further clarification by Jesus, it is also an enigmatic statement which has to be interpreted in the light of his death and resurrection. Jesus is the dedicated shepherd of his flock contrasted to that of the Pharisees who were selfish and corrupt leaders during his time. They were also called shepherds, but by not caring for their subjects, by not acknowledging Christ and by being interested merely in their own advantage, they have lost the right to be shepherds.

Jesus is also the "door or gate". Salvation is only in Christ. There is no other entrance into the Kingdom of Heaven. He

alone being the Savior can offer us real substantial hope leading us from our captivity to freedom, so that our life may be full and we may possess it more abundantly.

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Doctrinal Indicative:

1. Jesus is the only door or way to eternal salvation.
2. Jesus is the giver of divine life.
3. Jesus' friendship with us is personal and mutual.
4. Jesus is the source of our vocation.
5. Jesus is the good shepherd dedicated in caring and nourishing his flock.
6. Jesus is the unselfish shepherd of his flock.
7. Jesus has freely laid down his life for us to redeem us.

Moral Imperative:

1. We should always be faithful to his teachings so that we could pass through this door.
2. We should be grateful with this gift given to us.
3. We should not always seek the material things He can offer us but seek more his person.
4. We should always heed his voice and live it.
5. We should be grateful to him as members of his flock by ever living a holy life.
6. We should be generous in giving our service to those entrusted to us and thinking always of their welfare.
7. We should have the courage to die for Christ's sake.

May 20, 1984 — 5TH SUNDAY OF EASTER

Readings:

Acts 6:1-7
1 Pet 2:4-9
Jn 14:1-12

Gospel Reading: 1. "Let your hearts not be troubled, have faith in God and have faith in me." (v.1) As a summary, this line speaks of Jesus' unhesitancy to put himself on the same

level with the Father in the common work of salvation: they are both the object of faith, a condition for all Christians in this world.

2. "*Father's House*" — (v. 2). Biblical scholars interpreted this to mean the "*Heavenly Kingdom*" — the destination of Christ. After all, Christ has never left and need not return (cf. 3:13).

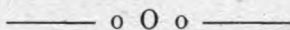
3. "I am the WAY, the TRUTH, and the LIFE." Through Christ one comes into the possession of the Father, which means the possession of the truth and life. This question of Thomas allows Jesus to utter one of his supreme affirmations, which contains in one sentence the fundamental ideas that have been brought out in the Gospel.

a. *I am* — a characteristic of the language of Christ in John. Jesus identifies himself with the "bread of life," which, like the water of life, satisfies hunger and thirst forever.

b. *The WAY* — In the O.T., Way means simply the life of man or a part of it: human experience, fortune, or misfortune; in the N.T. it was the revealed will of the Father operating in history through Jesus Christ, giving direction to human life. Christianity is more than a faith, it is a way of life.

c. *The TRUTH* — Truth means liberation from sin, not only from ignorance; a divine reality perceived by human reason manifested in the words and the person of Jesus Christ. The Church is the pillar and the grounds of the *TRUTH*.

d. *The LIFE* — O.T. — The fullness of the power, the pleasure which accompanies the exercise of vital functions. John says that life which is the light of man is in Him.



Doctrinal Indicative:

1. Trust In God.

Moral Imperative:

1. In dark moments of our life we need to trust in God. And this trust is actualized and perfected in Love because in Love, the unbearable becomes bearable, in

darkness shines a spark of light. Therefore, let love be the expression of our trust in God.

2. Jesus is the Way, the Truth and the Life.
2. We as pilgrims on this earth, need only Christ to reach our end, for Jesus is everything. Let us then welcome Him and let Him dwell in our heart. In Him, we will not lose our way neither our life for He is the Truth that will set us free from sin and death.
3. Jesus is the revelation of God.
3. When Jesus is in us, we need not ask who is the Father because He is God and to see and know Him is to see what God is like. Therefore, let us try to know Christ better by reading the Scriptures and doctrines of our Faith.
4. Everything comes from God.
4. Let us not claim anything as our own, but rather offer to Him all that we receive from His goodness.

May 27, 1984 — 6TH SUNDAY OF EASTER

Readings:

Acts 8:5-8, 14-17

1 Pet 3:15-18

Jn 14:15-21

Gospel Reading: Jn 14:15-21 is just a part of a long discourse beginning from 13:31 and extending to the end of Chapter 17. In it Jesus speaks to the disciples as one already glorified for the chain of events connected with his glorification has now begun. In this gospel discourse Jesus begins to speak of the Paraclete.

1. The Paraclete and the 'other' Paraclete

A. The Greek used the word in a wide sense. A *Parakletos* is someone called in to help in time of need. He might be a person called in to give witness in a law court in someone's favour. He might be an advocate called in to plead the cause of someone under a charge which would issue in serious penalty. He might be an expert called in to give advice in some difficult situations. He might be a person called in when for example a company of soldiers were depressed and dispirited to put new courage in their minds and hearts.

B. For the Jews, it is a legal term that has been taken into their use signifying 'advocate', 'helper', 'mediator'.

C. That Jesus is our Advocate with the Father is a common Christian conception. Therefore, it is easy to see how John can call him our Paraclete (1 Jn. 2:1). The Holy Spirit then is the 'Other' Paraclete because the Son himself has been the first. His activity begins with the return of the Son to the Father and remained till the end of time. The activity of the Paraclete is to reveal the mind of Christ, even as Christ revealed the mind of the Father (14:10). "He will not speak on his own authority" (16:13). Yet the Paraclete will glorify the Son and the Son the Father.

2. Era of the Spirit

"The Paraclete — to be with you always" (v. 16): The age of the Church is the Era of the Spirit, to whom is attributed the divine presence in sanctification and testimony throughout the life of the Church.

3. Conditions for the Efficacy of Prayer for the Spirit

Love and obedience, as also the requirements for the efficacy of any prayer, are the conditions given for the efficacy of prayer for the Spirit (v. 15).

4. Procession of the Holy Spirit

Here in verse 16 and in 26 the Spirit is said to be sent by the Father in the name of Christ; in 15:26 Christ

sends him from the Father; Christian tradition has spoken of the procession of the Holy Spirit both as from the Father through the Son and as from the Father and the Son.

5. The Spirit of Truth (v. 17)

The term used partially defines the role of the Paraclete to guide the Church in Truth. He will guide you as to what to do and enable you to do it. Truth is the characteristic of 'the Other' Paraclete as it has been that of the First Paraclete, Jesus Christ.

He is called 'Spirit of Truth' in that the life he gives is a share in the divine existence itself. The life that was revealed in Jesus is perpetuated in and communicated by the Spirit, and in the Spirit man's longing for Truth is to be satisfied. What this means in practical terms is that the Spirit makes possible the God-given knowledge that comes to man by Faith (16:13).

6. Presence of the Spirit (v. 17)

The Spirit is the perpetuation of Jesus' presence among his followers. He is presented here in John as the divine power that continues and completes Jesus' ministry. But "the world can not accept, since it neither sees him nor recognizes him" for his presence will be visible, as was the true nature of Christ, only to the eye of Faith.

"He remains with you and within you": The Holy Spirit will be both in the Church and in every Christian.

7. Coming of the Holy Spirit

"I am coming back to you" (v. 18): The coming of the Holy Spirit will also entail the coming of the Son (and the Father, v. 20) because of the shared life of the Trinity.

8. Sharing in the Life of God

"Because I have life and you will have life" (v. 19): In his glorified state, the life of Christ is the principle by which Christians also live the life of God, with the indwelling of the Holy Trinity.

Doctrinal Indicative:

1. The indwelling of the Trinity in the Church and in every Christian is visible only to the eye of Faith, yet it could be made visible to the world by *acts of fraternal love*, the fruits of our shared life with the Trinity.
2. The Church abides by the Truth, for her guide is the Spirit of Truth.
3. Truth enlightens; the Spirit of Truth is the Spirit of light.
4. The Church is the light of the world for the Spirit of Truth that gives light dwells in her.

Moral Imperative:

1. Witness then to this sharing with the divine life by our little acts of divine love manifested in so many ways: in patience, understanding, forgiveness, kindness, concern service...
2. Be guided then by the official teachings of the Church and you'll never go astray from the way to Christ and your salvation.
3. In times of confusion and decision-making invoke the Holy Spirit for guidance and enlightenment.
4. Keep the light of the Church burning by holding fast to the Truth.

June 3, 1984 — ASCENSION OF OUR LORD**Readings:**

Acts 1:1-11
 Eph 1:17-23
 Mt 28:16-20

First Reading: In the New Testament the ascension of Christ is usually proclaimed as an integral part of the Easter event: God raised Jesus and exalted him to his right hand. Both (resurrection and ascension) are one event. So we find it especially in the Pauline Letters: Rom. 8:34: "Christ was raised up, is at the right hand of the Father and intercedes for us." Eph. 1:20: "He (God) showed (his power) in raising Christ from the dead and seating him at his right hand." Eph. 2:6: "With and in Christ he raised us up and gave us a place in the heavens." Col. 3:1: "Since you have been raised up in com-

pany with Christ set your heart on what pertains to higher realms where Christ is seated at God's right hand." Thus the earlier perspective on the appearances of the risen Christ is that they were appearances from heaven of the already ascended Christ. Hence Paul could include his Damascus experience among the appearances (1 Cor. 15:8).

The later appearance narratives (Luke, John) show a tendency to separate resurrection and ascension. But still they are not really regarded as two ascension events. They are separate in order to contemplate the meaning of two aspects of a single indivisible event. When this separation occurs, the ascension is variously located: In Lk. 24 on Easter Sunday evening; in Jn. 20 between the appearance of Jesus to Mary Magdalene (who is told not to touch the risen Jesus since he has not yet ascended to the Father: Jn. 20:17) and the appearance to Thomas (who is told to touch him, since he is exalted: Jn. 20:27); in Acts 1:3 on the fortieth day after Easter.

Luke is the only author of the New Testament who mentions the ascension as an apparent historical event in Lk. 24:50-53 (on the Mount of Olives Jesus is taken up into heaven) and in Acts (the first reading of today). Lk. 24 pictures the ascension more as the end of Christ's life here on earth, Acts as the beginning of the Church; and thus the ascension is the link between Luke and Acts.

Resurrection and ascension are not event, and historical in the sense that they really happened, but not historical in the sense that they could have been registered with means of mass media. Thus some would prefer to call the ascension a *transcendent* event. Jesus rose from the dead and was exalted to heaven in one moment. The place for a transfigured body is heaven, not earth. He appeared after Easter (from heaven) to the apostles to make them believe in the risen Christ. How often that was we have to leave open. But they must have been aware that at some time it would be the last. And this Luke, the great dramatist (cf. how he pictures the interior experience of Mary that she shall become mother of Christ as a great drama in Lk. 1:26-38) unfolds with a pictorial description in Acts 1:1-11. The apostles did and could not witness the exaltation of Christ. Luke only says: Jesus was taken up by a cloud, which is the symbol of the Son of Man who will come for the parousia (Dan. 7:13).

Luke dedicates Acts to Theophilus as he does with the third gospel. In his gospel he wrote about the life of Christ. The ascension marks his end but it is at the same time the transi-

tion to his life in the Church. Christ tells the apostles to wait in Jerusalem for the Holy Spirit. Jerusalem is the center for Christ and the Church in the writings of Luke. Even now the apostles prink in terms of a political kingdom being freed from the yoke of the Romans (Acts 1:6). Christ gives no direct answer, if he will restore the kingdom. It will come about (but different from their nationalistic outlook) through the Holy Spirit (Acts 1:8).

Angels explain the meaning of the ascension: It is no reason for nostalgia. Christ in a true sense remains with his own. Thus they shall go and work as he did.

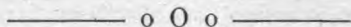
Gospel Reading: Modern authors have called this pericope the key of the understanding of the first gospel: What Matthew wants to tell us in his gospel is: Christ is the one to whom all power is given and who hands on this power to his disciples, sending them out to preach the gospel to all nations, to take up when left off. Thus in Mt. 1-9 the authority of Jesus is established, in Mt. 10-28 the authority of the apostles is established. In short, the first gospel gravitates around the authority of Jesus and the authority of the apostles as the leaders of the true Israel.

The eleven go to a mountain in Galilee for the only apparition of the risen Lord (in Matthew). Mountains are in Matthew the place of special revelation (Sermon on the Mount, transfiguration and here). It is a theological more than a geographical term. When Jesus appears, some doubt (28:1). This translation is probably not correct (*hoi de* means all, not just some). Thus the NAB translates: "Those who had entertained doubts fell down." Another possibility would be: "They fell down, but at the same time they were fearful, i.e., if they would remain totally committed."

Full authority has been given (by the Father) to Jesus because of his resurrection and exaltation. Thus he sends his disciples out to preach the gospel to all nations (not just Jews). All shall become disciples, followers of Christ.

They shall be baptized in the name of the Father, and of the Son, and of the Holy Spirit. This Trinitarian formula may not be the very words of Christ, but the formulation of the early Christian Church. If in Acts 2:38; 8:16; 10:49; 19:5 is mentioned a baptism "in the name of Lord Jesus" or "in the name of Jesus Christ" this does not contradict Mt. 28:19. "In the name of" means by the authority of somebody. The

apostles baptized by the authority of Jesus, as he had told them to do. About the exact baptismal formula nothing would be said. To baptize in the name of Jesus Christ would be implicitly also Trinitarian, since the Christ is the Messiah sent by the Father and the one who fulfills his work through the Holy Spirit.



1. The risen Christ has entered into his glory. This is what we are celebrating today on Ascension Day. But this is a mystery which transcends sense experience as does the resurrection. The oldest confessions of faith mention resurrection and ascension in one breath, thus stating that both are one event. (See details under First Reading.) But resurrection and ascension (exaltation) are so rich in theological meaning that one hardly could celebrate it all in one day, and slowly different feasts were assigned to the different aspects. The risen (and exalted) Lord appeared to his disciples and enkindled in them the faith in the risen Lord, coming from the world of his glory which he had entered at the moment of his resurrection. Otherwise it would be hard to see where he was during the interval of these manifestations. Furthermore, it is his already-glorified state that Jesus shows.

2. What Luke, the dramatist wants to tell us with his only canonical text describing Christ's ascent into heaven is that after a certain period of familiar companionship with his disciples, the risen one withdrew his visible presence from the world and would not manifest it again until the end of time.

3. For Luke in this gospel the ascension marks the end of Christ's life here on earth. It's graduation day for the Lord, as it were. He has made it. He came from the Father to redeem mankind. And now he returns from where he came. It's greatest reason to rejoice and to congratulate him. No wonder that Luke finishes the report saying: "They returned to Jerusalem filled with joy" (Lk. 24:52). All hardships and sufferings are forgotten. Now it's all joy as it is when we have accomplished something hard in our life.

4. Even more, ascension is exaltation for Christ. God the Father assigns him his place at his right hand, the place of honor. There he reigns above the angels. The Father "has but all things under Christ's feet and has made him thus exalted, head of the Church, which is his body" (Eph. 1:22-23).

5. Ascension means that Christ is gone. And yet his cause goes on. The angels tell the apostles: "Do not waste time with nostalgic thoughts looking up to heaven." He will return at the parousia.

6. But even this thought of the parousia is not enough. It is not chance that the last word of Christ here on earth and the last word of the gospel of Matthew is: "And know that I am with you always, until the end of the world" (Mt. 28:20). We are never alone. The Lord is not gone, he is with us, in our midst. He is the true God-with-us, the Emmanuel as he was foretold in Is. 7:14. The fulfillment is even more beautiful than the expectation. The apostle pictures this closeness in Ephesians. Christ is the head of his Church; that means he is transcendent, high above us, different from us. But at the same time we are his body, members of his body; that means, he is immanent, close to us, part of us. That head does not only give the directions but also cares for us. Since all illustrations and comparisons are limited to express a reality fully, one could hardly say that the head gives the blood for the whole body, although this is what Christ actually does for us; he gives us his divine life. That reality is better explained with the comparison Christ himself used to compare our closeness with him, his immanence, by the comparison of the vine: "I am the vine, you are the branches. He who lives in me and I in him, will produce abundantly" (Jn. 15:6). The same sap flows in the vine and in the branches. The branches can produce grapes because and inasmuch as they suck sap from the vine. The exalted Lord has gone back to heaven. Yet we are closer to him now than before because by his death, resurrection and exaltation he has made us one with him. And our union with him is so close as between a head and the members of a body or as between vine and its branches.

7. Since and because Christ has been exalted all power has been given to him by his Father. Matthew sees here a prophecy of Daniel 7:13-14 fulfilled. If we take this prophecy and Mt. 28:19-20 together, Christ, in a paraphrase, told his original Jewish Christian readers:

"Through my resurrection and exaltation, you see me, as Daniel foretold, the Son of Man coming on the clouds of heaven. When I reached the Ancient of Days and was presented before him, I received dominion, glory, and kingship so that nations and peoples of every language should serve me. My dominion is an ever-

lasting dominion that shall not be taken away. My kingship shall not be destroyed. By reason of the authority I have just now received, I commission you, my apostles, as the Father, Yahweh, commissioned his prophets: Go, make disciples of all nations, so that nations and peoples of every language should serve me. Teach them to observe all I have commanded you. As the Father, Yahweh, promised to be with his prophets, so I say to you I will be with you even to the end of time."

8. The apostles and all their followers shall preach to all nations. From the hearing of the good news comes the faith in Christ and thus people become followers of him, become his disciples. Paul explains that connection well in Rom. 10:9-21. If we place the different verses in a more logical sequence, we get the following reasoning: Faith in Christ leads to justification (v. 17). But people can hear only if messengers are sent (v. 15). God, however, looks to it that messengers are always sent (v. 15). The apostles shall preach the good news to *all* nations. This news is the more impressive since it stands in Matthew who writes for Christians coming from Judaism.

9. *Baptism* is the necessary next step of the evangelization. As the Lord put it in the dialogue with Nicodemus: "I solemnly assure you, no one can see the reign of God unless he is begotten from above... No one can enter into God's kingdom without being begotten of water and Spirit" (Jn. 3:3.5). Since the early Church started baptizing right after Pentecost and did it without any hesitation and long discussions, we have to assume that Christ gave the order. If he also gave the exact baptismal formula (as it stands in Mt. 28:19) or if it slowly was developed by the early Church, we can leave open.

10. Finally the apostles shall teach people to carry out everything he commanded the apostles. After the preaching which leads to faith and baptism comes the teaching, the deeper instruction in the faith. We never come to an end since the gospel, as word of God, is infinite. It has to be unfolded and applied to the needs of our daily life and the life of the Church. The apostles shall teach all what Christ told, without omitting anything. And that they shall do in season and out of season, if it is agreeable or not (2 Tim. 4:2).

11. And as we saw, the Lord does not leave us without stating explicitly: "I am with you always, until the end of time" (Mt. 28:20).

June 10, 1984 — PENTECOST SUNDAY**Readings:**

Acts 2:1-11

1 Cor 12:3-7, 12-13

Jn 20:19-23

First Reading: As there was no unanimity concerning the tradition of the extension and exaltation of Christ so there is no unanimity regarding the outpouring of the Holy Spirit. In Jn 20:23 the Spirit driven on Easter Sunday evening; Acts 2 places this event on pentecost, fifty days after Easter. As Luke was the only hagiograph who dramatizes the ascension of Christ so that it almost looks like an exact historical event with details so again he is the only New Testament writer who dramatizes the coming of the Holy Spirit on Pentecost. And as we realized that Luke stresses more the theology of the ascension of Christ than historical details, telling us that Christ's exaltation is an event, a fact so we must be also satisfied knowing that the apostles and disciples received the ordinary and extraordinary gifts of the Holy Spirit without trying to untangle the exact historical details of the different pericopes of the Acts and the gospel of John which rely on different traditions. Theologians try to stress the happening of our salvation (Christ's death, resurrection, ascension and outpouring of the Holy Spirit) as one complex event. As an example one think of Jn 7:37-39 where Christ promises that the Spirit will be given through the piercing of his side. The fulfillment is reported in Jn 19:31-37: Blood and water come out of Christ's pierced side, traditionally referred to the gifts of the Holy Spirit.

Since Luke opted for forty days of apparition of Christ, he associated the coming of the Holy Spirit with the fiftieth day after Easter, Pentecost, although even he himself has different comings of the Spirit (and as we saw on the sixth Sunday of Easter he distinguishes a Christian Pentecost for the Jews in Acts 2:1-4, a Samaritan Pentecost in Acts 8:17 and a Gentile Pentecost in Acts 10:44). Thus the grain harvest, originally celebrated on this day, and the giving of the Law at Sinai, later celebrated on that same day, are replaced by the gift of the Holy Spirit.

On Pentecost, one of the three great feasts (the others: Passover and the Feast of Tabernacles) on which a Jew went

to the Temple (Deut 16:16) the brethren (probably the hundred and twenty of Acts 1:15) gather in one place (probably the upper room of the last supper). The Holy Spirit comes with noticeable signs: wind (*pneuma* = Spirit means literally breath, wind), symbolizing him as breath of life, and fire, parted in tongues, hinting at the speaking in new tongues, effected by the Spirit.

The result is: the disciples speak "in foreign tongues" (NAB) (Acts 2:4). The exact meaning is discussed. Some think, the disciples spoke actually different foreign languages. This could be suggested by the remark "each one heard these men speaking his own language" (NAB, NEB, JB, RSV) in Acts 2:6 and the observation of the twelve different nationality groups: "each of us hears them speaking in his own tongue" (NAB, RSV, NEB), "in our own language" (JB) in Acts 2:11. But it is more likely that the disciples (apostles) did not speak actual foreign languages (how could they have been understood if they spoke different foreign languages at the same time), but their native Aramaic in an ecstatic way (*heteros* in Acts 2:4 means not "foreign" language, but "different" language, different from the ordinary, usual speaking, i.e., ecstatic speaking) which made on those who were not open to God's prompting the impression of being drunk (Acts 2:12-13). If these groups of proselytes who had come from different parts of the world and lived now in Jerusalem as the culmination of their wishes in life actually spoke different foreign languages of the country of origin, the Holy Spirit effected a miracle of hearing, not of speaking: The disciples spoke in Aramaic, the hearers understood it each in his native language. This may be more the application and the theology of Luke than the historical reality: Pentecost undoes the confusion of languages at Babel. The historical reality suggests that all knew Aramaic and Greek, the two main languages at that time and thus there was no need for speaking in a foreign language. The gift of tongues is outstanding in this report. It is one clear sign of the presence of the Spirit. And all understand the speaking in tongues, the ecstatic speaking.

Second Reading: The Corinthian community was charismatic in some ways. As a matter of fact, Christians were craving for charisms. Thus Paul had to give some guidelines in 1 Cor 12-14. He did not share all the enthusiasm of the Corinthians, but was rather reserved. After all, the effect of speaking in tongues (the charism people were looking for most, rather than pro-

phesy which Paul would recommend) was questionable:— It could lead to divisiveness in cases where people speaking in tongues considered those not speaking in tongues as second class Christians and where nobody could interpret the speaking in tongues for those who could not understand the speaking in tongues.

Today's second reading has the following recommendations:

(1) To have the Spirit means to confess that Jesus is the Lord, i.e. the earthly, crucified Jesus, not just a purely spiritual, ethereal Christ. Christianity is a religion of Christ crucified (and of course risen).

(2) The gifts of the Spirit take different forms. There is not just the one speaking in tongues. But each gift has to be used for the common good, not for private satisfaction.

(3) The gift of the Spirit must not lead to individualism, but to the building up of the corporate body of the community of the Church. We have become one body through one baptism and a common "drinking of the one Spirit".

Gospel Reading: This gospel (plus some eight more verses) we saw on the second Sunday of Easter. John places the giving of the Holy Spirit on Easter evening. The Council of Trent saw in Jn 20:22 the classical text of the institution of the sacrament of penance: "The Lord then especially instituted the sacrament of penance when, after being risen from the dead, he breathed upon his disciples and said: 'Receive ye the Holy Ghost, whose sins you shall retain, they are retained' (John 20:22f)" (Denzinger 1670; Josef Neuner — Heinrich Roos — Karl Rahner. *The Teaching of the Catholic Church* 1670). But since the appearance stories usually have the risen Lord command to baptize and thus sins are forgiven by baptism (cf. Lk 24:47; "In his name penance for the remission of sins is to be preached") the sacrament of penance would perhaps be referred to here insofar as the sacrament of absolution is a renewal of baptism status.

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1. The New Testament is the full flowering of the Old Testament. This is true also with the Feast of Pentecost. Passover, the Feast of Tabernacles and Pentecost were the three

feasts on which every Jewish male was bound to go to the Temple in Jerusalem (Deut 16:16).

2. In the beginning, Pentecost was a feast of Harvest, a day of thanksgiving and joy. "You shall keep the feast of the grain harvest with the first of the crop that you have sown in the field" (Ex. 23:16). "On the day after the seventh week, the fiftieth day, you shall present the new cereal offering to the Lord" (Lev 23:16). "On the day of the first fruits, on your feast of Weeks, when you present to the Lord the new cereal offering, you shall hold a sacred assembly" (Num 28:26). As one sees, the first fruits that the land had produced were to be offered on the fiftieth day after Easter, which thus was called the Feast of Weeks (i.e. seven times seven weeks is forty-nine or fifty days).

3. Later, the feast commemorated the giving of the Law on Mt. Sinai. The Old Covenant had been concluded fifty days after the exodus from Egypt: "In the third month after their departure from the land of Egypt, on its first day, the Israelites came to the desert of Sinai. Moses went up the mountain to God. Then the Lord called to him and said, "Thus shall you say to the house of Jacob; tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you upon eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation" (Ex 19:1-6). So Moses goes up, receives the commandments, presents them to the people who answer: "Everything the Lord has said, we will do" (Ex 19:8).

God then reveals himself in a great theophany. "On the morning of the third day there were peals of thunder and lightning, a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled... Mount Sinai was all wrapped in smoke, for the Lord came down upon it in fire" (Ex 19:16-18).

4. This covenant established on Mt. Sinai was broken again and again. Thus God promised a new covenant through his prophets, especially Jeremiah and Ezekiel. "The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by

the hand to lead them forth from the land of Egypt; for they broke my covenant . . . But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the Lord" (Jer 31:31-34).

In other words, the old law, written on stone tablets, was given from without. It remained something foreign to the people, something which told them what to do and what not to do. The new law will be something from within, something written on the hearts of people and will thus become second nature with them. Ezekiel tells the same: "I will restore to you the land of Israel. They shall return to it . . . I will give them a new heart and put a new spirit within them; I will remove the stony heart from their bodies, and replace it with a natural heart, so that they will live according to my statutes, and observe and carry out my ordinances; thus they will be my people and I will be their God" (Ez 11:17-20). And again we hear it in Ez 36:25-28: "I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees . . . You shall be my people, and I will be your God."

5. Thus St. Paul can compare the old and the new covenant, the old and the new ministry, stating that the new ministry is far superior. Paul does not need a letter of recommendation; the Corinthians are his letter of recommendation because they are written not with ink or on stone tablets (as the old law was), but by the Spirit of the living God and on tablets of flesh in the heart (2 Cor 3:1-3). And although the old covenant was already so shining that the Jews could not look into Moses' face when he came down from the mountain, he had to veil his face that people should not see that this glory slowly would fade away. The glory of the new covenant never fades away (2 Cor 3:7-11).

6. This new covenant was established on another mountain, Mount Zion in Jerusalem. It also happened on the fiftieth day. As Mt. Sinai was wrapped in smoke, thunder and lightning, Mt. Zion experienced a strong, driving wind, and tongues appeared as of fire (Acts 2:2-3).

The Holy Spirit is like a wind, mysterious and wonderful. Nobody knows how wind comes about, how it originates. But nobody can doubt its existence when it is there, and nobody can ignore its effects and force. It can break, uproot, it propels clouds, seeds and dust particles, it devastates or fertilizes the soil. The Holy Spirit is even more mysterious. Often enough we do not realize that he is there, but he is at work in our hearts and sooner or later we will notice his effects. He is the holy breather, the breath of life, without whom we cannot live. How important breathing is we realize when we for the first time have real breathing problems, like a heavy bronchitis. There will be no spiritual breathing without the Holy Spirit.

The Holy Spirit came under the symbol of tongues of fire. He made people speak in new tongues, in an ecstatic way. And all understood the apostles, no matter how varied their national background and place of origin was. After all, where the Spirit is, there is unity, and varied as his gifts might be, they all help to build up the body of Christ and are not used for private satisfaction or glory.

Once people tried to build a monument of their pride, telling God that they could do it all alone without his help. But God could only step down at Babel and confuse the tongue of the people i.e. their planning, so that they no longer understood one another, that they did not agree any more with one another. Here on Mt. Zion people understood one another because they were under the power of the Holy Spirit.

7. Isaiah 2 and Micah 4 had promised that all nations should stream toward the mountain of the Lord. "Come let us climb the Lord's mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths. For from Zion shall go forth instruction, and the word of the Lord from Jerusalem" (Is 2:3). This was fulfilled on Pentecost. The new covenant and the new Israel was established, the Church of Christ, and the apostles started preaching and spreading the new covenant.

8. The Jews tried hard to observe the old covenant, but they could not. If one reads the ten commandments one is struck by the first word of each commandment *lo'* (not): "*Not* shall you have other gods besides me (Ex 20:2)! *Not* shall you carve idols (Ex 20:4)! *Not* shall you take the name of the Lord in vain (Ex 20:7)! *Not* shall you kill (Ex 20:13)! *Not* shall you commit adultery (Ex 20:14)! *Not* shall you steal (Ex 20:15)! *Not* shall you bear false witness against your neighbor (Ex

20:6)! *Not shall you covet your neighbor's wife (Ex 20:17)! The only positive formulations are the commandments to obey father and mother and to keep the Sabbath holy (Ex 20:12.8). There is no doubt, the commandments are very precise and clear. But the power to observe the law was not given with the law.*

St. Paul tells us: "The law does nothing but point out what is sinful" (Rom 3:20). "The law serves only to bring down wrath" (Rom 4:15). "The law came in order to increase offenses" (Rom 5:20). The law was not sin, yet "it was only through the law (the apostle goes on) that I came to know sin" (Rom 7:7). Thus the old covenant was a covenant of the letter that kills. The new covenant is a covenant of the Spirit who gives life. God "has made us qualified ministers of a new covenant, a covenant not of a written law but of spirit. The written law kills, the Spirit gives life" (2 Cor 3:6).

Thus we are not children of the slave woman Hagar, which symbolizes Mt. Sinai, but we are children of the free woman Sarah which symbolizes Jerusalem (Gal 4:21-31). And we could add to this allegory of Paul: We are born on Mt. Zion.

God has taken from us the heart of stone and has given us a new heart, the Holy Spirit. He is the heart of our heart, the soul of our soul. He is the power to observe God's commandments, God's law. A law there is in the New Testament, after all, but it is the law of Christ (Gal 6:2), the law of the Spirit (Rom 8:2).

9. Only with fear and trembling did the Israelites watch the spectacle of Mt. Sinai. Moses, as a matter of fact, had to go to the mountain to meet the Lord, lest they would die. That fear is gone in the new covenant. The Holy Spirit is the well known host of the heart. Thus we can go to the mountain of the Lord with confidence.

June 17, 1984 — TRINITY SUNDAY

Readings:

Ex 34:4-6, 8-9
2 Cor 13:11-13
Jn 3:16-18

First Reading: God had made a covenant with the Israelites on Mt. Sinai. But when Moses stayed away for forty days the Jews asked Aaron to make them a Golden Calf (Ex 32:1-6). Dancing around the Calf the Israelites broke the covenant with

Yahweh. God "got angry". Moses destroyed the tablets with the ten commandments and the Golden Calf (Ex 32:7-24). After people had done penance the covenant was renewed (Ex 34:1-35). Our first reading reports the beginning of this renewal of the covenant.

Early in the morning Moses goes up Mt. Sinai as the Lord told him to do. The first stone tablets Yahweh had (made) and given to Moses. The substitute tablets Moses has to bring along, since he destroyed the original. The Lord comes down in a cloud. He is transcendent, yet he always goes out to men. And although the Jews have highly offended him (he is a jealous God who cannot tolerate any good besides him: Ex 20:5; 34:14) Yahweh is "a merciful and gracious God, slow to anger and rich in kindness and fidelity" (Ex 34:6). That same statement occurs again in Num 14:18 and in slightly varied form already in Ex 20:5f; 33:19 and in the prophets and psalms (Joel 2:13; Jonah 4:2; Ps 86 (85):15; 103 (102):8). People will often be unfaithful; God however will always be fruitful.

Moses applies this statement to the concrete situation and asks the Lord to come along with the Israelites for the rest of their trip from Mt. Sinai to the promise land. This was the great experience of the covenant; to be aware that Israel is his people and Yahweh their god (Ex 19:6). Thus they did not want to be alone any more. (This petition finally resulted in God's presence in the tent, the ark and in the cloud.)

The Jews are stiff necked. That Moses has experienced against himself. But more than once he placed himself on their side to ask the Lord for forgiveness (Ex 32:32). Thus he pleads once more: "Pardon our wickedness and sins, and receive us as your own" (Ex 34:9)!

The main feature of God presented here is His mercy.

Second Reading: The second letter of Paul to the Corinthians is in many ways the most personal letter of the apostle. He was accused of being unreliable since he postponed his trip to Corinth. They even tried to say he was not a real apostle or at least not as good as others. Thus Paul had to write a letter of defense, talking about the greatness of the apostolic office and the hardships and sufferings he endured for Christ (2 Cor 1:12-7:1). After motivating the Corinthians for the collection to be taken up for the Christians in Jerusalem (2 Cor 8-9) he then went on to attack his opponents (2 Cor 10-13). This last

part is in some ways the harshest part of any Pauline Letter, not done as retaliation but in order to put people in the right place.

Usually, the apostle brings a long list of greetings. In the letter to the Romans it is a whole chapter. But here in the second letter to the Corinthians the ending is rather short. There are no greetings either. It is as if he wants to let them feel that he is not quite pleased with their dissensions.

However, he ends on a positive note, which is the Trinitarian blessing, now used at the beginning of the Mass (13:13). Paul starts the end of the letter with *chairete* = be glad, rejoice, which in the context of the letter (at the end) one also could translate, as the NAB does, with "I have to say good-bye". It's a note of reconciliation. "Encourage one another. Live in harmony and peace, and the God of love and peace be with you. Greet one another with a holy kiss". What the apostle told the Corinthians was not meant to discourage or to offend them but rather to ask them to live in peace and harmony and to overcome all factions.

Such togetherness, however, can come only from the Triune God himself, the model and source of all togetherness: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (13:13). Each attribute (grace, love, fellowship) is attributed to one person in the sense that it is most typical of this divine person and/or in the sense that this person is the giver of this particular good. Of course, Paul is flexible. Thus he attributes grace here to Christ in 6:1 to the Father; love here to the Father, in 5:13 to Christ. The Father shows his love by sending the Son. We experience this love as grace (salvation). The Holy Spirit will bring us together in peace and harmony since he is love in person in God. This blessing may have been the kiss of peace, in the beginning as introduction to the Eucharistic Prayer, not where it is now in the Mass.

Gospel Reading: In the discourse with Nicodemus at night (Jn. 3:1-21) Jesus speaks about the replacement of the natural birth into the chosen people by a regeneration, i.e., a birth from above, a new birth in baptism. Today's gospel brings just three verses of this conversation: Love of God is the ultimate cause of our salvation. God loved the world (usually John speaks of God's love for the disciples and in 1 John of God's love for the Christians) so much that he gave his only son. This refers to the Incarnation of Christ and to the crucifixion. "To give up to

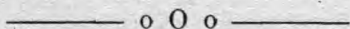
death" is the technical term for crucifixion, also used in Rom 8:32; Gal 1:4; 2:20). The background is probably that of the Suffering Servant in Is 53:12: "He was given up for their sins".

Thus everybody may have eternal life, which we can equate with "grace" in 2 Corinthians. Fact is that Christ (like the Father) does not condemn anybody. Rather, he was sent (another expression similar to "given up") that the world might be saved, that it might gain eternal life.

The only condition is: we must believe in Christ, now when we hear his voice. Whoever accepts Christ in faith has already eternal life now; whoever rejects him has already condemned himself now. The last judgment at the end of times will only reveal what decision each man has made in his life.

The Holy Spirit is not explicitly mentioned. But it is clear, the Holy Spirit gives this openness to the word of the Son.

The following homily is an attempt to unfold the economic way of the Scripture texts, and although whatever God does (outside of the Blessed Trinity) is common to all three persons, we usually attribute certain predicates — with a certain flexibility — to one of the three persons, having a relation to their divine origin.



1. Today's Feast of the Blessed Trinity is one of the few feasts dedicated to a doctrine rather than to an event of salvation, originating in the Middle Ages. Usually, however, it is easier to meditate on an historical event than on a doctrine, especially such a metaphysical one: There is only one God, since he has only one divine nature; but there are three persons in this Triune God.

2. The Jews had as fundamental creed the "*Shema*": "Hear, O Israel! The Lord is our God, the Lord alone. Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength" (Deut. 6:5). The Israelites were supposed to write these words on the doorposts of the house and gates and to bind them as a sign at their wrist and wear them as a pendant on their forehead (Deut 6:8). It was one of the greatest tasks of the prophets to fight for monotheism and the pure worship, lest the Jews would worship

many gods as their neighbors did. Obviously then, the Old Testament will not speak explicitly about the Son or the Holy Spirit. But implicitly the Divine Word is hinted at, especially in the teaching of the Wisdom Books about God's wisdom which was at God's side when he created heaven and earth, which came down to earth and looked for a dwelling place among his people, invited them to a banquet and to listen to his word. And the Holy Spirit is insinuated by the description of God's powerful breath of life by which he creates, gives man the breath of life (Gen. 2:7) and inspires the prophets so that they are full of his Spirit.

But even more, Yahweh of the Old Testament is not what we now call "the first person" of the Blessed Trinity, but the God who exists in himself, goes out of himself in self-communication and elects in men the response to this self-revelation.

3. The early Christian community experienced the Father seeing Christ. And the Holy Spirit they experienced as the one who continued the revelation and salvation work of the Son. Father, Son and Holy Spirit made themselves felt in the Christian heart (Jn 14:23), dwelling in them. Thus the belief in the Blessed Trinity was more economic than metaphysical, was more the belief of what the Trinity was for them than what the three divine persons are in themselves. And the early trinitarian formulas of benediction or confessions of faith were only later unfolded in a systematic theological way with the help of Greek philosophy.

4. If we follow the blessing at the end of the second letter of Paul to the Corinthians we find that love is attributed especially to the Father, grace to the Son and fellowship to the Holy Spirit. This love or mercy of the Father we find described especially in the first reading, the Son's grace especially in the gospel and the fellowship of the Holy Spirit in the second reading.

5. a. God, especially God the Father, is merciful. As the Father knows himself perfectly and this self-knowledge is so complete that it is a divine person, the Word, so the Father essentially always goes out of himself in self-communication, he is dynamic, not static. Not that he lacks anything. As God he is infinitely perfect. But he elected the Jews as his people, and he wanted to be their God. But the Israelites broke the covenant of Sinai, although they knew that God is a jealous God and cannot tolerate any god besides him (Ex 20:5f). And yet, Moses knew: "Yahweh is a merciful and gracious God, slow to anger

and rich in kindness and fidelity (Ex 34:6). God is not as we are, angry, rancorous and resentful, even revengeful. His fidelity lasts forever, even if we are unfaithful.

b. That same picture of the *merciful* Father we also find in the gospel of John: "God loved the world so much that he gave his only son, that whoever believes in him may not die but may have eternal life. God did not send the Son into the world to condemn the world, but that the world might be saved through him" (Jn 3:16-17).

c. God the Father recognizes us for what we are. He always sees the good in us and does not despair, even if we should despair. He still respects us to have his own divine life and recognizes this divine life in us, no matter how disfigured we may have rendered it. In the parable of the merciful Father (Lk 15:11-32) he does not even let the younger son say his apology: "I'm not worthy to be your son" (Lk 15:19). He is and remains his son, no matter what he does or will do.

d. The Father is a communicating God, who looks for contact. As long as we are still communicating with God, things will be basically alright.

e. This mercy of the Father Paul would call *love* in 2 Cor 13:1 which the apostle wishes all his hearers and thus also he tries to show in spite of all the offenses and dissensions and factions of the Corinthians.

6. a. The Son is the *re-sponse* to the Father in the eternal dialogue between Father and Son. And this re-sponse becomes for the Word Incarnate obedience to the Father, and to the Father's will. He is always listening to the Father to do his will. It is his food to do the will of him who sent him (Jn 4:34).

b. But it was the Father's will to give his only son that all should have *eternal life* (Jn. 3:16). St. Paul would call this divine life *grace* (2 Cor 13:13) or redemption.

c. As he listens to the Father, is tuned in any time, does his will, so the Son speaks to us the Father's message. It is up to us if we accept the message and thus have eternal life now already or if we harden our hearts, reject God's message and thus condemn ourselves. The Son condemns nobody. He only wants us to have grace, eternal life, which he merited for us by his complete obedience.

7. a. The dialogue between Father and Son goes back to the Father in the Holy Spirit. There is perfect love in God, or perfect togetherness, complete *koinonia*, perfect fellowship.

b. All human togetherness can be modelled only after the *koinonia* of the Blessed Trinity and of the Holy Spirit in particular, who effects all togetherness. St. Paul after a long and often sharp letter, where He called a spade could only conclude with a blessing: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Cor 13:13). As long as the Corinthians would be open to the harmony which they externally could express with a kiss of peace (2 Cor 13:11).

c. The collection which the apostles wanted to take up in Corinth for the Christians in Jerusalem (2 Cor 8-9) would be one means and external sign of this fellowship. And thus the apostle uses the term *koinonia* also and especially in connection with this collection which is more than something material. Communion, community, fellowship, togetherness thrives on sacrifices, and grows by generosity.

June 24, 1984 — CORPUS CHRISTI

Readings:

Deut 8:2-3, 14-16

1 Cor 10:16-17

Jn 6:51-59

First Reading: The Book of Deuteronomy (= the second law) does not contain a second law distinct from the Sinaitic legislation, but repeats and amplifies that legislation. According to structure, there are three discourses of Moses and some appendices. The first discourse (Deut 1:1-4:43) speaks about the history of the Exodus till the Jews reach Mt. Sinai. The second discourse (Deut 4:44-28:69) speaks in the first part (4:44-11:32) about God and his covenant of Mt. Sinai. Thus the ten commandments are reported a second time (Deut 5:1-22): the first time in Ex 20:1-21). And then Moses is reminding the Jews of the forty years' journey in the desert (8:1-20).

It was a time of test for the Israelites (Deut 8:1-6) characterized by fatherly guidance of God. The Lord worked out a wise divine discipline, training people sometimes through scar-

city and sometimes through blessings. The most outstanding blessing was the manna, a food unknown to the fathers. It kept the Jews going on the way. It was not just the material food but lastly the trust in God's word. "We live from every word that comes forth from the mouth of God" (Deut 8:3) is thrown by Jesus at the devil who tempts him to change stones into bread (Mt. 4:4).

Then the sermon of Moses looks to the future (Deut 8:7-20). When God has brought them out of Egypt and out of slavery into the promised land (which looks like a paradise in Deut 8:7-10, omitted in today's reading, which can be understood only by the contrast with the real wilderness before the entry into the promised land), they shall never forget that God's strength brought them out. He guided them safely through the desert full of saraph (either flying or fiery with poison) serpents and scorpions and provided them with manna (mentioned a second time) and water from the rock (described in Ex 17:5-6 and applied to Christ in 1 Cor 10:4).

Second Reading: After having taken a stand concerning the factions and abuses in the Corinthians community (1 Cor 1:10-6:20) St. Paul answers the questions brought to him concerning different problems (1 Cor 7:1-15:18); thus concerning marriage and virginity (7:1-40) and then concerning the eating of meat which had been offered to idols (8:1-11:1). Jews and Jewish Christians considered eating of meat which had been offered to idols and then sold at a retail price to customers as idolatry. Paul argued: Idols do not exist. Thus meat offered to idols does not change the meat and can be bought and eaten. This is a matter of economy rather than religion.

Yet the story is different when one participates in a sacrificial banquet. Demons stand behind such a sacrificial banquet; through it they seduce men from God.

Since we are one with Christ, since the one baptism, and since the eating of the one loaf effects the closest union we can think of between him and us and between one another, it would be a contradiction to eat at a pagan sacrificial banquet,

Gospel Reading: The discourse on the bread of Life (Jn 6:22-71) in its present form speaks about Jesus as bread of life two ways: (1) in his word (6:35-51) and (2) in Holy Eucharist (6:51-59). And (3) he can be the bread of life in Holy Eucharist because he has been given (in his death) for the life of the world

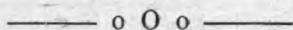
(Jn 6:51c). Or expressed differently, he is the bread of life (1) because of his revelation event, his incarnation and teachings that followed, (3) his salvation event by his dying for us on the cross and (2) by being the Eucharistic food, which is the representation and application of the salvation event.

Today's gospel speaks about Christ as bread of life in Holy Eucharist. He is this bread because he gave his flesh (on the cross) for the life of the world. Christ is the living bread, or bread of life (Jn 6 uses this alternation), causing, giving, sustaining the divine life in us and making it grow. He came down from heaven in his Incarnation. Anyone who eats this bread lives forever. He is this living bread because he gave his flesh (body) (on the cross) for the life of the world. There is no Eucharist without Christ's death.

If there would be still some doubt what this bread of life means (Christ in his word or Christ at the Eucharistic table), the following verses make clear that Jesus speaks about Holy Eucharist: flesh, blood, to eat, to drink, to feed on Christ's flesh, to feed on Christ are all strong expression for the reality of a meal. No wonder that the Jews are scandalized: "How can he give us his flesh to eat?" (6:52). They take him too literally and do not consider that Jesus is speaking about his transfigured body ("this Spirit gives life; the flesh is useless" 6:63).

First Jesus expresses the fact negatively: Somebody who does not eat his flesh and drink his blood has no life. Then he states it positively: "He who feeds on my flesh and drinks my blood has eternal life" (6:54). Who receives the Lord in Holy Eucharist *has* eternal life, already now. Such a person remains in Christ and Christ in him. (6:56). Such a man will live forever (6:58); in other words he will also rise from the dead, since we all die. This life Jesus gives us, is the life he received from the Father, God's own divine life.

As one can see there are different possible topics for a homily: One can stress the *unity*, effected by Holy Eucharist. Or one can meditate on the Holy Eucharist as bread for the way (viaticum); or on Jesus as the bread that gives life now and is guarantee for resurrection and eternal life.



1. One of the greatest events in the life of a Christian is his baptism. We live a human life. But as soon as the water runs over our forehead and the priest says the word: "N, I

baptize you in the name of the Father, and of the Son, and of the Holy Spirit," we live also a divine life, God's own life. This is, of course, an analogy, but a reality. As human life has to grow, this divine life also has to grow. As we eat in order to grow so we have to eat the food Christ gave us in order to become tall and strong Christians. It is not chance that Jesus used the symbols of food, of bread and wine, under which he comes to us. Rather he wanted to impress on us the reality of this divine life that has to grow by taking food.

2. To be more specific, Holy Eucharist is a sacrificial banquet by which Jesus effects our unity with him, the Father and the Spirit, and the unity with one another. It is a *sacrificial* banquet on the part of Christ.

a. There can be no banquet with delicious food (and by this we usually also understand meat, like steak, fried chicken or lechon) without a calf, a pig, or a chicken giving its life. The Eucharistic banquet became possible only by Christ's death. "I myself am the living bread, the bread of life, come down from heaven. If anyone eats this bread he shall live forever. The bread I will give is my flesh, for the life of the world" (Jn on the cross. He had to die that we might live.

b. And yet, Christ introduced the Last Supper with the words: "I have greatly desired to eat this Passover with you before I suffer" (Lk 22:15). John introduces the washing of the feet of the apostles by Jesus with: "He had loved his own in this world, and would show his love for them to the end" (Jn 13:1). This does not only mean till the end of his life but even more till the end of all possibilities, giving us his own flesh and blood.

c. But how hard this sacrifice was for the Lord we see in the garden of Gethsemani. Jesus had volunteered to be the scapegoat for all the sins of mankind and now he saw himself oppressed by them and the sufferings of the crucifixion so that he could only pray: "Father if it is your will, take this cup from me; yet not my will but yours be done" (Lk 22:42). The anguish was so great that he was even sweating blood (Lk 22:44), something so human that some Codices cancelled the verse as too human. And on the cross once again the immensity of the sacrifice overcame Jesus that he prayed: "My God, my God, why have you forsaken me" (Mt 27:46).

d. Unity through sacrifice. This is what it cost the Lord. He gave his life for the life of the world. He died in order to

be in our midst till the end of time as the bread of life, as sacrificial banquet.

3. a. Holy Eucharist must be a *sacrificial* banquet for us also. The symbols of bread and wine speak the language of sacrifice. One can hardly not hear them. It's for us a sacrifice as to make us one. "Because the loaf of bread is one, we, may though we are, are one body" (1 Cor. 10:16) St. Paul tell his Corinthians. Years ago, there was just one loaf used for the Mass, which before distribution of Holy Communion was broken and given to the different participants, in contrast to today where we have small pieces of bread, small individual hosts before consecration so that a breaking of bread is not necessary. It takes many kernels of wheat to make one loaf. The kernels have to undergo a two-fold process of transformation before they become bread: Humanly speaking that grinding hurts. And the kernels would prefer staying intact and remain kernels. But there will be no flour unless the kernels are ground. And still it is no bread yet. A second process of transformation has to take place: The flour has to be fermented and then baked in a hot oven.

If we want to become that one loaf of Christ all our selfishness has to go; we have to be ground and to be baked. St. Ignatius of Antioch could even write to the Romans on his way to be eaten up by the wild beasts in the Colosseum in Rome: "I am wheat of God, and I have to be ground by the teeth of the wild animals that I may become pure bread of Christ" (*Letter to the Romans* IV, 1).

b. It takes many grapes to get wine. They have to pressed for juice to come out. If the grapes were persons it would hurt and they would want to remain intact. But there is no juice without pressed grapes. And still, it is no wine yet. The juice has to undergo the transformation process of fermentation till wine comes out.

If we want to become the wine of Christ we have to be changed too in a long process of self-denial and divinization.

c. The priest says a precious little prayer which we hardly ever hear during the Mass to illustrate this point. After he has offered the wine he bows down over the altar and says: "Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite heart". The adjective contrite comes from the Latin *contrerrere*, *contritum* and means literally "smashed pressed". Our heart shall be smashed and

pressed as the grapes are. This prayer was prayed the first time by the three young men, thrown into the fiery oven in Babylon. Far away from home, from Jerusalem and the Temple, they realized they had nothing anymore to offer Gad, no holocaust, no sacrifice. Thus they prayed: "O Lord, we have in our days no prince, prophet, or leader, no holocaust, sacrifice, oblation, or incense, no place to offer first fruits, to find favor with you. But with contrite heart and humble spirit let us be received; as though it were holocausts of rams and bullocks, or thousands of fat lambs, so let our sacrifice be in your presence today" (Daniel 3:48-39).

d. And there is another symbolic action of unity at the Offertory: The priest pours a drop of water into the wine and prays: "By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity." As the drop of water is taken up into the wine and is wine, so we ask to be changed into Christ's divinity. Years ago this mixing of the wine with water was a mere practical act. People would never drink pure wine, otherwise it would be too strong. Wine mixed with water would not be so strong and one could drink bigger quantities. Now the symbolic meaning is more important than anything else.

4. We become one with Christ in and through the Holy Eucharist. But we also become one with one another. To eat at one table is always the greatest sign of union. What we express in a sacred drama we have to practice in our daily life afterwards. It would be a lie to go to Mass and Holy Communion with people of different social classes and after Mass act as if we would not know them.

UST PUBLICATIONS

I. Studies on the 1983 Code of Canon Law. UST Press, 1984. Pp. 300. — P30.00.

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